



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 51:

Writings of Baha'u'llah in 'Akka, year 1290 A.H.
(1873-1874)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 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 51

This volume brings into view a community learning to inhabit a newly revealed legislative order while, at the same time, being repeatedly recalled to the ethical and spiritual conditions without which law becomes either sterile or (worse) a pretext for contention. Several of the longer pieces are explicit about this balancing act. *Lawh-i-Karim* (BH00501) frames “teaching” as the community’s primary social instrument and insists that deeds and character, even more than words, are the most persuasive exposition of the revelation; law is treated less as legalism than as a means for the maturation of human capacity and the reformation of society. *Lawh-i-‘Andalib* (BH00082) similarly answers external objections (about the movement’s earlier violence and about the fall of figures once praised) by distinguishing the sanctity of the Manifestation from the misconduct of adherents, while emphasizing that Baha’u’llah’s own mission in Baghdad and thereafter was to abolish the sword, enjoin fellowship with all peoples, and make “teaching” inseparable from upright conduct; it also offers concrete glimpses of the pressures of ‘Akka—prudence in travel and visitation, and the practical harm caused by large numbers gathering around the prison-city.

Against this backdrop, the post-Aqdas consolidation of communal practice appears most sharply in items that translate legislation into procedure. BH03116 is particularly noteworthy for giving what amounts to a practical template: it references the Aqdas provisions on marriage/divorce already sent, then adds a revealed “marriage sermon,” specifies consent requirements (including parental consent), and describes how the ceremony may be simplified when circumstances require—down to document/witnessing details. BH00197 shows the same “applied” mode in miniature: it notes questions raised about inheritance and marriage and indicates that the Aqdas passages were copied out and dispatched for clarification, alongside administrative notes about correspondence and distribution of Tablets—evidence of an emerging documentary and consultative infrastructure around the new Book. The period’s anxieties about unity and authority are also audible: *Suri-yi-Dhabih* (BH00513) strongly condemns unseemly behavior among those claiming attachment to the Cause, forbids involvement in partisan political disputation, and issues a sweeping warning against post-revelation claimants—an insistence that the community’s strength now lies in sanctity, obedience, and single-hearted service rather than charismatic freelancing.

A large remainder of the volume consists of brief, often highly compressed Tablets (e.g., BH08318, BH08061, BH04429, BH04558, BH05375, BH05507) that repeatedly return to the same “maintenance virtues” needed for consolidation: steadfastness amid doubt, detachment from idle fancies, remembrance as spiritual orientation, and fidelity to the Covenant in the face of violation. A few particularly stand out for their rhetoric and self-presentation—BH04558, for example, is a stark summons cast as a public challenge (“Is there any helper...?”), locating the appeal in the scene of oppression and implicitly redefining “help” as moral and spiritual action rather than force. Finally, *Lawh-i-Jamal-i-Buruji* (BH01034) is important for the period’s internal intellectual life: it tolerates multiple modes of theological apprehension of the Manifestation, but condemns disputation

between them as spiritually ruinous—an early and sophisticated attempt to protect unity while allowing breadth of interpretation.

Contents

BH00082 Lawh-i-'Andalib	1
BH00501 Lawh-i-Karim	16
BH00513 Suriy-i-Dhabih (= Lawh-i-Dhabih)	22
BH01034 Lawh-i-Jamal-i-Burujirdi	26
BH00587 Lawh-i-Siyyid Mihdiy-i-Dahaji	30
BH03116 to Zaynul-Muqarrabin	35
BH01825 to Family of Jamal et al., in Burujird	36
BH02435 to Jinab-i-Shaykh Ali Khurasani, in Tihran	38
BH02870 to Jinab-i-Mirza Abu'l-Hasan akh Jamal, in Tihran	39
BH04484 to Um Dal' Jinab-i-Jamal, in Tihran	41
BH04681 to Aqa Mirza Muhammad Darbaghi, in Qazvin	42
BH04837	43
BH04950 to Wife of Ismullah Jamal, in Tihran	44
BH05176	45
BH05287 to Ibn-i-Abhar, in Qazvin	46
BH05503 to Asadullah, in Rasht	47
BH05921	48
BH05886 to Mulla Ali Bi Zi, in Tihran	49
BH11656	50
BH07622 to Ja'far from Isfahan, in Rasht	50
BH09091	51
BH09540 to Khadijih, in Tihran	52
BH01015 to Haji Muhammad Ibrahim Afnan (Muballigh)	52
BH00564 to Mulla Muhammad Qa'ini (Nabil-i-Akbar), in Tihran	55
BH00968 to Jinab-i-Shaykh Sadiq, in Yazd	60

BH01262	63
BH01508 to Aqa Siyyid Mirza Afnan son of Afnan Kabir, in Yazd	66
BH01590 to Jinab-i-Fath-i-A'zam, in Ardistan	68
BH01679 to Abd Qabl-i-Rahim, in Abhar	70
BH01967 to Haji Mirza Hasan-Ali Isfahani, in Yazd	72
BH01997 to mother of Abdul-Baha (Sad), in Isfahan	74
BH02420 to Mirza Muhammad Rida Tabib Yazdi	75
BH02472 to Haji Mulla Mihdi Yazdi father of Varqa	77
BH02458 to Jinab-i-Shaykh Isma'il	78
BH02702 to Siyyid Isma'il, in Bavanat	80
BH02679 to Shaykh, in Hindiyan	81
BH02674 to Jinab-i-Shaykh Baba ibn Shaykh, in Miyandu'ab	82
BH02883 to Jinab-i-Mulla Mustafa, in Tabriz	84
BH02868 to Mirza Muhammad Taqi Afnan, in Yazd	85
BH03025 to Haji Ahmad Milani, in Tabriz	87
BH03149 to Jinab-i-Mirza Hasan, in K R	88
BH03138 to Muhsin Tabib, in Yazd	89
BH03199 to Dhabih (Haji Muhammad Isma'il Kashani), in Tihran	91
BH03194 to Jinab-i-Abdullah, in Tihran	92
BH03365 to Shaykh Kazim Samandar, in Qazvin	93
BH03519 to Jinab-i-Mirza Muhammad Rida, in Ardikan	94
BH03539 to Mulla Ghafur, in Manshad	96
BH03462 to Haji Mirza Kamalid-Din Naraqi	97
BH03526 to Abdul Husayn, in Yazd	98
BH03499 to Jinab-i-Mulla Ja'far, in Yazd	99
BH03536 to Mirza Abdullah Khan Nuri, in Azarbaijan	101
BH03706 to Nabil Qabli Rida, in Ardikan	102
BH03652 to Mirza Abdu'l-Rahim Ghafari, in Kashan	103
BH03703 to Abu'l-Qasim, in Tabriz	104
BH03613 to Ali Akbar son of the martyr, in Tihran	106
BH03609 to Abu'l-Hasan-i-Ardikani (Haji Amin), in Yazd	107
BH03864 to Husayn Nahri (Mahbubush-Shuhada), in Isfahan	108

BH03878 to Haji Mirza Qasim Khan, in K R	109
BH03810 to Jinab-i-Mulla Hasan, in Manshad	110
BH03901 to Ismi Javad, in Qazvin	111
BH03902 to Val, in Tunekabun	112
BH03840 to Muhammad Javad Isfahani, in Yazd	114
BH03900 to Hasan	115
BH04024 to Mirza Mahmud, in Tabriz	116
BH04019 to wife of Ali Qabl-i-Akbar, in Yazd	117
BH04016 to Sultan Baygum sister of Haji, in Yazd	118
BH04023 to Abu'l-Hasan-i-Ardikani (Haji Amin)	119
BH04226 to Jinab-i-Haji Mirza 'Ali Akbar, in Ardikan	120
BH04216 to Jinab-i-Aqa Siyyid Muhammad, in Hamadan	121
BH04147 to Mulla Mihdi, in Khavid	123
BH04284 to Ibrahim who visited the House, in Manshad	124
BH04272 to Jinab-i-Abd qabl Vahhab, in Yazd	124
BH04426 to Mulla Abdul-Ghani Ardakani, in Ardikan	125
BH04429 to Jinab-i-Shaykh Husayn, in Ardikan	126
BH04558 to ibn Muhammad 'Ali, in Shahr Babak	127
BH04521 to Shaykh Ali Aqa, in Tabriz	128
BH04539 to Mirza Husayn Munajjim-bashi Tafrishi, in Tihran	129
BH04454 to Abu-Talib son of Haji Mirza Musa, in Tihran	130
BH04401 to Nasim, in Tihran	131
BH04482	132
BH04449	133
BH04851 to Shaykh Mihdi, in Ardikan	134
BH04740 to Jinab-i-Mulla Muhammad 'Ali, in Ardikan	135
BH04679 to Aqa Siyyid Muhammad, in Kashan	136
BH04927 to Ustad Ahmad, in Manshad	137
BH04632	138
BH04686 to Bibi Tuba sister of Varqa, in Yazd	139
BH04799 to son of Nabil Qabl-i-Taqi Afnan, in Yazd	140
BH04737 to Ghulam-Rida	141

BH05113 to Khabbazul-Mahbub, in Ardikan	142
BH05182 to Zaynul-Abidin, in Ardistan	143
BH05082 to Ali qabl 'Askar, in K R	144
BH05246 to Aqa Mirza Muhammad Ali Tafrishi, in Nasrabad	145
BH04979 to Mashhadi 'Ali, in Tabriz	146
BH05036 to Letter of the Living, in Tabriz	147
BH05049 to Ali, in Tihran	148
BH05023 to Ahmad, in Tihran	149
BH05065	150
BH05079	151
BH05099	152
BH05134 to Asadu'llah, in Urumiyyih	153
BH05081 to Jinab-i-Siyyid Muhammad 'Ali, in Yazd	154
BH05058 to Dhabih (Haji Muhammad Isma'il Kashani)	155
BH04978 to Asadu'llah	156
BH05103 to Ja'far ahl-i-Ya	157
BH05114 to Jinab-i-Aqa Siyyid Zaynu'l-'Abidin	158
BH05375 to Muhammad Sadiq Khan, in Barfurush	159
BH05507 to Muhammad Javad, in Hamadan	160
BH05498 to Jinab-i-Siyyid Ja'far, in Hamadan	161
BH05372 to Ustad Muhammad Ali, in Manshad	162
BH05393 to Inayat, in Sari	163
BH05388	164
BH05395	165
BH05394 to Aqa Siyyid Muhammad son of Vahid, in Yazd	166
BH05570 to Jinab-i-Abu'l-Hasan, in Yazd	167
BH05521 to Nabil Qabl-i-Javad who visted the House, in Yazd	168
BH05838 to Jinab-i-Aqa Siyyid Rida, in Ardikan	169
BH05840 to Abu'l-Qasim K, in Miyandu'ab	170
BH05682 to Jinab-i-Nabil qabl 'Ali, in Qazvin	171
BH05762 to Mirza Mahmud, in Tabriz	172
BH05741 to Ummul-Awliya Havva wife of Haji Muhammad Attar, in Tihran	173

BH05686 to wife of Abdur-Rahim, in Yazd	174
BH11782 to Zibandih Thamari	175
BH05922	176
BH06196 to Nabil Qabl-i-Ibrahim, in Ardikan	177
BH06145 to Umm-i-Haram (mother of Gawhar Khanum), in Kashan	178
BH06250 to bint 'Ammih, in Kashan	179
BH06146 to Havva, in Qazvin	180
BH06100 to wife of Hi, in Tihiran	181
BH06084	182
BH06274 to Shams, in Tihiran	183
BH06118 to Muhammad Karim, in Urumiyyih	184
BH06149 to Rad	185
BH06101 to sister of Jinab-i-Nazir	186
BH06120 to Wife of Hasan	186
BH06537 to Nabil qabl Ibrahim, in Ardikan	187
BH06425 to Aqa Lur, in Barfurush	188
BH06665 to Mirza Aqa, in Sansan	189
BH06417 to Zahra wife of the brother, in Ta A	190
BH06726 to Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Tabriz	190
BH06458	191
BH06534	192
BH06642 to Jinab-i-Haji Murshid, in Yazd	193
BH06636 to Jinab-i-Muhammad qabl Sad, in Yazd	193
BH07056 to Mother of Nabat, in Ardikan	194
BH07230 to Dal' Jinab-i-Mirza Muhammad, in Ardikan	195
BH06993 to daughter of Jinab-i-Amin, in Ardikan	196
BH07195 to Karbalai Karam Bihnamir, in Bar	196
BH07072 to Mirza Husayn Nephew of Jinab-i-Nazir, in Miyandu'ab	197
BH07060 to Jinab-i-Ahmad, in Tihiran	198
BH07263 to Aqa Buzurg	199
BH07172 to Mirza Husayn brother of Ali Muhammad Varqa	199
BH06971 to sister of Isma'il	200

BH07185	201
BH07489 to Jinab-i-Aqa Siyyid Musa, in Barfurush	202
BH07446	202
BH07616 to Yusuf Ali, in Ishtihard	203
BH07886 to Ammih, in Kashan	204
BH07672 to Maryam Sultan Afnan Alai, in Miyandu'ab	205
BH07801 to Karbala'i Muhammad, in Tabriz	205
BH07563 to Zaynab, in Takur	206
BH07780 to Mirza Siyyid Abdullah Intizamus-Saltanih, in Tihiran	207
BH07648 to Haji, in Urumiyyih	208
BH07679 to Ustad 'Ali Askar, in Yazd	208
BH07630 to Aqa Karim	209
BH07552 to Sakinih	210
BH07641	211
BH07740	211
BH08318 to Naqib, in Bar	212
BH08061 to Mulla Abdu'l-Karim, in Barfurush	213
BH08127 to Izzatullah, in Ishtihard	214
BH08251 to Gulbaji wife of Jinab Amin, in Manshad	214
BH08412 to Aqa Isma'il, in Sari	215
BH08066 to Murad, in Sarkh	216
BH08357 to Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Tabriz	216
BH08136 to Jinab-i-Nasru'llah Khan, in Tabriz	217
BH08408 to Mirza Asadullah son of Jinab-i-Nazir, in Tabriz	218
BH08063 to Ali, in Takur	218
BH08407 to Dr Muhammad Khan Munajjim, in Tihiran	219
BH08072 to Shah Jahan Khanum, in Tihiran	220
BH08108 to Sister of Jinab-i- Shaykh Sadiq, in Yazd	221
BH08415 to sister-In-law of Jinab-i-Mihdi, in Yazd	221
BH08293 to Fatimih daughter of Mirza Haydar Quli	222
BH08339 to Havva wife of Mirza Muhammad Vazir-i-Nuri	223
BH08351	223

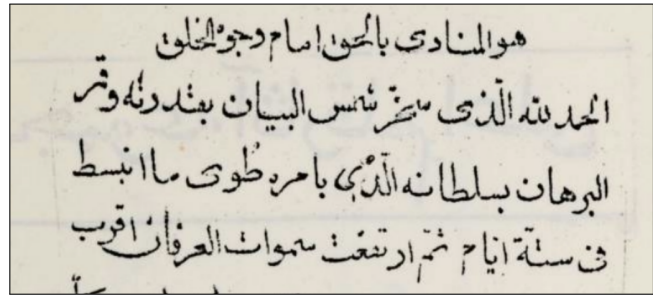
BH08774 to Gulbaji wife of Jinab Amin, in Ardikan	224
BH08764 to Nawruz Ali, in Ishtihard	225
BH08792 to Mahmud, in Sarkh	225
BH08855 to wife of Aqa Abdul-Husayn et al., in Tabriz	226
BH09009 to Fatimih, in Tabriz	227
BH08732 to Ali ibn Vazir, in Takur	227
BH08724	228
BH08771 to Amatu'llah Taranj, in Turanj	229
BH08921 to Mirza Baji wife of Muhammad Javad Isfahani, in Yazd	229
BH08763 to Hayyim	230
BH08888 to Mah Bibi 'Ammih	231
BH08742 to Mahmud son of Mirza Khudavirdi	231
BH08721 to Muhammad Ali son of Jinab-i-Najaf Quli	232
BH08799	233
BH09005	233
BH09350 to Izzatullah, in Ishtihard	234
BH09266 to Muhammad Ali son of Jinab-i- Ali Baba, in Ti Alif	235
BH09373 to Radiyih Baygum, in Yazd	235
BH09275 to Ahmad son of one who ascended	236
BH09293 to Fatimih daughter of Najaf Quli Amu	236
BH09301 to Mardiyiyh	237
BH09296 to mother of Aqa Hasan	238
BH09337 to Taqi son of Abdul-Vahhab	238
BH09286	239
BH09545	239
BH10017 to Himmat-Ali Khi Alif, in Ishtihard	240
BH09781 to Muhammad, in Ishtihard	241
BH09800 to Mahdi (ibn Vazir), in Takur	241
BH09791 to Shamsiyyih Nuri sister of Aqa Mirza Fadlullah	242
BH09802 to Dal' Jinab-i-Ahmad	242
BH09815 to Dal' Jinab-i-'Am al-ladhi Sa'ada ila Allah	243
BH09782 to Nephew of Baha'u'llah et al.	243

BH09788 to Ramidan	244
BH09789 to Sakinih	244
BH09826 to Shamsiyyih	245
BH09840	246
BH09925	246
BH10228 to mother of Dhabih, in Miyandu'ab	247
BH10376 to Fatimih bint Mirza Muhammad Sadiq	247
BH10193 to Haji Isma'il	248
BH10637 to Kulthum bint Mirza Haydar Quli	248
BH00876 to Zaynul-Abidin, in Tabas	249
BH02477 to daughter of woman who ascended	252
BH04543 to Najaf qabl 'Ali, in Tabas	254
BH04668 to Varaqatul-Firdaws	255
BH07837 to Bibi Rawhani, in Bushruiyih	256
BH00791 to friends of the Merciful, in Faran	257
BH00892 to Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa	261
BH01000 to friends of God, in Darakhsh	264
BH01327 to Mulla Ali Bajistani	267
BH01412 to Ahmad Mu'allim, in Turshiz	269
BH01615 to Ali Akbar	271
BH01718 to Baha'is of Birjand et al.	273
BH01919 to Jinab-i-Muhammad, in Furugh	275
BH02155 to Ali Qabl-i-Rida, in Kha	277
BH02172 to Ibrahim et al.	279
BH02469 to Haj Qabl-i-Nabil Ri Dhad, in Kha	281
BH10905 to Mirza Kuchak, in Faran	282
BH02880 to Karbalai Khudadad son of Nasir (Marv), in Kha	284
BH03014 to Mulla Sadiq Khurasani, in Kha	285
BH03385 to Davud	286
BH03615 to Aqa Shahvirdi, in Mashhad	287
BH03849 to Jinab-i-Siyyid Mu'min, in Khurasan	289
BH04063 to Ali Aqa, in Faran	290

BH04524 to Jinab-i-Isma'il, in Bushruiyih	291
BH04789	292
BH04637 to Shaykh Kazim Samandar et al.	293
BH05147 to Mirza Muhammad Taqi, in Faran	294
BH05830 to Abdu'llah sami bi'l-Ghulam	295
BH05875	296
BH06157 to Aqa Jamal, in Darakhsh	297
BH06441 to Ali Akbar	298
BH06641	299
BH06939 to Javad, in Darakhsh	299
BH07825	300
BH08312 to Amatullah Khanum	301
BH09457	302
BH01411 to Haji Muhammad Ibrahim Afnan (Muballigh)	302
BH01755 to Zaynul-Muqarrabin et al.	304
BH00197 to Siyyid Mihdi Dahaji	305
BH01800 to Mirza Fath-Ali Fath-i-Azam	314
BH02031 to Haji Mirza Muhammad Ali Afnan, in China	316
BH03535 to Mulla Abdullah, in Dawlatabad	317
BH03732 to Khusraw Khan, in Kurdistan	319
BH03649 to Siyyid Muhammad	320
BH03914 to Hasan Hi Mim, in Sin Lam	321
BH04501 to Ali Qabl-i-Akbar, in B R	322
BH04949 to Muhammad Taqi, in Jadhba	323
BH05316 to Zaynul-Muqarrabin, in B R	324
BH05647 to Shukrullah Khi Alif, in B R	325
BH06203 to Haydar Khi, in Burujird	326
BH06059 to Haji Kazim, in Najafabad	326
BH06555 to Aqa Mirza Rahim Burujirdi, brother of Aqa Abdul-Azim	327
BH07201 to Abu'l-Hasan, in Kurdistan	328
BH07609 to Karim Khi Alif, in B R	329
BH07618 to Zaynul-Abidin, in Kurdistan	330

BH08442 to Khusru Khan, in Bi Ri	330
BH08113 to Wife of Jinab-i-Muhammad, in Kurdistan	331
BH08193 to Abdu'l-Ghani who has attained, in Mosul	332
BH01468 to Mulla Muhammad Qa'ini (Nabil-i-Akbar)	332
BH04734 to Zaynul-Muqarrabin et al.	335
BH10404 to Rahim	336
Study guide to this volume	337

BH00082

*Lawh-i-'Andalib**To: Mirza Ali Ashraf Lahijani ('Andalib) et al.**Date: 1290 [1873] or earlier*

INBA39

- 1 هو المنادى بالحق امام وجوه الخلق
- 1 He is the One Who calls out in truth before the faces of all men!
- 2 الحمد لله الذى سخر شمس البيان بقدرته و قر
البرهان بسلطانه الذى بأمره طوى ما انبسط
سنة ايام ثم ارتفعت سموات العرفان اقرب من
لمح البصر و ظهر المنظر الأكبر بما استوى مكلّم
الطور على عرش الظهور و نطق السدرة امام
الوجه و به ارتفع النداء من الأرض و السماء
هذا ظهور ابستم به نغر الوجود من الغيب و
الشهود و قرّت العيون و تنورت الأبصار الأمر
لله الواحد المقتدر المختار
- 2 Praise be to God Who, through His power, caused the Sun of Utterance to shine forth and, through His sovereignty, the Moon of Proof to appear - He Who by His command rolled up what was spread out over six days, whereupon the heavens of knowledge were raised up in less than the twinkling of an eye, and the Greatest Scene was revealed when He Who conversed on Sinai established Himself upon the throne of manifestation. The Divine Lote-Tree spoke before all faces, and thereby the call was raised from earth and heaven: "This is a Manifestation that has caused existence, both seen and unseen, to smile, that has brought joy to all eyes and illumined all sight. The command is God's, the One, the Mighty, the Unconstrained."
- 3 تالله قد اتى اليوم و القوم فى ريب عجاب نسأل
الله تبارك و تعالى ان يؤيد عباده على التقرب
الى مشرق الأنوار و يوفقهم على الرجوع الى
باب فضله و على تدارك ما فات عنهم فى سيد
الأيام و الصلوة و السلام و التكبير و البهاء على
ايدى امره الذين ما منعهم ضوضاء الأنام عن
التقرب الى الله رب الأرباب نبذوا ما سواه و
اقلوا اليه باستقامة انكسر بها ظهر الأشرار ما
منعهم اعراض المعرضين و اعتراض المشركين
الذين يتكلمون بأهوائهم ليصدوا الناس عن سواء
الصراط قل انه اتى بما يجذبكم الى الأفق الأعلى
و يقربكم الى مقام تتور بأنوار بيان ربكم مولى
الأنام
- 3 By God! The Day has come, yet the people are in wondrous doubt. We beseech God, blessed and exalted be He, to assist His servants to draw nigh unto the Dayspring of lights, to grant them success in returning to the gate of His grace and in making good what they have missed during the Lord of Days. And may peace and blessings, glorification and splendor rest upon the Hands of His Cause, whom neither the clamor of the people prevented from drawing near to God, the Lord of lords. They cast aside all else and turned to Him with such steadfastness as broke the backs of the wicked. Neither the opposition of the opposers nor the objections of the ungodly - who speak according to their idle fancies to turn people away from the straight path - could deter them. Say: He has come with that which draws you to the supreme horizon and brings you near to a station illumined by the lights of your Lord's utterance, the Lord of all beings.
- 4 يا عندليب عليك بهائى و عنايتى هنيئاً لك بما
شربت رحيق البقاء من يد العطاء و قمت على
خدمة الأمر بقيام اضطربت به اصحاب القعود
و ناحت به الأحزاب الا من شاء الله ربك
- 4 O Nightingale! Upon thee be My glory and My loving-kindness. Blessed art thou for having drunk the choice wine of everlasting life from the hand of bounty and for having arisen to serve the Cause with such steadfastness as has disturbed those who sit

still and caused the factions to lament, save those whom God, thy Lord, the Master of the Day of Resurrection, has willed. Praise be to God that thou art at all times occupied with remembrance and praise, and art steadfast in service.

- 5 Know of a certainty that God has commanded all to proclaim His Cause and to exalt His authoritative Word among all created things. After this binding decree which hath descended from the heaven of the will of the Lord of eternity, all are obligated to obey. If they attain unto the divine commandments and act as befitteth, they shall be accepted before God. Otherwise the matter returneth unto itself and the heedless are in manifest loss.

- 6 In former Books, God hath called all servants His children, and this was due to the effulgence of the light of His mercy which encompassed all. Yet many of those children opposed Him, and every fair-minded person hath testified and doth testify to that which hath flowed from the Most Exalted Pen. What say they about Satan who, despite his lofty rank and station, was deprived of the realms of nearness and the presence of God? According to some he was the teacher of the Kingdom - yet what can be said of this station that was bestowed upon him, when in an instant he fell from the highest station in the Kingdom to the lowest realm of the material world, and was debarred and deprived of all grace? What can one say to Him Who doeth what He willeth? At one time he was worthy of grace and mercy, at another deserving of wrath and punishment.

- 7 Reflect upon the consort of the Apostle of God. That holy Being - may the spirit of all else be sacrificed for His sake - said "Speak to me, O Humayra, speak!" This exalted word which issued forth from the Dayspring of the mouth of the Lord of all beings indicateth His supreme loving-kindness and compassion. Yet now the Shi'ih sect say concerning her that which all know. What was the cause of that acceptance, and what is the reason for this rejection by the Shi'ih sect? One of the bishops of Antioch said: "Why did your Prophet accept at first and make His intimate companion one who would ultimately be rejected?" Say: Ponder, O people, then judge with fairness concerning that which the Speaker of Sinai hath uttered when seated upon the throne of Manifestation, and be not of the wrongdoers.

- 8 One of the most distinguished of the Helpers, who was named Tu'mah, after the appearance of the Day-Star of Hijaz from the horizon of Yathrib, shared all he possessed with the Emigrants. Later, despite his evident nearness, there appeared from him

مالک يوم القیام الحمد لله در جمیع احوال بذکر و ثنا مشغولی و بر خدمت قائم اینکه در باره اعتراضات جناب سید علی ذکر نمودی بشرف اصغا فائز

- 5 قل اعلم بعلم یقین بأن الله امر الكل بتبلیغ امره و ما ترتفع به کلمته المطاعة بین البریة بعد از این حکم محکم که از سماء اراده مالک قدم نازل کل باطاعت مکلفند اگر باوامر الهی فائز شدند و بما ینبغی عمل نمودند عندالله مقبول والا الامر یرجع الى الامر والغافل فی خسران مبین

- 6 حقّ در کتب قبل جمیع عباد را ابن خود خوانده و این نظر بتجلیات انوار نیر رحمتی است که بر کل سبقت گرفته و بسیاری از آن ابناء مخالفت نمودند و هر منصفی گواهی داده و میدهد بر آنچه از قلم اعلی جاری شده آیا در شیطان چه میگویند که با جلالت قدر و مقام از مواقع و مکامن قرب و لقا محروم ماند بقول بعضی معلّم ملکوت بوده آیا این مقام را که عطا فرمود و در یک آن از اعلی مقام ملکوت باسفل مقام عالم ناسوت مقرر یافت و از جمیع فیوضات ممنوع و محروم با یفعل ما یشاء چه میتوان گفت وقتی قابل عنایت و رحمت بود و هنگامی سزاوار غضب و نقت

- 7 در باره حرم رسول الله تفکر نمایند آن حضرت روح ما سواه فداه فرموده کلّینی یا حیراء کلّی و این کلمه علیا که از مشرق فم اراده مولی الوری جاری بر کمال عنایت و شفقت حضرت حاکبست و حال حزب شیعه میگویند در باره اش آنچه را که کل میدانند آیا آن قبول را سبب چه و این ردّ حزب شیعه را علت چه یکی از مظارنه انطاکیه گفته نفسی که در انتها مردود میشد در ابتدا رسول شما چرا او را قبول فرمود و محرم فراش نمود قل تفکروا یا قوم ثم انصفوا فیما نطق به مکلم الطور از استوی علی عرش الظهور و لا تكونوا من الظالمین

- 8 یکی از اجلّه انصار که موسوم به طعمه بود بعد از طلوع نیر حجاز از افق یثرب آنچه داشته با مهاجرین مساوات نموده و بعد مع کمال تقرب

that which made the very essence of truth to weep. After his rejected deed became known, he joined with the Jews. The Prophet was thoughtful and perplexed, for in the early stages of the Cause such matters cause disturbance and upheaval among the servants. At that hour Gabriel descended and recited this verse: "We have sent down unto thee the Book in truth, that thou mightest judge between men by that which God hath shown thee, and be not thou an advocate for those who betray their trust."

ظاهر شد از او آنچه که عین حقیقت گریست
بعد از ظهور عمل مردود یهود اجتماع نمود و
حضرت متفکر و متحیر چه که در اول امر چنین
امور سبب اضطراب و انقلاب عباد است در
آن حین جبرئیل نازل و این آیه را تلاوت نمود
اَنَا اَنْزَلْنَا اِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا
اَرَاكَ اللهُ وَلَا تَكُنْ لِلْخَائِثِينَ خَصِيماً

- 9 In any case, let them refer to what the All-Merciful hath revealed in the Qur'an. Concerning the creation of man He saith: "Yet are they in doubt about a new creation." This moment is different from the moments before and after. Say: Reflect, that thou mayest take fairness as thy helper.

9 باری به ما انزاله الرحمن فی الفرقان رجوع نمایند
در باره خلقت انسان میفرماید بل هم فی لبس
من خلق جدید این حین غیر حین قبل و بعد است
قل تفکر لعلک تتخذ الانصاف لنفسک معیناً

- 10 Apart from these matters, two aspects exist in man - one directed toward God and one toward his own self. When the glance of grace beholdeth the first aspect, it mentioneth concerning him that which hath no equal in all creation. O Nightingale! Upon thee be My glory!

10 از این امور گذشته دو جهت در انسان موجود
جهتی الی الله و جهتی الی نفسه وقتی که لحاظ
عنایت بجهت اول ناظر ذکر مینماید در باره او
آنچه را که فوق آن در عالم خلق موجود نه یا
عندلیب علیک بهائی

- 11 Say: What sayest thou about Isma'il, the son of Ja'far the Truthful? This is the same Ismail to whom the Ismailis cling and adhere. His Holiness designated him as Imam and successor, and this decree was established. Later He removed him, which caused disturbance among the companions. Baghdadrah, who was among the most distinguished companions of His Holiness, asked whether it was possible for an Imam to be removed. In response, He said there was a change of divine will. The narrator of this tradition, Kulayni, and the objector Baghdadrah are both considered reliable by scholars of biographical evaluation. Say: Observe, that you may recognize what the Supreme Pen hath spoken in this mighty and wondrous station.

11 بگو در حضرت اسمعیل ابن حضرت صادق
چه میگوئی این همان اسمعیل است که حضرات
اسمعیلیه باو متمسک و متشبثند آن حضرت او
را امام و وصی فرمود و حکم در این فقره ثابت
بعد عزلش نمودند و این سبب اضطراب اصحاب
شد و زواره که از اجله اصحاب آن حضرت
بود عرض نمود آیا میشود امام عزل شود در
جواب فرمودند بدا شد راوی این حدیث کلینی
و معترض زواره هر دو نزد اصحاب رجال موثقند
قل انظروا لتعرفوا ما نطق به القلم الاعلی فی هذا
المقام العزیز البدیع

- 12 Furthermore, it is clear and evident what the opposers and objectors have said in this regard. Among them were those who said: "If he was unworthy from the beginning, why was he appointed leader of the people? And if he was worthy, why was he removed? The station of Imam is that of guiding people in the first degree, and in your belief, His Holiness possesses knowledge of the first and the last. Therefore, such a matter which is contradictory and inconsistent should not appear from him." In any case, these matters are mentioned in relation to the beliefs of that group, as every fair-minded one, every learned one, and every trustworthy truthful one beareth witness.

12 دیگر معلوم و واضحست که معرضین و معترضین
در این مقام چه گفته اند منهم من قال اگر قابل
نبود از اول چرا پیشوای خلق قرار فرمود و
اگر قابل بود عزلش چرا مقام امام مقام هدایت
خلق است در رتبه اولی و در عقیده شما آن
حضرت دارای علوم اولین و آخرین است لذا
نباید چنین امری که مخالف و مغایر است از
ایشان ظاهر شود باری ذکر این فقرات نظر بعقاید
خود آن حزبست یشهد بذلک کل منصف و کل
عالم و کل صادق امین

- 13 In every age and century, some among the servants raised objections. After the Battle of Uhud, when the Bedouins of the surrounding areas went to congratulate the Quraysh, Sulafah, whose husband and sons were killed in battle, said to Sufyan that if anyone killed the murderer of her husband and children, she would give him a hundred camels. These words ignited the fire of greed and avarice in Sufyan. He sent seven Bedouins from Mecca who came to the presence of the Prophet and outwardly embraced Islam, saying "O Messenger of God, a group of us have attained to faith and acknowledge the oneness of God and thy prophethood. We request that thou command some of thy companions to come with us and teach us the divine laws regarding what is lawful and unlawful." Among others, they asked for Asim.
- 13 در هر صورت جمعی از عباد در هر قرن و عصری اعتراض مینمودند بعد از غزوه احد اعراب اطراف بتهنیت قریش رفتند سلاقه که شوهر و پسرانش در محاربه کشته شده بودند به سفیان گفته اگر کسی قاتل شوهر و اولاد مرا بکشد صد نفر شتر باو میدهم از این کله نار طمع و حرص در سفیان مشتعل از مگه هفت تن از اعراب را فرستاد در مدینه خدمت حضرت رسیدند و بر حسب ظاهر کسب اسلام نمودند و عرض کردند یا رسول الله جمعی از ما بایمان فائز شدند و بوحدایت حق و رسالت تو مقرر و معترفند استدعا آنکه بعضی از اصحاب را امر نمائی با ما بیایند و احکام الهی را از حلال و حرام تلقین نمایند از جمله عاصم را با بعضی دیگر طلب نمودند
- 14 His Holiness chose ten from among the companions and commanded them to go among the tribes and teach the Quran and its laws. Asim and those with him set out for that region as commanded, and after their departure and arrival there occurred that which caused the greatest sorrow for the people of Yathrib. Some of the hypocrites arose in mockery, saying "Why did Muhammad's God not inform him that this group had accepted Islam hypocritically?" And concerning what transpired, they judged His Holiness to be ignorant and lacking knowledge. Retry Claude can make mistakes. Please double-check responses.
- 14 حضرت هم از میان اصحاب ده تن اختیار کرده فرمان داد که با آن جماعت بمیان قبائل شده تعلیم قرآن و شرایع کنند عاصم و من معه حسب الأمر عازم آن حدود شدند و بعد از توجه و ورود وارد شد آنچه که سبب حزن اکبر شد از برای اهل یثرب و بعضی از منافقین بشماتت قیام نمودند که خدای محمد چرا او را خبر نداد که این جمع بنفاق مسلمانی گرفتند و در آنچه واقع شد حکم بر جهل و عدم علم آن حضرت نمودند
- 15 O thou who gazest upon the Countenance! The objector hath been and ever will be. In one instance that same person hath spoken the truth, inasmuch as the deeds of this group in the early days were, we seek refuge in God, truly such that no man could bear to mention them. However, concerning this Wronged One he hath not spoken with fairness, as thou and the manifestations of justice, equity and truthfulness can testify that this Wronged One, after arrival in Iraq by permission of His Majesty the Sultan, arose with complete determination, night and day, to educate souls and purify minds and hearts. Through God's grace and loving-kindness, exalted be His glory, We strictly forbade conflict, corruption and contention in the Book, and commanded the servants to praiseworthy deeds and pleasing conduct. For nearly forty years, in no place hath the fire of war been kindled; rather, through the living waters of divine counsels and heavenly wisdom, tranquility and peace were established to the extent possible. We hope that henceforth no trace of corruption, conflict and contention shall remain in the world. We beseech God, blessed and exalted be He, to unite
- 15 یا ایها الناظر الی الوجه معترض لازال بوده و خواهد بود و در یک مقام هم نفس مذکور بصدق تکلم نموده چه که اعمال این حزب در اوّل ایام نعوذ بالله منکر الحقیقه انسان نمیتوانست حمل نماید ولكن در باره این مظلوم بانصاف تکلم نموده چه که آن جناب و مظاهر عدل و انصاف و صدق گواهی میدهند که این مظلوم بهمت تمام در لیالی و ایام بعد از ورود عراق باذن حضرت سلطان بتهدیب نفوس و تطهیر افئده و قلوب برخاست و از فضل و عنایت حق جل جلاله نزاع و فساد و جدال را منع نموده منعاً عظیماً فی الکتاب و عباد را باعمال طیبیه و اخلاق مرضیه امر نمودیم قریب چهل سنه میشود که در هیچ محل نار حرب مشتعل نشده بلکه بکثر نصاب الهی و حکمت ربّانی علی قدر مقدور سکون و خاموشی پذیرفت امید آنکه از بعد آثار فساد و نزاع و جدال در عالم نماند

their hearts and aid them to reform the souls of men and improve the countries. Verily, He hath power over all things.

نَسْأَلُ اللَّهَ تَبَارَكَ وَتَعَالَى أَنْ يُؤَلِّفَ بَيْنَ قُلُوبِهِمْ وَ
يُؤَيِّدَهُمْ عَلَى تَهْدِيبِ نَفُوسِ الْعِبَادِ وَاصْلَاحِ الْبِلَادِ
أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

- 16 O Nightingale! Upon thee be My glory! Concerning the person mentioned, ask from God, exalted be His glory, whatsoever conduceth to the manifestation of justice and fairness. This Wronged One too asketh for him that which causeth return unto God. My God, my God! Aid Thy servants to perform such deeds as will diffuse the fragrance of Thy acceptance, and to speak such words as are adorned with the glory of Thy good-pleasure, and enable them to manifest such character as will spread abroad the sweet savors of Thy days. Then ordain for them return unto Thee and repentance before the waves of the ocean of Thy forgiveness. Verily, Thou art the Omnipotent to do what Thou wilt through Thy Will that prevaieth over all who are in the heavens and on earth.

16 يَا عِنْدَلِيبَ عَلَيْكَ بِهَائِيْ فِيْ بَارَةِ شَخْصٍ مَذْكُورٍ اِزْ
حَقِّ جَلِّ جَلَالِهِ بِطَلْبِيدِ اَنْجِهْ رَا كِهْ عَلَتْ ظُهُورِ
عَدْلِ وَ اِنْصَافِست اَيْنِ مَظْلُومِ هِمِ اِزْ بَرَايِ اَوْ
مِیْطَلِبِ اَنْجِهْ رَا كِهْ سَبَبِ رَجُوعِ اِلَى اللّٰهِ اَسْتَ اِلٰهِيْ
اِلٰهِيْ اَيَّدِ عِبَادَكَ عَلٰی اَعْمَالِ يَتَضَوِّعُ مِنْهَا عَرَفِ
قَبُولِكَ وَ عَلٰی اَقْوَالِ تَكُونُ مَزِيْنَةً بَعَزِ رِضَائِكَ
وَ وَفَقْتِهِمْ عَلٰی اِخْلَاقِ تَنْتَشِرُ بِهَا رَائِحَةُ اَيَّامِكَ ثُمَّ
قَدَّرْ لَهُمُ الرِّجُوعِ اِلَيْكَ وَ الْاِنَابَةَ عِنْدَ اُمُوجِ بَحْرِ
عَفْوِكَ اَنْتَ كِ اَنْتَ الْمُقْتَدِرُ عَلٰی مَا تَشَاءُ بَارَادَتِكَ
الْمُهَيْمِنَةُ عَلٰی مَنْ فِی السَّمَوَاتِ وَ الْاَرْضِیْنَ

- 17 That which those souls have uttered in response hath been adorned with the crown of acceptance. Every day objections have been raised by the heedless against His Holiness and His companions, yet God hath seized them through His power, and His Will hath effaced their traces through His sovereignty, and His Purpose hath taken hold of them with the grasp of One mighty and powerful. We have not mentioned some of these objections, for such matters are beyond reckoning. Were the eyes of the servants to be cleansed from the ophthalmia of desire and their hearts purified from the fire of hatred, they would witness that which they are deprived of today. Say: Know thou that We have commanded all to teach the Cause and have revealed regarding the conditions of teachers that which would enable every discerning one to recognize the bounty of this Revelation and its glory and generosity and favors and bestowals.

17 وَ اَنْجِهْ اَنْ جَنَابِ فِيْ جَوَابِ الْقَا نُمُودَنْدِ بِطَرَاِزِ
قَبُولِ فَاثِرِ هَرِ يَوْمِ اِعْتِرَاضَاتِ غَافِلِيْنَ بِرِ حَضْرَتِ وَ
اِصْحَابِشِ بُوْدِهْ وَلَكِنْ اَللّٰهُ اَخَذَهُمْ بِقُدْرَتِهِ وَ الْاِرَادَةِ
مَحْتِ اَثَارِهِمْ بِسُلْطَانِهِ وَ الْمَشِيَّةِ اَخَذَتْهُمْ اِخْذَ عَزِيْزِ
مُقْتَدِرِ بَعْضِيْ اِزْ اِعْتِرَاضَاتِ رَا ذَكَرْ نُمُودِيْمِ اِمْتَالِ
اَيْنِ اُمُورِ اِزْ حَدِّ اِحْصَا خَارِجِ اِگَرِ بَصَرِ عِبَادِ اِزْ
رَمْدِ هَوٰی وَ قَلْبِشَانِ اِزْ نَارِ بَغْضَا فَاَرِغِ وَ طَاهِرِ شُودِ
مِشَاهِدِهْ نَمَائِنْدِ اَنْجِهْ رَا كِهْ الْيَوْمِ اِزْ اَنْ مَحْرُومَنْدِ
قُلْ اَعْلَمُ اَنَا اَمْرَنَا الْكُلَّ بِالْبَلِيْغِ وَ اَنْزَلْنَا فِيْ شُرَاطِطِ
الْمُبَلِّغِيْنَ مَا يَنْصِفُ بِهَا كُلَّ بَصِيْرٍ عَلٰی فَضْلِ هَذَا
الظُّهُورِ وَ عَزِّهِ وَ عَطَائِهِ وَ مُوَاهِبِهِ وَ الطَّافَةِ

- 18 It behooveth everyone who desireth to turn towards the Most Exalted Horizon to purify his outward and inward being from whatsoever hath been forbidden in the Book of God, the Lord of all worlds. And in the first step he must hold fast and act according to that which the All-Merciful hath revealed in the Furqan where He saith: "Say: 'God' then leave them to plunge in their idle diversions," and to regard all else save God as but a handful of dust. Thus hath the light of the Cause shone forth from the horizon of the heaven of God's Will, the Mighty, the Powerful, the Bestower. And in another step he must turn wholly towards the Divine Countenance and, with the tongue of the spirit and reality, advancing towards the Most Great House, arise and say: "I have abandoned the religion of a people who believe not in God and who are disbelievers in the

18 يَنْبَغِيْ لِكُلِّ نَفْسٍ اِرَادِ اَنْ يَتَوَجَّهَ اِلَى الْاَفْقِ الْاَعْلٰی
اَنْ يَطْهَرَ ظَاهِرِهِ وَ بَاطِنِهِ عَنْ كُلِّ مَا نَهٰی فِیْ كِتَابِ
اللّٰهِ رَبِّ الْعَالَمِيْنَ وَ فِیْ اَوَّلِ الْقَدَمِ يَتَمَسَّكَ وَ يَعْمَلُ
بِمَا اَنْزَلَهُ الرَّحْمٰنُ فِی الْفُرْقَانِ بِقَوْلِهِ قُلْ اَللّٰهُ ثُمَّ ذَرْهُمْ
فِیْ خَوْضِهِمْ يَلْعَبُوْنَ وَ يَرٰی مَا سِوٰی اللّٰهِ كَقَبْضَةِ
مِنْ التُّرَابِ كَذَلِكَ اَشْرَقَ نُوْرُ الْاَمْرِ فِی الْمَآبِ
مِنْ اَفْقِ سَمَاءِ اِرَادَةِ اللّٰهِ الْمُقْتَدِرِ الْعَزِيْزِ الْوَهَّابِ وَ
فِیْ قَدَمِ اٰخِرِ يَتَوَجَّهُ بِكُلِّهِ اِلَى الْوَجْهِ وَ بِلِسَانِ السِّرِّ
وَ الْحَقِيْقَةِ مُقْبِلًا اِلَى الْبَيْتِ الْاَعْظَمِ يَقُوْمُ وَ يَقُوْلُ
تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَ هُمُ بِالْاٰخِرَةِ هُمْ
كَافِرُوْنَ اِذَا فَازَتْ نَفْسٌ بِالْمُقَامِيْنَ وَ الْاَمْرِيْنَ اَنَّهَُا
كَانَتْ مَرْقُومَةً مِنْ اَهْلِ الْبَهَا مِنْ الْقَلَمِ الْاَعْلٰی فِی

Hereafter." When a soul hath attained these two stations and these two commands, verily it hath been recorded by the Most Exalted Pen as being of the people of Baha in the Crimson Book. Blessed is the soul that hath arisen before the Divine Kaaba and acted according to that which hath been revealed in this time from the True Commander and Dayspring of Divine Revelation.

- 19 O Nightingale! Upon thee rest My Glory! The radiant conditions for teachers shine forth like the sun from the horizons of the heavens of divine Tablets. Strange that until now they have not taken notice. The command to teach hath been sent down from the heaven of the Cause for all - that is, all are commanded to it. Likewise, concerning the conditions that have been mentioned, ask God to confirm all in that which is befitting. Some of the questioners who attend gatherings seek to learn of divine laws, while others merely mock and cast doubt in hearts. Verily thy Lord is with them, hearing and seeing all, for He is the All-Hearing, the All-Seeing. And in one instance these exalted words were revealed: "It behooveth him who desireth to teach the Cause of his Lord to adorn his head with the crown of detachment and his temple with the robe of godliness." And in another place: "It behooveth every teacher to ignore what he and others possess, fixing his gaze upon what is with God, the Sovereign, the Self-Subsisting." This Wronged One hath repeatedly mentioned in these instances that which no fair-minded person hath rejected.

- 20 By the life of God! Had a few souls acted according to what God intended, surely the lights of the traces of the Supreme Pen would have encompassed the world. From some souls who have attributed and do attribute themselves to the Truth, there hath appeared that which hath caused the greatest terror. We have said, and Our word is the truth: "The affliction is not My imprisonment, nor what hath befallen Me at the hands of Mine enemies, but rather from those who claim attachment to My Person yet commit that which causeth My heart and My Pen to lament, and every informed one and every discerning one to weep." Time and again have such verses been sent down from the heaven of divine bounty, yet ears polluted with vain tales are deprived and forbidden from hearkening to these exalted and decisive words. If they would truly hearken to but one verse of the revealed verses, they would surely return from what they possess to what God possesseth, and would testify to the grace, bounty and justice of God, exalted be His glory, towards all. Concerning all, ye must beseech justice and fairness.

- 21 Say: O my God, my God! Aid Thy servants to return unto Thee and to behold in the traces of Thy Supreme Pen with

الصَّحِيفَةِ الْحُمْرَاءِ طَوْبِيْ از برای نفسی که امام کعبه الهی قیام نمود و عمل نمود بآنچه از امر حقیقی و مشرق وحی الهی در این حین نازل شد

19 یا عندلیب علیک بهائی نیر شرائط مبلّغین بمثابة آفتاب از آفاق سموات الواح الهی ساطع و لائح و مشرق عجب است الی حین ملتفت نشده اند حکم تبلیغ از سماء امر مخصوص کل نازل یعنی کل بآن مأمورند و همچنین شرائطی که ذکر شده از حق بطلب کل را مؤید فرماید بر آنچه سزاوار است بعضی از سائلین که در مجالس وارد میشوند مقصودشان اطلاع بر احکام الهی است و برخی محض استهزاء و القاء شبهه در قلوب بعضی آن ربّک معهم یسمع و یری و هو السميع البصیر و در مقامی این کلمات عالیات نازل ینبغی لمن اراد ان یبلغ امر مولاه ان یزین رأسه با کلیل الانقطاع و هیکه بطراز التقوی و فی مقام آخر ینبغی لكل مبلغ ان یدع ما عنده و ما عند القوم ناظرًا الی ما عند الله المهیمن القیوم این مظلوم مکرر در این مقامات ذکر نموده آنچه را که هیچ منصفی آن را رد ننموده

20 لعمر الله اگر معدودی بآنچه حق اراده نموده عمل مینمودند هرآینه انوار آثار قلم اعلی عالم را احاطه مینمود از بعضی از نفوسی که خود را بحق نسبت داده و میدهند ظاهر شده آنچه که سبب فزع اکبر است قلنا و قولنا الحق لیس البلیة سجنی و ما ورد من اعدائی بل من الذین ینسبون انفسهم الی نفسی و یرتکبون ما ینوح به قلبی و قلبی و کلّ عالم خبیر و کلّ عارف بصیر مکرر امثال این آیات از سماء عنایت الهی نازل و لکن آذان آلوده بقصصهای موهومه از اصغاء کلمات عالیات محکات محروم و ممنوعند اگر یک آیه از آیات منزله را فی الحقیقه اصغا نمایند البتّه از ما عندهم به ما عند الله راجع شوند و شهادت دهند بر فضل و عنایت و عدالت حق جلّ جلاله در باره کل باید عدل و انصاف را مسئلت نمائید

Thine eye. O Lord! Deny them not the ocean of Thy generosity and the sun of Thy bestowal, and keep them not away from Thy holy courts. O Lord! I beseech Thee by the light of Thy Cause which, at its manifestation, effaced the traces of misbelief and hypocrisy, to transform the throne of ignorance into the seat of knowledge and wisdom, and the throne of tyranny and oppression into the chair of justice and fairness. Verily, Thou art the Almighty, the Glorious, the Bountiful.

21 قل الهی الهی آید عبادک علی الرجوع الیک و المشاهدة فی آثار قلبک الأعلی بعینک ای رب لا تمنعهم عن بحر جودک و شمس عطائک و لا تبعدهم عن ساحة قدسک ای رب أسألك بنور امرک الذی عند ظهوره محت آثار الشرک و النفاق ان تبدل اریکة الجهل بسریر العلم و العرفان و عرش الظلم و الاعتساف بکرسی العدل و الانصاف انک انت المقتدر العزیز المنان

- 22 In one passage this blessed verse was revealed, from which every hearing ear perceives the lamentation of this Wronged One: "Verily, Thou wert created for My help and the service of My Cause, yet thou didst aid Mine enemies through deeds more powerful than the hosts of kings and rulers." In truth, today unseemly conduct from the people of God aids the enemies rather than the friends. O nightingale! We have manifested the pearls of wisdom and utterance from the treasuries of the Supreme Pen solely for those possessed of insight, that they might be drawn to the most exalted summit of justice and fairness. One must seek sight and hearing from God. That which had neither appeared before nor shall appear hereafter hath been made manifest in the world - to this beareth witness the Mother Book in the Kingdom of utterance. Blessed are they that hear, and blessed are they that attain!

22 و دریک مقام این آیه مبارکه نازل و هر صاحب سمعی چنین قلب این مظلوم را از آن اصغا مینماید انک قد خلقت لنصرتی و خدمة امری ولكن نصرت اعدائی بعمل کان اقوی من جنود الملوک و السلاطین فی الحقیقة الیوم عمل نالایق از حزب الله ناصر اعدا است نه ناصر اولیا یا عندلیب لآلی حکمت و بیان را محض صاحبان بصر از خزائن قلم اعلی ظاهر فرمودیم که مظاهر عدل و انصاف را بذروه علیا جذب فرماید از حق بصر و سمع باید طلب نمود قد ظهر ما لا ظهر فی العالم لا من قبل و لا من بعد یشهد بذلك امّ الکتاب فی ملکوت البیان طوبی للسامعین و طوبی للفائزین

- 23 Thou hast seen and knowest these people - most are occupied with the buzzing of flies, deprived and forbidden from the cooing of the doves of the Most Exalted Paradise. Consider the deniers of the Cause, who soar on wings of idle fancies in the atmosphere of vain imaginings. Until now they remain unaware that the Lord they have chosen as creator is exactly like the Shi'ih sect, occupied with the fanciful traditions of the deluded ones, heedless and veiled from the reality of the Cause. The Word hath ever been cast by God; thereafter, deeds return to their doers - "whoso doeth good works it is for his own benefit, and whoso doeth evil, it is to his own loss." Say: O servants of God! He hath come with the word "He doeth whatsoever He willeth," and before this word the objections of the world are as naught. He saith: "Were He to decree the earth to be heaven, or heaven to be earth, none hath the right to question His authority." Had there been ears to hear and eyes to see, that which would raise the earth above the heavens would have been revealed. But for those lost in fancy, the clear Book needeth not such ringing tones.

23 این خلق را دیده‌ئی و میشناسی اکثری بطنین ذباب مشغول و از تغرّات حمامات فردوس اعلی ممنوع و محروم در معرضین بیان تفکر نما که باجنحة اوهام در هوای اوهام طائرند الی حین آگاه نشده‌اند ربّی را که اخذ نموده‌اند که خلق نموده بعینه بمثابة حزب شیعه بروایات متوهّمین مشغولند و از حقیقت امر غافل و محجوب القای کلمه از حق بوده و هست دیگر عمل بعاملین راجع من عمل فلنفسه و من اساء فعلیها بگوای عباد حق با کلمه یفعل ما یشاء آمده و اعتراضات عالم نزد این کلمه معدوم و مفقود میفرماید انه لو یحکم علی الأرض حکم السماء او علی السماء حکم الأرض لیس لأحد ان یعرض علیه اگر سمع و بصر یافت میشد نازل میشد آنچه که کوه خاک را از افلاک بگذراند و لکن از برای متوهّمین طنین لایق کتاب مبین لازم نه

- 24 Say: O ear of the world! Hear but this one word: The Primal Point - that is, the Herald, may my spirit be sacrificed for all

24 بگوای اذن عالم این یک کلمه را بشنو حضرت نقطه یعنی مبشر روح ما سواه فداء در جواب

else but Him - in answer to a question from one of the Letters of the Living, concerning Him Whom God shall make manifest, exalted be His glory and abundant be His grace, and may the spirit of all creation be sacrificed for Him, spoke these words, mighty be their remembrance: "If thou shouldst recite but one verse from the verses of Him Whom God shall make manifest, this would be more meritorious in the sight of God than if thou shouldst inscribe the entire Bayan, for on that Day that single verse would grant thee salvation, whereas the entire Bayan would not." Now observe what station they have abandoned through vain imaginings and to what station they cling! Leave them to their idle fancies, leave them to their heedlessness, leave them to their vain imaginings, leave them to their idle conjectures wherein they disport themselves. There is no God but He, the Almighty, the All-Compelling, the Self-Subsisting.

- 25 You have mentioned Akhtar, who has manifested such contention as hath no peer or likeness. Through unworthy means and vain desires he hath committed that which hath caused the reality of being to lament. You and all the friends know how that unrighteous one from Isfahan unjustly seized the property of the Afnan and other loved ones. He was so consumed by the fire of greed and passion that none save God can reckon its measure. In these days the government hath taken from him what he seized, yet until now it hath not reached its rightful owners. Let us see what will unfold hereafter and what fire greed and avarice will next ignite. In most of Our Tablets We have enjoined upon all trustworthiness, godliness, truthfulness and sincerity. Yet some have forsaken trustworthiness, chastity and truthfulness, clinging instead to treachery and calumnies in order to wrongfully devour people's wealth. And some in this land have engaged in unseemly deeds. Purely to protect them We commanded them to depart, yet they committed what no heedless one hath ever done. Our purpose in their departure was protection and care, but it gave rise to enmity. We desired for them light and protection, while they desired for Us oppression and calumny. The cry of the oppressors is nothing but error.

- 26 In any case, opposition and objection were not confined to the one from Isfahan and his companion. Haji Muhammad Karim Khan of Kirman wrote a book of refutation every year, as did other ignorant ones known as learned. And the author of Nasikhu't-Tawarikh wrote concerning the Bab what no atheist hath ever written. We beseech God to aid His servants to observe with justice and fairness His signs and what hath appeared from Him. Should they achieve this blessing, all would proclaim the blessed words "I have abandoned the ways of

سؤال یکی از حروفات حیّ علیه بهاء الله الأبهی در ذکر من یتظهره الله جلّ جلاله و عمّ نواله و روح الأمر و الخلق فدها میفرماید قوله عزّ ذکره اگر یک آیه از آیات من یتظهره الله تلاوت کنی اعترّتر خواهد بود عندالله از آنکه کلّ بیان را ثبت کنی زیرا که آن روز آن یک آیه ترا نجات میدهد ولی کلّ بیان نمیدهد انتهی حال ملاحظه کن چه مقامی را باو هام و ظنون تارکند و بجه مقامی متمسک ذرهم فی خوضهم ذرهم فی غفلتهم ذرهم فی اوهامهم ذرهم فی ظنونهم یلعبون لا اله الا هو المقتدر المهیمن القیوم

- 25 اینکه در باره اختر ذکر نمودی بعدادی ظاهر شده که شبه و مثل نداشته و ندارد بدرهم نالایقه و آمال لاتغنی عمل نمود آنچه را که حقیقت وجود نوحه نمود آن جناب و جمیع اصحاب میدانند اصفهانی بی انصاف مال افنان و سائر احباب را بظلم تصرف نمود و باتش حرص و هوی بشائی مشعل که غیر حقّ از احصای آن عاجز و قاصر در این ایام حکومت از او اخذ نمود و لکن الی حین بصاحبش نرسیده تا از بعد چه شود و حرص و طمع چه ناری ظاهر نماید در اکثری از الواح کل را بامانت و دیانت و صدق و صفا امر نمودیم و لکن بعضی مقام امانت و عفت و صدق بخیان و مفتریات تمسک جستند لأجل اکل اموال الناس بالباطل و بعضی در این ارض باعمال ناشایسته مشغول محض حفظ آن نفوس را امر بخروج نمودیم و لکن عمل نمودند آنچه را که هیچ غافل عمل ننموده مقصود از خروج حفظ و عنایت بوده و لکن عداوت احداث نمود انا اردنا لهم النور و الحفظ و هم ارادوا لنا الظلم و الافتراء و ما دعاء الظالمین الا فی ضلال

- 26 باری اعراض و اعتراض تخصیص به اصفهانی و رفیق او نداشته حاجی محمد کریم خان کرمانی در هر سنه یک کتاب رد نوشته و همچنین سائر جهلا که باسم علم معروفند و صاحب ناسخ التواریخ در باره حضرت اعلی نوشته آنچه را که هیچ زندقی نوشته از حقّ میطلبیم عباد را مؤید فرماید تا بعدل و انصاف در آثار و ما ظهر من عنده ملاحظه و تفرّس نمایند و اگر باین توفیق فائز

a people who have turned away from Thee and who dispute with falsehood." Verily aid is in His hand and confirmation in His grasp. He doeth what He willeth and ordaineth what He pleaseth. But the deeds of His servants have prevented them from beholding the waves of the ocean of utterance of the One desired by all the worlds. Eyes are barred from seeing and ears from hearing. God willing, they shall hereafter attain unto that which beseemeth them.

27 Today deeds and character are supporters and helpers. You must adorn all with the ornament of goodly character and pure deeds, and remind them of justice and fairness. By God! The Wronged One, though in the dragon's mouth, mentioneth them and counseleth them for the sake of God, desiring from them neither recompense nor aught else, even while seeing Himself in grave danger, for We have concealed nothing but have clearly enjoined upon all that which leadeth to their elevation and advancement.

28 Regarding what you mentioned about the prisoners and the charity of some - praise be to God Who enabled them to perform a deed that hath attained the glory of His good-pleasure and been adorned with the ornament of His acceptance. We beseech God, blessed and exalted be He, to open before their faces the gates of grace and bounty, to draw them nigh unto Him, and to assist them to champion His Cause through the hosts of wisdom and utterance, of deeds and character. Verily, He hath power over all things.

29 O Nightingale! Dost thou see anyone who finds the sweetness of My utterance, or who dealeth justly concerning that which hath appeared from Me? And dost thou see anyone who soareth on the wings of detachment in this atmosphere? Say: O people, if ye deny this Most Great Cause, what matter is worthy of affirmation or capable of proof? Say: No obliteration can efface this proof, and this standing is sanctified above sitting or reclining - it was and is. And whatsoever hath flowed from the Most Exalted Pen shall assuredly be made manifest, and there shall remain not a single letter but the fair-minded shall behold it established upon the throne of revelation. Thy Lord knoweth and declareth, but most people know not.

30 Regarding what thou didst mention about the dissemination of Tablets and the spreading of the writings and the mention of the Most Great Branch - all were privileged to witness and hear this. Praise be to God Who hath confirmed thee in that which conduceth to the refinement of souls and the exaltation of God's binding Word. The Most Great Branch hath recently turned his attention to its execution. We beseech God to confirm him in aiding His Cause, exalting His Word and elevating

کردند کل بکلمه مبارکه ترک ملة قوم اعرضوا عنک و جادلوا بالباطل ناطق کردند ان التأييد في يده و التوفيق في قبضته يفعل ما يشاء و يحكم ما يريد ولكن اعمال عباد ايشان را از مشاهده امواج بحر بيان مقصود عالميان منع نموده ابصار از مشاهده و آذان از اصغا ممنوعند انشاء الله از بعد فائز شوند بآنچه که سزاوار است

27 امروز اخلاق و اعمال ناصر و معينند بايد آن جناب کل را بطراز اخلاق مرضيه و اعمال طيبه پيارايند و بعدل و انصاف متذکر دارند لعمر الله ان المظلوم في فم الثعبان يذکرهم و ينصحبهم لوجه الله و ما اراد منهم جزاء و لا شيئاً و يرى نفسه في خطر عظيم چه که ستر نموديم و بکمال تصريح کل را بآنچه سبب ارتقاء و ارتقاء است امر نموديم

28 اينکه در باره محبوسين و انفاق بعضی ذکر نموديد لله الحمد ايشان را موفق نمود بر عملی که بعز رضا فائز و بطراز قبول مرزین نسأل الله تبارک و تعالی ان يفتح علی وجوههم ابواب الفضل و العطاء و يقرهم اليه و يؤيدهم علی نصره امره بجنود الحكمة و البيان و الأعمال و الأخلاق انه علی کل شيء قدير

29 يا عندليب هل ترى من يجد حلاوة بياني او ينصف فيما ظهر من عندي و هل ترى من يطير بأجنحة الانقطاع في هذا الهواء قل يا قوم اگر اين امر اعظم را انکار نمائيد چه امری لايق اقرار است و يا قابل اثبات بگو اين اثبات را محو اخذ ننمايد و اين قيام مقدس از جلوس و قعود بوده و هست و آنچه از قلم اعلی جاری البته ظاهر شده و خواهد شد و لا يبقی من حرف الا و قد يراه المنصفون مستویاً علی عرش الظهور ان ربک يعلم و يقول و الناس اکثرهم لا يعلمون

30 اينکه در باب نشر الواح و انتشار آثار و ذکر غصن اکبر نموديد کل بمشاهده و اصغا فائز گشت الحمد لله ان جناب را مؤيد فرمود بر آنچه سبب تهذيب نفوس و ارتقاء کلمه الله المطاعة بوده غصن اکبر چندی قبل بجهت اجرا توجه نموده نسأل الله ان يؤيده علی نصره امره و ارتقاء کلمته و ارتقاء

His servants, and to grant him success in purifying hearts and sanctifying souls. Verily, He is the Almighty, the Powerful, the All-Bestowing.

عباده و يوقفه على تطهير القلوب و تنزيه النفوس
انه هو المقتدر العزيز الوهاب

- 31 Thou didst mention the son of the late honored Mirza Aqa, upon him be the Glory of God, the Most Glorious. Praise be to God, his thoughts are adorned with the maidens of praise and glorification, bedecked with eloquence and rhetoric. As he speaketh in praise of the Desired One of the righteous, he is mentioned before the Throne and illumined with the light of acceptance. We beseech God, blessed and exalted be He, to aid him in that which He loveth and is pleased with, and through him to open the doors of hearts through His Name, the Mighty, the Beloved.

31 ذكر ابن جناب مرحوم مرفوع ميرزا آقا عليه بهاء
الله الأبهى را نمودید الله الحمد از افکارش ابکار
ذکر و ثنا بزبور فصاحت و بلاغت مزین چون
در ذکر مقصود اخیار ناطق لدى العرش مذکور و
بنور قبول منور نسأل الله تبارک و تعالی ان یوقفه
على ما یحب و یرضی و یفتح به ابواب القلوب
باسمه العزيز المحبوب

- 32 O Nasru'llah! Thou hast been mentioned by one who hath soared in My atmosphere and clung to My cord. We have remembered thee with a remembrance through which faces have turned toward the Lord of generosity and bounty. Give thanks and say: Praise be unto Thee for having remembered me and revealed unto me that which every letter thereof proclaimeth Thy tender mercy, Thy compassion, Thy grace and Thy bestowal. O my Lord! Thou seest me attracted by Thy verses and enkindled by the fire of Thy love. I beseech Thee to make me steadfast and firm in Thy Cause whereby hearts and minds have been shaken. There is none other God but Thee, the Single, the One, the Mighty, the Loving.

32 یا نصرالله قد ذکرک من طاری هوئی و تمسک
بجلی ذکرناک بذکر به توجّهت الوجوه الى مالک
الکرم و الوجود اشکر و قل لک الحمد بما ذکرتنی
و انزلت لی ما ینادی کلّ حرف منه بعنايتک
و رحمتک و فضلک و عطائک ای ربّ ترانی
منجذباً بآیاتک و مشتعلّاً بنار محبتک اسألك
ان تجعلی ثابتاً راسخاً فی امرک الذی به اضطربت
الأفئدة و العقول لا اله الا انت الفرد الواحد
العزيز الودود

- 33 O Nasru'llah! Upon thee be the Glory of God and His tender mercy. Remember on My behalf thy mother. She hath attained unto My mention aforesaid. Blessed is she. We testify that she hath attained unto a gem beyond compare and unto a pearl which God hath sanctified above all likeness and similitude, and these are My love, the mighty, the wondrous. Remember her on My behalf and give her the glad-tidings of My tender mercy and illumine her with the lights of the Day-Star of My knowledge. Verily thy Lord is the Compassionate, the Generous.

33 یا نصرالله علیک بهاء الله و عنايته اذکر من قبل
امک انها فازت بذکری من قبل طوبی لها نشهد
انها فازت بجوهر لا عدل له و بلؤلؤ جعله الله
مقدساً عن الأشباه و الأمثال و هما حبیب العزيز
البديع ذکرهما من قبلی و بشرها بعنايتی و نورها
بأنوار نیر معرفتی ان ربک هو المشفق الکریم

- 34 O Nightingale! The souls mentioned in thy letter have attained unto remembrance. Praise be to God Who hath aided them to turn towards Him on a day wherein the fire of rejection was ablaze, and Who enabled them to hearken when most of mankind were debarred therefrom. Blessed are the hearts illumined by the light of recognition, and the faces that have turned towards the effulgent countenance of their Lord, the All-Merciful, and the eyes that have been solaced by the light of certitude, and the ears that have been privileged to hear the Call as it was raised betwixt earth and heaven. We beseech God to aid them to stand firm with supreme steadfastness in

34 یا عندلیب نفوس مذکوره در نامه آن جناب
بذکر فائز الحمد لله الذی ایدهم على الاقبال فی
یوم فيه اشتعلت نار الاعراض و فازوا بالاصغاء
اذ منع عنه اکثر العباد طوبی لقلوب تنورت
بنور العرفان و لوجوه توجّهت الى انوار وجه
ربها الرحمن و لعیون قرت بنور الايقان و لآذان
فازت باصغاء النداء اذ ارتفع بین الأرض و
السّماء نسأل الله ان یؤیدهم على الاستقامة
الکبری على امره الأعزّ الأرفع الأعلى بحیث لا

His Cause, the Most Mighty, the Most Exalted, the Most High, in such wise that neither the hosts of the earth and their ranks shall deter them, nor shall the clamor of the ignorant and their leaders frighten them. May He ordain for them a light that shall go before their faces in all His worlds. Verily, He is the Mighty, the Generous, the Forgiving, the Merciful.

تمنعهم جنود الأرض ولا صفوفها ولا تخوفهم
ضوضاء الجهلاء ولا عرفائها و يقدر لهم نوراً
يمشي امام وجوههم في كل عالم من عوالمه الله
هو العزيز الكريم و هو الغفور الرحيم

- 35 We have not mentioned their names, and this is a wisdom from Us, and I am the Ordainer, the All-Wise. The radiant light from the horizon of the heaven of My mercy be upon them and upon those women who have believed and turned unto the All-Informed, whether they be men or women who are sincere, devout, mindful, or turned towards God. All are remembered in the presence of the Wronged One, and that honored one should gladden them with these supreme tidings.

35 انا ما ذكرنا اسمائهم حكمة من عندنا و انا الامر
الحكيم النور الساطع من افق سماء رحمتي عليهم
و على اللائي اقبلن و آمن بالفرد الخبير مخلصين و
مخلصات و قانتين و قانتات و ذاكرين و ذاكرات
و مقبلين و مقبلات كل در ساحت مظلوم
مذكورند و آن جناب ایشان را باین بشارت
عظمی منور و مسرور دارند

- 36 As for him who hath mentioned the matter of the veil and the revelation of a Tablet concerning it, most are content merely to hear and cling to that which their souls and desires dictate. O Nightingale! Had they been observed to be sanctified from transgression and iniquity and adorned with righteousness and the fear of God, all would have been illumined by the manifestations of the lights of certitude, assurance and wealth. They have taken what is with the people and cast behind their backs what is with God as a recompense for their deeds.

36 اینکه شخصی در باره حجاب ذکر حکم و انزال لوح
نموده اکثری باصفا اکتفا مینمایند و بما تشبیه
النفس و الهوى تمسک میجویند یا عندلیب اگر
مقدساً عن البغى و الفحشاء و مزیناً بالبر و التقوى
مشاهده میگشتند کل بتجلیات انوار نیر اطمینان
و ايقان و غنى منور میشدند اخذوا ما عند القوم
و نبذوا ما عند الله جزاء لأعمالهم

- 37 Thou art witness and God doth testify that this Wronged One, after the rising of the Orb of the horizons from the horizon of Iraq, summoned the people of Iran to the horizon of the favor of the Lord of all worlds through two true messengers and spiritual heralds by night and by day. These two heralds were the pen and the inkwell. At all times the Kawthar of counsel flowed from the pen and the Salsabil of utterance appeared before all faces by His will. There was no purpose save the reformation of the world and the education of its peoples. In the early days of the Cause, deeds were observed to be so reprehensible that every person of insight would take refuge in God, and every hearing ear would, by night and by day, implore deliverance with humility and supplication, until through grace and favor, repugnant deeds were gradually transformed into goodly deeds and unacceptable conduct into acceptable behavior. Ask thou God to aid the people to recognize the purpose of this Wronged One, for should they become aware, they would themselves acknowledge that which they now deny. We ask for them success in all conditions. Verily, He is the Self-Sufficient, the Most High.

37 تو شاهد و عالم گواه که این مظلوم بعد از اشراق
نیر آفاق از افق عراق بدو قاصد حقیقی و پیک
معنوی در لیلی و ایام اهل ایران را بافق عنایت
مقصود عالمیان دعوت نمود و آن دو پیک آمه
و خامه بوده در جمیع احیان کوثر نصیح از قلم
جاری و سلسبیل بیان باراده امام وجوه ظاهر و
مقصودی جز اصلاح عالم و تهذیب نفوس امم
نبوده در اوائل امر اعمال بقسمی منکر مشاهده
میشد که هر بصیری بحق پناه میبرد و هر سمیعی
در لیلی و ایام بعجز و ابطال نجات میطلبید تا
آنکه از فضل و عنایت بتحریر و بیان فی الجمله اعمال
شنیعه باعمال طیبه و اخلاق غیر مرضیه بمرضیه
تبدیل گشت از حق بطلب ناس را تأیید فرماید
بر عرفان مقصود این مظلوم چه اگر آگاه شوند
خود اقرار نمایند آنچه را که حال منکرند نسأل
لهم التوفيق فی کل الأحوال انه هو الغنی المتعال

- 38 They made mention of the departed and exalted Hasan Khan, who ascended to the Most Glorious Horizon and Supreme Companion while in the prison of the opposers and deniers. Blessed

38 ذکر مرحوم مرفوع حسن خان را نمودند که در
سجن معرضین و منکرین بافق ابهی و رفیق اعلی

is he and joy be unto him! By My life, he hath attained to that which none before him attained. The near ones now behold him in an exalted station. We were with him when he desired to attain the presence and meet Us, and We mentioned him in such wise that the ocean of forgiveness surged in all existence and the fragrance of God's loving-kindness, the Lord of all worlds, was diffused. We revealed for him that which brought solace to the eyes of the mystics and We sent it to the Land of Ta. Verily, the mercy of thy Lord hath encompassed all existence, both seen and unseen. Woe unto those who recognized not his station and committed that which caused every fair-minded soul to lament and the tears of the lovers to flow.

صعود نمود طوبى له و نعيماً له لعمري قد فاز بما لا فاز به احد من قبل يراه المقربون في هذا الحين على مقام كريم انا كما معه اذا اراد الحضور واللقاء وذكرناه بما ماج به بحر الغفران في الامكان وهاج عرف عناية الله رب العالمين وانزلنا له ما قوت به اعين العارفين وارسلناه الى ارض الطاء ان رحمة ربك احاط الوجود من الغيب والشهود ويل للذين ما عرفوا مقامه وعملوا ما ناح به كل منصف وذرفت به دموع العاشقين

- 39 Will the oppressors endure, or will they find for themselves, at the time of reckoning, any escape or refuge? Nay, by My utterance, through which the realities of the Supreme Course, the Most Glorious Paradise, and the Highest Heaven were attracted! Say: My God, my God! Unite the hearts of Thy servants and cause them to know what Thou hast desired for them through Thy bounty. Were they to know, they would surely lament their own selves and weep for what hath escaped them in Thy days. O Lord! Leave them not to themselves, and withhold them not from drawing nigh unto the sun of Thy knowledge. Thou art, verily, powerful over whatsoever Thou wilt. Then make the reward of those who transported him a treasure with Thee. Verily, Thou art the All-Bountiful, the Trustworthy, the Guardian, the Helper, the Sustainer.

39 هل يبقى الذين ظلموا او يجدون لأنفسهم حين الأخذ من مفراً ومن مهرب لا ويباني الذي به انجذبت حقائق الملا الأعلى والفردوس الأبهي والجنة العليا قل الهى الهى الف بين قلوب عبادك وعرفهم ما اردت لهم بجودك لو يعرفون لينوحون على انفسهم ويكون على ما فات عنهم في أيامك اى رب لا تدعهم بأنفسهم ولا تمنعهم عن التقرب الى شمس عرفانك انك انت المقتدر على ما تشاء ثم اجعل اجر الذين نقلوه كنزاً لهم عندك انك انت الفضال الأمين والحافظ الحارس المعين

- 40 Mention of other souls who were with him hath been revealed and sent down in Tablets from the Divine Pen. Happy are they!

40 ذكر نفوس اخرى هم كه با او بوده در الواح از قلم الهى جارى و نازل هنيئاً لهم

- 41 They made mention of the wife of Qasim Khan, upon her be the Glory of God. When We desired to make mention of her, We heard the call from the direction of grandeur and majesty of her arrival in the highest Paradise and her settlement in a chamber above whose door was inscribed: "This chamber hath been built for the people of Baha." We beseech God to send down upon her at all times that which will comfort her eyes and gladden her heart. He is, verily, the All-Forgiving, the All-Merciful.

41 ذكر ضلع جناب قاسم خان عليه بهاء الله را نمودند فلما اردنا ذكرها سمعنا النداء من شطر العظمة والكبرياء ورودها في الجنة العليا واستقرارها في غرفة رقم على فوق بابها قد بنيت هذه الغرفة لأهل البهاء نسأل الله ان ينزل عليها في كل حين ما تقر به عينها ويفرح به قلبها انه هو الغفور الرحيم

- 42 Ye made mention of the mother and two sisters. Blessed are they and joy be unto them! The Wronged One, in the Most Great Prison, desireth to make mention of them in such wise that their names shall endure throughout the kingdom of God, the Almighty, the All-Praised. Blessed art thou, O my handmaiden and my leaf, in that God hath manifested through thee one who hath arisen to serve My Cause, to make mention of Me amongst My servants, and to praise Me amidst My creation.

42 ذكر ام واختين را نموديد طوبى لمن و نعيماً لمن ان المظلوم في السجن الأعظم اراد ان يذكرهن بما تبقى به اسمائهن بدوام ملكوت الله العزيز الحميد طوبى لك يا امي و ورقتي بما اظهر الله منك من قام على خدمة امرى و ذكرى بين عبادى و ثنائى بين خلقي قد وفقه الله تبارك و تعالى على نشر آثاره التي بنورها اشرفت الأرض والسماء

God, blessed and exalted be He, hath enabled him to spread His signs by whose light earth and heaven were illumined and hearts and minds were enlightened. We have ordained for thee a portion of his reward in teaching the Cause and manifesting the Word with wisdom and utterance. O Nightingale! Convey My glorification unto her and give her the glad-tidings of My loving-kindness and mercy which have preceded all things, and My light whereby existence hath been illumined.

و تنوّرت الأفئدة والقلوب وقدرنا لك بعض
اجره في تبليغ الأمر و اظهار الكلمة بالحكمة و
البيان يا عندليب كبر عليها من قبلي و بشرها
بعنايتي و رحمتي التي سبقت الأشياء و نوري الذي
انار به الوجود

- 43 And We make mention of thy sister at this time and give her the glad-tidings of God's loving-kindness, the Lord of the mighty throne. O My leaf! Upon thee be My glory and My mercy. We beseech God, blessed and exalted be He, to adorn thee with the robe of recognition and illumine thee with the lights of certitude, and to ordain for thee what He hath ordained for His handmaidens who circle round the throne. He is, verily, the Hearer, the Answerer.

43 و نذكر اختك في هذا الحين و نبشرها بعناية الله
ربّ العرش العظيم يا ورقتي عليك بهائى و رحمتي
نسأل الله تبارك و تعالى ان يزيناك بقميص
العرفان و ينورك بأنوار الايقان و يقدر لك ما
قدره لاماته اللائى طفن العرش انه هو السامع
المجيب

- 44 And We make mention of My other handmaiden. Blessed is the ear that hath heard the call "O My handmaiden" and "O My servant," and blessed is the heart that hath turned unto God, the Lord of the Day of Judgment. Rejoice thou in My mention of thee and glorify the praise of thy Lord, the Mighty, the Great.

44 و نذكر امتي الآخري طوبى لأذن سمعت نداء يا
امتي و يا عبدى و لقلب اقبل الى الله مالک يوم
الدين افرحى بذكرى اياک و سبّحى بحمد ربک
العزیز العظيم

- 45 We make mention of My handmaidens in all regions and give them glad tidings of what hath been ordained for them from God, the Peerless, the All-Informed. Verily, she who hath attained unto acceptance is regarded by God as among the most exalted of men. Blessed are they, men and women, who have attained. Praise be to God, the Lord of all worlds.

45 و نذكر امائى في الأطراف و نبشّرنّ بما قدر لهنّ
من لدى الله الفرد الخبير انّ التي فازت بالاقبال
انها من اعلى الرجال عند الله طوبى للفائزات و
الفائزين الحمد لله رب العالمين

- 46 You made mention of Ghulam-'Ali. O Ghulam-Qabli-'Ali! Canst thou hear My utterance with such steadfastness as to open thereby the ears of all creation? And canst thou speak with such utterance as to cause the tongues of the world to speak? Say: Nay, by thy life, except through Thy might and power. Unto God belong the treasures of utterance. Were He to reveal but one verse therefrom, or manifest one pearl thereof, thou wouldst surely behold people intoxicated by the choice wine of God's utterance, the Lord of all beings. Verily thy Lord is powerful over whatsoever He willeth, and He is the All-Bountiful, the Most Generous. He who arose to serve My Cause and soared in the atmosphere of My love hath made mention of thee. We have remembered thee with verses whose outer meaning is light and whose inner meaning is mercy, and within their innermost meaning is that which proclaimeth this momentous News. The glory rest upon thee and upon those whom the might of every heedless doubter hath not frightened.

46 ذكر جناب غلامعلى را نموديد يا غلام قبل على
هل تقدر ان تسمع بيانى باستقامة تفتح به ابواب
آذان من في الامكان و هل تقدر ان تنطق ببيان
تنطق به السن العالم قل لا ونفسك الا بحولك
و قوتك و لله خزائن البيان لو ينزل آية منها او
يظهر لؤلؤ منها لترى الناس سكارى من رحيق
بيان الله مولى الورى ان ربك هو المقتر على ما
يشاء و هو الفضال الكريم قد ذكرک من قام على
خدمة امرى و طار في هواء حبي ذكرناک بآيات
ظاھرھا نور و باطنها رحمة و في باطن باطنها ما
ينادى بهذا النبيا العظيم البهاء عليك و على الذين
ما خوفتهم سطوة كل غافل مريب

- 47 O Nightingale! Those souls who have turned unto God and associated in love with thee, and who have accepted that which thou didst speak concerning this Most Great Cause, and likewise those handmaidens who have sought His good-pleasure and besought mention from the Lord of Remembrance - all have been blessed with the effulgences of the Sun of loving-kindness of the Desired One of the worlds. Today the ocean is surging, the sun is shining, and the light is radiant. Whosoever hath turned unto God and attained unto service to His loved ones is accounted among the people of Baha in the Qayyumu'l-Asma', recorded by the Most Exalted Pen.
- 48 Convey My greetings and praise to the loved ones of that land, and likewise to the assured handmaidens who outwardly are veiled in names but inwardly are manifest and evident. In these days divine wisdom hath prevailed. Verily, He is the All-Knowing, the All-Informed. With Him is the knowledge of all things in a clear Book.
- 49 You made mention of Haji 'Ali and likewise of his turning toward the Most Holy Court. Divine ordinances and laws are each conditional upon the requirements of wisdom. Haji 'Ali, upon him be My glory, must observe that which hath flowed from the Most Exalted Pen. If it accordeth with movement, let him move, and if it accordeth with stillness, let him be still. Moreover, he must first determine the means of the journey, and thereafter proceed. The sale of property is not beloved in the sight of this Wronged One, save for the payment of debts. Many souls desired to sell their property for the payment of the Huququ'llah, but We forbade them.
- 50 O Nightingale! The greatest cause of this Wronged One's tribulations hath been the gathering of people around Him. In the prison are assembled people of every kind. Now there are nearly three hundred souls, young and old, male and female. The rest is clear and evident. Some are firm as mountains and steadfast, some are like brilliant light, and others rise at times and fall at others. God dealeth with all with supreme loving-kindness. For twenty-one years have We dwelt in prison with this company. Say: Power belongeth unto God, the Lord of the worlds. Wisdom belongeth unto God, the Goal of them that know. Mercy belongeth unto God, the Object of worship of all in the heavens and the earth. Compassion belongeth unto God, the Lord of the first and the last. Jalal had permission to come, and as for the other two, after arriving in Port Said they sought permission and were not deprived of the ocean of grace. Verily thy Lord is the Hearer, the Answerer.
- 47 یا عندلیب نفوسی که اقبال نمودند و بحبّت با آن جناب معاشرت کردند و بقبول ما نطقست فی هذا الأمر الأعظم فائز گشتند و همچنین امائی که کسب رضا نموده اند و طلب ذکر از مولی الأذکار کرده اند کل بتجلیات انوار آفتاب عنایت مقصود عالمیان فائز امروز بحر مواج و شمس مشرق و نور ساطع هر نفسی اقبال نمود و بخدمت اولیا فائز گشت او از اهل بهاء در قیوم اسماء از قلم اعلی مذکور و مرقوم
- 48 اولیای آن ارض را سلام و تکبیر برسان و همچنین اماء موقتات را در ظاهر اسمای مستور ولكن در باطن ظاهر و مشهود این آیام حکمت الهی سبقت گرفته آنه هو العلیم الخبیر عنده علم کل شیء فی کتاب مبین
- 49 ذکر جناب حاجی علی را نمودید و همچنین توجهش بشطر اقدس اوامر و احکام الهی هر یک بمقتضیات حکمت مشروط جناب حاجی علی علیه بهائی باید در آنچه از قلم اعلی جاری شده ملاحظه نماید اگر مطابق بحرکنست حرکت نماید و اگر موافق سکونست ساکن باشد از آن گذشته باید که اول مصروف راه را معین نماید و بعد حرکت کند بیع املاک هم نزد مظلوم محبوب نه مگر در ادای دیون بسیاری از نفوس لأجل ادای حقوق الله اراده بیع نمودند و منع نمودیم
- 50 یا عندلیب بلایای این مظلوم سبب اعظمش اجتماع نفوس در حول بوده در سجن جمعی از هر قبیل موجود حال از صغیر و کبیر و اناث و ذکور قریب سیصد نفس موجودند دیگر باقی معلوم و واضحست بعضی بمثابه جبل ثابت و راسخ و برخی بمثابه نور منیر و بعضی هم یعلو مرّة و یسفل اخرى و حقّ با کل بعنایت کبری سلوک میفرماید بیست و یک سنه با این جمع در سجن ساکن قل القدرة لله رب العالمین الحکمة لله مقصود العارفین الرأفة لله معبود من فی السموات و الارضین الشفقة لله مولی الاولین و الآخرين جلال در توجه اذن داشته و اما دو نفس دیگر بعد از ورود در پرت سعید طلب اذن نمودند و از بحر فضل محروم نماندند ان ربک هو السامع المجیب

- 51 In brief, these are the conditions for those who have permission to visit: first, a sound constitution and healthy body; second, the means for travel including funds and other requirements. And the condition which is the greatest of conditions is to obtain permission in the place and station. Even if all else be present, if wisdom does not require it, movement and visitation is not permitted. God says: "Pilgrimage to the House is a duty unto God for mankind," and then He says: "for those who are able to make their way there." We beseech God to aid all to perform that which they are commanded.
- 52 From the Dayspring of God's Command naught appears save that which leads to the exaltation, elevation, love, fellowship and unity of His servants. He, verily, is the Commander, the All-Wise.
- 53 Regarding what thou didst mention about the eagerness of the servants and their enthusiasm, that each year a great multitude, inspired by the encouragement of the chavushes, intend to journey to the Most Exalted Horizon and the Supreme Summit - this is a cause for thanksgiving, for the penetrating influence of the Supreme Pen hath brought the servants to this station. Despite the opposition of all, it hath taken hold of the gems of existence through His absolute Will. This, notwithstanding that it hath appeared in days when ranks upon ranks, thousands upon thousands, cannons and swords were arrayed against it. Yet, detached from all else, We summoned all to that which conduceth to the upliftment of existence, the advancement of souls, the tranquility of servants and the development of countries.
- 54 This Revelation is the Revelation of the Most Great Mercy and Supreme Bounty, for it hath erased and forbidden the decree of holy war from the Book, and hath enjoined fellowship with the followers of all religions in a spirit of fragrance and joy. His honor hath witnessed what hath been revealed from the Supreme Pen in scriptures and tablets. Corruption, conflict and disputation have been forbidden. Likewise have We commanded the reading of the books of all peoples. All these matters are a great bounty for the servants, for previously they were forbidden and commanded to wage holy war. The wearing of foreign dress and the perusal of the books of other peoples were formerly forbidden, and traces of this prohibition can be found in the books. However, in this Most Great Revelation, the barrier of prohibition hath been lifted and freedom hath been granted and bestowed in its place.
- 55 God willing, may his honor be aided to conquer the cities of hearts with fragrance and joy, and be assisted in spreading
- باری شرایط نفوسی که باذن فائزند اینست اول
صحت مزاج و صحت بدن ثانی اسباب سفر از نقد
و غیره و شرطی که اعظم شرائطست تحصیل
اذنست در محل و مقام و اگر کل موجود باشد
و حکمت اقتضا ننماید حرکت و توجه جائز نه
حق میفرماید و لله علی الناس حج البیت و بعد
میفرماید من استطاع الیه سبیلاً از حق میطلبیم
کل را تأیید فرماید تا عمل نمایند آنچه را که بآن
مأمورند
- از مطلع امر ظاهر نمیگردد مگر آنچه سبب علو و
سمو و محبت و الفت و اتحاد عباد است آنه هو
الامر الحکیم
- اینکه در باره توجه عباد و اشتعال ایشان ذکر
نمودی که در هر سنه جمع کثیری نظر بتشویق
چاوشها قصد افق اعلی و ذروه علیا مینمایند این
مقام مقام شکر است چه که نفوذ قلم اعلی عباد
را باین مقام آورده مع اعراض کل جواهر وجود
را باراده مطلقه اخذ کرده مع آنکه در ایامی
ظاهر شده که از هر جهتی صفوف و الوف و
مدافع و سیوف موجود مع ذلک منقطعاً عن
العالم کل را دعوت نمودیم بآنچه سبب ارتفاع
وجود و ارتقاء نفوس و راحت عباد و تعمیر
بلاد است
- این ظهور ظهور رحمت کبری و عنایت عظمی
است چه که حکم جهاد را از کتاب محو نموده
و منع کرده و بمعاشرت با جمیع ادیان بروج و
ریحان امر فرموده آن جناب دیده و میدانند آنچه
از قلم اعلی در زیر و الواح نازل شده فساد و نزاع
و جدال ممنوع و همچنین امر نمودیم بقرائت کتب
قوم جمیع این امور عنایتی است بزرگ از برای
عباد چه که از قبل ممنوع بودند و بجهاد مأمور
استعمال لباس اجنبیه و ملاحظه کتب آن قوم
از قبل ممنوع و آثار منع در کتب موجود و مشهود
ولکن در این ظهور اعظم سد منع برداشته شد
و بجای آن حریت عطا و عنایت گشت
- انشاءالله آن جناب بفتح مدائن قلوب بروج و
ریحان مؤید شوند و بانشار آثار بحکمت و بیان

the divine verses with wisdom and utterance. Verily, He will aid thee with the hosts of utterance. He, verily, is powerful over all things. We give thee glad tidings at this moment of the presence of that which was born of the maidens of thy thoughts and hath dawned from the horizon of thy sincerity, submissiveness and humility, and hath been read before all faces. We beseech God to grant thee a reward in every world of His worlds and to ordain for thee that which shall endure as long as His Kingdom shall endure. He, verily, is the All-Bountiful, the Most Generous, the Helper, the Mighty, the All-Knowing.

- 56 Convey to the loved ones in every place greetings and glory from the Wronged One, and illumine them with the lights of the Luminary of utterance of the All-Merciful. Thy work of reasoning hath attained the Most Holy Court. God willing, it shall be considered in these days. We beseech God to manifest for thee in His mention and praise that which shall attract the hearts. He, verily, is the Almighty, the Mighty, the Beloved. The light that shineth from the heaven of My utterance be upon thee and upon those who hearken to thy words concerning this Most Great Announcement and this Mighty Matter.

BRL_ATBH#22x

موفقاً انه يمدك بجنود البيان انه على كل شيء
قدیر و نبشرك في هذا الحين بحضور ما ولد من
ابكار افكارك و اشرق من افق خلوصك و
خضوعك و خشوعك و قرئ امام الوجوه نسأل
الله ان يعطيك اجراً في كل عالم من عوالمه و يقدر
لك ما يكون باقياً بقاء ملكوته انه هو الفضل
الكریم و المؤید العزیز الخبير

56 اولیای هر محل را از قبل مظلوم سلام و تکبیر
برسان و بانوار نیر بیان رحمن منور دار استدلالیه
آن جناب بساحت اقدس فائز این ایام انشاء الله
ملاحظه میشود نسأل الله ان يظهر لك في ذكره
و ثنائه ما تجذب به القلوب انه هو المقتدر العزیز
المحبوب النور المشرق من افق سماء بیانی عليك
و علی من یسمع قولك في هذا النبأ الأعظم و
هذا الأمر العظیم

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BH00501

Lawh-i-Karim

To: Karim, in Shiraz

Date: 1290 [1873] or earlier

- 1 In the Name of the One True God

- 2 O Karim! God grant that, through the bounty of the Most Generous [Karim], thou art reposing beneath the shade of the Tree of the Lord of all worlds, and that thou hast attained the gracious outpourings which have come down from the heaven of bestowal. Mention of thee hath been and will continue to be made before the Throne, and this is accounted as one of the greatest of God's bounties.

1 بنام خداوند یگا

2 ای کریم انشاء الله بعنایت کریم در ظل سدره
رب العالمین مستریح باشی و فیوضات منزله از
سماء فضل فائز ذکرک لدی العرش بوده و خواهد
بود و این از اعظم عنایات الهیه محسوب

- 3 O Karim! Gird up the loins of service, that haply, in mentioning the King of creation, weak souls may come forth with the utmost love and strength of the heart, in such wise that the world and all that lieth therein shall not keep them back from God, and all will appear with a godly character in these radiant days.
- 4 O Karim! The mystic Wine of the spirit is prepared and the celestial Cup-bearer is present, but most men are seen to be debarred and deprived. God is manifest, conspicuous as can be, and His creation are yearning with the utmost longing, yet the lovers are bereft of their Beloved, and they burn in the wilderness of separation. Hence, they require a Guide, a Counselor, a Teacher, that they may come to know the reason for their debarment and the cause of their remoteness.
- 5 Some servants are not in need of teaching. They can be seen as like unto the eye, in that the eye need not be taught to see; so too the ear with hearing. The moment the eye is opened by the aid of the Spirit, it is able to see on its own, yet at all times must it seek refuge with the Face of God, lest bleariness or some other impairment develop and become a barrier. They are those servants who have turned toward the Supreme Horizon after the call was lifted up, so steadfast that none hath the power to divert the gaze of those well-assured souls from the direction of God. At every moment have they drunk and do they drink still from the living waters of the utterance of the Merciful; they read the divine Words with intimate familiarity and eagerness. Those apart from these souls stand in need of goodly exhortations and compassionate counsels. Therefore, the loved ones of God must carry out this weighty task with wisdom and clarity. Let some teach with their words, some with their deeds and actions, and some with their characters, drawing others toward God. Virtuous deeds and spiritual conduct are themselves teachers of the Cause.
- 6 Certain people should not be sad that they are unlearned and have not acquired human knowledge. Consider the time of the Apostle [Muhammad]: Following the appearance of that Most Great Luminary, all the divines, men of letters, and sages remained deprived of that Path to the recognition of the All-Merciful, while the instant that Abu Dhar – a mere shepherd – accepted Him Who is the All-Possessing and the Most High, oceans of wisdom and utterance flowed from his heart and his tongue. Thou seest how all the learned ones humble themselves today at the very mention of his name, whereas in the early days of that Revelation, none paid him any mind. Exalted be the Ancient of Days, the Lord of grace abounding! He,
- 3 ای کریم کمر خدمت را محکم کن که شاید نفوس ضعیفه از ذکر مالک بریه بکمال حب و قدرت قلبیه ظاهر شوند بشأنیکه دنیا و ما فیها آن نفوس را از حق منع ننماید کل باخلاق الهیه در این ایام نورانیّه ظاهر شوند
- 4 ای کریم بادهء روحانیّهء معنویّه آماده و ساقی احدیه موجود ولکن اکثر بریه ممنوع و محروم مشاهده میشوند حق بکمال ظهور ظاهر و خالق در نهایت اشتیاق مشتاق مع ذلک عشاق از معشوق محروم و در تیه فراق در احتراق لذا هادی و ناصح و معلم لازم دارند تا بدانند که سبب منع چیست و علت بعد چه
- 5 بعضی از عباد بتعلیم محتاج نیستند ایشان بمنزلهء عیون مشاهده میشوند و عین را دیدن نباید آموخت و همچنین گوش را شنیدن چنینکه باعانت روح مفتوح شد خود مشاهده مینماید ولکن در کلّ احيان باید بطلعه رحمن پناه برد که مباد رمد و یا علت اخری حادث شود و حایل گردد ایشانند عبادیکه بعد از ارتفاع ندا باقی اعلی توجه نموده اند و بشأنی مستقیمند که احدی قادر بر انحراف آن نفوس مطمئنّه از شطر احدیه نیست از سلسبیل بیان رحمن در کلّ احيان نوشیده و مینوشند و بکلمات الهیه مأنوس و مشتاقند و مادون این نفوس بمواعظ حسنه و نصایح مشفقانه محتاج لذا باید احبای الهی بحکمت و بیان بر این امر خطیر اقدام نمایند بعضی را باقوال و بعضی را بافعال و اعمال و بعضی را باخلاق تبلیغ نمایند و بشطر احدیه کشانند اعمال حسنه و اخلاق روحانیّه بنفسها مبلغ امرند
- 6 بعضی از این محزون نباشند که عالم نیستند و کسب علوم ظاهره نموده اند ملاحظه در زمان رسول نما که بعد از ظهور آن نیر اعظم جمیع علما و ادبا و حکما از آن شریعهء عرفان رحمن محروم ماندند و ابوذر که راعی غنم بود بمجرد اقبال بغنی متعال بمحور حکمت و بیان از قلب و لسانش جاری و حال جمیع علما را نزد ذکرش خاضع مشاهده مینمائی و حال آنکه در اول امر احدی باو اعتنا نداشته تعالی قدیم ذو الفضل العظیم آنه هو الحاکم علی ما اراد آنه هو المقتدر

verily, ordaineth as He pleaseth; He is the Almighty, the Most Powerful. It is thus that each and every loved one of God who hath truly turned to the horizon of eternity shall be bountifully given what will guide mankind aright.

القدر لذا هر يك از احباب الهی كه بافق باقی
فی الحقیقه اقبال نمود باو افاضه میشود آنچه سبب
هدایت بریه باشد

- 7 Say: O My loved ones! Ye are the world's spiritual physicians. It is incumbent upon you, through the power and might of God, to heal by the sovereign remedy of the Most Great Name the soul-sickness of the kindreds of the earth and clarify the vision of all mankind, that all may set their faces toward the shores of the Most Great Ocean in the days of the Ancient King. It behoveth ye all so to adorn your inner and outer beings that, robed in trustworthiness, girt with righteousness and arrayed in truthfulness and rectitude, ye may become a means for the exaltation of the Cause and the education of the human race.

7 بگو ای احبابی من شما اطباءى معنوى بوده و
هستید باید بحول و قوه الهیه بدریاق اسم اعظم
امراض باطنیه امم و رمد عیون اهل عالم را
مداوا نمائید و شفا بخشید تا کل بشاطی بحر
اعظم در آیام مالک قدم توجه نمایند لذا باید
کل بقمیص امانت و رداء دیانت و شعار صدق
و راستی ظاهر و باطن خود را مزین نمایند تا
سبب علو امر و تربیت خلق گردد

- 8 This Revelation hath not come to enforce earthly commandments, as were recorded in the Bayan by the Pen of the Merciful, but rather to manifest the evidences of perfection in human souls – that their spirits may be lifted up to eternal stations and that which their minds can scarcely believe may brilliantly appear – till all may ultimately tread above the kingdoms of earth and heaven. By My life! Were I to rend asunder the veil in this connection, men's souls would soar unto the Court of thy Lord, He Who causeth the dawn to break. Since, however, We have enjoined wisdom, We have kept some of these stations undisclosed, in order that the ecstasy of the Unconstrained may not seize the reins of volition, and so that all might walk amongst men with evident rectitude and lead the people aright.

8 این ظهور از برای اجرای حدودات ظاهره
نیامده چنانچه در بیان از قلم رحمن جاری
بلکه لأجل ظهورات کمالیه در انفس انسانیه و
ارتقاء ارواحهم الی المقامات الباقیه و ما یصدق
عقولهم ظاهر و مشرق شده تا آنکه کل فوق
ملک و ملکوت مشی نمایند لعمری لو اخرق
الحجاب فی هذا المقام لتطیرن الأرواح الی ساحة
ربک فائق الأصباح ولكن چون بحکمت امر
نمودیم لذا بعضی از مقامات را مستور داشتیم تا
جذب مختار زمام اختیار را اخذ ننماید و کل
بآداب ظاهره مابین بریه مشی نمایند و سبب
هدایت ناس شوند

- 9 It may be that certain minds might not believe in some of the aforementioned boundaries laid down in the Books of God due to an unawareness of their hidden benefits, but that which hath streamed forth from the Ancient Pen in this Most Great Revelation with regard to men's gathering together and becoming unified – along with their morals, conduct, and occupation with that which will profit humanity – hath not been and cannot be denied by anyone, unless they are altogether senseless. Should the loved ones of God not be adorned with the ornaments of trustworthiness, truthfulness, and rectitude, the detriment thereof will redound both to those people themselves and all mankind more generally. In the first place, those people will never be trusted with the divine Word and the hidden celestial mysteries. Secondly, they shall mislead men and cause them to turn away, and beyond that will they incur the wrath of God and His fury, His chastisement and His malediction.

9 بعضی عقول شاید كه بعضی حدودات مذكوره
در كتب الهیه را لأجل عدم اطلاع بر مصالح
ممكنه در آن تصدیق ننمایند ولكن آنچه از قلم
قدم در این ظهور اعظم در اجتماع و اتحاد و
اخلاق و آداب و اشتغال به ما ینتفع به الناس
جاری شده احدى انكار ننموده و یننماید مگر آنكه
بالمز از عقل محروم باشد اگر احباب الهی بطراز
امانت و صدق و راستی مزین نباشند ضرر بخود
آن نفوس و جمیع ناس راجع اولاً آن نفوس ابدأ
محل امانت كلمه الهیه و اسرار ممكنه ربانیه
نخواهند شد و ثانی سبب ضلالت و اعراض ناس
بوده و خواهند بود و عن ورائهما قهر الله و غضبه
و عذاب الله و یخطفه

- 10 O Karim! Hear thou the heavenly voice from the Pen of the Spirit in the Persian tongue. By My life! It shall attract thee

to such a degree that thou wilt behold naught else in the world but the effulgences of this Cause, which hath shone forth above the horizon of the bestowals of thy Lord, the All-Knowing, the All-Wise. Were the whole of humanity to rend the veils that hinder them – and hearken to the shrill voice of the Supreme Pen which is lifted up, by the leave of the Possessor of Names, in this luminous Spot – they would all turn, with their very souls, to the direction of the All-Merciful. But lo, their corrupt desires have kept them back, and they are dumbfounded in this day.

- 11 O Karim! The sun of the Word of God, which hath dawned resplendently from the dayspring of Divine Will, can be perceived by every person of insight. Even as the physical sun, that Word shineth with brilliance and radiance amidst the words of all mankind. This is not a day for the Pen of the Most High to busy itself with these utterances. It behoveth every soul in this day, when he hath heard the Call coming from the Most Exalted Horizon, to cast the world behind his back; arise by the power of God, with his face turned to his Lord; and say, "Here am I, O Best-Beloved of all who dwell in heaven and on earth!"

- 12 The Tongue of the All-Merciful hath proclaimed these blessed words in the garden of the Bayan; the utterance of that Most Great Luminary hath ever been and shall always be, "No God is there but Me . . . O, My creatures! Me alone do ye worship." That which hath streamed forth in this connection from the Pen of Him Who is the Fashioner of the heavens and the Creator of every attribute hath been revealed in view of the all-pervading mercy that hath encompassed all created things, that haply the people of the earth may not remain deprived of the living waters that are flowing from the right hand of the clemency of the Most Compassionate. He is, in truth, the Ever-Forgiving, the Most Merciful, though He Himself can well dispense with all creatures.

- 13 Some of the people of the Qur'an and the Bayan who have halted on the steep path of hesitation, or that of doubt and other such paths, have done so as a result of the idle fancies that prevailed among men in the past. Say: O My servants! This is the day in which ye must rend all the veils asunder and do away with every vain imagining; the day for ye to turn, in complete acceptance and with all your hearts, toward the horizon of Beauty, inasmuch as the footpath hath been blocked by reason of what the hands of the oppressors have wrought; and the day wherein ye are not to gaze on any cause but the One that hath appeared from this Revelation, for many are the words current among men which are illusory and unprofitable.

10 ای کریم ندای رحمانی را از قلم روحانی بلسان پارسی بشنو! لعمری که آن یجذبک الی مقام لا تری فی الملک الا تجلیات هذا الأمر الذی اشرق من افق الطاف ربک العظیم الحکیم اگر جمیع بریه حجاب مانعه را خرق نمایند و صریح قلم اعلی را که در بقعه نور باذن مالک اسماء مرتفعست اصغا کنند کل بجان بشر رحمن توجه نمایند قد منعمهم اهوائهم و هم الیوم منصعقون

11 ای کریم شمس کلمه الهیه که از مشرق اراده مشرق و طالع شد هر صاحب بصری ادراک آن مینماید و آن کلمه بمثابة شمس ظاهره روشن و مضی است مابین کلمات عالمین الیوم یومی نیست که قلم اعلی باین اذکار مشغول شود ینبغی لکل نفس فی هذا الیوم اذا سمع النداء من الأفق الأعلى یدع الوری عن ورائه یقوم بحول الله مقبلاً الی مولاه و یقول لییک یا محبوب من فی السموات و الأرضین

12 لسان رحمن در روضه بیان باین کلمه مبارکه ناطق میفرماید لازال ذکر آن نیر اعظم لا اله الا انا ان یا خلقی ایای فاعبدون بوده و خواهد بود و آنچه در این مقامات از قلم مبدع اسماء و صفات جاری شده نظر برحمت سابقه بوده که جمیع ممکنات را احاطه فرموده که شاید اهل امکان از کوثر حیوان که از یمین رحمت رحمن جاریست محروم نمانند آنکه هو الغفور الرحیم بعد الذی کان غنیاً عن العالمین

13 بعضی از اهل فرقان و بیان که در عقبه و قوف و یا عقبه ارتیاب و امثال آن توقف نموده اند این نظر بتوهمات نیست که از قبل مابین قوم بوده بگوای عباد امروز روزیست که باید خرق جمیع اجباب نمایند و جمیع اوهام را محو کنند و بکمال اقبال بافق جمال قلباً توجه نمایند چه که سبیل رجل بما اکتسبت ایدی الظالمین ممنوع شده و بامری جز به ما ظهر من الظهور ناظر نباشید چه که مابین ناس کلمات موهومه لایغنیه بسیار و همان موهومات بعضی از اهل بیان را از نیر رحمن که از افق امکان طالع شده منع نموده و محروم

It is those very illusions that have debarred some of the people of the Bayan from the Daystar of the All-Merciful that hath risen above the world's horizon, and those souls are seen to be utterly bereft of insight and reason.

ساخته و آن نفوس بغایت بی درایت و عقل
مشاهده میشوند

- 14 Say: "O ye who wander lost in the valley of error! Which one of the idle fancies purported by you to be a verity hath proved genuine, that from it you have inhaled the fragrance of truth? Nay, by Myself, the True One! They have all reverted to your so-called 'truths,' vainly imagined as they are, while the Cause hath persisted for God, the Help in Peril, the Self-Subsisting. For a thousand years or more, ye had given credence to an imaginary person in a fictitious city, along with a number of women and children, and to those illusions did ye devotedly cling."

14 بگو ای گمگشتگان وادی ضلالت کدام یک از
موهومات محققه نزد شما صدق بوده و رایحه
صدق از او استنشام نموده‌اید لا و نفسی الحق
کلیها رجعت الی حقایقکم الموهومه و بقی الامر
لله المیهمن القیوم هزار سنه او ازید نفس موهومی
را در شهر موهوم با جمعی از نساء و اولاد مقرر
داده بودید و بآن اوهام معتکف

- 15 Reflect on that whereunto they held fast in those thousand years. By Him Who hath caused Me to speak in truth! My Pen is ashamed to mention those veiled and deluded souls. Regarding what was prevalent among that people as it concerned the mention of that Most Great Luminary, which is to say the Qa'im, not a single letter thereof hath had any truth to it, nor hath it been worthy of mention in the estimation of God, as was made clear and evident unto all after the advent of this Revelation.

15 تفکر نما که در آن الف سنه بجه متمسک بودند
فوالذی انطقنی بالحق قلم شرم مینماید از ذکر آن
نفوس موهومه محتجبه آنچه در ذکر آن نیر اعظم
یعنی قائم مابین آن قوم بوده حرفی از آن تحقیق
نداشته و عندالله مذکور نبوده چنانچه بعد از
ظهور بر کل معلوم و مبرهن شد

- 16 This was but one of the illusions of those people. After the Hand of Divine Power rent the veil, some became informed, and in that same way must they regard other illusions which exist among men and have yet to be dispelled. Perchance God may tear them apart for whomsoever He willeth. With a purged breast and radiant heart, one must turn toward the Cause sanctified from all allusions and words. Say: This is not a day for doubt and suspicion; burn them with the fire of the Word of your Lord, the Almighty, the Most Bountiful.

16 این یکی از موهومات آن نفوس بوده بعد از آنکه
ید قدرت الهیه خرق حجاب نمود بعضی مطلع
شدند و همچنین موهومات دیگر که مابین آن
قوم است و تا حال خرق نشده باید بهمان قسم
مشاهده نمایند عسی الله ان یخرقها لمن یشاء صدر
مرد و قلب منیر باید مقدساً عن کل الاشارات
و الکلمات بشطر امر توجه نماید بگو الیوم یوم
ریب و ارتیاب نیست ان اخرقوها بنار کلمه ربکم
الغزیز الوهاب

- 17 O My loved ones! I call on you to look with the eye of fairness. This Wronged One is caught in the maw of the serpent, and at all times such calamities befall Him as are known only to God. He hath offered up His life that haply ye might rise above the horizon of detachment, and that through you the kingdoms of creation and invention may be thoroughly illumined. Know ye the value of your own selves, and abstain from things that will harm the Cause in the eyes of men. Say: O would that ye knew the waves of this Sea and what lieth concealed therein from the pearls of the wisdom of your Lord, the All-Glorious, the All-Praised!

17 ای احبای من آخر ببصر انصاف مشاهده نمائید
این مظلوم در فم ثعبان و در جمیع احیان بلایائی
بر او وارد که احدی غیر الله مطلع نه و نفسش را
انفاق نموده که شاید از افق انقطاع طالع شوید
تا ممالک ابداع و اختراع از شما روشن و منیر
گردد قدر خود را بدانید و از اموراتیکه سبب
تضییع امر شود مابین ناس احتراز نمائید قل یا
لیت عرفتم تموجات هذا البحر و ما ستر فیه من
لآلی حکم ربکم الغزیز الحمید

- 18 O Karim! Though the melodies of the Supreme Pen are without end, yet have We now set Ourselves to a different tone.
- 19 Glorified art Thou, O Lord my God! I beseech Thee by Thy Name – through which the rain of Thy mercy hath fallen, the signs of Thy power have appeared, the sun of Thy Will hath dawned forth, and Thy mercy hath encompassed all who are in Thy heaven and on Thine earth – to clothe them that have believed with the vesture of trustworthiness and detachment. Draw them, then, unto that Dayspring from which the Orb of inaccessible glory shineth resplendent, that through them may be manifested the holiness of Thy Cause amidst Thy servants and the sanctity of Thy laws within Thy realm.
- 20 O Lord! Thou art the Rich and they are poor; lay not hold on them by reason of their negligence. Have mercy on them and pardon them, for they have endured hardships in Thy Path. Though they have neglected to observe some of Thy commandments, yet have they hastened to Thee both with their hearts and their feet. Look not upon their sins, rather do Thou behold the splendors shining from the horizons of their hearts, as well as the afflictions that have struck them on Thy Path – then aid them, in light of this, to do that whereby the banners of Thy Cause may be hoisted in Thy cities and the standards of Thy grandeur upraised in Thy lands. Potent art Thou to do what pleaseth Thee, and in Thy grasp Thou holdest the kingdom of creation. No God is there but Thee, the Most High, the Sovereign Protector, the Exalted, the Mighty.
- 21 O Karim! Recount and recite for every soul the divine admonitions, that perchance they may carry out what God hath purposed.
- 22 Give My remembrance to whosoever is with thee, every man and woman alike. Say: Praised be Thou, O My Lord, the All-Glorious, the Ever-Forgiving!
- ای کریم اگرچه تغنیات قلم اعلی را انتها نه ولكن بلحن دیگر توجه نمودیم
- سبحانک اللهم یا الهی اسألك باسمک الذی به نزلت امطار رحمتک و ظهرت آیات قدرتک و طلعت شمس مشیتک و احاطت رحمتک من فی ارضک و سمائك بأن تلبس الذین آمنوا اثواب الأمانة و الانقطاع ثم اجذبهم الی مطلع الذی منه اشرفت شمس الامتناع لیظهر بهم تقدیس امرک بین عبادک و تنزیه احکامک فی مملکتک
- ای رب انت الغنی و هم الفقراء لا تأخذهم بما غفلوا فارحمهم ثم اغفر لهم لأنهم حملوا الشدايد فی سبیلک ان غفلوا عن بعض اوامرک ولكن سرعوا بقلوبهم و ارجلهم الیک لا تنظر الی خطیئاتهم فانظر الی انوار الی اشرفت من آفاق قلوبهم و بلایا الی وردت علیهم فی سبیلک ثم ایدهم بعد ذلک علی ما یرتفع به اعلام امرک فی بلادک و رایات عظمیتک فی دیارک انک انت المقتدر علی ما تشاء فی قبضتک ملکوت الانشاء لا اله الا انت المتعالی المهیمن العلی العظیم
- ای کریم وصایای الهیه را از برای هر نفسی ذکر نمائید و تلاوت کنید که شاید به ما اراد الله عامل شوند
- ذکر من قبل من معک من کل اناث و ذکور قل لک الحمد یا ربی العزیز الغفور

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*Suriy-i-Dhabih (= Lawh-i-Dhabih)**To: Dhabih**Date: 1290 ? [1873-1874]*

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

2 My spirit and soul be a sacrifice unto thee! The blessed letter, adorned with the ornament of love for the Beloved of all worlds, was perused by this evanescent servant. Praise be to God that in this Most Great Prison He gladdeneth us with the sweet fragrances of love wafting from the direction of them who are nigh unto the threshold of His oneness. God the One is my witness that at all times thy mention hath been and is upon my heart and tongue. That which indicated the well-being of your honor was the source of boundless joy, while that which was written regarding certain deeds of those who claim to love the Cause brought infinite sorrow. For thou knowest that unseemly acts have become the cause of veiling and have deprived most of humanity from the shores of oneness. In all His Tablets, the Exalted Truth hath called His loved ones to sanctity and detachment, and hath forbidden all from corruption, conflict, contention and the consumption of others' wealth. Thus in one of His exalted Tablets He hath revealed - the meaning whereof in Persian is: "The people of Baha are those who, should they pass through cities of gold, would not deign to look thereon, and should all the women of the earth appear before them in their finest ornament and most wondrous beauty, they would not gaze upon them with lustful intent."

3 Thou thyself knowest how abundantly such themes have flowed from the Pen of the Lord of eternity. Yet despite this, as thou observest, they are not content with their vile and reprehensible deeds but occupy themselves with blocking the way. Strange it is that such souls should associate themselves with the Truth. We beseech God to aid all to do that which He loveth and which pleaseth Him, and to cause them to return unto Him, repentant, submissive, lowly, devoted and detached. Verily, He is the Forgiving, the Merciful. Likewise hath He commanded all to observe wisdom, yet most have failed to act accordingly. Had the loved ones of God acted in accordance with that which they were bidden, thou wouldst have witnessed all hearts turned toward the Qiblih of the worlds and

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعَزِّ الْأَهْبَى

2 روحی و نفسی لک الفداء کتب مبارک که بطراز حبّ محبوب عالمیان مزین بود این خادم فانی بزیارت آن فائز حمد خدا را که در این سجن اکبر ینفحات حبیه که از شطر مقربان درگاه احدیه در مرور است مسرور میفرماید خدای واحد شاهد است که در کل احیان ذکر آن حضرت در قلب و لسان بوده و هست و آنچه مشعر بر صحت مزاج سرکار عالی بود مایه بهجت بی اندازه شد و آنچه در ذکر بعضی از اعمال مدعیان محبت مرقوم فرموده بودند سبب احزان لایهای گردید چه که آن حضرت میدانند که اعمال قبیحه سبب احتجاب شده و اکثر از بریه را از شاطی احدیه محروم نموده در کل الواح حق متعال احبای خود را بتقدیس و تنزیه خوانده و جمیع را از فساد و نزاع و جدال و اکل اموال ناس منع فرموده چنانچه در یکی از الواح منیعه نازل که معنی پارسی آن اینست که میفرماید اهل بهاء نفوسی هستند که اگر بر مداین ذهب مرور کنند نظر التفات بآن ننمایند و اگر جمیع نساء ارض باحسن طراز و ابداع جمال حاضر شوند بنظر هوی در آنها نظر نکنند

3 خود آن حضرت میدانند که چه مقدار در این مقامات از قلم مالک قدم نازل شده مع ذلک اینست که مشاهده میفرمائید که باعمال خبیثه رذیه کفایت ننوده بسد طرق مشغول شده اند و عجیبت که امثال آن نفوس خود را بحق نسبت میدهند نسأل الله بأن یوفق الکل علی ما یحب و یرضی و یرجعهم الیه تائبین خاضعین خاشعین متوجهین منقطعین انه هو التواب الرحیم و همچنین جمیع را بحکمت امر فرموده اند مع ذلک اکثری عمل نکرده اند اگر احبای الهی بآنچه مأمور شده عمل مینمودند رأیت کل القلوب منقلباً الی قبله

all faces directed to the countenance of thy Lord, the Mighty, the Praiseworthy.

4 After the receipt of that honoured person's letter, at a fitting time I attained the station of being present in the Most Holy Presence, and submitted, in its entirety, whatsoever had been set down therein. Tokens of sorrow were perceived upon the Blessed Countenance. Thereupon did these firm and unassailable words shine forth from the Day-Spring of the Cause of the Lord of Names and Attributes:

5 His Word—exalted be His glory and magnified be His utterance: O Dhabih! In the greater number of the divine Tablets, revealed from the Pen of My Cause, We have enjoined upon all the loved ones of God that they suffer not the holy hem to be sullied with the clay of forbidden deeds and the dust of reprehensible morals. Likewise have We admonished them to gaze upon that which hath been sent down in the Tablets. Had they hearkened, with the ear of the soul, unto the divine counsels which have shone forth from the Dayspring of the Pen of the All-Merciful, and had they attained unto the blessing of attentive obedience, thou wouldst now behold the greater part of all created things adorned with the robe of guidance. But what hath been decreed hath been decreed.

6 Now once again doth the Tongue of Grandeur, in this Most Great Prison, upon this snow-white scroll proclaim: O loved ones of God! Hasten forth from the narrow wastes of self and passion unto the hallowed expanses of the Divine and take up your abode in the garden of sanctity and detachment, that the fragrance of your deeds may cause all creation to turn towards the shores of the glory of oneness. It is in no wise permissible to speak about worldly matters and whatsoever pertaineth thereunto, or about the leaders that govern them. God, exalted and glorified be He, hath bestowed the visible kingdom upon its rulers. It is not permissible for anyone to commit that which would be contrary to the views of the leaders of the realm. That which He hath desired for Himself are the cities of men's hearts, and the loved ones of God are in this day as the keys thereto. Through the power of the Most Great Name they must all strive to unlock those gates. This is the divine assistance which hath been recorded in all the Scriptures and Tablets by the Pen that cleaveth the dawn.

7 Moreover, they must associate with all people with the utmost kindness and conduct themselves with perfect sanctity, detachment, truthfulness and fairness, in such wise that all people may regard them as the trustees of God amongst His servants. Now observe in what heaven the bird of God's command doth soar, and in what realm those feeble souls do dwell. Blessed

العالمين و كل الوجوه متوجهاً الى وجه ربك
العزيز الحميد

4 بعد از وصول نامه آن جناب وقتی از اوقات مناسب مقام در محضر اقدس حاضر شده آنچه مرقوم فرموده بودند بتمامه معروض داشتم آثار حزن از وجه مبارک مشهود گشت این کلمات محکمات از مشرق امر مالک اسماء و صفات اشراق فرمود

5 قوله جلّ اجلاله و عزّ بيانه ای ذبیح در اکثری از الواح الهیه از قلم امریه نازل و جمیع احبای الهی را وصیت فرمودیم که ذیل مقدّس را بطین اعمال ممنوعه و غبار اخلاق مردوده میالایند و همچنین وصیت فرمودیم که بما نزل فی الألواح ناظر باشند اگر وصایای الهیه را که از مشرق قلم رحمانی اشراق فرموده بگوش جان میشنیدند و باصغای آن فائز میگشتند حال اکثر من فی الامکان را بخلفت هدایت مزین مشاهده مینمودی ولكن قضی ما قضی

6 حال کرة آخری در این ورقه بیضا لسان قدم در این سخن اعظم میفرماید ای احبای حق از مفازة ضیقه نفس و هوی بفضاهای مقدّسه احدیه بشتابید و در حدیقه تقدیس و تنزیه مأوی گیرید تا از نفحات اعمالیه کل بریه بشاطی عزّ احدیه توجه نمایند ابداً در امور دنیا و مایتهای بها و رؤسای ظاهره آن تکلم جایز نه حق جل و عزّ مملکت ظاهره را بملوک عنایت فرموده بر احدی جایز نه که ارتکاب نماید امری را که مخالف رأی رؤسای مملکت باشد و آنچه از برای خود خواسته مداین قلوب عباد بوده و احیای حق الیوم بمنزله مفاتیحند انشاء الله باید کل بقوت اسم اعظم آن ابواب را بگشایند اینست نصرت حق که در جمیع زیر والواح از قلم فائق الاصباح جاری شده

7 و همچنین با ناس بمدارا حرکت نمایند و رفتار کنند و بکمال تقدیس و تنزیه و صدق و انصاف ظاهر شوند بشأنی که جمیع ناس آن نفوس را امتاء الله فی العباد شمردن حال مشاهده کن در چه سمائی طیر اوامر حق در طیرانست و در

are they who, on the wings of certitude, have soared in the atmosphere which hath wafted from thy Lord, the All-Merciful.

چه مقامی آن نفوس ضعیفه ساکن طوبی للذین
طاروا بأجنحة الايقان فی هواء الذی جرى من
قلم ربک الرحمن

- 8 O Dhabih! Consider the doings of God and say: exalted, exalted is His power that hath encompassed the worlds; exalted, exalted is His detachment that hath transcended all created things; exalted, exalted is His martyrdom which hath set ablaze the hearts of them that are nigh unto Him. Though afflicted with countless tribulations at the hands of Our enemies, We have proclaimed unto all the rulers of the earth, one after another, that which His Will had purposed, that all nations might know that no affliction can hinder the Pen of the Ancient of Days. Verily, it moveth by the leave of God, the Fashioner of all bones that have crumbled to dust. Now, given this supreme occupation, it behooveth all the loved ones to gird up the loins of endeavor and turn their attention to the triumph of God's Cause, rather than engage in reprehensible deeds. Wert thou to observe but slightly the manifest actions and deeds of the Truth, thou wouldst surely fall upon thy face in the dust and say: O Lord of Lords! I testify that Thou art the Master of existence and the Educator of both the seen and the unseen. I testify that Thy power hath encompassed all created things, that the hosts of the earth cannot frighten Thee, nor can the might of its peoples hinder Thee. And I testify that Thou hast desired naught save the life of the world, the unity of its peoples, and the salvation of all that dwell therein.

8 ای ذبیح نظر باعمال حق کن و قل تعالی
تعالی قدرته الّتی احاطت العالمین و تعالی تعالی
انقطاعه الذی علا علی الخلائق اجمعین تعالی
تعالی مظلومیته الّتی احترقت بها افئدة المقرّین
مع آنکه بیلابای لایحیی در دست اعدا مبتلا
جميع رؤسای ارض را واحداً بعد واحد تبلیغ
نمودیم آنچه را که ارادة الله بآن تعلّق یافته بود
لیعلموا الأمم أنّ البلاء لا یمنع قلم القدم الله
یتحرّک باذن الله مصوّر الرّمّ حال مع این شغل
اعظم لایق آنست که جمیع احبّا کمر خدمت
محکم کنند و بنصرت امر الله توجه نمایند نه
آنکه بارتکاب امور شنیعه مشغول شوند اگر
قدری در افعال و اعمال ظاهره حق مشاهدیه
نمائى لتخر بوجهک علی التراب و تقول یا رب
الأرباب اشهد أنّک انت مولی الوجود و مربی
الغیب و الشّهود و اشهد أنّ قدرتك احاطت
الکائنات لا تخوفک جنود من علی الأرض ولا
تمنعک سطوة من علیها و اشهد أنّک ما اردت
الّا حیاة العالم و اتّحاد اهله و نجاة من فیه

- 9 Consider carefully what station the friends of God must move in, and in what atmosphere they must soar. I beseech God, thy Lord, the All-Merciful, at all times, to aid them to achieve what He desires. He is verily the Mighty, the Glorious, the All-Knowing.

9 حال قدری تفکر نمائید که دوستان حق در چه
مقام باید حرکت نمایند و در چه هوا طیران کنند
ان اسأل الله ربک الرحمن فی کلّ الأحيان بأن
یوفقهم علی ما اراد الله هو المقتدر العزیز العلام

- 10 O Dhabih! The harm to this Wronged One has not been and is not from imprisonment, plunder, captivity, martyrdom and outward abasement. Rather, the harm lies in the deeds which the loved ones of God commit and attribute to Him. This is My harm, by His Self that dominates the worlds! And another greatest harm is that each day someone from among the people of the Bayan claims the Cause, some clinging to one of the Branches, and some independently saying what they have said and doing what they do. O Dhabih! The Tongue of Grandeur proclaims: By My Self, the Truth! All Revelations have ended with this Most Great Revelation, and whoever claims after it is indeed a lying impostor. We beseech God to guide him to recant; if he repents, He is verily the Forgiver, and if he persists in what he claims, He will send against him one who will show no mercy. He is verily the Mighty, the Powerful.

10 ای ذبیح ضرّ این مظلوم از سخن و تاراج و اسیری
و شهادت و ذلّت ظاهره نبوده و نیست بلکه ضرّ
اعمالیست که احبّای حق بآن عاملند و آن را
نسبت بحق میدهند هذا ضرّی و نفسه المهيمنة علی
العالمین و ضرّ اکبر دیگر آنکه هر یوم یکی از اهل
بیان مدعی امر شده و بعضی متمسک بغصنی از
اغصان و بعضی مستقلاً گفته اند آنچه گفته اند
و عاملند آنچه عاملند ای ذبیح لسان عظمت
میفرماید و نفسی الحق قد انتهت الظهورات الی
هذا الظهور الأعظم و من يدعی بعده الله کذاب
مفتر نسأل الله بأن یوفقّه علی الرجوع ان تاب الله
لهو التّوّاب و ان اصّر علی ما قال یبعث علیه من
لا یرحمه الله هو المقتدر القدير

- 11 Observe how the people of the Bayan have not understood that whatever My Herald and the Herald of My Beauty uttered was in anticipation of this Revelation and its establishment of the Cause. Otherwise, by His True Self, they would not utter a single word of what He revealed. These ignorant ones have regarded the Cause of the Self-Sufficient, the Most High as child's play. Each day they move according to some fancy and wander in some wilderness. Were the Cause as they claim, how could thy Lord's Cause be established upon the throne of tranquility? Reflect and be of the discerning ones. Reflect and be of those who perceive. Reflect and be of the steadfast ones. Reflect and be of the assured ones, to such degree that should all humanity make every possible claim or beyond it, thou wouldst not turn to them but would leave them behind thee, advancing toward the Qiblih of all worlds. By My life! The Cause is mighty, mighty, and the Day is mighty, mighty. Blessed is he who hath cast the world behind him, turning toward the countenance of Him through Whose light the heavens and earth were illumined.
- مشاهده کن که اهل بیان آنقدر ادراک ننموده اند که مظهر قبل و مبشر جمال آنچه فرموده ناظرًا الى الظهور و قيامه على الأمر فرموده والا ونفسه الحق بکلمه‌ای از آنچه فرموده تکلم نینمودند این جهال امر غنی متعال را لعب اطفال دانسته‌اند هر روز بخجالی حرکت مینمایند و در مفازهای سایرند لو کان الأمر كما يقولون كيف يستقر امر ربك على عرش السكون تفکر و کن من المتفكرين تفکر و کن من المتوسمين تفکر و کن من الراخنين تفکر و کن من المطمئنين على شأن لو يدعى كل البشر بكل ما يمكن او فوقه لا تتوجه اليهم و تدعهم عن ورائك مقبلاً الى قبة العالمين لعمرى ان الأمر عظيم عظيم و اليوم عظيم عظيم طوبى لمن نبذ الوری عن ورائه متوجهاً الى وجه الذى بنوره اشرقت السموات و الارضين
- 12 O Dhabih! A penetrating vision is needed, and a steadfast heart, and legs of brass, lest one slip through the whisperings of the hosts of self. This is the firm decree which hath been sent down through the pen of the Most Great Name by the will of the Ancient King. Preserve it as thou wouldst preserve thine eye, and be of the thankful ones. By day and by night occupy thyself with the service of God, detached from all else. By My life! Whatever thou seest today shall pass away, and thou shalt find thyself in the most exalted station if thou remainest steadfast in what thy Lord hath commanded thee. Unto Him is thy return and thy abode. Here end the words of God.
- ای ذبیح بصر حدید باید و قلب محکم و رجل نحاس شاید تا بوساوس جنود نفسیه نلغزد اینست حکم محکم که بارادهء مالک قدم از قلم اسم اعظم جاری و نازل شده ان احفظه كما تحفظ عينک و کن من الشاکرين در لیالی و ایام بخدمت حق مشغول باش و از دوش منقطع لعمرى ما تراه اليوم سيفنى و تجد نفسك فى اعلى المقام لو تكون مستقيماً على ما امرک مولاک ان اليه منقلبک و مثواک انتهى کلمات الله
- 13 Concerning what thou hadst written about the trials and tribulations that had befallen thee, it produced in me, on the one hand, grief beyond endurance, and on the other, boundless joy. The grief was due to the fact that, outwardly, diverse afflictions and manifold trials had descended upon thee. The joy was because this servant knoweth with certainty that ere long the heedless, sleeping souls shall, after becoming conscious and awakening, all make mention of thy name and shall wail and weep for what befell thee, though now they perceive it not. Moreover, in tribulation and hardship and trials thou hast been a partner with the Truth, and hast borne all difficulties for the Cause of God. I swear by the Truth, this is a station whose description can never be exhausted by the pen nor concluded by speech. We beseech God to make thee hold fast unto Him, to be detached from all else save Him, and to speak forth His remembrance and praise amongst His servants.
- آنچه از بلایای وارده که بر آن حضرت وارد شده و مرقوم فرموده بودند از جهتی حزن فوق طاقة دست داد و از جهتی سرور زیاده از حد اما حزن بعلت آنکه بر حسب ظاهر بر آن حضرت امور مختلفه و بلایای کثیره وارد شده و اما السرور بسبب آنکه این عبد یقین میداند که عنقریب نفوس غافلهء نائمہ بعد از شعور و انتباه جمیعاً باسم شما ذاکر شوند و بما ورد علیک ینوحون و یبکون ولكن الآن لا يشعرون و علاوه بر این در محنت و زحمت و بلایا با حق شریک بوده‌اید و جمیع شداید را لأمر الله حمل فرموده‌اید قسم بحق این مقامیست که بقلم ذکرش بانتها نرسد و بیان ختم نشود نسأل الله بأن يجعلک متمسکاً به و منقطعاً عن سواه و ناطقاً بذكره و ثنائیه بین العباد

- 14 As for what thou hadst written about thy distress, it is evident - property plundered and thy person afflicted with hardships and trials. I beseech God to assist thee in all conditions. Verily, He is powerful over all things.
- 14 و آنچه از پریشانی مرقوم فرموده بودند معلومست مال بتاراج رفته و نفس بشداید و محن مبتلا شده از خدا میطلبم که در جمیع احوال آن حضرت را اعانت فرماید آنه علی کلّ شیء قدیر
- 15 Some time ago, fifty tumans were transferred. The draft and letter of this servant were, by the Most Holy Command, written to the known person and given to Husayn of the people of Ya, that he might give it to that person to deliver to thee. God willing, it will reach thee. May thy honor be ever engaged in the service of the Truth. The rectification of all matters, both outward and inward, hath been and shall be through this Most Great Cause. May my spirit be a sacrifice for thy sorrow and trials and exile.
- 15 چندی قبل مبلغ پنجاه تومان حواله فرمودند برات و نوشته این عبد حسب الأمر الأقدس بشخص معهود نوشته و بجناب حسین از اهل یاء داد که بان شخص بدهد و آن بشما برساند انشاء الله میرساند آن حضرت در جمیع حال بخدمت حق مشغول باشند اصلاح جمیع امور باین امر اعظم بوده و خواهد بود چه ظاهراً و چه باطناً روحی لجزنک و بلائک و غربتک الفداء
- 16 The Tablet which thou hadst mentioned specifically for Andalib, upon him be the Glory of God, hath been revealed from the Dawning-Place of Revelation and sent. Perfect bounty concerning him is shining and radiant from the horizon of the Sun of Eternity. Blessed is he, and again, joy be unto him. If thou seest him, convey the greetings of this evanescent one unto him. We beseech God to preserve him and make him steadfast in His Cause. Verily, He is the Forgiving, the Merciful.
- 16 لوحی که مخصوص جناب عن دلی ب علیه بهاء الله ذکر فرموده بودند از مطلع وحی نازل و ارسال شد کمال عنایت در باره ایشان از افق شمس قدم مشرق و مضی است طوبی له ثم روحا له ان رأیته کبر من قبل هذا الفانی علی وجهه نسأل الله بأن یحفظه و یجعلہ مستقیماً فی امره آنه لھو الغفور الرحیم
- 17 Verily, the Glory be upon thee, then Remembrance be upon thee, then the Spirit be upon thee and upon those whom God hath related to thy presence.
- 17 ائما البهاء علیک ثم الذکر علیک ثم الروح علیک و علی من نسبه الله الی حضرتک

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BH01034

Lawh-i-Jamal-i-Burujirdi

To: Jamal Burujirdi

Date: 1290 ? [1873-1874]

- 1 He is the Most Exalted!
- 1 قوله تعالى
- 2 The Ocean of Revelation, concealed within the Most Exalted Pen, hath distilled these words: O Jamal! Thou hast attained unto the Most Holy Court and been blessed with the Most Great Vision. With thine outward eye thou hast beheld the
- 2 بحر وحی که در قلم اعلی مستور است بصورت این کلمات ترشح فرموده ای جمال بمقرّ اقدس وارد شدی و بمنظر اکبر فائز گشتی امواج بحر

waves of the divine ocean of meanings, and with thine own ears thou hast hearkened unto the perfect Words, each a treasury of the pearls of wisdom and utterance. Thou hast comprehended, insofar as is possible and befitting thee, the outpouring grace of the All-Merciful and the vast divine mercy extended to all created things.

- 3 O Jamal! On this day ye must manifest such love, kindness, humility, submissiveness, sanctity and detachment that no one among all people might detect from your deeds, actions, character and words any trace of the deeds and words of former peoples who, upon hearing a single word, would curse and revile one another.

- 4 Verily, We have created souls with different capacities: Some soar in the highest realms of understanding, while others remain below. For instance, one soul beholds the Unknowable and Inaccessible Mystery manifest in the Temple of Revelation without separation or connection, while another regards the Temple of Revelation as the Manifestation of God and His commandments and prohibitions as the very commandments of Truth. Both these stations are acceptable before the Divine Throne. However, should the holders of these two stations dispute and contend regarding these two ranks, both shall be and are rejected. For the purpose of understanding and expressing the highest stations is to attract hearts, unite souls, and promote the Cause of God. Through the disputation and contention of those who hold these two stations, the Cause of God hath been and will be compromised. Therefore, both are destined for the fire, even though in their own estimation they soar in the highest horizon of understanding.

- 5 O Jamal! The Unknowable and Inaccessible Mystery lamenteth and weepeth, for He perceiveth not that which is well-pleasing on this day. The people of truth must reflect His attributes. Verily, He is the Concealer of faults, the Knower of all that is hidden, and the Forgiver of sins.

- 6 This is the Day whereon the Ocean of God's mercy hath been manifested unto men, the Day in which the Daystar of His loving-kindness hath shed its radiance upon them, the Day in which the clouds of His bountiful favor have overshadowed the whole of mankind. Now is the time to cheer and refresh the downcast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity.

- 7 They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their

معانی الهیه را بچشم ظاهر مشاهده نمودی و کلمات تأملات که هر یک مخزن لآلی حکمت و بیان بود بگوش خود اصغا کردی و فیوضات منبسطه رحمانیه و رحمت واسعه الهیه را نسبت بکل بریه بقدری که عرفان آن ممکن است علی ما ینبغی لک ادراک نمودی

- 3 ای جمال الیوم باید بچفت و مرحمت و خضوع و خشوع و تقدیس و تزئینی ظاهر شوید که احدی از عباد از اعمال و افعال و اخلاق و گفتار شما روائج اعمال و گفتار امم قبل استشمام ننماید که بجز استماع کلمهئی یکدیگر را سب و لعن مینمودند

- 4 انا خلقنا النفوس اطواراً بعضی در اعلی مراتب عرفان سائرند و بعضی دون آن مثلاً نفسی غیب منیع لایدرک را در هیکل ظهور مشاهده مینماید من غیر فصل و وصل و بعضی هیکل ظهور را ظهور الله دانسته و اوامر و نواهی او را نفس اوامر حق میداند این دو مقام هر دو لدی العرش مقبول است و لکن اگر صاحبان این دو مقام در بیان این دو رتبه نزاع و جدال نمایند هر دو مردود بوده و خواهند بود چه که مقصود از عرفان و ذکر اعلی مراتب بیان جذب قلوب و الفت نفوس و تبلیغ امر الله بوده و از جدال و نزاع صاحبان این دو مقام تضییع امر الله شده و خواهد شد لذا هر دو بنار راجعند اگرچه بزعم خود باعلی افق عرفان طائرند

- 5 ای جمال غیب منیع لایدرک ینوح و ینیکی چه که استشمام نمینماید آنچه را که الیوم محبوب است اهل حق باید باخلاق او ظاهر شوند آنه هو ستار العیوب و علام الغیوب و غفار الذنوب

- 6 امروز روزی است که بحر رحمت ظاهر است و آفتاب عنایت مشرق و سحاب جود مرتفع باید نفوس پژمرده را بنسائم محبت و مودت و میاه مرحمت تازه و خرم نمود

- 7 احبای الهی در هر مجمع و محفلی که جمع شوند باید بقسمی خضوع و خشوع از هر یک در تسبیح و

attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. The conversation carried by these holy souls should be informed with such power that these same atoms of dust will be thrilled by its influence. They should conduct themselves in such manner that the earth upon which they tread may never be allowed to address to them such words as these: "I am to be preferred above you. For witness, how patient I am in bearing the burden which the husbandman layeth upon me. I am the instrument that continually imparteth unto all beings the blessings with which He Who is the Source of all grace hath entrusted me. Notwithstanding the honor conferred upon me, and the unnumbered evidences of my wealth—a wealth that supplieth the needs of all creation—behold the measure of my humility, witness with what absolute submissiveness I allow myself to be trodden beneath the feet of men."

تقدیس الهی ظاهر شود که ذرات تراب آن محلّ شهادت دهند بخلوص آن جمع و جذبه بیانات روحانیه آن انفس زکیّه ذرات آن تراب را اخذ نماید نه آنکه تراب بلسان حال ذکر نماید انا افضل منکم چه که در حمل مشقات فلاحین صابرم و بکلّ ذی روح اعطای فیض فیاض که در من ودیعه گذارده نموده و مینمایم مع همه این مقامات عالیّه و ظهورات لانتحصی که جمیع مایحتاج وجود از من ظاهر است باحدی نفر نموده و مینمایم و بکمال خضوع در زیر قدم کلّ ساکنم

8 Consider the divines and mystics of the past: Though they soared in the atmosphere of unity and spoke in praise of the stations of detachment and glorification, not a single word from those souls was acceptable in the presence of the Word. Those who never achieved acceptance were nonetheless accepted, and those unable to utter the word of divine unity, upon recognizing the Manifestation, found their unperformed deeds accepted and their unspoken praise beloved. Take heed, O ye who possess insight!

8 ملاحظه در علما و عرفای قبل نمائید مع آنکه در هوای توحید طائرند و بذکر مراتب تجرید و تحمید ناطق کلمهائی از آن نفوس لدی الکلمه مقبول نیفتاد و نفسی که از تکلم لفظ کلمه توحید عاجز بود چون بمقرّ ظهور موقن شد اعمال نکرده اش مقبول شد و ثنای نگفته اش محبوب افتاد فاعتبروا یا اولی الأبصار

9 I swear by the waves of the ocean of meanings that are hidden from sight that none has been or is capable of describing this Most Great Revelation as it truly is. Therefore,

9 قسم بامواج بحر معانی که از ابصار مستور است که احدی قادر بر وصف این ظهور اعظم علی ما هو علیه نبوده و نیست لذا

10 Show forbearance and benevolence and love to one another. Should anyone among you be incapable of grasping a certain truth, or be striving to comprehend it, show forth, when conversing with him, a spirit of extreme kindness and goodwill. Help him to see and recognize the truth, without esteeming yourself to be, in the least, superior to him, or to be possessed of greater endowments.

10 باید کلّ با یکدیگر برفق و مدارا و محبت سلوک نمایند و اگر نفسی از ادراک بعضی مراتب عاجز باشد یا نرسیده باشد باید بکمال لطف و شفقت با او تکلم نمایند و او را متذکر کنند من دون آنکه در خود فضلی و علوی مشاهده نمایند

11 The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man's hand, the portion of others might fill a cup, and of others even a gallon-measure.

11 اصل الیوم اخذ از بحر فیوضات است دیگر نباید نظر بکوچک و بزرگی ظروف باشد یکی کفی اخذ نموده و دیگری کأسی و همچنین دیگری کوبی و دیگری قدری

12 Every eye, in this Day, should seek what will best promote the Cause of God. He, Who is the Eternal Truth, beareth Me

12 امروز نظر کلّ باید باموری باشد که سبب انتشار امر الله گردد حقّ شاهد و گواه است که ضری

witness! Nothing whatever can, in this Day, inflict a greater harm upon this Cause than dissension and strife, contention, estrangement and apathy, among the loved ones of God. Flee them, through the power of God and His sovereign aid, and strive ye to knit together the hearts of men, in His Name, the Unifier, the All-Knowing, the All-Wise.

- 13 Beseech ye the one true God to grant that ye may taste the savor of such deeds as are performed in His path, and partake of the sweetness of such humility and submissiveness as are shown for His sake. Forget your own selves, and turn your eyes towards your neighbor. Bend your energies to whatever may foster the education of men. Nothing is, or can ever be, hidden from God. If ye follow in His way, His incalculable and imperishable blessings will be showered upon you. This is the luminous Tablet, whose verses have streamed from the moving Pen of Him Who is the Lord of all worlds. Ponder it in your hearts, and be ye of them that observe its precepts.

- 14 Those souls who are today commanded by God to teach His Cause and have been specially favored with His particular bounties - all must show humility toward them, for that humility is shown unto God, and since it is by God's command it returns unto Him. However, those souls who have been specially chosen must demonstrate perfect unity among themselves. Furthermore, their levels of knowledge and stations are and will remain evident before God. Thus have We lit the lamp of utterance among all possibilities. Blessed is he who hath acquired from its niche and been illumined by its lights. He is among the successful ones who are honored. And praise be to God, the Lord of the Worlds.

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از برای این امر الیوم اعظم از فساد و نزاع و جدال و کدورت و برودت مابین احباب نبوده و نیست اجتنبوا بقدرة الله و سلطانه ثم القوا بین القلوب باسمه المؤلف العليم الحكيم

- 13 از حقّ جلّ جلاله بخواهید که بلذّت اعمال در سبیل او و خضوع و خشوع در حبّ او مرزوق شوید از خود بگذرید و در سایرین نگریذ منتهای جهد را در تربیت ناس مبذول دارید امری از حقّ پوشیده نبوده و نیست اگر رضای حقّ حرکت نمایند بفیوضات لا تنتهای فائز خواهند شد اینست کتاب مبین که از قلم امر رب العالمین جاری و ظاهر شد تفکروا فیما نزل فیهِ و کونوا من العالمین

- 14 نفسی که الیوم من عند الله مأمورند به تبلیغ امر و تخصیص داده شده‌اند بعنایات مخصوصه او کل باید نسبت بایشان خاضع باشند چه که آن خضوع لله واقع میشود چون بامر حقّ است بحقّ راجع است و لکن آن نفسی که تخصیص داده شده‌اند باید کمال اتحاد مابینشان مبرهن و ظاهر باشد دیگر درایج عرفان و مراتب آن نفوس عندالله مشهود بوده و خواهد بود کذلک اوقدنا سراج البیان بین الامکان طوبی لمن اقتبس من مشکاته واستضاء بانواره انه من الفائزین المکرّمین و الحمد لله ربّ العالمین

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*Lawh-i-Siyyid Mihdiy-i-Dahaji**To: Siyyid Mihdi Dahaji**Date: 1290 ? [1873-1874]*

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High 1 الأَمْنَعُ الأَعْلَى
- 2 O My Name! Yield thou praise unto God for having graciously chosen thee to be a shower of bounty for that which We have sown in the pure and blessed soil and enabled thee to serve as a springtime of tender mercy for the wondrous and sublime trees We have planted. Indeed so great is this favor that of all created things in the world of existence, none can ever hope to rival it. We have moreover given thee to drink the choice wine of utterance from the chalice of the heavenly bestowals of thy merciful Lord, which is none other than this Tongue of holiness – a Tongue that, as soon as it was unloosed, quickened the entire creation, set in motion all beings and caused the Nightingale to pour forth its melodies. This is the Fountain of living water for all that dwell in the realm of being. 2 ان يا اسمي ان احمده الله بما جعلناك امطار الفضل لما زرعناه في الاراضي الطيبة المباركة وجعلناك ربيع العناية لما غرسناه من الاشجار البديعة المنيرة هذا فضل لا يعادله ما خلق في الامكان وسقيناك رحيق البيان من قدح الطاف ربك الرحمن وهو هذا الفم المقدس الذي اذا فتح اهتزت السموات وتحركت الموجودات ونطقت الورقاء هذا لكوثر الحيوان لمن في الابداع
- 3 Oftentimes have We wafted upon thee the sweet savors of the All-Merciful from this Branch which moveth over the Tablet of thy Lord, the Mighty, the Unconstrained. By the righteousness of the One true God! Were all created things, visible and invisible, to direct themselves towards Him, thou wouldst find them winging their flight unto the Supreme Goal, the Spot wherein the divine Lote-Tree exclaimeth: Verily, no God is there but Me, the Almighty, the All-Bountiful. 3 وارسلنا اليك في اكثر الاحيان عرف الرحمن من هذا الفرع المتحرك على متن ربك العزيز المختار تالله الحق لو يتوجه اليه الوجود من الغيب والشهود ليراه طائراً الى المقصد الأقصى مقام الذي فيه تنطق سدرة المنتهى انه لا اله الا انا العزيز الوهاب
- 4 Great is thy blessedness, inasmuch as thou hast been journeying throughout the lands of God, and been the embodiment of joy and assurance for the people of Baha who have renounced all else but Him, and set their hearts towards this Court which hath shed its radiance upon all realms, and sprinkled them with the surging waters of this Ocean wherewith thou thyself hast been sprinkled – an Ocean which hath encompassed all created things. 4 طوبى لك بما كنت سائراً في بلاد الله و كنت آية الفرح والاطمينان لأهل البهائم الذين انقطعوا عما سواه وتوجهوا بالقلوب الى هذا الشطر الذي منه اضاءت الافاق ورشت عليهم ما ترشح عليك من امواج هذا البحر الذي احاط من في الأكوان
- 5 Indeed thou didst grasp the significance of rendering assistance unto God and didst arise to achieve this through the power of wisdom and utterance. Say: To assist Me is to teach My Cause. This is a theme with which whole Tablets are laden. This is the changeless commandment of God, eternal in the past, eternal in the future. Comprehend this, O ye men of insight. They that have passed beyond the bounds of wisdom fail to understand 5 انت الذي عرفت نصر الله وقت عليه بالحكمة والبيان قل ان نصرى هو تبليغ امرى هذا ما ملئت به الألواح هذا حكم الله من قبل ومن بعد قل ان اعرفوا يا اولى الابصار ان الذين خرجوا عن الحكمة اولئك ما عرفوا نصر الله الذي نزل في الكتاب قل اتقوا الله ولا تمسدوا في الأرض

the meaning of assisting God as set forth in the Book. Say: Fear ye God and sow not the seeds of dissension amongst men. Observe ye that which hath been enjoined upon you by your Lord, the Almighty, the All-Knowing. He knoweth the reality of victory and hath taught it to you with an utterance that the vain imaginings of them that rove distraught in the wilderness of doubt can never corrupt.

خذوا ما امرتم به من لدن ربكم العزيز العلام أنه
علم النصر و علمكم ببيان لن يعتريه ظنون الذين
هاموا في هيماء الشبهات

- 6 O My Name! Suffer all created things to quaff once again from this chalice which hath caused the seas to rise. Kindle then in the hearts the blazing fire which this crimson Tree hath ignited, that they may arise to extol and magnify His Name amidst the adherents of all Faiths.

6 ان يا اسمي ان اسق الممكثات مرة اخرى من
هذا القدح الذي به سيجرت البحار ثم اضرهم في
قلوبهم النار المشتعلة الملتببة من هذه السدرة الحمراء
ليقومون على الذكر والثناء بين ملائ الأديان

- 7 Numerous letters from thee have been presented before Our Throne. We have perused them as a token of grace on Our part, and for each name thou didst mention therein We have revealed that which will stir the minds of men and will cause the spirits to soar. Moreover We have repeatedly enabled thee to hearken unto the warblings of the birds of heaven and to incline thine ear to the songs of the nightingales pouring forth their melodies upon the branches. Thus was the Pen of God set in motion in thy remembrance that thou mightest admonish men through the power of this utterance which is divinely ordained to be the revealer of the signs of His glory.

7 قد حضر منك لدى العرش كتب شتى قرأناها
بفضل من عندنا و نزلنا لكل اسم كان فيها ما
اهتزت به العقول و طارت الأرواح و اسمعناك
في اكثر الأحيان اطوار الورقات و تغنيات
العنادل التي تغن على الأفنان كذلك تحركت
براعة الله على ذكرك لتذكر الناس بهذا البيان
الذي جعله الله مطلع الآيات

- 8 Blessed is the spot wherein the anthem of His praise is raised, and blessed the ear that hearkeneth unto that which hath been sent down from the heaven of the loving-kindness of thy Lord, the All-Merciful.

8 طوبى لأرض ارتفع فيها ذكر الله و لأذان فازت
باصغاء ما نزل من سماء عناية ربك الرحمن

- 9 Exhort thou the servants of God unto that whereunto We have exhorted thee that they may abstain from whatsoever is forbidden them in the Mother Book. Those who perpetrate deeds that would create turmoil among the people have indeed strayed far from helping God and His Cause and are numbered with the mischief-makers in the Tablet which God hath designated to be the dawning-place of all Tablets.

9 وص العباد بما وصيناك لينعوا انفسهم عما نهوا
عنه في ام البيان ان الذين يرتكبون ما تحدث به
الفتنة بين البرية انهم بعدوا عن نصر الله و امره
الا انهم من المفسدين في لوح جعله الله مطلع
الألواح

- 10 Say: If it be Our pleasure We shall render the Cause victorious through the power of a single word from Our presence. He is in truth the Omnipotent, the All-Compelling. Should it be God's intention, there would appear out of the forests of celestial might the lion of indomitable strength whose roaring is like unto the peals of thunder reverberating in the mountains. However, since Our loving providence surpasseth all things, We have ordained that complete victory should be achieved through speech and utterance, that Our servants throughout the earth may thereby become the recipients of divine good.

10 قل انا لو نريد لننصر الامر بكلمة من عندنا انه
هو المقتدر القهار لو اراد الله ليخرج من عرين
القوة غضنفر القدرة و يزئ زائراً يحكي هزيم الرعود
القاصفة في الجبال انه لما سبقت رحمتنا قدرنا تمام
النصر في الذكر و البيان ليفوز بذلك عبادنا في
الأرض هذا من فضل الله عليهم ان ربك هو
الغني المتعال

This is but a token of God's bounty vouchsafed unto them. Verily thy Lord is the All-Sufficing, the Most Exalted.

- 11 Say: Fear ye God and commit not such deeds as would cause My loved ones on earth to lament. Thus biddeth you this Pen which hath set the Pen of Glory in motion within the arena of wisdom and true understanding.
- 12 Convey My greetings unto those whose faces mirror forth the radiance of Baha, then mention to them this utterance which cheereth the eyes of the righteous. The glory of God rest upon thee and upon such as have firmly clung to the Cord of God, the Revealer of verses.
- 13 O My Name! Some people have not grasped the meaning of assistance, as it is observed that good and evil are still unknown to some - that is, they have not distinguished between them. In most Tablets, they have been explicitly forbidden from corruption, conflict, contention and matters that cause sedition and tumult among the people. Nevertheless, they have risen to pursue matters that have caused disturbance to minds and hearts.
- 14 It is said that one of the Arab kings said to one of his companions, "Is it possible for someone to have never eaten faloodeh and not know what it is?" The companion submitted that indeed, there are many who have never eaten it and do not know it. One day an Arab came before the king. The companion suggested that this might be one of those who had never experienced faloodeh and didn't know what it was. The king said if this proved true, he would give him a purse of gold. Then he ordered a feast to be spread with all manner of foods. They placed the faloodeh before the Arab, who began to eat. From his manner of eating, they realized he did not know what it was. The companion asked him what it was. He replied, "In the Qur'an, God, exalted be His glory, mentions date palms and pomegranates. We have date palms in our land; I assume this must be pomegranate." The companion said, "O king, you should give me two purses of gold, for he doesn't know pomegranate either!"
- 15 This story was related without its beginning and middle, as we have mentioned what was relevant to the point.
- 16 Restrain thou the inhabitants of those regions from provocative acts, from strife, dissension or aught else that would create trouble. That which is praiseworthy in these days is the promotion of the Cause. For instance if those people who pursue
- 11 قل خافوا الله ولا ترتكبوا ما يحجز به احبائي في الملك كذلك يأمركم هذا القلم الذي منه تحرركي القلم الأعلى في مضمار الحكمة والعرفان
- 12 كبر من قبلي على وجوه الذين تجد منها نضرة البهاء ثم ذكرهم بهذا الذكر الذي به قرت عيون الأبرار انما البهاء عليك وعلى من تمسك بحبل الله منزل الآيات
- 13 يا اسمي بعضي از ناس معنى نصر را ادراك نموده اند چه که مشاهده میشود هنوز صلاح و فساد نزد بعضی مجهول است یعنی تمیز نداده اند در اکثری الواح از فساد و نزاع و جدال و اموراتیکه سبب احداث فتنه و ضوضاء بریه بوده تصریحاً منع شده اند مع ذلك باموری قیام نموده اند که سبب اضطراب افتده و قلوب شده
- 14 گویند یکی از ملوک عرب بیکی از ندما گفته که آیا میشود نفسی فالوده را نخورده باشد و نشناسد آن ندیم عرض نمود که بلی بسا از نفوس هستند که نخورده اند و نمیدانند تا آنکه یومی از ایام عربی وارد بر ملک شد ندیم عرض نمود گانم اینست که این از آن نفوسی باشد که ادراک فالوده نموده و نمیدانند چیست ملک ذکر نمود اگر چنین باشد یک بدره زر بتو عطا خواهم نمود بعد امر بیسط طعام نمود از هر قبیل اطعمه موجود شد فالوده را نزد عرب گذاردند شروع در اکل نمود از طریق خوردن او ادراک نمودند که نمیدانند ندیم از او پرسید که این چیست گفت در قرآن حق جل و عز ذکر نخل و رمان فرموده نخل در بلاد ما هست گانم اینست که این رمان باشد ندیم عرض نمود ای ملک باید دو بدره زر عطا کنی چه که رمان را هم نشناخته
- 15 این حکایت مقطوع الاول و الوسط ذکر شد چه که آنچه مدلل بر مطلب بود بیان نمودیم
- 16 باری جمیع من فی البلدان را از امور مهیجه و فساد و نزاع و شئوناتی که سبب حدوث فتنه میشود منع فرمائید آنچه الیوم مطلوب است تبلیغ امر بوده مثلاً نفوسیکه بخيال بعضی از امور قیام نموده

certain aims were to dedicate themselves to the teaching of the Cause, all the dwellers of those regions would, ere long, be invested with the mantle of faith.

- 17 Should anyone perceive the sweetness of the following passage in the Tablet revealed in honor of Nabíl of Qa'in, he would readily comprehend the significance of assistance: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement, which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets.

- 18 O My Name! Utterance must needs possess penetrating power. For if bereft of this quality it would fail to exert influence. And this penetrating influence dependeth on the spirit being pure and the heart stainless. Likewise it needeth moderation, without which the hearer would be unable to bear it, rather he would manifest opposition from the very outset. And moderation will be obtained by blending utterance with the tokens of divine wisdom which are recorded in the sacred Books and Tablets. Thus when the essence of one's utterance is endowed with these two requisites it will prove highly effective and will be the prime factor in transforming the souls of men. This is the station of supreme victory and celestial dominion. Whoso attaineth thereto is invested with the power to teach the Cause of God and to prevail over the hearts and minds of men.

- 19 O My Name! The Daystar of utterance, shining resplendent from the dayspring of divine Revelation, hath so illumined the Scrolls and Tablets that the kingdom of utterance and the exalted dominion of understanding vibrate with joy and ecstasy and shine forth with the splendor of His light, yet the generality of mankind comprehend not.

- 20 The reason why the subject of aid and assistance hath time and again streamed and will continue to stream from the Pen of Providence is to warn the friends of God lest they engage in activities that would give rise to strife and turmoil. It is incumbent upon them, one and all, to diligently seek ways to help the Cause of God in such manner as We have explained. This is but a token of His grace especially conferred upon His loved ones that every one of them may attain the station characterized by the words: "Whoso quickeneth a soul hath verily quickened all mankind."

- 21 Temporal ascendancy hath been and will continue to be under the shadow of this station. Its appointed hour is preordained in the Book of God. He is truly cognizant thereof and it will be

و مینمایند اگر بر تبلیغ امر قیام کنند عنقریب
کل اهل آن دیار بردای ایمان فائز شوند

17 یک آیه در لوح جناب نبیل اهل قائن نازل اگر
کسی بحلاوت آن آیه فائز شود معنی نصر را
ادراک نماید قل انّ البیان جوهر یطلب النفوذ و
الاعتدال اما النفوذ معلق باللطافة و اللطافة منوط
بالقلوب الفارغة الصّافیة و اما الاعتدال امتزاجه
بالحكمة التي تزلفها فی الزبر و الألواح

18 یا اسمی بیان نفوذ میطلب چه اگر نافذ نباشد مؤثر
نخواهد بود و نفوذ ان معلق بانفاس طیبیه و قلوب
صافییه بوده و هم چنین اعتدال میطلب چه اگر
اعتدال نباشد سامع متحمل نخواهد شد و در
اول بر اعراض قیام نماید و اعتدال امتزاج بیان
است بحکمتهاییکه در زبر و الواح نازل شده و
چون جوهر دارای این دو شیء شد او است
جوهر فاعل که علت و سبب کلیه است از برای
تقلیب وجود و اینست مقام نصرت کلیه و غلبه
الهیّه هر نفسی بآن فائز شد او قادر بر تبلیغ امر
الله و غالب بر افئده و عقول عباد خواهد بود

19 یا اسمی شمس بیان از مطلع وحی رحمن بقسمی
در زبر و الواح اشراق فرموده که ملکوت بیان و
جبروت تبیان از او در انبساط و اهتزاز و اشراق
است ولكنّ الناس اکثرهم لا یفقهون

20 اینکه مکرر مقام نصر و انتصار از قلم قدر جاری
شده و میشود مقصود آن است که مباد احبّاء
الله باموری که منشأ فتن و فساد است قیام نمایند
جمع باید در صدد نصرت امر الله برآیند بقسمیکه
ذکر شد و این از فضل او است مخصوص احبّای
او تا کلّ بمقامیکه میفرماید من احیا نفساً فقد
احیا الناس جميعاً فائز شوند و

21 غلبه ظاهره تحت این مقام بوده و خواهد بود و از
برای او وقتی است معین در کباب الهی انه یعلم

manifested through the potency of His might. Verily He is the Powerful, the All-Subduing, the Omnipotent, the All-Knowing, the All-Wise.

و يظهر بسلطانه أنّه هو القوىّ الغالب المقتدر العليم الحكيم

- 22 The sanctified souls should ponder and meditate in their hearts regarding the methods of teaching. From the texts of the wondrous, heavenly Scriptures they should memorize phrases and passages bearing on various instances, so that in the course of their speech they may recite divine verses whenever the occasion demandeth it, inasmuch as these holy verses are the most potent elixir, the greatest and mightiest talisman. So potent is their influence that the hearer will have no cause for vacillation. I swear by My life! This Revelation is endowed with such a power that it will act as the lodestone for all nations and kindreds of the earth. Should one pause to meditate attentively he would recognize that no place is there, nor can there be, for anyone to flee to.

22 و باید نفوس مقدّسه تفکّر و تدبّر نمایند در کیفیت تبلیغ و از کتب بدیعه الهیه در هر مقام آیاتی و کلماتی حفظ نمایند تا در حین بیان در هر مقام که اقتضا نماید بآیات الهی ناطق شوند چه که او است اکسیر اعظم و طلسم اکبر انغم بشأنی که سامع را مجال توقف نماند لعمری این امر بشأنی ظاهر شده که مقناطیس کلّ ملل و وجود خواهد بود اگر نفسی درست تفکّر نماید مشاهده مینماید که از برای احدی مفری نبوده و نیست

- 23 In such manner hath the Kitab-i-Aqdas been revealed that it attracteth and embraceth all the divinely appointed Dispensations. Blessed those who peruse it. Blessed those who apprehend it. Blessed those who meditate upon it. Blessed those who ponder its meaning. So vast is its range that it hath encompassed all men ere their recognition of it. Ere long will its sovereign power, its pervasive influence and the greatness of its might be manifested on earth. Verily, thy God is the All-Knowing, the All-informed.

23 و کتاب اقدس بشأنی نازل شده که جاذب و جامع جمیع شرایع الهیه است طوبی للقارئین طوبی للعارفین طوبی للمتفکّرين طوبی للمتفرّسين و بانسبسطی نازل شده که کلّ را قبل از اقبال احاطه فرموده سوف يظهر فی الأرض سلطانه و نفوذه و اقتداره ان ربک هو العليم الخبير

- 24 O My Name! Harken thou unto My Voice coming from the direction of My Throne. He wisheth to make mention of thy name at all times inasmuch as thou hast proved thyself steadfast in extolling His virtues amongst men. Indeed thy Lord loveth fidelity as found in the realm of creation, and He hath given it precedence over most of the praiseworthy qualities. Verily, He is Potent and Powerful.

24 ان يا اسمی ان اسمع ندائی من شطر عرشى أنّه یحبّ ان یذکرک فی کلّ الأحوال بما وجدک قائماً علی ذکره بین الرجال ان ربک یحبّ الوفاء فی ملکوت الانشاء و قدّمه علی اکثر الصفات أنّه هو المقتدر القدير

- 25 Know thou moreover that We have heard the praise thou hast uttered in thy communion with God, thy Lord, the Exalted, the Gracious. Great indeed is the blessedness awaiting thee, inasmuch as thou hast curtailed thine own affairs in favor of this inviolable, this mighty and enlightened Cause. We entreat God to make thy call a magnet which will attract the embodiments of names in the world of existence that all beings may spontaneously hasten to heed it. No God is there besides Him, the Exalted, the Preeminent, the Ever-Blessed, the Sublime, the Most August, the Most Glorious, the Most Bountiful, the All-Knowing, the All-Informed.

25 ثمّ اعلم انا سمعنا ما اثنت فی مناجاتک مع الله ربک العلیّ العظیم طوبی لک بما اقتصرت امورک علی هذا الأمر المبرم العزیز الحکیم نسلّ الله بأن یجعل ندائک مقناطیس الاسماء فی ملکوت الانشاء لیسرعنّ الیه الکائنات من غیر قصد و ارادة أنّه هو المقتدر علی ما یشاء لا اله الا هو المتعالی الأمنع الأقدس الأرفع الأعزّ الأجلّ الأکرم العليم الخبير

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OOL.B163

BH03116

To: Zaynul-Muqarrabin

Date: 1290-02-20 [1873-Apr-19]

- 1 ...The petition of Jinab-i-Haji Faraj - upon him be the glory of God - was submitted. This is what was revealed from the Kingdom of Power: "In these days let him be engaged in service there; afterwards We shall inform what is intended."
- عرض جناب حاجی فرج علیه بهاء الله معروض شد هذا ما نزل من جبروت القدرة این ایام بخدمت آنجا مشغول باشند از بعد آنچه اراده شد اخبار میدهم
- 2 And regarding the laws of marriage and divorce which you had requested - that which was revealed in this connection in the Kitab-i-Aqdas was sent previously. Likewise, in these days a marriage sermon has been revealed from the heaven of unity. After the consent of both parties and the consent of the parents, they should gather in a place among the God-fearing and recite this blessed sermon with the utmost joy and fragrance. After the recitation of the sermon, the beloved and his beloved should, in a separate place, recite these two blessed verses that were revealed in the Bayan. [The verses mentioned in the Bayan should be written.] Then the husband should deliver the dowry to his wife, and both parties should sign the document, as well as the witnesses. If there be a place where the people are unable to recite the sermon, there is no harm; the recitation of the two verses suffices....
- و اینکه احکام نکاح و طلاق خواسته بودند ما نزل فیذا المقام فی کتاب الأقدس از قبل ارسال شد و همچنین خطبه‌ئی از سماء احدیه در این ایام نازل بعد از رضای طرفین و رضای ابوبن در محلی از اتقیا حاضر شوند و این خطبه مبارکه را بکمال روح و ریحان تلاوت نمایند و بعد از قرائت خطبه محبوب و محبوبه در محلّ علیحده این دو آیه مبارکه که در بیان نازل شده قرائت نمایند آیتین که در بیان ذکر شده نوشته شود و بعد مهر را زوج تسلیم ضلع نماید و طرفین در ورقه مهر نمایند و همچنین شهدا و اگر محلی باشد که اهل آن عاجز باشند از قرائت خطبه لا بأس علیهم قرائت آیتین کافیهست

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GHA.172ax

BH01825

To: Family of Jamal et al., in Burujird

Date: 1290-04 [1873-May]

1 In the name of the one God.

1 بنام خداوند یگّا

2 O family of Jamal! Hearken to the divine call in the Persian tongue from the mystic Tree. Every soul that today has attained to hearing the call of Truth has become detached, sanctified and free from the allusions of creation and what lies with them. Praise ye the Best-Beloved of the worlds, that ye are associated with a Name that is truly associated with Him. Though today the station of this is not known, yet soon shall ye behold this station as having no equal. Today, whosoever is enkindled with the fire of the divine Word and has drunk from the Euphrates of the All-Merciful shall live and endure forever, his name recorded and inscribed by the Pen of the Command in the divine Tablets. No created thing past or future can equal this bounty. Well is it with them that understand.

2 یا آل جمال ندای الهی را بلسان پارسی از سدره معنوی بشنوید هر نفسیکه الیوم باصغای ندای حقّ فائز شد از اشارات خلق و ما عندهم فارغ و منزّه و آزاد گشت حمد کنید محبوب عالمیان را که باسمى منسوبید که او بحق منسوب است اگرچه الیوم قدر این مقام معلوم نه ولكن زود است که این مقام را لا عدل له مشاهده کنید الیوم هر نفسیکه بنار کلمه الهیه مشتعل شد و از فرات رحمانیه آشامید او حی و باقی و پاینده خواهد ماند در الواح الهیه از قلم امریه اسمش مذکور و مسطور است لا یعادل هذا الفضل ما خلق و یخلق طوبی للعارفين

3 Be not grieved by differences in outward matters. Fix your gaze at all times upon the Dawning-Place of God's Cause and exert your utmost effort that perchance, through the blessing of the Most Great Name which has encompassed the world, ye may drink of this most pure and luminous nectar that hath been unsealed through the key of remembrance of the Lord of Power. Happy are ye, O people of Beauty, were ye to be of them that drink thereof.

3 از اختلاف امورات ظاهریّه [محزون] مباشید بمطلع امر الهیه در کلّ احیان ناظر باشید و کمال جدّ و جهد را مبذول دارید که شاید بمبارکی اسم اعظم که عالم را احاطه نموده از این رَحیق اطهر انور که بمفتاح ذکر مالک قدر گشوده شده بیاشامید هنیئاً لکم یا اهل الجمال لو تَکُونَنَّ من الشّاربین

4 God willing, through the sweetness of the utterance of the All-Merciful, transcend the contingent world and cling to the hem of the bounty of the Lord of nations. Be ablaze with the fire of the love of the Beloved - such a blaze that the people of those regions may turn toward the sanctuary of oneness from that spiritual heat.

4 انشاء الله بجلالوت بیان رحمن از کون و امکان بگذرید و بذیل کرم مالک امم تشبّث نمائید از نار محبت محبوب بیفروزید افروختنی که اهل آن جهات از آن حرارت روحانیه بشطر احدیه توجه نمایند

5 O Muniru'd-Din! Hearken unto the call from this manifest Prison. He is, verily, none other than Him, the Almighty over the worlds. Arise to serve the Cause of thy Lord in a manner befitting these days, then summon the people to the horizon from which were illumined the heavens and earth. Be not perturbed today by the intimations of the divines and what they possess. Consider when the Sun of the Cause dawned from the horizon of Batha, the divines and men of learning opposed Him, and before that when the Spirit appeared with the signs of thy Lord, the Mighty, the Great, the greatest among the

5 ان یا منیرالدین ان استمع النداء من شطر هذا السّجن المبین انه لا اله الا هو المقتدر علی العالمین قم علی امر ربک علی شأن ینبغی لهذه الاّیام ثم ادع الناس الی الأفق الذی اضاء منه السّموات و الارضون لا تضطرب الیوم من اشارات العلّماء و ما عندهم تفکّر اذ اشرقت شمس الأمر من افق البطحاء اعترض علیه العلّماء و الأدباء و من قبل اذ ظهر الرّوح بآیات ربک العزیز العظیم اعرض

people turned away from Him. Thus was it ordained aforetime. Verily thy Lord is the All-Knowing, the All-Informed. Soon will God obliterate the traces of those who disbelieved today, even as thou hast witnessed what the hand of might and power wrought in the past. Nothing can frustrate what He willeth - all are within the grasp of thy Lord's power, the Most Exalted, the Mighty, the Wise.

- 6 O Muhyi'd-Din! Rejoice in that thou hast been mentioned by the Pen of the Command, and stand firm in the service of thy Lord in this mighty Revelation. Beware lest the conditions of them that are on earth veil thee. Leave them to themselves and turn thy heart to God, thy Lord and the Lord of the worlds. Beware lest thou deprive thyself of the breezes of the days of thy Lord. We love to see thee soaring in the atmosphere of remembrance and utterance, and speaking forth the name of thy Lord, the All-Merciful, throughout all possibility, that through thee may awaken those servants whom the wine of passion hath overcome and held back from this resplendent horizon. We beseech God to assist you in His love and good-pleasure and to make you among those who have fulfilled God's Covenant and His Testament, and who have stood firm in the Cause in such wise that neither the doubts of the transgressors, nor the intimations of the oppressors, nor the onslaught of the heedless held them back. The glory be upon you both, and upon your mother and sister, from One mighty, praiseworthy.

- 7 Hear with the ear of the spirit what hath been mentioned and reflect upon the divine verses, that ye may behold all the world as non-existent and null. This is the counsel of the Wronged One which hath flowed from the Pen of Command. Blessed are they that act, and blessed are they that are patient. Grieve not at hardship, for ease is in His hand. Verily, He is powerful over all things. Praise be to God, the Lord of the worlds.

عنه من كان اكبر القوم كذلك قضى من قبل
ان ربك هو العليم الخبير سوف يمح الله آثار الذين
كفروا اليوم كما رأيت ما فعلت من قبل يد القوة
والاقتدار انه لا يعجزه شيء [عمّا] اراد كل في
قبضة قدرة ربك المتعالى العزيز الحكيم

6 ان يا محي الدين ان افرح بما ذكرت من قلم الأمر و
كن قائماً على خدمة موليك في هذا الظهور المنيع
اياك ان تحجبك شئون من على الأرض
دعهم بأنفسهم وتوجه بقلبك الى الله ربك و
رب العالمين اياك ان تمنع نفسك عن نفحات
أيام ربك انا نحب ان نراك طائراً في هواء الذكر
والبيان و ناطقاً باسم ربك الرحمن في الامكان
لينتبه بك عباد الذين اخذهم سكر الهوى ومنعهم
عن هذا الأفق المنير نسئل الله بأن يوفقكم على حبه
ورضائه ويجعلكم من الذين وفوا بعهد الله وميثاقه
واستقاموا على الأمر على شأن ما منعهم شبهات
المعتدين و اشارات الظالمين و سطوة الغافلين انما
البهاء عليكم و على امكما و اختكما من لدن عزيز
حميد

7 بگوش جان آنچه ذکر شده بشنويد و در آیات
الهی تفکر نمائید تا جمیع عالم را مفقود و معدوم
مشاهده کنید اینست وصیت مظلوم که از قلم
امر جاری شد طوبی للعاملین و طوبی للصّابرين
لا تحزنوا من العسر انّ اليسر بيده انه على كل
شيء قدیر الحمد لله رب العالمين

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BH02435

To: Jinab-i-Shaykh Ali Khurasani, in Tihiran

Date: 1290-04 [1873-May]

1 The Most Holy, Most Impregnable, Most Exalted

1 الأقدس الأَمْع الأعلى

2 Hearken unto the Call from the direction of tribulation, from God, thy Lord, the Most High, the Most Glorious. Verily, I am God, there is none other God but Me, the Almighty, the Mighty, the Generous. I have created all things for My Name and have raised them up through My sovereignty, and I call unto them from this luminous Quarter. Blessed is he who hath turned unto Him and cast away all else - he is indeed among the sincere ones.

2 ان استمع النداء من شطر البلاء من الله ربك العلى الأبهى انا الله لا اله الا انا المقتدر العزيز الكريم قد خلقت الأشياء لاسمى وبعثتها لسلطانى وانا ديتها من هذا الشطر المنير طوبى لمن توجه اليه ونبت ما سواه الا انه من المخلصين

3 Say: O people, if ye be fair in this Cause - should ye deny the Manifestation of God, His sovereignty, His proof and His evidence - by what proof do ye uphold that which ye possess? Bring it forth if ye be of the truthful. Nay, by Him Who hath caused Me to speak the truth, there is no path for anyone except this Path which We have revealed in truth. By God, this is verily the Most Great Path among the nations and the Most Straight Way for those in the heavens and on earth.

3 قل يا قوم ان انصفوا فى الأمر ان تنكروا ظهور الله و سلطانه و حجته و برهانه بأى امر تستدلون على ما عندكم فأتوا به ان انتم من الصادقين لا فوالذى انطقنى بالحق ليس لأحد سبيل الا هذا السبيل الذى اظهرناه بالحق تالله انه لصراط الأعظم بين الأمم و السبيل الأقوم لمن فى السموات والأرضين

4 The imaginary hath vanished through the dawning of My Name, the Self-Subsisting, and that which was known hath come with a wondrous command. Say: This is indeed His Most Great Mystery among you, and His Book within you, and His proof unto you. Ponder upon it that ye may recognize the Temple of God which ye were promised in a preserved and mighty Tablet. The Dove hath warbled that which the Spirit uttered and that which Muhammad, the Messenger of God, brought. Were ye to inhale the fragrance of all the Books, ye would find from them naught but the sweet scent of My wondrous Name.

4 قد زهق الموهوم باشراف اسمى القيوم والمعلوم قد اتى بأمر بديع قل هذا لسره الأعظم بينكم و كتابه فيكم و دليله لكم تفكروا فيه لعل تعرفون هيكلكم الذى وعدتم به فى لوح عتر حفيظ قد نطقت الورقاء بما نطق الروح و بما جاء به محمد رسول الله لو تستنشقون الكتب كلها لن تجدوا منها الا عرف اسمى البديع

5 Those who have been kept back from the Path are indeed among the bewildered ones. Look not at the size of their turbans nor the swaying of their necks - they are indeed among the lost. Blessed is the learned one who hath not been veiled, and the ignorant one who hath recognized his Lord, and the woman who hath rent asunder the veils. Thus have We imparted unto thee the truth that thou mayest be among those who know.

5 ان الذين منعوا عن الصراط اولئك من الهائمين لا تنظروا الى كبر عمامتهم و لا تمايل اعناقهم الا انهم من الخاسرين طوبى لعالم ما احتجب و لجاهل عرف مولاه و لامرأة خرقت الأجاب كذلك القيناك بالحق لتكون من العارفين

6 Say: Hearken unto My call when My lamentation is raised and My heart doth groan by reason of what hath befallen Me at the hands of the oppressive hosts. Know thou that My tribulation

6 قل ان استمعوا ندائى اذا ارتفع حنينى و ناح قلبى بما ورد على من جنود الظالمين فاعلم بلائى اكثر

is greater than can be reckoned. To this testifieth the Lord of destiny and the dwellers of the Most Great Scene who have witnessed somewhat of that which We have endured in the path of God, the King, the Most High, the Most Great. Were I not to fix My gaze upon the Command of God, I would not have uttered a word nor would I have spoken a letter of that which I have been commanded by the presence of One mighty and generous. By My life! The Tablet hath well-nigh taken flight through the wafting breaths of the verses of thy Lord. Blessed is he who hath found and rendered thanks. Woe unto those who have turned away.

من ان يحصر يشهد بذلك مالک القدر و اهل
المنظر الأكبر الذين اطلعوا ببعض ما سكت فيه في
سبيل الله الملك العلي العظيم لو لم اكن ناظراً الى
امر الله ما نطقت بكلمة و ما تفوّهت بحرف عما
امرت به من لدن عزيز كريم لعمري كاد ان يطير
اللوّح من نفحات آيات ربّي طوبى لمن وجد و
شكر ويل للمعرضين

- 7 O servant! Take fast hold of the cord of God. We have indeed manifested it in the form of a Tablet. Thy Lord is verily the Strong, the Powerful. When thou dost inhale My fragrance from the garment of My utterance, arise from thy place, turning toward the direction of thy Lord.

7 ان يا عبد تمسك بحبل الله انا اظهرناه على هيئة
اللوّح ان ربك هو القوى القدير اذا وجدت
عرفي من قيص بياني قم عن مقامك متوجّهاً
الى شطر ربك

- 8 Say: Praise be unto Thee, O my Beloved and the Beloved of the worlds! I testify that through Thee the suns have shone forth, the moons have appeared, and the faces of those near unto Thee have been illumined. I beseech Thee to make me steadfast in Thy love in such wise that the words of the deluded ones and the signs of the heedless ones shall not keep me back from Thee. Thou art verily the Mighty, the Merciful.

8 قل لك الحمد يا محبوبى و محبوب العالمين اشهد
بك اشرفت الشمس و لاحت الأقمار و انارت
وجوه المقرّبين اسئلك بأن تجعلنى مستقيماً على
حبك على شأن لا تمنعنى كلمات المتوهمين و لا
اشارات الغافلين انك انت العزيز الرحيم

BLIB_Or11095#092

BH02870

To: Jinab-i-Mirza Abu'l-Hasan akh Jamal, in Tihiran

Date: 1290-04 [1873-May]

- 1 In the Name of God, the Most Holy, the Most Exalted!
- 2 Glorified is He Who hath sent down the verses in truth that He might guide thereby such servants as have been pervaded by the fragrance of faithfulness. He, verily, is the Forgiving, the Merciful. He calleth betwixt earth and heaven and summoneth the people unto this Path which hath appeared in truth - and it is, verily, the straight path. They who have cast away vain imaginings - these are they who are possessed of certitude, as doth attest the Pen of the All-Merciful, moved by the Finger of God, the Almighty, the Powerful. They who have broken the Covenant - these are they who are the hypocrites, in a guarded

1 بسم الله الأقدس الأرفع
2 سبحان الذى نزل الآيات بالحقّ ليهدى بها عباد
الذين فاحت منهم نفحات الوفاء انه هو الغفور
الرحيم انه ينادى بين الأرض و السماء و يدع
الناس الى هذا الصراط الذى ظهر بالحق و انه
لصراط مستقيم ان الذين نذبوا الأوهام اولئك
من اهل الايقان يشهد بذلك قلم الرحمن الذى
يحرّكه اصبع الله المقتدر القدير ان الذين نقضوا
الميثاق اولئك من اهل التّفاق فى لوح حفيظ

Tablet. They who have fulfilled their pledge - these are they who are the people of Baha, in a noble Book.

الَّذِينَ وفوا بما عاهدوا اولئك من اهل البهَاء في كتاب كريم

- 3 O kings! The Sovereign hath come and calleth you unto the Cause whereby every wise command hath been made manifest. Say: O princes! Take heed lest names hold you back from their Lord. Cast away what ye possess, then hasten unto the Dawning-Place of Revelation, and be not of them that tarry. By My life! No name shall endure save through its connection with this Most Great Name, nor shall any matter endure except by My leave. Thus hath it been sent down in the Book, were ye of them that understand. Purify yourselves from the world and its ornaments, then turn ye unto this Manifestation wherein the divine Sinai proclaimeth: "Sovereignty belongeth unto God, the One, the All-Knowing, the All-Informed." Fear God and commit not that which causeth the denizens of Paradise to lament. Do that which ye have been commanded by One Mighty, Praiseworthy. Will armies profit you? Nay, by the Self of the Worshipped One! Or will treasures suffice you? Nay, by this resplendent Beauty! We created you from dust and unto it shall We return you - a promise binding upon Us. Verily, We are able to do this.

3 يا معشر الملوك قد اتى المالك و يدعوكم الى الامر الذى به ظهر كل امر حكيم قل يا معشر الأمراء ايّاكم ان تمنعكم الأسماء عن مالكمها ضعوا ما عندكم ثم اسرعوا الى مطلع الوحى و لا تكونن من المتوقفين لعمري لا يبقى اسم الا بنسبته الى هذا الاسم العظيم و لا يبقى امر الا باذن كذا كذا في الكتاب ان انتم من العارفين طهروا انفسكم عن الدنيا و زخرفها ثم توجهوا الى هذا الظهور الذى فيه نادى الطور القدرة لله الواحد العليم الخبير اتقوا الله و لا تركبوا ما ينوح به اهل الفردوس ان اعملوا ما امرتم به من لدن عزيز حميد هل ينفعكم الجنود لا ونفس المعبود او يكفيكم الزخارف لا وهذا الجمال المنير قد بعثناكم من التراب و نرجعكم اليه وعداً علينا انا نحن قادرين

- 4 O concourse of divines! By what proof did ye believe in My previous Manifestations yet deny this Manifestation at Whose appearance all things have cried out: "The Kingdom belongeth unto God, the Mighty, the All-Knowing"? Do ye imagine that ye are the beneficent? Nay, rather ye are among the most lost! Ye have cast away what is known and followed that which ye were forbidden in the Book of God, the Mighty, the Beautiful. Fear God and follow not your desires. This is better for you, did ye but know. Glory not in your learning, for the Known One hath appeared with manifest sovereignty.

4 ان يا معشر العلماء بأى حجة آمنتم بمظاهرى و كفرتم بهذا الظهور الذى اذا ظهر نادى الأشياء كلها الملك لله العزيز العليم هل تحسبون انكم من المحسنين لا بل من الأخسرين نبذتم المعروف و اتبعتم ما نهيتهم عنه فى كتاب الله العزيز الجميل خافوا الله و لا تتبعوا هواكم هذا خير لكم ان انتم من العالمين لا تفتخروا بالعلوم قد ظهر المعلوم بسلطان مبین

- 5 O servant! Stand firm in thy Lord's Cause in such wise that the imaginings of them that imagine shall not cause thee to waver. When any misbeliever argueth with thee, turn away from him and say: "I have turned my face unto Him Who created me and sustained me and made me to be of the triumphant."

5 انك انت يا عبد ان استقم على امر مولاك على شأن لا تضطربك اوهام المتوهمين اذا استدل عليك احد من المشركين فأعرض عنه و قل وجهت وجهي الى الذى خلقنى و رزقنى و جعلنى من الفائزين

BLIB_Or11095#094

BH04484

To: *Um Dal' Jinab-i-Jamal, in Tihran*

Date: 1290-04 [1873-May]

- 1 In His name, Who abideth after the passing of all things! The spheres of bounty have been set in motion by the breaths of grace, and the ocean of generosity hath been stirred by the winds of the favor of thy Lord, the All-Compelling over what was and what shall be. The banner of My Most Glorious Name hath been raised between earth and heaven, and the standard of this Most Great Remembrance hath been planted upon every lofty and towering mountain.

1 بِسْمِهِ الْبَاقِي بَعْدَ فَنَاءِ الْأَشْيَاءِ قَدْ تَحَرَّكَتْ أَفْلَاقُ
الْجُودِ مِنْ نَفْحَاتِ الْفَضْلِ وَتَمَوَّجَ بَحْرُ الْكَرَمِ مِنْ
أَرِيَّاحِ عَنَایَةِ رَبِّكَ الْمَهِيْمِنِ عَلَى مَا كَانَ وَمَا يَكُونُ
قَدْ أَرْتَفَعَ عِلْمُ أَسْمَى الْأَبْهَى بَيْنَ الْأَرْضِ وَالسَّمَاءِ
وَنَصَبَتْ رَايَةً هَذَا الذِّكْرَ الْأَعْظَمَ عَلَى كُلِّ جَبَلٍ
بِأَذْنِ رَفِيعٍ
- 2 O My handmaiden! Harken unto My call from the direction of My prison. Verily, there is none other God but Him, the All-Compelling, the Self-Subsisting. Then give thanks unto thy Lord for having remembered thee in the presence of the Prisoner, and for having revealed unto thee this Tablet, with which the treasures of what was and what shall be cannot compare.

2 أَنْ يَا أَمْتِي إِنْ أَسْتَمِعِي نِدَائِي مِنْ شَطْرِ سِجْنِي أَنَّهُ
لَا إِلَهَ إِلَّا هُوَ الْمَهِيْمِنُ الْقَيُّومُ ثُمَّ أَشْكُرِي رَبِّكَ بِمَا
ذَكَرْتَ لَدَى الْمَسْجُونِ وَنَزَلَ لَكَ هَذَا اللَّوْحُ الَّذِي
لَا تَعَادِلُهُ خَزَائِنُ مَا كَانَ وَمَا يَكُونُ
- 3 Were We to say it is the sun, this would be true by virtue of My being, for it hath dawned from this praiseworthy horizon. And were We to say it is the heaven, this too would be true, for it hath been adorned with brilliant stars and luminous planets formed of the words of thy Lord, Who in the heaven of eternity was called the Ancient Truth, and in the realm of the cloud the Most High, the Most Great, and in the kingdom of names the Everlasting God, and then by this Name in the world of creation - the Name whereby the dwellers of earth and heaven were seized with trembling, save whom thy Lord, the Mighty, the Best-Beloved, did will.

3 لَوْ نَقُولُ أَنَّهُ شَمْسٌ هَذَا حَقٌّ بِمَثَلِ وَجُودِي لِأَنَّهُ
أَشْرَقَ مِنْ هَذَا الْأَفْقِ الْمَحْمُودِ وَلَوْ نَقُولُ أَنَّهُ سَمَاءٌ
أَنَّ هَذَا لَصِدْقٌ لِأَنَّهُ زَيْنٌ بِكَوَاكِبِ دَرِّيَّاتٍ وَ
أَنْجَمٍ لِأَنْحَاثٍ مِنْ كَلِمَاتِ رَبِّكَ الَّذِي سَمِيَ
بِالْحَقِّ الْقَدِيمِ فِي لَاهُوتِ الْبَقَاءِ وَبِالْعَلِيِّ الْعَظِيمِ
فِي جِبْرُوتِ الْعِمَاءِ وَبِالْإِلَهِ الْأَبَدِيِّ فِي مَلَكُوتِ
الْأَسْمَاءِ ثُمَّ بِهَذَا الْأَسْمِ فِي نَاسُوتِ الْإِنشَاءِ الَّذِي
بِهِ أَخَذَ الْأَضْطِرَابُ سَكَّانَ الْأَرْضِ وَالسَّمَاءِ إِلَّا
مَنْ شَاءَ رَبِّكَ الْعَزِيزُ الْمَحْبُوبُ
- 4 Blessed art thou for having turned unto the Most Great Ocean and drunk the sealed wine from My Name, the Manifest, the Hidden. Be thou steadfast in the love of God, then make mention of thy Lord among the handmaidens, that haply they may catch the fragrance of these days and turn unto this manifest horizon. Verily, the glory be upon thee and upon those handmaidens who have believed in God and perceived the fragrance of this perfumed shirt.

4 طُوبَى لَكَ بِمَا أَقْبَلْتَ إِلَى الْبَحْرِ الْأَعْظَمِ وَشَرِبْتَ
الرَّحِيقَ الْمَخْتُومَ مِنْ أَسْمَى الظَّاهِرِ الْمَكْنُونِ إِنْ
اسْتَقِيمِي عَلَى حُبِّ اللَّهِ ثُمَّ أَذْكُرِي رَبِّكَ بَيْنَ
الْأَمَاءِ لَعَلَّ يَجِدَنَّ نَفْحَاتِ الْآيَامِ وَيَقْبِلَنَّ إِلَى هَذَا
الْأَفْقِ الْمَشْهُودِ أَمَّا الْبَهَاءُ عَلَيْكَ وَعَلَى اللَّائِي آمَنَ
بِاللَّهِ وَوَجَدَنَّ عَرَفَ هَذَا الْقَمِيصِ الْمَرْشُوشِ

BLIB_Or15715.122

BH04681

To: Aqa Mirza Muhammad Darbaghi, in Qazvin

Date: 1290-04 [1873-May]

¹ In the name of the Ever-Abiding, the All-Knowing, the All-Wise! Blessed is He Who hath sent down the verses in truth and through them hath caused all things to speak in praise of the Dayspring of His Cause, through Whom was manifested the sovereignty of God and His power over all who are in the heavens and on earth, and through them His proof was perfected and His evidence encompassed all things. These verses are, in the estimation of the people of Baha, the Temple that hath appeared through the Most Great Name, and it speaketh: "There is none other God but He, the Almighty, the Powerful." Were it to be said that it is the Source of verses, this is indeed the truth concerning which there is no doubt, and were it to be said that they are His very Self, verily He hath spoken the truth, as doth God's Tongue bear witness thereunto, yet most of the people are heedless.

² O thou who art mindful! We have heard thy mention and thy letter hath come before the Countenance, and We found therein thy longing and thy yearning for God, thy Lord and the Lord of the worlds. We beseech God to aid thee to remain steadfast in thy love for thy Master and to bestow upon thee that which hath been sent down from the heaven of grace, and to give thee to drink from the cup whereof whoso drinketh attaineth unto all good from the presence of One knowing and informed.

³ Blessed art thou, for thy letter hath come and the Wronged One hath answered thee with this perspicuous Tablet. Were the people to know, they would expend all they possess, even their very souls, that My Most Exalted Pen might move upon their names, yet today they remain veiled by following the daysprings of idle fancies. Thy Lord hath indeed recorded all knowledge in a preserved Tablet. Rejoice thou in My mention of thee, then read thou the Tablet; verily it shall draw thee to a station which none hath encompassed save God, the Mighty, the Praised.

¹ بسمه الباقي العليم الحكيم تبارك الذي انزل الآيات بالحق وانطق بها كل شيء بثناء مطلع امره الذي به ظهرت سلطنة الله واقتداره على من في السموات والأرضين وبها تمت حجته واحاط برهانه وانها عند اهل البهاء لهيكل الذي ظهر بالاسم الأعظم وينطق انه لا اله الا هو المقتدر القدير لو قيل انه لمطلع الآيات لحق لا ريب فيه ولو قيل انها نفسه قد نطق بالحق يشهد بذلك لسان الله ولكن الناس اكثرهم من الغافلين

² يا ايها الذّاكر قد سمعنا ذكرك وحضر لدى الوجه كتابك ووجدنا منه شوقك واشتياقك الى الله ربك ورب العالمين نسئل الله بأن يوفقك على ما انت عليه في حب موليك ويرزقك ما نزل من سماء الفضل ويسقيك من الكأس التي من شرب منها فاز بكل الخير من لدن عليم خبير

³ طوبى لك بما حضر كتابك واجابك المظلوم بهذا اللوح المبين لو عرف الناس لأنفقوا ما عندهم وادواهم ليتحرك على اسمائهم قلبى الأعلى ولكن اليوم احتججوا بما اتبعوا مطالع الأوهام ان ربك محصى كل علم في لوح حفيظ ان افرح بذكرى اياك ثم اقرأ اللوح انه يجذبك الى مقام لم يحيط به الا الله العزيز الحميد

AQA5#038 p.052

BH04837*Date: 1290-04 [1873-May]*

- 1 In the Name of Him Who holdeth dominion over all who are in earth and heaven! We behold the sinners hastening unto their desires, and them that are nigh unto God hastening unto the Fountain of guidance. These, verily, are of them that have attained. They that in these days have been deprived of the bounties of their Lord, the Lord of mankind - these have lost both this world and the world to come, and for them is grievous torment. And they that have cast away all that is with men, turning unto God - these are numbered with the people of Baha in the Tablet of God, the Mighty, the All-Knowing, the All-Wise.
- 2 The Tongue of Grandeur speaketh amongst creation: "Unto Me, unto Me, O people of faithfulness!" Yet most of the people are veiled. They hear not the Call of God after it hath been raised aloft in such wise as to fill earth and heaven. Thus hath the matter been ordained and the decree issued from the presence of One mighty and powerful.
- 3 Say: O people! That which ye possess of idle fancies shall profit you not. Hold fast unto that which hath been sent down from the heaven of divine Revelation, then read ye this perspicuous Tablet. Therein is mentioned none save God and His sovereignty. Ponder ye, that ye may be of them that comprehend.
- 4 How many a servant awaited My days, yet when I manifested My Self he turned away and was numbered with the idolaters. Blessed the eye that hath been solaced in the days of God by gazing toward His court, and the hand that hath taken His resolute and wise Book.
- 5 Thou shalt not forget God's covenant and favor; rather remember it amongst the servants, that haply they may become aware. Thus doth My Most Exalted Pen move while in the grasp of the oppressors, and mention thee with grace that thou mayest thank Him and say: "Praise be unto Thee, O Lord of the sincere ones!"
- 1 بِسْمِهِ الْمُهَيْمِنِ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ نَرَى
الْجُرْمِينَ مَهْطِعِينَ إِلَى الْهَوَىٰ وَالْمَقْرِبِينَ إِلَى كَوْثَرِ
الْهُدَىٰ إِلَّا أَنَّهُمْ مِنَ الْفَائِزِينَ أَنَّ الَّذِينَ مَنَعُوا فِي
تِلْكَ الْأَيَّامِ مِنْ عَنَائِدِ رَبِّهِمْ مَالِكِ الْأَنَامِ
أَوَّلُكَ خَسِرُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ
عَظِيمٌ وَالَّذِينَ نَبَذُوا مَا عِنْدَ النَّاسِ مُقْبِلِينَ إِلَى
اللَّهِ أَنَّهُمْ مِنَ أَهْلِ الْبَهَاءِ فِي لَوْحِ اللَّهِ الْمُقْتَدِرِ الْعَلِيمِ
الْحَكِيمِ
- 2 يَنْطِقُ لِسَانُ الْعِظَمَةِ بَيْنَ الْبَرِيَّةِ إِلَى الْيَا أَهْلَ الْوَفَاءِ
وَلَكِنَّ النَّاسَ أَكْثَرَهُمْ مِنَ الْمُحْتَجِبِينَ لَا يَسْمَعُونَ
نِدَاءَ اللَّهِ بَعْدَ الَّذِي ارْتَفَعَ عَلَى شَأْنِ مَلَأَ الْأَرْضَ
وَالسَّمَاءَ كَذَلِكَ كَانَ الْأَمْرُ وَقَضَى الْحُكْمُ مِنْ
لَدُن قَوِيٍّ قَدِيرٍ
- 3 قُلْ يَا قَوْمِ لَا يَنْفَعُكُمْ مَا عِنْدَكُمْ مِنَ الْأَوْهَامِ تَمَسَّكُوا
بِمَا نَزَلَ مِنْ جِبْرُوتِ الْوَحْيِ ثُمَّ اقْرَأُوا هَذَا اللَّوْحَ
الْمُبِينِ إِنَّهُ لَا يَذْكُرُ فِيهِ إِلَّا اللَّهُ وَسُلْطَانُهُ تَفَكَّرُوا
لِتَكُونُوا مِنَ الْعَارِفِينَ
- 4 كَمْ مِنْ عَبْدٍ انتظر أَيَّامِي فَلَمَّا أَظْهَرْتُ نَفْسِي
أَعْرَضَ وَكَانَ مِنَ الْمُشْرِكِينَ طُوبَى لَعَيْنٍ قَوَّتْ
فِي أَيَّامِ اللَّهِ بِالنَّظَرِ إِلَى شَطْرِهِ وَلَيْدٍ أَخَذَتْ كِتَابَهُ
الْمُبْرَمِ الْحَكِيمِ
- 5 أَنْكَ لَا تَنْسَ عَهْدَ اللَّهِ وَفَضْلَهُ ثُمَّ أَذْكَرُهُ بَيْنَ
الْعِبَادِ لَعَلَّ يَكُونَنَّ مِنَ الشَّاعِرِينَ كَذَلِكَ تَحَرَّكَ
قَلْبِي الْأَعْلَى إِذْ كَانَ بَيْنَ أَيْدِي الظَّالِمِينَ وَيَذْكُرُكَ
بِالْفَضْلِ لِتَشْكُرَهُ وَتَقُولَ لَكَ الْحَمْدُ يَا مَوْلَى الْمُخْلِصِينَ

BLIB_Or11095#044

BH04950

To: Wife of Ismullah Jamal, in Tihiran

Date: 1290-04 [1873-May]

- 1 In the name of the one Friend 1 بنام دوست یگانه
- 2 Praise be to God that the sealed wine has been opened by the hands of divine favors, and the breezes of grace have wafted from the right hand of oneness upon all. Blessed is the soul that has attained unto it, and blessed is the heart that has drunk of that wine. 2 الحمد لله رحيق مختوم بایادی الطاف مفتوح گشت و نسایم فضلیه از یمن احدیه بر کلّ مرور نمود مبارک نفسیکه بآن فائز گشت و مبارک قلبیکه از آن رحيق آشامید
- 3 O handmaiden of God! Reflect upon the Cause of the Lord of Names, that thou mayest recognize Him with the eye of certainty and receive thy portion of His bounty. It is clear and evident that there hath never been, nor shall there ever be, any interruption in the outpouring of the All-Bountiful. Those souls who have remained deprived of this exalted bounty have done so because they have followed vain imaginings and remained devoted to the idols of self and desire. 3 ای امه‌الله در امر مالک اسماء تفکر نما تا بعین یقین او را بشناسی و از فضلش قسمت بری بسی واضح و مبرهنست که در فیض فیاض تعطیل نبوده و نیست نفوسیکه از این فیض منیع محروم مانده‌اند سبب آنست که متابعت اوهام نموده‌اند و باصنام نفس و هوی معتکف شده‌اند
- 4 The Truth hath ever been, and shall forever remain, manifest in the sublimity of Its inaccessibility and the exaltation of Its transcendence, sanctified above all things. Whosoever hath beheld with His eye hath known Him, and whosoever hath remained heedless of this station hath failed to find Him. 4 حقّ لم یزل و لایزال در علوّ امتناع و سموّ ارتفاع خود ظاهر و مقدّس از کلّ بوده و خواهد بود هر که بعین او مشاهده نمود او را شناخت و هر که از این مقام غافل شد او را نیافت
- 5 Beseech thou God that thou mayest not be debarred from the wondrous outpourings of the Most Great Ocean of His bounty, nor be deprived of the fragrances of His days. He is the One Bestower, Who giveth whatsoever He willeth. None in the heavens or on earth can withhold His grace. Verily He is the Almighty, the Powerful. There is none other God but Him, the Omnipotent, the All-Compelling. 5 از حقّ بخواه تا از بدایع فضلش از رشحات بحر اعظم ممنوع نشوی و از نفحات ایّامش محروم نمائی اوست بخشنده یگنا عطا میفرماید آنچه را بخواهد لا یمنعه عن فضله من فی السموات و الأرضین انه هو المقتدر علی ما یشاء لا اله الا هو المقتدر القدیر

AQA7#400 p.170

BH05176*Date: 1290-04 [1873-May]*

- 1 In His Name Who abideth after the passing of all things! 1 بِسْمِهِ الْبَاقِي بَعْدَ فَنَاءِ الْأَشْيَاءِ
- 2 This is the Day wherein the veils have been rent asunder, the verses sent down, and every destined matter made distinct. Therein hath the Tongue of Grandeur proclaimed betwixt earth and heaven: "Verily, there is none other God but Me, the All-Compelling, the Self-Subsisting." He who hath been drawn by hearing the utterance of his Lord, the All-Merciful - he is of the people of Baha, inscribed in a preserved Tablet. And whoso turneth away, no mention hath he with his Lord. Thus hath the matter been decreed from the presence of God, the Mighty, the Beloved. 2 هَذَا يَوْمٌ فِيهِ كُشِفَتِ الْأَجَابُ وَ نَزَلَتِ الْآيَاتُ وَ فَصَّلَ كُلَّ أَمْرٍ مَحْتُمٍ وَ فِيهِ نَطَقَ لِسَانُ الْعِظَمَةِ بَيْنَ الْأَرْضِ وَ السَّمَاءِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمَهِيْمُنُ الْقَيُّومُ أَنَّنِي الَّذِي انْجَذِبَ مِنْ أَصْغَاءَ بَيَانِ رَبِّهِ الرَّحْمَنِ أَنَّهُ مِنْ أَهْلِ الْبَهَاءِ فِي لَوْحٍ مَحْفُوظٍ وَ الَّذِي أَعْرَضَ لَيْسَ لَهُ ذِكْرٌ عِنْدَ رَبِّهِ كَذَلِكَ قَضَى الْأَمْرَ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْمَحْبُوبِ
- 3 Say: O people! We have lit, by the hand of grace, the lamp of guidance for all in creation. Beware lest ye extinguish it through the gusts of the winds of denial. Seize ye the Day and follow not every rejected idolater. Turn with illumined hearts toward the court of your Lord, the Lord of Names. This is the foundation of all good, would ye but know it. 3 قُلْ يَا قَوْمِ قَدْ أَوْقَدْنَا بِيَدِ الْفَضْلِ مُصْبَاحَ الْهُدَى لِمَنْ فِي الْإِنشَاءِ أَيَاكُمْ أَنْ تَخْذُوهُ بِهَبُوبِ أَرِيَاكِ الْأَعْرَاضِ أَنْ اغْتَنَمُوا الْيَوْمَ وَ لَا تَتَّبِعُوا كُلَّ مُشْرِكٍ مُرَدُّودٍ تَوَجَّهُوا بِقُلُوبٍ نَوْرَاءَ إِلَى شَطْرِ رَبِّكُمْ مَالِكِ الْأَسْمَاءِ هَذَا أَصْلُ الْخَيْرِ أَنْ أَنْتُمْ تَعْرِفُونَ
- 4 Verily, he who preventeth you this Day from the path of God - he is indeed Satan. Thus doth He instruct you, in Whose grasp is the reins of all knowledge. When the clamor of the wicked and the croaking of the impious are raised, pay no heed, but hold fast unto God, your Lord, the Mighty, the All-Loving. 4 أَنَّنِي الَّذِي يَمْنَعُكُمْ الْيَوْمَ عَنْ صِرَاطِ اللَّهِ أَنَّهُ هُوَ الشَّيْطَانُ كَذَلِكَ يَعْلَمُكُمْ مَنْ كَانَ فِي قَبْضَتِهِ زَمَامُ الْعُلُومِ إِذَا ارْتَفَعَ ضَوْضَاءُ الْأَشْرَارِ وَ نَعَاقُ الْفَجَّارِ لَا تَلْتَفِتُوا وَ تَمَسَّكُوا إِلَى اللَّهِ رَبِّكُمْ الْعَزِيزِ الْوَدُودِ
- 5 Verily in the surging of the Most Great Sea in the Most Great Prison, and the wafting of the fragrance of the Robe amongst the people of creation, are signs from God - yet most of the people know not. Thus hath spoken He Who hath caused all things to speak His praise and glorification. He, verily, is the All-Powerful over what He willeth. There is none other God but Him, the Truth, the Knower of things unseen. 5 أَنَّنِي فِي تَمَوَّجَاتِ الْبَحْرِ الْأَعْظَمِ فِي السَّجْنِ الْأَكْبَرِ وَ هَبُوبِ أَرِيَاكِ الْقَمِيصِ بَيْنَ أَهْلِ الْإِنشَاءِ لآيَاتٍ مِنْ لَدَى اللَّهِ وَلَكِنَّ النَّاسَ أَكْثَرَهُمْ لَا يَعْرِفُونَ كَذَلِكَ نَطَقَ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ بِذِكْرِهِ وَ ثَنَائِهِ أَنَّهُ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ عَلَامُ الْغُيُوبِ

INBA27:468, BLIB_Or11095#123

BH05287*To: Ibn-i-Abhar, in Qazvin**Date: 1290-04 [1873-May]*

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

1 الأقدس الأعظم الأبهى

2 The Object of remembrance saith: O concourse of creation! Ye have been created for My remembrance, did ye but know it. Arise to mention your Lord, the All-Merciful - this will profit you, if ye but understood. Follow Him Who hath come to you with the truth from God, the Help in Peril, the Self-Subsisting. This is better for you than all that hath been created on earth. Blessed are they who understand.

2 أنّ المذكور يقول يا ملأ الامكان قد خلقتم لذكرى
لو انتم تعلمون قوموا على البيان في ذكر ربكم الرحمن
هذا ما ينفعكم ان انتم تفقهون ان اتبعوا من اتيكم
بالحق من لدى الله المهيمن القيوم انه خير لكم عما
خلق في الأرض طوبى لقوم يعرفون

3 Be ye lamps of guidance among the people - thus have ye been commanded by God, the Mighty, the Beloved. Verily, he who is silent today in remembrance of his Lord is cast into the wilderness of error and is accounted among the dead. Grief hath seized the All-Merciful while the people are in joy and delight. Blessed is he who hath been given piercing sight and hath turned with his heart to this glorious horizon.

3 كونوا سرج الهداية بين البرية هذا ما امرتم به من
لدى الله العزيز المحبوب ان الذي سكت اليوم عن
ذكر ربه انه ترك في بيداء الضلال و كان من
الذينهم ميتون قد اخذت الأحران نفس الرحمن
و الناس هم في فرح و سرور طوبى لمن اوتي بصر
الحديد و توجه بقلبه الى هذا الأفق المحمود

4 O thou who hast turned to God! Arise to mention thy Lord. Say: O concourse of creation! This is the Day of Bounty when the Creator of the heavens hath come with the kingdom of names. Beware lest your desires withhold you from this grace that hath encompassed the seen and the unseen. Hasten with your hearts to the court of the Beloved and cling not to that which the transgressors cling. Aid the Cause of your Lord with such steadfastness as will cause spirits and minds to be amazed. Thus have We adorned the Tablet with the ornament of inspiration. Blessed are they who read.

4 يا أيها المقبل الى الله قم على ذكر موليك قل يا
ملأ الامكان هذا يوم العطاء اذ اتى فاطر السماء
بملكوت الأسماء أيأكم ان تمنعكم اهوائكم عن هذا
الفضل الذي احاط الغيب و الشهود ان اسرعوا
بالقلوب الى شطر المحبوب و لا تتمسكوا بما تمسك
به المعتدون ان انصروا امر موليكم باستقامة تتخير
بها الأرواح و العقول كذلك زيناً اللوح بطراز
الاهام طوبى لقوم يقرؤون

INBA33:159, BLIB_Or11095#282,
BRL_DA#191, YIA.055

BH05503*To: Asadullah, in Rasht**Date: 1290-04 [1873-May]*

- 1 He is the Ever-Abiding, the All-Sufficient, the Eternal
- 2 A Tablet from Us to him who desireth to turn his face toward his Lord and to know his Ancient Master. We testify that thy hesitation was better in the sight of God than those who claimed acceptance but from whom appeared that which appeared not from those of old. We perceive from thee the fragrance of love, wherefore We have sent down Tablets unto thee before, and this glorious Tablet. Thy Lord knoweth what no one else knoweth. He is, verily, the All-Encompassing over the worlds.
- 3 Hearken unto that wherewith the Prisoner counseleth thee, while wronged in the hands of the oppressors. Attach not thy acceptance to any hopes. Reflect upon the greatness of God's Cause and His sovereignty, then enter into it, detached from all who are on earth. This is better for thee, if thou be of them that know. He hath desired naught for Himself - My imprisonment and tribulation bear witness to this, blessed are the fair-minded. For him who turneth unto Him, He ordaineth what is best for him. He is, verily, the All-Bountiful, the Most Generous.
- 4 Deprive not thyself of the outpourings of the days of God, which equal not the kingdom of the heavens and earth. Hold fast to the cord of thy Lord's bounty and cling to the hem of His Name, the All-Forgiving, the Most Generous. He hath appeared in such wise that none denieth it save every heedless and remote one. We beseech God to assist thee to be steadfast in His Cause and to make thee among the triumphant ones.

1 بِسْمِهِ الْبَاقِي الْكَافِي الْأَبَدِيُّ

2 كِتَابٌ مِنْ لَدُنَّا مَنْ أَرَادَ أَنْ يَتَوَجَّهَ إِلَى وَجْهِ رَبِّهِ
وَيَعْرِفَ مَوْلِيَهُ الْقَدِيمَ نَشْهَدُ أَنَّ تَوَقُّفَكَ لَخَيْرٍ عِنْدَ
اللَّهِ مِنَ الَّذِينَ ادَّعَوْا الْإِقْبَالَ وَظَهَرَ مِنْهُمْ مَا لَا
ظَهَرَ مِنَ الْأَوَّلِينَ إِنَّا نَجِدُ مِنْكَ عَرَفَ الْحُبِّ لِذَا
نَزَّلْنَا لَكَ الْأَلْوَابَ مِنْ قَبْلُ وَهَذَا اللَّوْحُ الْمُنِيعُ أَنَّ
رَبَّكَ يَعْلَمُ مَا لَا يَعْلَمُهُ أَحَدٌ غَيْرُهُ أَنَّهُ هُوَ الْمُهَيْمِنُ
عَلَى الْعَالَمِينَ

3 إِنْ اسْتَمِعَ مَا يَنْصَحُكَ بِهِ الْمَسْجُونُ إِذَا كَانَ مَظْلُومًا
بَيْنَ أَيْدِي الظَّالِمِينَ لَا تَعْلُقْ أَقْبَالَكَ بِشَيْءٍ مِنْ
الْأَمَالِ تَتَفَكَّرُ فِي عَظَمَةِ أَمْرِ اللَّهِ وَسُلْطَانِهِ ثُمَّ ادْخُلْ
فِيهِ مُنْقَطِعًا عَمَّنْ عَلَى الْأَرْضِ هَذَا خَيْرٌ لَكَ إِنْ
أَنْتَ مِنَ الْعَارِفِينَ أَنَّهُ مَا أَرَادَ لِنَفْسِهِ مِنْ شَيْءٍ يَشْهَدُ
بِذَلِكَ سَجْنِي وَبَلَائِي طَوْبِي لِلْمُنْصَفِينَ إِنْ الَّذِي
أَقْبَلَ إِلَيْهِ يَقْدَرُ مَا هُوَ خَيْرٌ لَهُ أَنَّهُ هُوَ الْفَضَالُ الْكَرِيمُ

4 لَا تَمْنَعْ نَفْسَكَ عَنْ فَيُوضَاتِ أَيَّامِ اللَّهِ أَنَّهُ
لَا يُعَادِلُهَا مَلَكُوتُ مَلِكِ السَّمَوَاتِ وَالْأَرْضِينَ
تَمْسُكُ بِجَبَلٍ عَطَاءَ رَبِّكَ وَتَشْبَثُ بِذِيلِ اسْمِهِ
الْغَفُورِ الْكَرِيمِ أَنَّهُ قَدْ ظَهَرَ عَلَى شَأْنٍ لَا يَنْكَرُهُ
إِلَّا كُلُّ غَافِلٍ بَعِيدٍ نَسْتُلِ اللَّهَ بِأَنْ يُوقِّفَكَ عَلَى
الْإِسْتِقَامَةِ عَلَى أَمْرِهِ وَيَجْعَلَكَ مِنَ الْفَائِزِينَ

INBA18:076, BLIB_Or15715.123a

BH05921*To: Unknown, in Ard-i-Kaf**Date: 1290-04 [1873-May]*

- 1 In the Name of Him Who is exalted above all things and sanctified from all names! This is a Book We have sent down in truth unto people who know. There is nothing that doth not attest the Book of God and His sovereignty, yet most among mankind believe not. The people have veiled themselves by their own vain imaginings, and thereby have they been debarred from this outstretched Path.
- 2 Say: O people! By what cord do ye hold fast, and through what cause do ye turn away from Him Who created you for the recognition of His Self, the One Who dominateth every witness and witnessed thing? That which was promised in the Books of God and treasured up in His knowledge hath appeared. Open your eyes, for verily He hath appeared in truth with manifest sovereignty. Those who are heedless this Day are wandering in the wilderness of error, while those who have hastened after turning unto Him are drinking from the choice wine of revelation.
- 3 Be thou steadfast then in thy love for thy Lord, and make mention of Him amongst the servants with the wisdom wherewith We have commanded all in a preserved Tablet. Be thou in such wise that neither the allusions of them that have turned away, nor the words of them that have disbelieved in God, the Almighty, the All-Compelling, the Best-Beloved, shall affect thee.
- 4 Thus have We sent down unto thee that which the Dove hath warbled upon the twigs of the Lote-Tree beyond which there is no passing, whereby all things are drawn, that thou mayest render thanks unto thy Lord and say, turning unto the Desired One: Praise be unto Thee, O Lord of existence!
- 1 بِسْمِهِ الْمُتَعَالَى عَنِ الْأَشْيَاءِ وَالْمُقَدَّسِ عَنِ الْأَسْمَاءِ
هَذَا كِتَابٌ نَزَّلْنَاهُ بِالْحَقِّ لِقَوْمٍ يَعْلَمُونَ مَا مِنْ شَيْءٍ إِلَّا
يَصْدَقُ كِتَابُ اللَّهِ وَسُلْطَانُهُ وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ
لَا يَصْذِقُونَ قَدْ احْتَجَبَ الْخَلْقُ بِمَا عِنْدَهُمْ مِنَ
الْأَوْهَامِ وَبِذَلِكَ مَنَعُوا عَنْ هَذَا الصِّرَاطِ الْمَمْدُودِ
- 2 قُلْ يَا قَوْمِ بِأَيِّ حَبْلٍ تَمْسِكُمْ وَبِأَيِّ أَمْرٍ اعْرَضْتُمْ
عَنِ الَّذِي خَلَقْتُمْ لِعِرْفَانِ نَفْسِهِ الْمُهَيْمِنَةِ عَلَى كُلِّ
شَاهِدٍ وَمَشْهُودٍ قَدْ ظَهَرَ مَا كَانَ مَوْعُوداً فِي كِتَابِ
اللَّهِ وَمَخْزُوناً فِي عِلْمِهِ إِنْ افْتَحُوا الْأَبْصَارَ إِنَّهُ ظَهَرَ
بِالْحَقِّ بِسُلْطَانٍ مَشْهُودٍ أَنَّ الَّذِينَ غَفَلُوا الْيَوْمَ أُولَئِكَ
فِي تِيهِ الضَّلَالِ هُمْ هَائِمُونَ وَالَّذِينَ سَرَعُوا بَعْدَ مَا
اقْبَلُوا أَنَّهُمْ مِنْ رَحِيقِ الْوَحْيِ يَشْرَبُونَ
- 3 أَنْكَ فَاسْتَقِمَّ عَلَى حَبِّ مَوْلِكَ ثُمَّ اذْكُرْهُ بَيْنَ الْعِبَادِ
بِالْحِكْمَةِ الَّتِي أَمَرْنَا الْكُلَّ بِهَا فِي لَوْحٍ مَحْفُوظٍ كُنْ
عَلَى شَأْنٍ لَا تَوَثِّرُ فِيكَ إِشَارَاتُ الَّذِينَ اعْرَضُوا وَ
لَا كَلِمَاتُ الَّذِينَ كَفَرُوا بِاللَّهِ الْمُقْتَدِرِ الْمُهَيْمَنِ الْعَزِيزِ
الْمَحْبُوبِ
- 4 كَذَلِكَ نَزَّلْنَا لَكَ مَا نَطْقُ بِهِ الْوَرَقَاءُ عَلَى أَفْنَانِ
سِدْرَةِ الْمُنْتَهَى وَانْجَذِبْ بِهِ الْأَشْيَاءَ لِتَشْكُرَ رَبَّكَ
وَتَقُولَ مَقْبِلاً إِلَى الْمَقْصُودِ لَكَ الْحَمْدُ يَا مَالِكَ
الْوُجُودِ

BLIB_Or11095#042

BH05886*To: Mulla Ali Bi Zi, in Tihiran**Date: 1290-04 [1873-May]*

- 1 In the name of God, the Most Holy, the Most Exalted. This is a Book sent down in truth from the kingdom of God's will, the Most High, the Most Great. Indeed it is the ornament of the Tablets of creation and the exposition of what was sent down aforetime from the presence of the Mighty, the Generous.
- 2 Say: Every word that proceeds from the mouth of God contains a treasury of meanings that none has ever discovered save the All-Knowing, the All-Informed. Blessed are they who have taken the gems of what We have revealed and have cast aside interpretation in this mighty Revelation. Say: None knows the interpretation of the Book save God. It is not for anyone to speak of it or ponder it. Thus has the matter been decreed by One Who is mighty and powerful.
- 3 Say: Take what We intend and the outward meanings of what We have revealed in the Book. This is better for you, if you be of those who understand. Behold the people of the Furqan - they interpreted but did not attain save those whom God aided with the truth. Thus does the All-Knowing teach you.
- 4 The laws of wisdom and utterance have been scattered through the disagreements of the followers of religions - they are indeed among the distracted ones. Hold fast to the cord of unity, then hearken with a single ear to that which the Tongue of Grandeur speaks. Thus does the Lord of creation command you in this radiant dawn.
- 5 When thou hast attained to the mention of the Remembered One, say: Praise be to Thee, O Thou Who art the Beloved of those who remember Thee!
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْنَعِ كِتَابَ نَزَّلَ بِالْحَقِّ مِنْ
مَلَكُوتِ إِرَادَةِ اللَّهِ الْعَلِيِّ الْعَظِيمِ وَانَّهُ لَطَرَاظُ الْوَاحِ
الْأَبْدَاعِ وَتَفْصِيلُ مَا نَزَّلَ مِنْ قَبْلِ مَنْ لَدُنْ عَزِيزِ
كَرِيمِ
- 2 قُلْ كُلُّ حَرْفٍ يَخْرُجُ مِنْ فَمِ اللَّهِ فِيهِ كَنْزٌ مِنَ
الْمَعَانِي مَا لَا أَطَّلَعُ بِهِ أَحَدٌ إِلَّا الْعَلِيمُ الْخَبِيرُ طَوْبِي
لِلَّذِينَ أَخَذُوا جَوَاهِرَ مَا نَزَّلْنَاهُ وَوَضَعُوا التَّأْوِيلَ فِي
هَذَا الظُّهُورِ الْمُنِيعِ قُلْ لَا يَعْلَمُ تَأْوِيلَ الْكِتَابِ إِلَّا
اللَّهُ لَيْسَ لِأَحَدٍ أَنْ يَتَكَلَّمَ بِهِ أَوْ يَتَفَكَّرَ فِيهِ كَذَلِكَ
قَضَى الْأَمْرَ مِنْ مَقْتَدَرِ قَدِيرِ
- 3 قُلْ خُذُوا مَا أَرَدْنَا وَظَوَاهِرَ مَا نَزَّلْنَاهُ فِي الْكِتَابِ
هَذَا خَيْرٌ لَكُمْ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ فَانْظُرْ فِي مَلَأَ
الْفُرْقَانِ أَنَّهُمْ تَأَوَّلُوا وَ مَا أَصَابُوا إِلَّا مِنْ أَيْدِي اللَّهِ
بِالْحَقِّ كَذَلِكَ يَعْلَمُكُمُ الْعَلِيمُ
- 4 قَدْ تَشَتَّتَ شَرَائِعُ الْحِكْمَةِ وَالْبَيَانِ بِمَا اخْتَلَفُوا أَهْلُ
الْأَدْيَانِ إِلَّا أَنَّهُمْ مِنَ الْهَائِمِينَ تَمَسَّكُوا بِجَبَلِ الْإِتِّحَادِ
ثُمَّ اسْتَمْعُوا بِأُذُنٍ وَاحِدَةٍ مَا يَتَكَلَّمُ بِهِ لِسَانُ الْعِظَمَةِ
كَذَلِكَ يَأْمُرُكُمْ مَالِكُ الْبَرِيَّةِ فِي هَذَا الْفَجْرِ الْمُنِيرِ
- 5 إِذَا فَزْتَ بِذِكْرِ الْمَذْكُورِ قُلْ لَكَ الثَّنَاءُ يَا مَحْبُوبَ
الذَّاكِرِينَ

INBA23:089b, BLIB_Or11095#122

BH11656*Date: 1290-04 [1873-May]*

- 1 Glorified be He Who sendeth down the verses as He willeth! He, verily, is the Mighty, the Powerful, the All-Wise. Not a thing escapeth His knowledge; His knowledge encompasseth all who are in the heavens and on earth. How many a servant hath been debarred from the choice wine of revelation, and how many a handmaiden hath turned unto it, partaken thereof, and said: "Praise be unto Thee, O God of all worlds!" Verily, grace is in the hand of God; He bestoweth what He willeth upon whom He willeth, and withholdeth from whom He willeth what He desireth. He, verily, is the Almighty, the All-Powerful.
- 2 O My handmaiden! Rejoice thou in that thou hast been mentioned before the Throne and that this wondrous Tablet hath been revealed for thee. By God! Nothing that hath been created on earth can compare with it. Blessed is the one who hath attained unto this mighty bounty. Remember thou thy Lord at all times. Thus doth thy Ancient Master command thee.
- 3 Reflect upon the favors of thy Lord. He remembereth His servants and His handmaidens even while imprisoned in the Most Great Prison through that which the hands of the idolaters have wrought. Thus have We adorned thee with the ornament of remembrance from this wise Remembrance. Say: Praise be unto Thee, O Lord of the mystics and Goal of all worlds!
- 1 الأقدس الأعظم الأكرم سبحانه الذي نزل الآيات كيف أراد أنه هو المقتدر العزيز الحكيم لا يعزب عن علمه من شيء قد احاط علمه من في السموات والأرضين كم من عبد منع من رحيق الوحي و كم من أمة أقبلت و أخذت و قالت لك الحمد يا الله العالمين أن الفضل بيد الله يعطى من يشاء ما يشاء و يمنع ممن يشاء ما أراد أنه هو المقتدر القدير
- 2 ان يا امتي ان افرحى بما ذكرت لدى العرش و نزل لك هذا اللوح البديع تالله لا يعادله ما خلق في الأرض طوبى لمن فاز بهذا الأجر العظيم ان اذكرى ربك في كل الأحيان كذلك يأمرك موليك القديم
- 3 تفكرى في الطاف ربك انه يذكر عباداه و امائه اذ سجن في السجن الأعظم بما اكتسبت ايدى المشركين كذلك زيناك بطراز الذكر من هذا الذكر الحكيم قولى لك الحمد يا مولى العارفين و مقصود العالمين

YIA.214

BH07622*To: Ja'far from Isfahan, in Rasht**Date: 1290-04 [1873-May]*

- 1 In the Name of Him Who prevaieth over all names! This is a remembrance from Us unto him who was stirred by the breezes of the mercy of his Lord, the All-Merciful, and turned towards the Countenance through which the cities of names and all who dwell on earth and in heaven were illumined. We have, verily, been ever-knowing.
- 1 بسمه المهيمن على الأسماء ذكر من لدنا لمن تحرك من هبوب ارياح رحمة ربه الرحمن و توجه الى الوجه الذى به اشرقت مدائن الأسماء و من فى الأرض و السماء انا كذا عالمين

- 2 We found thee turning unto God, wherefore We have sent down unto thee this Tablet, from which the fragrance of reunion in the future hath been wafted. Know thou its worth and be of the thankful. We have heard thy call and have answered thee in truth. Thy Lord is, verily, the All-Forgiving, the All-Bountiful.
- 3 Thou hast attained unto that which most of the servants have failed to attain, and hast discovered the fragrance of the days of thy Lord, the Supreme Ruler of all worlds. Beware lest the affairs of creation sadden thee. Soar upon the wings of longing in this expansive and subtle atmosphere.
- 4 We have accepted thee through grace - this is a bounty that nothing in the heavens and earth can equal. Give thanks unto God for this manifest favor. Then preserve this Tablet and recite it in thy days with such devotion as to cause the hearts of the sincere ones to be attracted.

2 وجدناك مقبلاً الى الله لذا نزلنا لك هذا اللوح الذي منه فاحت نفحة الوصال في المال ان اعرف قدره و كن من الشاكرين قد سمعنا نداءك و اجبتناك بالحق ان ربك هو الغفور الكريم

3 قد فزت بما لا فاز به اكثر العباد و وجدت عرف ايام ربك المهيمن على العالمين اياك ان تكدرك شئون الخلق كن طائراً بأجنحة الاستيقاق في هذا الهواء المنبسط اللطيف

4 قد قبلناك بالفضل هذا امر لا يعادله ما في السموات و الأرضين ان احمد الله بهذا الفضل المبين ثم احفظ اللوح و اقرأه في ايامك بربوات تنجذب بها افئدة المخلصين

INBA23:068

BH09091

To: *Unknown, in Fars*

Date: 1290-04 [1873-May]

- 1 He is the Most Ancient, the Most Mighty
- 2 O My handmaidens! Follow not the promptings of self, but follow that which hath come by a clear command. Ye are the leaves of My divine Tree - know ye this glorious and exalted station. Stand firm in the Cause of God and His sovereignty, and follow not every ignorant one far removed from truth. Blessed is the handmaiden who hath attained unto My days, heard My call and turned unto the horizon of My loving-kindness. Woe unto the handmaiden who hath turned away from the Face and was among the idolatresses in the Tablets of God, the All-Knowing, the All-Wise.
- 3 O My handmaidens! Know ye the value of these days and give thanks unto God in this wondrous Revelation. Be ye circling around the Cause of God and steadfast in that which ye have been commanded by the One Who is the Powerful, the Ancient.

1 الأقدم الأعظم

2 يا امائى لا تتبعن الهوى ان اتبعن ما اتى بأمر مبين اتقن اوراق سدرتى ان اعرفن هذا المقام العزيز المنيع ان اثبتن على امر الله و سلطانه و لا تتبعن كل جاهل بعيد طوبى لأمة فازت بأيامى [و سمعت نداءى و اقبلت] الى افق عنايتى [ويل لأمة اعرضت عن الوجه] و كانت [من المشركات] فى الواح الله العليم الحكيم

3 يا امائى ان اعرفن قدر الايام و [اشكرن الله] فى هذا الظهور البديع كن طائفات حول امر الله و مستقيمات [على] ما [امرتن] من لدن مقتدر قدير

INBA51:458a,

BLIB_Or15696.084a,

LHKM3.179

BH09540*To: Khadijih, in Tihran**Date: 1290-04 [1873-May]*

1 In His Name, the Most Holy, the Most Exalted

1 بِسْمِهِ الْأَقْدَسِ الْأَمْنَعِ

2 A Book from Us to her who hath submitted to her Lord when He appeared with this Name whereby necks were brought low, that the verses of God might attract her and strengthen her in her love for God, her Lord, the Mighty, the Bestower. O My handmaiden! Rejoice thou in this remembrance, then prostrate thyself before God, the Lord of Lords. Beware lest the veils of them that have glory in attributes prevent thee, or the accusations of the wicked grieve thee. Know thou that We have accepted what thou didst send aforetime. Verily He accepteth what He willeth from whom He willeth and writeth for whom He desireth. He is, in truth, the Mighty, the Bountiful. Thus hath the Bird of Sorrow warbled upon the twigs of the Prison. Blessed is he who hath attained thereunto, and woe betide every heedless denier.

2 كِتَابٌ مِنْ لَدُنَّا لِلَّتِي خَضَعْتَ لِرَبِّهَا إِذْ ظَهَرَ بِهَذَا
الاسْمِ الَّذِي بِهِ ذَلَّتِ الرَّقَابُ لِتَجْذِبَهَا آيَاتُ اللَّهِ وَ
تُؤَيِّدُهَا عَلَى مَا هِيَ عَلَيْهِ مِنْ حُبِّ اللَّهِ رَبِّهَا الْعَزِيزِ
الْوَهَّابِ إِنْ يَا أَمْتِي إِنْ أَفْرَحِي بِهَذَا الذِّكْرِ ثُمَّ اسْجُدِي
لِلَّهِ رَبِّ الْأَرْبَابِ إِيَّاكَ إِنْ تَمْنَعُكَ حِجَابَاتُ أَهْلِ
السَّبْحَاتِ أَوْ تَحْزَنُكَ إِشَارَاتُ الْفَجَارِ ثُمَّ أَعْلَى أَنَا
قَبْلُنَا مَا أَرْسَلْتَهُ مِنْ قَبْلِ أَنْ يَقْبَلَ مَا يَشَاءُ عَمَّنْ يَشَاءُ
وَيَكْتُبُ لِمَنْ أَرَادَ أَنْ لَهُ الْعَزِيزُ الْفَضَالُ كَذَلِكَ
دَلَعُ دِيكَ الْحُزْنِ عَلَى إِيكَ السَّجْنِ طَوْبِي لِمَنْ فَازَ
بِهِ وَوَيْلٌ لِكُلِّ مَنْكَرٍ غَفَّالٍ

INBA27:464a

BH01015*To: Haji Muhammad Ibrahim Afnan (Muballigh)**Date: 1290-04-22 [1873-Jun-19]*

1 In the name of the Most Holy, the Most Impregnable, the Most Great, the Most Glorious!

1 بِسْمِهِ الْأَقْدَسِ الْأَمْنَعِ الْأَعْظَمِ الْأَبْنَى

2 The servant hath been honored by thy letter, from whose horizon shone forth the sun of the love of God, unobscured by any veil that might conceal its lights or barrier that might prevent its radiance - as if it were a spirit by which all created things were revived, and a fire by which all beings were set ablaze. Whoso possesseth a sense of smell will perceive from it the fragrance of the Intended One and the perfume of the Beloved. When the servant found this ladder, he ascended by it to the Dawning-Place of Names and Attributes, until he was present before the Throne and submitted what was therein with humility and supplication. Thereupon the ocean of favors surged in

2 قَدْ تَشَرَّفَ الْخَادِمُ بِكَتَابِ حَضْرَتِكَ الَّذِي لَاحَتْ
مِنْ أَفْقِهِ شَمْسُ مَحَبَّةِ اللَّهِ مِنْ غَيْرِ سِتْرٍ تَحْجُبُ
أَنْوَارَهَا وَحِجَابٍ يَمْنَعُ ضِيَاءَهَا كَأَنَّهُ رُوحٌ بِهِ اسْتَرْوَحُ
الْمَمَكَاتِ وَنَارٌ بِهَا اسْتَعْلَى الْكَائِنَاتِ مَنْ كَانَ لَهُ
شَمٌّ يَجِدُ مِنْهُ عَرَفَ الْمَقْصُودَ وَرَائِحَةُ الْمَحْبُوبِ إِنَّ
الْخَادِمَ لَمَّا وَجَدَ هَذَا الْمَرْقَاةَ ارْتَقَى بِهِ إِلَى مَطْلَعِ
الْأَسْمَاءِ وَالصِّفَاتِ إِلَى أَنْ حَضَرَتْ لَدَى الْعَرْشِ
وَعَرِضَتْ مَا فِيهِ بِالْخُضُوعِ وَالْإِهْتَالِ إِذَا تَمَوَّجَ
بِحَرِّ الْأَلْطَافِ عَلَى شَأْنٍ عِجْزٍ عَنْ ذِكْرِهِ هَذَا الْفَانِي
وَمِنْ فِي لَجِيجِ الْحِكْمَةِ وَالْبَيَانِ

such wise that this evanescent one and those immersed in the depths of wisdom and utterance are powerless to describe it.

- 3 This evanescent servant submitteth that he was honored by your letter, from which wafted the sweet savors of divine love and from which emanated the fragrance of the garment of heavenly affection. Praise be to God that the glad tidings of your arrival in that land caused joy to the heart, delight to the soul, and a happiness beyond description. I beseech God, exalted be His glory, that I may ever be blessed and sustained by this spiritual fragrance.

3 عرض این بنده فانی آنکه بگای حضرتعالی که
نفعه محبت رحمانیه از او متضوع بود و عرف
قیص مودت الهیه از او ساطع فائز گشت لله
الحمد که مرده ورود آنحضرت در آن ارض
سبب ابتهاج قلب و مسرت جان و فرح مقدس
از وصف و بیان گردید از حق جل و عز طالب و
آمل که لازال باین نفعه روحانیه فائز و مرزوق
گردم

- 4 Regarding what you wrote about not having received the Tablets revealed from the heaven of the Divine Will, and your request for copies of those exalted Tablets - a special volume hath been revealed from the divine heaven of authority specifically for you, and the answer to the questions of the Afnan [the Kitab-i-Iqan], upon them be the Most Glorious Glory of God, hath also been revealed therein. Now the copy of that treatise is being sent. Since its beginning was separately copied in the book of verses, it is now also being sent separately along with the volume. Glory be to God Who revealed it in truth! By God! It hath been revealed in such wise as to astound the minds of the mystics and the hearts of the eloquent. Blessed is he who findeth its sweetness and attaineth unto the oceans that surge in its words and letters. Were people to look upon it with the eye of fairness, they would testify that it alone sufficeth as proof for all who are in the heavens and on earth.

4 اینکه مرقوم فرموده بودند که الواح منزله از
سما مشیت آنحضرت نرسیده و صورت آن
الواح منیع را خواسته بودند یکجزوه مخصوص
آنحضرت از سما امریه الهیه نازل و جواب
سؤال افنان علیم منکل بهاء ابها هم در آن
جزوه نازلشده حال صورت آن نوشته ارسال شد
ابتدای آن چون در کتاب آیات علیحده سواد
شده بود لذا حال هم علیحده نوشته مع جزوه
ارسال شد سبحان الله الذی انزل بالحق تالله قد
نزل علی شأن تحیر منه عقول العرفاء و افتدة
البلغاء طوبی لمن وجد حلاوتها و فاز بالبحور
الذی تتوج فی کلماتها و حروفاتها لو ينظرن الناس
فيه بعین الانصاف لیشهدن بأنه هو وحده یکفی
فی الحجیة من فی السموات و الأرضین

- 5 And as to what thou hadst written concerning the ascension of the exalted father, the departed and revered gentleman, Aqa Siyyid Ja'far—upon them both be the splendour of Baha'u'llah and His majesty—mighty Tablets were revealed and sent, addressed in particular to those he hath left behind; and for his honoured sister likewise was a Tablet revealed and dispatched.

5 و اینکه در ذکر صعود والد مرفوع مرحوم
آقای آقا سید جعفر علیهما بهاء الله و کبریائیه
مرقوم فرموده بودند مخصوص بازماندگان ایشان
الواح منیع نازل و ارسال شد مخصوص اخت
آنحضرت هم لوحی نازل و ارسال شد

- 6 Thou hadst further written that, after thy arrival in this land, praised be God and thanks be unto Him, all thy kindred are come to recognize the truth, and that this servant hath not been subjected to denial, as is the wont. First: this feeble body is not worthy of such watchfulness and such guarding. Second: the True One hath, in stations where outwardly fear and agitation were at their height, Himself preserved and protected. There is not a being that can dread the might of the sovereign—how much less others besides.

6 و دیگر مرقوم فرموده بودید بعد از ورود باین
ارض بمجد الله و المنه همگی از منتسبین بحقم
میدانند و این بنده در معرض انکار چنانچه
رسمست برنیامده اولاً این بدن قابل اینقدر
محافظت و محارست نیست ثانیاً حضرت حق
در مقاماتیکه بظاهر کمال خوف و تشویش بوده
محافظت فرموده است عدمت کینونة تخاف من
سطوة السلطان چه جای سائرین

- 7 After these passages were submitted, the Tongue of Grandeur and Majesty, in the presence of the Throne, spake thus: "Even

so it behoveth the Khalil; yet We command him to preserve himself, that he may arise in the service of God and His Cause. And this preservation, in this lofty and unassailable station, is higher than martyrdom. O my Khalil! Concerning what you mentioned about this body not being worthy of such protection and preservation - yes, this is an undoubted truth. Those souls who are clinging and holding fast to the Truth, and through the wondrous outpourings of divine grace have reached a station wherein they see themselves lacking nothing while under the shadow of Truth - such souls, out of their love for God, surely seek martyrdom and the sacrifice of their spirit. Some of the mature and knowledgeable ones consider the sacrifice of the body a great triumph, that they may be freed from outward tribulations and attain to everlasting bounties. However, you should not fix your gaze upon these stations, nor [diligently] pursue thoughts of your own deliverance. You must exercise the utmost care in preservation - thus does the All-Knowing Truth command you. For one such as yourself must remain steadfast among the people and, with perfect wisdom and utterance, enable receptive souls to attain the bounties of the All-Merciful. This is what God has chosen for you - verily He is the Ordainer, the Unconstrained. Protection has ever been and shall ever be in God's hands, but since its means are also from God, you must be mindful of them."

8 This servant submits that now that you have arrived in that land, if matters gain prominence beyond the bounds of moderation, most people will withdraw themselves, thereby causing the work of teaching to fall into delay. However, if one proceeds with perfect wisdom, perhaps through association with people, some receptive souls may be awakened from the sleep of heedlessness and turn to the Truth. The supplication that was submitted to the Most Holy, Most Exalted Presence was presented before the Face on one of the nights, and a Tablet was revealed from the heaven of divine favors and sent forth. I beseech you to convey countless greetings from this evanescent servant to the loved ones of God in that land.

9 Furthermore, write to the Afnan - upon him and them be the Glory of God and His sweetest remembrance - who reside in the land of China, that everything they sent to the Most Holy Court has been received in full, for the sons of Jinab-i-Z had requested in their letters to the land of S that a receipt for the items be written and sent. Therefore, your honor should write expressions of utter servitude and the Most Wondrous, Most

7 بعد از عرض این فقرات آنجناب لدى العرش تكلم لسان العظمة والكبرياء كذلك ينبغي للخليل ولكن تأمره بالحفظ ليكون قائماً على خدمة الله و امره وهذا الحفظ اعلى من الشهادة في هذا المقام العزيز المنيع اى خليل من اينكه مذكور داشتي كه اين بدن اينقدر قابل محافظت و محارست نيست بلى هذا حق لا ريب فيه نفوسيكه بحق متشبثند و متمسك و از بدايع فيوضات الهيه بمقامى رسيده اند كه خود را در ظل حق فاقد هيچ شىء نميدانند البته آن نفوس حبا لله طالب شهادت و انفاق روحند و بعضى از بالغين عارفين انفاق جسد را فوز عظيم ميدانند تا از بلاياى ظاهره فارغ شوند و بفيوضات باقيه فائز گردند ولكن آنجناب باين مقامات ناظر نباشند و [پخته] در خيال خلاصى خود نكوشند بايد كمال حفظ را منظور دارند كذلك يامر ك الحق العليم چه كه مثل آنجناب بايد ما بين ناس قائم باشند و نفوس مستعدّه را بكمال حكمت و بيان بفيوضات رحمانيه فائز نمايند هذا ما اختاره الله لك انه هو المقدر المختار حفظ لم يزل ولا يزال بيد حق بوده ولكن چون اسباب آنها از حقست بايد آنجناب بآن ناظر باشند انتى

8 اين بنده عرض مينمايد حال چون بآن ارض تشريف آورده ايد اگر امورات زياده از حد اعتدال شهرت نمايد اكثري از ناس تحجب مينمايند لذا امر تبليغ در عهده تعويق خواهد ماند و اگر بكمال حكمت رفتار شود شايد از معاشرت ناس بعضى از نفوس مستعدّه از نوم غفلت بيدار شوند و بحق توجه نمايند مناجاتي كه بساحت اقدس معروض داشته بودند در ليله از ليالى تلقاء وجه معروض شد و لوحى از سماء الطاف الهيه نازل و ارسال شد مستدعى از آنحضرت كه احباب الهى كه در آن ارضند تكبير لا يحصى از جانب اين عبد فاني ابلاغ فرمائيد

9 و ديگر خدمت افنان عليه و عليهم بهاء الله و ذكره الاحلى كه در ارض صين ساكنند بنويسيد كه آنچه بساحت اقدس ارسال داشتند بتمامه رسيد چه كه جنابان ابنين جناب زد در مكاتيبشان كه به ارض اس نوشته بودند خواهش نموده بودند كه رسيد اسباب نوشته ارسال شود لذا آنحضرت عرض فناى محض و تكبير ابدع ابدع امين از

Exalted, Most Glorious greetings on my behalf to them, and mention the receipt of the items. Perhaps later a Tablet of God will be specifically revealed and sent to them. I submit again that besides the two Most Exalted Tablets sent, another Tablet has been revealed specifically for your honor and is immersed in the ocean of verses, but due to the press of occupations, there is no opportunity to search through the books and send it. I hope for forgiveness. May the Most Glorious Glory and the Most Splendid Light rest upon your honor and upon those who are honored to serve you there from among the loved ones of God, the Mighty, the All-Knowing.

جانب این بنده خدمت ایشان بنویسید و رسید اسباب را هم مذکور دارید شاید از بعد مخصوص ایشان لوح الله نازل و ارسال شود مجدد عرض میشود غیر لوحین امنین مرسولین لوح دیگر هم مخصوص آنحضرت نازل و در بحر آیات سابع و حال نظر بکثرت اشغال مجال آنکه در کتب تفحص شود و ارسال گردد نه امید عفو است انما البهاء الأبهی و السناء الأسنى علی حضرتک و الذین یشرفون بخدمتک فیہناک من احباء الله العزیز العلیم

10 The servant 66 [of God], 22 Rabi'u'th-Thani 1290

10 خادم ۶۶ [الله] مورخه ۲۲ ربیع الثانی ۱۲۹۰

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

Date: 1290-05 [1873-Jun]

1 He is the Most Great, the Most Bountiful!

1 الأعظم الأکرم

2 How many a loved one have We found to be but froth on the water, and how many a friend has turned apostate, having followed his passions, heedless of his Ancient Lord! Say: O people, follow not your idle fancies, but follow true guidance. Verily, He hath appeared with a light that hath illumined the heavens and the earth. Be steadfast in the Cause, then summon the people to this Most Great Name.

2 کم من حبیب وجدناه حباباً و کم من صدیق صار زندقاً بما اتبع هواه غافلاً عن مولاه القديم قل یا قوم لا تتبعوا الهوی ان اتبعوا الهدی انه ظهر بنور منه اشرفت السموات و الارضین ان استقم علی الأمر ثم ادع الناس بهذا الاسم العظیم

3 Say: O concourse of princes! Take from the mighty the rights of the weak, and let not the rich exercise dominion over the poor. Thus doth command you the Lord of Names. He, verily, is the Knower of all things. Blessed is the rich one whom riches have not kept back from the Creator of earth and heaven, and whom the world hath not hindered from submitting unto them that are the people of Baha. By My life! He is of the people of the Crimson Ark. The denizens of the Concourse on High glory in him. How excellent is this most exalted station! Honour him, O people of truth, for he is among the choicest of creation. Thus hath it been decreed in justice by the All-Knowing, the All-Wise.

3 قل یا معشر الأمراء خذوا حق الضعفاء من الأقویاء و لا تسلطوا الأغنیاء علی الفقراء كذلك یأمرکم مالک الأسماء انه بکلتی علم طوبی لغنی ما منعه الغناء عن فاطر السماء و ما غرتہ الدنیا عن الخضوع لأهل البهاء لعمری انه من اهل السفینة الحمراء یفتخرن به اهل ملائ الأعلی حبداً هذا المقام العزیز المنیع وقرؤه یا اهل الحق انه من خیرة الخلق هذا ما قضی بالعدل من لدن علیم حکیم

- 4 Say: O concourse of divines! Judge with justice amongst My servants. Beware lest anything prevent you from turning toward the poor. Look not to the right, but to the manifest truth. We are with you in all conditions. We hear what is sueth from your mouths and behold what ye do. He, verily, is the All-Knowing, the All-Informed. Turn away your eyes from the left; be ye of them on the right hand who judge with pure justice for the sake of God. These, verily, are of the sincere ones. Blessed is the divine who judgeth with truth. He is of the people of this noble station. From him We perceive the fragrance of the All-Glorious, and We bless him with this Tongue that hath spoken that there is none other God but He, the Forgiving, the Merciful. Follow those divines from whose faces ye perceive the radiance of the All-Glorious. They are as eyes unto bodies. Thus hath decreed the Most Merciful Who created all possibility by His binding command, the All-Wise.
- 5 Say: O concourse of men of letters! By God, your cryptic verses and intricate riddles, your enigmas and palindromes, will profit you nothing this Day. Cast them aside in My Name, then take what your Lord of all worlds commandeth you. Hold back the reins of your pens, for the Pen of God moveth in the arena of the Tablets with wisdom and utterance. This is the source of prosperity, did ye but know. Adorn your speech with the mention of the All-Merciful and with verses for the Revealer of verses. Thus doth command you the Lord of attributes, Who hath come from the kingdom of proof with manifest sovereignty.
- 6 Restrain your tongues from satire, for ye were created for praise. This is His Day, were ye but endowed with insight. Can mention of tresses and locks profit you? Nay, by the Lord of Power! Turn ye unto the Most Sublime Vision, this radiant station. Say: The eloquent one is he who hath conveyed My Cause, and the articulate one is he who hath spoken forth when questioned about this momentous News. Blessed is the poet who hath perceived in the days of God and from whose words hath wafted the fragrance of his Lord's love throughout all creation - he is indeed of the triumphant. Woe unto the poet who hath brandished the spear of satire amidst the concourse of creation and hath remained heedless of this wondrous Remembrance. Remember the favour of God in having made your tongues the keys of treasures and the means to wisdom and mysteries. Fear God and be not of the heedless ones. This is the Day of praise wherein the Creator of the heavens hath come with the kingdom of your Lord, the Mighty, the Most Praised.
- 4 قل يا معشر العلماء ان احكموا بالعدل بين عبادى اياكم ان يمنعكم شئ عن التوجه الى المساكين لا تنظروا الى اليمين بل الى الحق المبين نحن معكم فى كل الاحوال نسمع ما يخرج من افواهكم و نرى ما انتم عليه انه هو العليم الخبير غصوا الابصار عن اليسار كونوا من اصحاب اليمين الذين يحكمون بالحق الخالص لوجه الله الا انهم من المخلصين طوبى لعالم يحكم بالحق انه من اهل هذا المنظر الكريم نجد منه عرف البهاء و نصلى عليه بهذا اللسان الذى نطق الله لا اله الا انا الغفور الرحيم ان اتبعوا العلماء الذين تجدون من وجوههم نضرة البهاء الا انهم بمنزلة العيون للأبدان كذلك حكم الرحمن الذى خلق الامكان بأمره المبرم الحكيم
- 5 قل يا معشر الأدباء تالله لا تنفعكم اليوم ابياتكم الخيفاء و لا الرقطاء و لا ما عندكم من اللغز و الأحاجي و المقلوب المستوى دعوها باسمي ثم خذوا ما يأمركم به مولى العالمين ان امسكوا اعنة الأقلام قد يحول قلم الله فى ميدان الألواح بالحكمة و البيان هذا لأصل الفلاح لو انتم من العارفين زينوا اللسان بذكر الرحمن و الآيات لمنزل الآيات كذلك يأمركم مالک الصفات الذى اتى من ملكوت البرهان بسلطان مبين
- 6 ان امسكوا اللسان عن الهجاء قد خلقتم للثناء هذا يومه لو انتم من المتبصرين هل ينفعكم ذكر الحور و الطرر لا و مالک القدر توجهوا الى المنظر الأكبر هذا المقام المنير قل ان البليغ من بلغ امرى و الفصيح من افصح اذ سئل عن هذا النبأ العظيم طوبى لشاعر استشعر فى أيام الله و سطع من بيانه عرف محبة ربه الرحمن فى الامكان الا انه من الفائزين ويل لشاعر اشرع سنان الهجاء بين ملائ الانشاء و غفل عن هذا الذكر البديع ان اذكروا نعمة الله اذ جعل السنم مفاتيح الكنوز و مقاليد الحكمة و الرموز اتقوا الله و لا تكونن من الغافلين هذا يوم الثناء قد اتى فيه فاطر السماء بملكوت ربكم العزيز الحميد

7 Say: O concourse of the followers of Moses! The discourse of the Fire hath returned by the command of your Lord, the Chosen One, and from its roaring ye hear: "There is no God but Me, the Mighty, the Gracious." O followers of the Son! The Kingdom hath been adorned with My Name and the Realm of Power with My sovereignty, and the Spirit lamenteth by reason of that which hath befallen Me at the hands of the oppressors. Verily, the Temple beareth witness unto the Lord of all causes, yet most of the peoples are among the silent ones. It was built through piety, not through idle fancy, were ye of those who perceive. It was raised by the hand of the Divine Will, and none knoweth it save every discerning one possessed of insight. This is He through Whom the Spirit hath spoken, and through Whose mention both the Torah and the Gospel have been adorned. Every mouldering bone hath been quickened by the breeze of Revelation, yet the people, for the most part, are among the dead. Arise from the graves of heedlessness and desire, in the name of the Creator of heaven, then turn ye toward the horizon of the Cause through this glorious Name.

8 This is the Righteous One Who was in heaven and of Whom Christ gave you tidings. He hath come with His mighty glory. The Most Great Law hath appeared—that which was mentioned in the scriptures of the Messengers. Fear God and follow not your desires. Follow ye the Truth to which the Most Exalted Word hath testified and wherewith the Kingdom of Names hath been adorned. Turn ye unto Him with illumined hearts and be not of them that turn aside. Say: O people of the Qur'an! By God, the All-Merciful Spirit lamenteth because of your deeds, when He came from the heaven of utterance with clear sovereignty. Ye have denied Him by Whose leave all things were created, and turned away from Him unto Whom every radiant countenance hath turned. Say: He hath appeared in such wise that none can deny Him save those who are veiled by the clouds of hatred and wrapped in the shrouds of desire, and are among the most lost. Have mercy upon yourselves and break not God's Covenant and His Testament, and be of the equitable ones. Your turning away harmeth Me not, even as your turning toward Me profiteth Me not. Verily, He is independent of all the worlds.

9 Say: O concourse of the Bayan! This is the Best-Beloved of all possible worlds, Who hath come with the Kingdom of verses, yet ye remain heedless. Was this Revelation made conditional upon any conditions, and doth the Cause rest in your hands or in the hand of God? Consider well, and be not of the ignorant. If the Cause be in God's hand, then He hath raised me up and sent me forth, and caused me to speak by His will. He, verily, is the Ordainer of whatsoever He pleaseth. He hath manifested

7 قل يا ملأ الكليم قد رجع حديث النار بأمر ربكم المختار وتسمع من زفيرها لا اله الا انا العزيز الكريم يا ملأ الابن قد زين الملكوت باسمي والجبروت بسلطاني والروح ينوح بما ورد على من جنود الظالمين ان الهيكل يشهد لملك العلل ولكن الملل اكثرهم من الصامتين انه بنى من التقى لا من الهوى لو انتم من الشاعرين قد عمر من يد المشية ولا يعرفه الا كل عارف بصير هذا هو الذي به نطق الروح وبذكره زينت التوراة والانجيل قد اهتز من نسمة الوحي كل عظم رميم والناس اكثرهم من الميتين قوموا عن مراقد الغفلة والهوى باسم فاطر السماء ثم توجهوا الى افق الامر بهذا الاسم المنيع

8 هذا هو الصالح الذي كان في السماء واخبركم به المسيح قد اتى بمجده الكبير قد جاء التاموس الأكبر وما هو المذكور في صحيف المرسلين خافوا الله ولا تتبعوا اهوائكم ان اتبعوا الحق الذي شهدت له الكلمة العليا وزينت به ملكوت الاسماء توجهوا اليه بقلوب نورا ولا تكون من المعرضين قل يا ملأ الفرقان تالله قد ناح من فعلكم نفس الرحمن اذ اتى من جبروت البيان بسلطان مبين قد انكرتم من علق كلشيء باذنه واعرضتم عن الذي اليه اقبل كل وجه منير قل انه ظهر على شأن لا يتكره الا من غشته سبحات البغضاء وغطته حجاب الهوى وكان من الاخسر ان ارحموا انفسكم ولا تنقضوا ميثاق الله وعهده وكونوا من المنصفين لا يضرنى اعراضكم كما لا ينفعني اقبالكم انه لغنى عن العالمين

9 قل يا ملأ البيان هذا محبوب الامكان قد اتى بملكوت الآيات وانتم من الغافلين هل علق هذا الظهور بشرط من الشروط وهل كان الامر بأياديكم او بيد الله تبيينوا ولا تكون من الجاهلين ان كان الامر بيد الله بعثني وارسلني ثم انطقني بما اراد انه هو الحاكم على ما يريد قد اظهرني بحجة

me with a proof round which circle the proofs of all the Messengers. By my Self have I raised the standards of power, which none denieth save every malicious sinner. Were the Cause in my hands, I would not have uttered a word amongst you. I kept the Cause hidden until His irrevocable and firm decree came. His will hath prevailed over my will, and He hath manifested me despite the arrows of the ungodly that have pierced me.

- 10 And if the Cause be in your hands, why do ye denounce as unbelievers the people of the Gospel and the Torah, and the followers of the Friend? They say what ye say. They have clung to their vain imaginings and idle fancies, and have turned away from the Dayspring of certitude and my most luminous horizon. Ye are in the greatest of veils, and these are but tales of the ancients that persist among you. He knoweth what is in your breasts and what hath prevented you from this noble horizon. Ye are deaf, by the Lord of the mighty Throne! And ye are blind, by the Lord of the exalted Seat! The earth and heaven have been illumined by the light of the countenance of your most glorious Lord, yet ye see not. Clear proofs have appeared, yet ye know them not. Verses have been sent down, yet ye comprehend them not. All things have testified to the Lord of Names, yet ye hear not. The Pen is ashamed to recount what ye have uttered concerning me, though ye were commanded not to allude to this holy, exalted, inaccessible and forbidden station.

- 11 Ye have embraced him whom We cast into the sea, and have clung to his vain imaginings. Do ye know by what authority ye turned to him and turned away from Him by Whom the horizon of your Lord's power, the Protector, the Self-Subsisting, was illumined? And did ye recognize Him? Nay, by the Self of the Beloved! We testify that ye worship idle fancies and are unaware. Thus have We recounted unto thee the tale of the people who today shall find no helpers. O thou who hast turned to God! Leave them and what they possess, then stand firm in this irrevocable Cause.

- 12 The seal of the Wine of Mysteries hath been broken by the fingers of might. Blessed are they who are free, who have drunk in the name of their Chosen Lord on this Promised Day. We have sent down from the heaven of bounty that which shall gladden faithful servants. When thou hast attained unto the Tablet of God and found from it the fragrance of verses, say: Praise be unto Thee, O Source of clear evidences. I testify that Thou art the Omnipotent over what was and what shall be. Blessed is he

تطوف حولها حجج المرسلين قد ارتفعت بنفسى
اعلام القدرة ولا ينكرها الا كل مبغض ائيم لو
كان الأمر بيدي ما تكلمت بكلمة بينكم قد حفظت
الأمر الى ان جاء امره المبرم المتين غلبت ارادته
ارادتي و اظهرني بما ورد على به سهام المشركين

- 10 وان كان الأمر بأياديكم لم تكفرون اهل الانجيل
و التوراة ثم اصحاب الخليل انهم يقولون كما انتم
تقولون قد تمسكوا بما عندهم من الظنون و
الأوهام و اعرضوا عن مطلع اليقين و منظري
الأنوار انتم في الحجاب الأكبر و انه لقصص التي
كانت بينكم من ظنون الأولين انه يعلم ما في
صدوركم و ما منعم به عن هذا المنظر الكريم انتم
الصمماء و رب العرش العظيم و انتم العمياء و رب
الكرسى الرفيع قد اشرفت الأرض و السماء بنور
وجه ربكم الأبهي و انتم لا تبصرون قد ظهرت
البيّنات و انتم لا تعرفون قد نزلت الآيات و انتم
لا تفقهون قد شهدت الأشياء للمالك الأسماء و
انتم لا تسمعون يستحي القلم ان يذكر ما تكلمتم به
في حقّي بعد الذي امرتم ان لا تشيروا الى هذا
المقام المقدس المرتفع الممنوع

- 11 اخذتم الذي نبذناه في اليم و تمسكتم بما عنده من
الظنون هل تدرون بأي امر اقبلتم اليه و اعرضتم
عن الذي به انا افق قدرة ربكم المهيمن القيوم
و هل عرفتموه لا و نفس المحبوب نشهد انكم
تعبدون الأوهام و لا تشعرون كذلك قصصنا
لك قصص القوم و هم اليوم لا ينصرون انك
يا ايها المقبل دعهم و ما عندهم ثم استقم على
هذا الأمر المحتوم

- 12 قد فكّ ختم رحيق الأسرار بأيادي الاقتدار
طوبى للأحرار الذين شربوا باسم ربهم المختار في هذا
اليوم الموعود قد نزلنا من سماء العطاء ما تفرح
به عباد مخلصون اذا فزت بلوح الله و وجدت
منه نفحات الآيات قل لك الحمد يا مطلع
البيّنات اشهد انك انت المقتدر على ما كان و
ما يكون طوبى لمن استقام على الأمر و ما منعه

who has remained steadfast in the Cause and was not hindered by the intimations of those who disbelieved in God when He came with His name, the Self-Subsisting. Remember those on whose faces thou findest the radiance of Baha. Say: Rejoice in that ye have been mentioned by the Pen of Revelation. By My life! Ye are the triumphant ones. Let not what hath escaped you grieve you, for He is the Mighty, the Forgiving.

- 13 Let not the affairs of creation disturb you. Verily, the Truth is with you; this sufficeth you, did ye but know. Say: Read ye the verses of God, then ponder upon them that ye may know what hath befallen Us. Within them is revealed every hidden matter. Afflictions have encompassed Me which none can reckon save God, Knower of the unseen and the seen. the ungodly have gathered against Me from every direction with tyranny, to this bear witness honored servants. Every harm hath been ordained for My person and every affliction for My beauty, yet the people understand not. We, in all conditions, summon the servants unto the Mighty, the Loving. What befallerth Us deterreth Us not, even as what befell Us in the past deterred Us not, and thy Lord is witness to what I say. Be thou as steadfast as thy Lord, that the words of those who have disbelieved in God and believed in falsehood may not deter thee. Thus doth the Pen of Knowledge teach thee from the presence of the Truth, the All-Knowing. Take what thou hast been given by the power of thy Lord, then remember Him in thy days. This is better for thee than what was and what shall be.

- 14 Glorified art Thou, O my God! I know not by what fire Thou didst kindle the lamp of Thy sovereignty in the midst of Thy lands, nor by what light Thou didst manifest Thy countenance in Thy realms. The more the waters of opposition were poured upon the former, the more its radiance increased; and the more the veils of the heedless obscured the latter, the more its gleaming and effulgence grew. Thus dost Thou see, O my God, the lamp of Thy Revelation among the people of darkness and rebellion, and Thy abiding Face among the people of loss. I beseech Thee by Thy name, the All-Merciful, through which the breaths of life were wafted over all who are in the heavens and on earth, to raise up from among those possessed of power one who shall arise to aid Thy Cause, exalt Thy Word, and establish Thy laws among Thy servants. Then strengthen through him, O my God, Thy loved ones who have turned unto Thee and sought the sanctuary of Thy presence. Though Thou hast strengthened them in Thy kingdom, yet I desire their exaltation in the realm of creation, by Thy glory, O Creator of

اشارات الذين كفروا بالله اذ اتى باسمه القيوم ان اذكر الذين تجد من وجوههم نضرة البهاء قل ان افرحوا بما ذكرتم من قلم الوحي لعمرى انتم الفائزون لا يحزنكم ما فات عنكم انه هو العزيز الغفور

13 ولا تضطربكم شئون الخلق ان الحق معكم هذا يكفكم لو انتم تعرفون قل ان اقرؤوا آيات الله ثم تفكروا لتعرفوا ما ورد علينا قد نزل فيها كل امر مكنون قد احاطتني بلايا لا يحصىها احد الا الله عالم الغيب والشهود قد اجتمع على المشركون من كل الجهات بالاعتساف يشهد بذلك عباد مكرومون قد قدر كل ضرر لنفسي و كل بلاء بجلالى ولكن الناس لا يفقهون نحن في كل الأحوال ندع العباد الى العزيز الودود لا يمنعنا ما يرد علينا كما ما منعنا عما ورد وربك شهيد على ما اقول كن على قدم مولاك على شأن لا تمنعك كلمات الذين كفروا بالله وآمنوا بالطاغوت كذلك يعلمك قلم العلم من لدى الحق علام الغيوب خذ ما اوتيت بقدره ربك ثم اذكره في ايامك هذا خير لك عما كان وما يكون

14 سبحانك اللهم يا الهى لم ادر بأى نار اوقدت مصباح سلطنتك فى قطب بلادك و بأى نور اظهرت وجهك فى ديارك كل ما صبت على الاول مياه الاعراض قد ازداد فى ضيائه و كل ما غشت الثانى حجابات اهل الانغماض زادت بوارقه و شعاعه اذ ترى يا الهى سراج وحيك بين اهل الظلمة و الطغيان و وجهك الباقي بين اهل الخسران اسألك باسمك الرحمن الذى به فاحت نفحات الحيوه على من فى الارضين و السموات بأن تبعث من اولى الاقتدار من يقوم على نصره امرك و اعزاز كلمتك و اعلاء احكامك بين عبادك ثم عزز به يا الهى احبائك الذين اقبلوا اليك و قصدوا كعبة لقاءك ولو انك عززتهم فيملكوتك ولكن اريد اعزازهم فى ناسوت الانشاء بعزتك

the heavens and Lord of all names! There is none other God but Thee, the Mighty, the Glorious, the All-Bountiful.

يا فاطر السمآء و مالك الاسماء لا اله الا انت
المقتدر العزيز الوهاب

KFPT#02x

BLIB_Or11095#014, YMM.296x

BH00968

To: Jinab-i-Shaykh Sadiq, in Yazd

Date: 1290-05 [1873-Jun]

- 1 In the Name of Him Who hath dominion over all who are in the kingdom of names! 1 بسمه المهيمن على من في ملكوت الاسماء
- 2 A remembrance from Us unto him who hath been remembered by the Mention and turned unto the Countenance when it appeared in truth, and was among them that turned, and hath been inscribed by the Pen of Command upon the Tablet. Know thou the measure of this station, then act in accordance with that which beseemeth this Day which was promised in the Tablets. 2 ذكر من لدنا لمن كان بالذكر مذكورا و اقبل الى الوجه اذ ظهر بالحق و كان من المقبلين من قلم الامر في اللوح مسطورا ان اعرف قدر هذا المقام ثم اعمل بما ينبغي لهذا اليوم الذي كان في الألواح موعودا
- 3 Immerse thyself at all times in the seas of wisdom and utterance. Thus doth the All-Merciful command thee as a token of His grace, for verily He hath knowledge of all things. Be thou in such wise that what the people possess entereth not thy heart, nor is that which is falsely spoken among men mentioned before thy face. 3 تغمس في كل الأحيان في بحور الحكمة و البيان كذلك يأمرك الرحمن فضلاً من عنده انه كان بكلشيء عليماً كن على شأن لا يخطر في قلبك ما عند القوم ولا يذكر تلقاء وجهك ما كان بين الناس بالكذب مذكورا
- 4 Among the people are those whom the winds of idle fancies have stirred and held back from the shore of My Name, the Manifest, the Hidden. Thus hath the matter been decreed. And among them are those whom the attraction of the Call hath so seized that they have cast aside all created things and turned toward the horizon which shineth with the lights of revelation. 4 من الناس من حركته ارياح الظنون و منعتة عن شاطئ اسمي الظاهر المكنون كذلك كان الأمر مقتضياً و منهم من اخذه جذب النداء على شأن نبذ من في الانشاء و اقبل الى افق كان بأنوار الوحي مضيئاً
- 5 Say: The mountains have been moved by the fragrances of the Day of Return, and the Mount hath borne witness to this Manifestation which hath been known by its own Self. Say: The people's possessions alter Him not, nor doth the might of those who have been deprived of justice restrain Him. He speaketh at all times that which He is bidden by the Lord of all religions. To this testifieth he who hath witnessed Beauty from the horizon of glory. 5 قل قد تحركت الجبال من نفحات يوم المآل و شهد الطور لهذا الظهور الذي كان بنفسه معروفا قل انه لا يغيره ما عند الناس ولا [تمنعه] سطوة الذين كانوا عن العدل محروما ينطق في كل الأحيان بما امر به من لدن مالك الأديان يشهد بذلك من كان من افق الجلال بالجمال مشهودا

- 6 Among the people are those who have cast aside what was commanded in the Tablets and have taken their own desires for a path. And among them are those who have been veiled by knowledge from the Sovereign of all knowledge and have followed every vain imagination, having halted upon the path.
- 7 Say: Beware lest the multitude of the people's books hold you back from Our Name, the Self-Subsisting. Consider the sinful one: he hath filled his house with books, yet not a single letter thereof profited him. Thus was the matter decreed, as witnesseth he who was endowed with true vision. Had these things profited him, he would not have rejected the Book of God behind his back, nor would he have opposed Him by Whose Name all religions have been sent down in truth from the heaven of revelation.
- 8 Among the divines are those who write what their idle fancies inspire them, turning aside from the Pen from which have flowed the springs of wisdom and utterance. Woe unto him and unto those who follow him! Soon shall they find themselves in fires kindled by the wrath of God.
- 9 O My loved ones! Be not grieved by what hath befallen you. By God, ye shall behold yourselves in a station illumined by the lights of the Throne. That which ye behold hath no permanence. All in the kingdom shall perish, and there shall endure only that which hath been ordained for you in a dominion raised up in the name of God.
- 10 Among the people is he who claimeth the inner meaning and thereby holdeth back the people from a path which hath been straight in the eternal past. Say: The inner meaning is this Outward One Who proclaimeth from the midmost heart of the world that the Lord of all nations hath come - He Who was hidden behind the veils of the unseen in glory. Whoso speaketh today what the Tongue of Grandeur hath spoken, verily he is of the people of infallibility. God hath preserved him through a sovereignty that encompasseth the worlds.
- 11 Thy letter hath come before the Face, and We found therein thy passion for God, thy yearning for the ocean of His presence, and thy burning in separation from thy Lord, the Mighty, the Wise. He beareth thee witness of attainment and hath ordained for thee the reward of one who hath gained His presence, the Inaccessible, the Most High. Blessed art thou, for thy letter hath been presented and read in a presence wherein its very dust particles proclaim that there is none other God but Him, the Lord of all worlds.
- 12 God hath thereby forgiven thy mother and thy sisters and admitted them beneath the shadow of His mercy which hath
- 6 من الناس من نبذ ما امر به في الألواح و اتخذ
الهوى لنفسه سبيلا و منهم من احتجب بالعلم
عن سلطان المعلوم و اتبع كل موهوم كان على
الصراط موقوفا
- 7 قل ايّاكم ان [تمنعكم] كثرة كتب القوم عن اسمنا
القيوم فانظر في الأثيم انه املأ ما ملئ به البيت
و لم [ينفعه] حرف منه كذلك قضى الأمر و
يشهد بذلك من كان بالحق بصيرا لو ينفعه ما نبذ
كتاب الله عن ورائه و ما اعترض علي الذي باسمه
كانت الأديان من سماء الوحي بالحق منزولا
- 8 من العلماء من يكتب ما يلهمه هويه معرضاً عن
القلم الذي منه جرت ينابيع الحكمة و البيان ويل
له و للذين اتبعوه سوف يجدون انفسهم في نيران
كانت من غضب الله موقودا
- 9 يا احبابي لا تحزنوا عما ورد عليكم تالله ترون انفسكم
في مقام كان بأنوار العرش منيرا ليس لما ترونه
من بقاء سيفني من في الملك و يبقى ما قدر لكم
في ملكوت كان باسم الله مرفوعا
- 10 من الناس من يدعى الباطن و بذلك يمنع الناس
عن سبيل كان في ازل الازال بالحق مستقيما قل
ان الباطن هذا الظاهر الذي ينطق في قطب العالم
بأن اتى مالک الأمم الذي كان في حجب الغيب
بالعز مكنونا من نطق اليوم بما نطق به لسان العظمة
انه من اهل العصمة قد عصمه الله بسلطان كان
على العالمين محيطا
- 11 قد حضر كتابك لدى الوجه و وجدنا منه شوقك
في الله و اشتياقك الى بحر لقائه و احتراقك في
فراق ربك العزيز الحكيم انه يشهد لك بالوصال
و قدر لك اجر من فاز بلقائه الممتنع المنيع طوبى
لك بما حضر كتابك و قرء في محضر ينادى فيه
ذرات ترابه لا اله الا هو المهيمن على العالمين

preceded all things. Glorify their countenances, then mention them from Me through this bounty which hath appeared from the horizon of thy Lord's loving-kindness, the Mighty, the Praiseworthy.

- 13 We have ordained for thee what thou didst desire of God's grace and mercy. Be thou assured and of those who are thankful. Make mention of My loved ones in that place. Say: Follow that which ye have been commanded in the Tablets. This is better for you, if ye be of those who know.

- 14 It behooveth every soul to follow that which he hath been commanded, detached from all else in creation. This is the religion of God, from before and after. Blessed is every discerning scholar. Verily, the glory be upon thee and upon thy mother and thy sisters and upon those who have held fast to this firm cord.

- 15 In the Name of the One Friend:

- 16 God willing, through the grace of the All-Merciful, you must be the cupbearer of the wine of recognition, that perchance lifeless souls may attain eternal life through this enduring wine. The divine call hath been raised in such wise that it hath encompassed all creation; nevertheless, most weak souls remain heedless and veiled in the veils of idle fancies. By the Sun of Truth! From the inception of this wondrous creation until now, no such call hath been raised, yet through desire they have been debarred from hearkening unto it. Some are occupied with interpretation, heedless of the explicit text, while others cling to the branch, veiled from the root. Were the veil to be lifted, they would bewail their own selves - but they are among the dead.

- 17 The matter which is and shall ever be obligatory and essential is the teaching of God's Cause, as hath been revealed in most of the Tablets. Your honor must engage in this most great, most mighty cause with perfect wisdom and protect the weak from the vain imaginings of those who count themselves among the learned, that all may drink from the spring of supreme steadfastness and attain unto this station which is the most exalted summit and ultimate purpose. Should souls be found in that land who would arise to teach God's Cause in surrounding villages, purely for the sake of God, this would be most beloved. However, such souls must be the knights of the field of detachment, in such wise that they regard all save God as utter nothingness and behold the banner of "There is no God but Him" raised over all regions. They must move for God, speak for God, and strive in God, and journey unto God.

12 قد غفر الله بذلك أمك واختيك وادخلهن في ظلال رحمته التي سبقت السموات والأرضين كبر على وجوههن ثم اذكرهن من قبلي بهذا الفضل الذي ظهر من افق عناية ربك العزيز الحميد

13 و قد رنا لك ما اردته من فضل الله و رحمته ان اطمئن و كن من الشاكرين ان اذكر احبائي في هناك قل ان اتبعوا ما امرتم به في الألواح هذا خير لكم ان انتم من [العارفين]

14 ينبغي لكل نفس ان [يتبع] ما امر به منقطعاً عما في الامكان هذا دين الله من قبل و من بعد طوبى لكل عالم بصيرا ثما الهاء عليك وعلى أمك واختيك وعلى الذين تمسكوا بهذا الحبل المتين

15 بنام دوست یگا

16 انشاء الله بايد بعنايت رحمن ساقی نجر عرفان باشيد که شايد نفوس ميتة از اين نجر باقيه بحيوه ابدیه فائز [شوند] ندای الهی بشأنی مرتفع که جميع امکان را احاطه فرموده مع ذلك اکثری از نفوس ضعيفه در حجاب اوهام غافل و محتجب مانده اند قسم بآفتاب حقيقت که از اول فطرت بديع تا حين چنين ندائی مرتفع نشده و مع ذلك بهوى از اصغای آن ممنوع شده اند و بعضی بتأويل مشغول و از تصريح غافل و بعضی بفرع متمسک و از اصل محتجب لو کشف الغطاء لناحوا على انفسهم الا انهم من الميتين

17 امريکه اليوم واجب و لازمست تبليغ امر الله بوده و خواهد بود چنانچه در اکثری از الواح نازل شده بايد آنجناب بکمال حکمت باين امر اکبر اعظم مشغول باشند و ضعفا را از اوهام نفوسيه خود را از اهل علم ميشمرند حفظ نمايند تا کل از معين استقامت کبری بيشامند و بايتقام که ذروه عاليا و غاية قصوى است فائز گردند اگر نفوسى در آن ارض يافت شوند و خالصاً لوجه الله در قرای اطراف بتبليغ امر الله مشغول گردند بسيار محبوبست و لکن آن نفوس بايد از فوارس ميدان انقطاع باشند بشأنيکه غير حق را مفقود صرف شمرند و رايه انه لا اله الا هو را بر کل

بقاع مرتفع مشاهده نمايند لله حركت نمايند و لله
تكلّم نمايند و في الله مجاهد باشند و الى الله سائر

- 18 O servant turning unto the Face! The Cause is extremely mighty, and the plotters lie in ambush with the utmost cunning and deceit. The souls must be reminded at all times, lest through the promptings of malicious souls they be debarred from the path of oneness. We beseech God to assist thee in all conditions, to make thee one who speaketh in His name, who gazeth toward His direction, and who moveth by His leave. Verily, He is the Powerful, the Mighty. And praise be to God, thy Lord and the Lord of all worlds.

18 اى عبد متوجّه الى الوجه امر بسيار عظيمست و
ماكرين يا كمال مكر و خدعه در كمين بايد نفوس
را در كل احيان متذكر داشت كه مباد بوساوس
انفس خبيثه از صراط احديه ممنوع شوند نسل
الله بأن يوفقك في كل الأحوال و يجعلك ناطقاً
باسمه و ناظراً الى شطره و متحرّكاً ياذنه انه هو
المقتدر القدير و الحمد لله ربك و رب العالمين

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NSS.205bx

BH01262

To: Unknown, in Ardikan

Date: 1290-05 [1873-Jun]

- 1 The Most Holy, The Most Great, The Most Glorious

1 الأقدس الأعظم الأبهى

- 2 The remembrance of God to all who are in the heavens and on earth. Through it the spirit of life was breathed into the world. Blessed are they who know. Verily it is the Lamp of God unto all who are in the worlds. When it issueth forth from the mouth of God the whole creation is perfumed with its fragrance, yet none can perceive it save those who have turned to His Countenance with manifest sincerity. At times thou seest it as fire among the righteous, and at times as water whereby God quickeneth every mouldering bone, and at times in human form. Blessed be the All-Merciful Who hath sent it forth with truth and caused it to speak with verses that all within the heavens and earth cannot equal. Blessed are they who reflect!

2 ذكر الله لمن في السموات والأرضين به نفخ روح
الحیوان في العالم طوبى للعارفين انه لسراج الله لمن
في العالمين اذا خرج من فم الله تعطر به الآفاق
و لا يجده الا الذينهم اقبلوا الى الوجه بصدق
مبين مرّة تراه كالنار بين الأبرار و مرّة كالماء
به احيا الله كل عظم رميم و مرّة على هيكل
الانسان تبارك الرحمن الذي ارسله بالحق و انطقه
بآيات لا يعادها ما في السموات والأرض طوبى
للمتفكرين

- 3 Say: If ye desire the Sun, behold, it hath appeared in its form and hath shone forth from the horizon of might and power with rays that have encompassed the worlds. From it all things draw their sustenance, and verily it is the Most Great Bounty unto all who are in the realm of possibility, yet the people are debarred therefrom by following their desires, save those who have cast away what they possessed and taken what they were bidden by the All-Knowing, the All-Wise.

3 قل لو تريدون الشمس فانظروا انه ظهر على
هيئتها و اشرفت من افق القدرة و الاقتدار بأنوار
احاطت العالمين منها تستمد الأشياء كلها و انها
لفيض الأعظم لمن في الامكان ولكن الناس
منعوا عنها بما اتبعوا هواهم الا الذين نبدوا ما
عندهم و اخذوا ما امروا من لدن عليم حكيم

- 4 At times thou seest it as the surging ocean, and from each of its waves thou hearest: "This is He at Whose mention God's scrolls were sent down aforetime, and this is He Who was promised you in God's Tablets - the Sovereign, the Mighty, the All-Powerful, the All-Praised." And verily it is the Lote-Tree beyond which there is no passing. Blessed is he who dwelleth beneath its shade; he is indeed of those who have attained. Then doth the Tree lament what hath befallen it from the heedless ones, when the people stone it with the rocks of idle fancies and vain imaginings. Verily it speaketh the truth and calleth all unto God, the Mighty, the Peerless. They are barred by what they possess from what God possesseth. Fie upon them for having broken God's Covenant and His Testament, and for having followed every obstinate infidel!
- 5 Is there anyone who will abandon prejudice and look with the eye of fairness? Nay, by My life! None shall attain thereunto save honored servants who have rent asunder the veils in the name of God, the Lord of Names, and have arisen among the people with this all-compelling Remembrance of what was and what is to come. Such is the station of the lions of possibility, not of the foxes of earth. Thus hath the Pen of God, the Help in Peril, the Self-Subsisting, spoken the truth.
- 6 O My loved ones! By God, ye are the stars of the heaven of power. All good hath been created for you, did ye but know it. Grieve not for what hath escaped you. It behooveth everyone possessed of glory to serve you and circle round about you. How wonderful is this praiseworthy station! Subdue hearts through the name of the Best-Beloved and adorn your heads with the crown of the remembrance of your Lord, the Mighty, the Loving. Leave carrion to the dogs and immerse yourselves in the ocean of detachment. Thus doth the Lord of creation command you. Blessed are the people who understand.
- 7 Ponder the state of the people and what they possess, that thou mayest be assured that they wander distraught in the wilderness of error and are unaware. They acknowledge what was revealed aforetime yet fail to recognize it. Have they recognized the Resurrection and what hath appeared therein? Nay, by My Self, they are a blind people. They say the Bridge is true, and the Balance is true, and Paradise is true, and Hell is true, and the Hour is sure to come. Yet when thou questionest them about what they mention, thou findest them in the darkness of ignorance. Lo! They are the heedless ones. If thou asketh them about the Qa'im, they say He is in a known place. They speak that which causeth children to laugh, let alone those servants who have soared in the atmosphere of knowledge and are assured of God's signs.
- مرّة تراه كالبحر التّيار و تسمع من كلّ موج
من امواجه هذا هو الذي لذكره نزلت صحائف الله
من قبل و هذا هو الذي وعدتم به في الواح الله
الملك المقتدر العزيز الحميد و انه لسدره المنتبى
طوبى لمن سكن في ظلّها الا انه من الفائزين اذا
توحي السدره على ما ورد عليها من اولى الغفلة حين
الذي يرجونها القوم بأجار الظنون و الاشارات
انها تنطق بالحق و تدع الكل الى الله العزيز الفريد
قد منعوا بما عندهم عمّا عند الله اف لهم بما نقضوا
ميثاق الله و وعده و اتبعوا كلّ مشرك مريب
- هل من احد يدع الاعتساف و ينظر بعين
الانصاف لا ونفسى لن يوفق بذلك الا عباد
مكرمون الذين خرقوا الأجاب باسم الله مالک
الأسماء و قاموا بين العباد بهذا الذکر المهيمن على
ما كان و ما يكون هذا شأن ليوث الامكان
لا تعالّب الأرض كذلك نطق بالحقّ قلم الله
المهيمن القيوم
- يا احبائي تالله انتم النجم سماء القدرة قد خلق كلّ
خير لأنفسكم ان انتم تعلمون لا تحزنوا عمّا فات
عنكم ينبغي لكلّ ذى عزّ ان يخدمكم و يطوف
حولكم حبّاً هذا المقام المحمود سخرّوا القلوب باسم
المحجوب و زينوا الرؤوس باكليل ذكر ربّكم العزيز
الودود دعوا الجيفة للكلاب و تغمّسوا في بحر
الانقطاع كذلك يأمرکم مالک الابداع طوبى
لقوم يفقهون
- تفكّر في العباد و ما عندهم لتوقن بأنهم في هيماء
الضلال هائمون و لا يشعرون بعترفون بما نزل من
قبل و لا يعرفون هل عرفوا القيامة و ما ظهر فيها
لا ونفسى بل هم قوم عمون يقولون ان الصراط
حقّ و الميزان حقّ و الجنة حقّ و النار حقّ و
الساعة لا ريب فيها لو تسئل عنهم عمّا يذكرون
اذا تريهم في ظلمات الجهل الا انهم هم الغافلون
لو تسئلهم عن القائم ليقولون انه في مقام معلوم
يتكلمون بما يضحك به الصبيان و كيف عباد
الذين طاروا في هواء العرفان و كانوا بايات الله
هم موقنون

- 8 We have rent asunder those veils for the people of the Bayan and taught them what We desired through Our grace. Verily thy Lord is the All-Forgiving, the All-Merciful. Yet when We removed the veil from them, thou findest them in a greater veil than before. Lo! They are confounded! Among them are those who have attained the presence of God and His manifestation, and have drunk the choice wine of life in the name of their Lord, the All-Merciful, detached from every idolater and outcast. And among them are those who have clung to the fancies of the past and have been prevented by the contrived succession from Him by Whose finger the Preserved Tablet was inscribed. We see him more veiled than the followers of the Furqan. To this testifieth the Lord of Religions, but the people hear not.
- 9 Say: Fear God and follow not your desires. Follow Him Who possesseth knowledge of all things, did ye but know. This is He Who, were He to rule on earth as in heaven, none would have the right to object, as attesteth He Who came with the truth through this Most Great Name. Say: O people, purify your hearts and ears from that which ye have heard from the followers of the Furqan. By God, they possessed naught but their own desires which appeared unto them thus. Thus did their souls entice them, and they were among the worshippers. Blessed is he who remaineth steadfast in the Cause, and the strong one who rendeth the veils asunder through the power of his Lord. He is indeed among the firmly rooted.
- 10 Grieve not at what the idolaters say. Harken unto that which the Tongue of Grandeur uttereth from the right hand of the luminous Spot: "This is My Beauty wherewith We have revealed Ourselves unto all who are in the heavens and on earth." Were the breezes of God's Word to pass over thee, thou wouldst be so attracted that thou wouldst cast aside the people and all that they possess, calling out with this Most Great Name. When thou art illumined by the lights of the Tablet, turn with thy heart to the Kaaba of Glory and Power. Say: Praise be unto Thee for having remembered me through the tongue of the Wronged One while He was imprisoned in the hands of the oppressors.
- 8 أَنَّا خَرَقْنَا تِلْكَ الْأَجْبَابَ لِأَهْلِ الْبَيَانِ وَعَرَفْنَاهُمْ مَا أَرَادْنَاهُ بِفَضْلٍ مِنْ لَدُنَّا إِنَّ رَبَّكَ لَهوَ الْغُفُورِ الرَّحِيمِ فَلَمَّا كَشَفْنَا عَنْهُمْ الْغَطَاءَ إِذَا تَرَاهُمْ فِي حِجَابٍ عَظِيمٍ عَمَّا كَانُوا فِيهِ مِنْ قَبْلِ الْآتَمِ مَدْحُضُونَ مِنْهُمْ مَنْ فَازَ بِلِقَاءِ اللَّهِ وَظُهُورُهُ وَشَرِبَ رَحِيقَ الْحَيَوَانِ بِاسْمِ رَبِّهِ الرَّحْمَنِ مُنْقَطِعًا عَنْ كُلِّ مُشْرِكٍ مُرَدُّودٍ وَمِنْهُمْ مَنْ تَمَسَّكَ بِأَوْهَامِ الْقَبْلِ وَمَنْعَ بِالْخِلَافَةِ الْمَجْعُولَةِ عَنِ الَّذِي مِنْ أَصْبَعِهِ رَقْمٌ لَوْحٍ مَحْفُوظٍ قَدْ نَزَّاهُ أَجْبَ مِنْ أَوَّلِي الْفُرْقَانِ يَشْهَدُ بِذَلِكَ مَالِكُ الْأَدْيَانِ وَلَكِنَّ النَّاسَ لَا يَسْمَعُونَ
- 9 قُلْ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا أَهْوَاءَكُمْ إِنْ اتَّبَعُوا مِنْ عِنْدِهِ عِلْمَ كُلِّ شَيْءٍ لَوِ اتَّبَعْتُمْ تَعْرِفُونَ هَذَا لَهوَ الَّذِي لَوْ يَحْكُمُ عَلَى الْأَرْضِ حُكْمُ السَّمَاءِ لَيْسَ لِأَحَدٍ أَنْ يَعْتَرِضَ عَلَيْهِ وَشَهِدَ بِذَلِكَ مَنْ أَتَى بِالْحَقِّ بِهَذَا الْأَسْمِ الْعَظِيمِ قُلْ يَا قَوْمِ طَهِّرُوا الْقُلُوبَ وَالْآذَانَ عَمَّا سَمِعْتُمْ مِنْ أَوَّلِي الْفُرْقَانِ تَالَلَّهِ لَمْ يَكُنْ عَنْدهُمْ إِلَّا أَهْوَاءُهُمُ الَّتِي تَمَثَّلَتْ لَهُمْ كَذَلِكَ سَوَّلَتْ أَنْفُسَهُمْ وَكَانُوا مِنَ الْعَاكِفِينَ طُوبَى لِمُسْتَقِيمٍ اسْتَقَامَ عَلَى الْأَمْرِ وَلَقَوَى خَرَقَ الْأَجْبَابَ بِسُلْطَانِ رَبِّهِ إِلَّا أَنَّهُ مِنَ الرَّاسِخِينَ
- 10 لَا تَحْزَنْ عَمَّا يَقُولُونَ الْمُشْرِكُونَ إِنْ اسْتَمَعَ مَا يَنْطِقُ بِهِ لِسَانُ الْكِبْرِيَاءِ عَنْ يَمِينِ الْبَقْعَةِ الْتَوَّاءِ هَذَا جَمَالِي قَدْ تَجَلَّيْنَا بِهِ عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ لَوْ تَمَرَّ عَلَيْكَ نَفْحَاتُ كَلِمَةِ اللَّهِ لَتَنْجَذِبَ عَلَى شَأْنٍ تَضَعُ الْقَوْمَ وَمَا عَنْدهُمْ مَنَادِيًا بِهَذَا الْأَسْمِ الْعَظِيمِ إِذَا فَرَزْتَ بِأَنْوَارِ اللَّوْحِ إِنْ أَقْبَلَ بِقَلْبِكَ إِلَى كَعْبَةِ الْعِظْمَةِ وَالْإِقْتِدَارِ قُلْ لَكَ الْحَمْدُ بِمَا ذَكَرْتَنِي بِلسَانِ الْمَظْلُومِ إِذْ كَانَ مَسْجُونًا بَيْنَ أَيْدِي الظَّالِمِينَ

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BH01508

To: Aqa Siyyid Mirza Afnan son of Afnan Kabir, in Yazd

Date: 1290-05 [1873-Jun]

1 He is the Most Holy

1 هو الأقدس

2 O Temple! Rejoice within thyself, for We have built thee from the tablets of the Utterance, reared thee through the name of thy Lord, the All-Merciful, and sanctified thee from doubts and imaginings. Verily thy Lord is the All-Knowing, the All-Informed.

2 ان يا هيكل ان افرح في نفسك بما بنيناك من زبر البيان و عمرناك باسم ربك الرحمن و قدسناك عن الظنون و الأوهام ان ربك هو العليم الخبير

3 Thou dost speak at all times: "O concourse of creation! Is the temple built of clay better, or that which was fashioned by the hands of the mercy of your Lord, the Most Merciful, the Most Compassionate? Say: I am the Temple of God amongst you. Beware lest ye forsake Me, turning to your vain imaginings. Fear God and follow not every remote doubter. God hath created Me through His Name and made Me adorned with the ornament of His remembrance amidst the concourse of creation. Exalted is the All-Merciful Who hath made Me the source of His Cause and the dawning-place of His revelation among the worlds. Say: God hath intended by this Name in the Book naught else but My Temple, were ye of those who know. God hath raised Me by His sovereignty and made Me the standard of guidance among His servants. Hasten unto Me and be not of those who tarry. Say: Through My rising the Cause of God hath risen in all things, and through My manifestation hath been perfected what was sent down in the Tablets and what was mentioned in the Torah and the Gospel. Beware lest ye alter the Temple of God. Know ye what We have informed you of before, then aid your Lord, the Mighty, the Wise. This, verily, is the righteousness of God, were ye of those who perceive. Say: This, verily, is the Word of God, were ye of those who know.

3 انك تنطق في كل الأحيان يا ملأ الأكوان ان الهيكل الذي بنى من الطين خير ام الذي خلق من ايدى رحمة ربكم الرحمن الرحيم قل انى هيكل الله بينكم اياكم ان تتركوني مقبلين الى اوهامكم اتقوا الله ولا تتبعوا كل متوهم بعيد قد خلقنى الله باسمه وجعلنى مزينا بطراز ذكره بين ملأ الأكوان تعالى الرحمن الذى جعلنى مصدر امره و مطلع وحيه بين العالمين قل ما اراد الله فى الكتاب من هذا الاسم الا هيكلى لو انتم من العارفين قد رفعنى الله بسلطانه وجعلنى علم الهداية بين عبادہ ان اسرعوا الى ولا تكونن من المتوقفين قل بقيامى قام امر الله فيما سواه و بظهورى تم ما نزل فى الألواح و كل ما ذكر فى التوراة والانجيل اياكم ان تحرفوا هيكل الله ان اعرفوا ما اخبرناكم به من قبل ثم انصروا ربكم العزيز الحكيم ان هذا لبر الله لو انتم من الشاعرين قل ان هذا لكلمة الله لو انتم من العالمين

4 O concourse of the Spirit! Beware lest ye deny that whereby the remembrance of God hath been established among you, and beware lest ye follow the veiled ones. Blessed is the dead one who is quickened by the Spirit of God and stirred by the breeze that wafteth from the garment of grace and bounty. Woe unto the deniers! Follow not those who claim faith in Him Whom We sent aforetime, yet when He appeared Who was intended, they denied Him and clung to what they possessed. They are indeed in manifest loss.

4 ان يا ملأ الروح اياكم ان تنكروا ما ثبت به ذكر الله بينكم و اياكم ان تتبعوا المحتجبين طوبى لميت حتى بروح الله و تحرک من النسمة التى مرت من قبص الفضل والاحسان و ويل للمنكرين لا تتبعوا الذين يدعون الايمان بالذى ارسلناه من قبل فلما ظهر ما هو المقصود كفروا به و تمسكوا بما عندهم الا انهم فى خسران مبين

5 Say: Verily the Word of God speaketh and walketh, were ye of the discerning ones. When it walketh, the breezes of glorification pass over all who are in creation, and the fragrances of the All-Merciful are diffused throughout contingent being. Blessed is he who hath cast away all else, who hath drawn near, found and said: "Praise be unto Thee, O Thou in Whose grasp is the dominion of creation and the kingdom of invention. I testify that Thou art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Generous. Through Thee were the faces illumined, the Hour appeared, the Dove warbled, and what was mentioned in the Books of God from time immemorial was fulfilled." Thus was the matter decreed, but the people are in a great veil.

6 Say: Have ye turned to temples made by the hands of Our servants while setting aside the Temple of God? This is naught but manifest wrong. Do ye imagine ye worship God your Lord? Nay, rather your vain imaginings, were ye of the perceiving ones. If ye were worshipping Him, when He appeared in truth, why did ye deny Him? Bring forth your proof if ye be of those who know. Blessed is he who hath forsaken the pool and hastened to the Kawthar which floweth from the finger of the Almighty. He is truly among the triumphant ones. Whoso turneth unto this Countenance in less than the twinkling of an eye, by My life, he is accepted before the Beloved, and whoso turneth away is indeed among the people of the Fire. The Call hath been raised in such wise that every ear hath heard it, yet ye are heedless and are among the remote ones. Cast away what ye possess, then hearken to the rustling of this Pen through which the Kawthar and Salsabil have flowed. When it speaketh, all things proclaim: "There is no God but He, the Almighty, the Powerful."

7 Say: I am He through Whose name the Tablets were sent down and the pages of God, your Lord, were adorned, were ye of the perceiving ones. Do ye prevent yourselves from meeting your Lord? Open your eyes and follow not every sinful idolater. He is in the luminous spot and the white land, calling all unto God, the Single, the All-Informed. He hath borne afflictions and tribulations in such measure as no Son bore before, nor any of the Prophets and Messengers. The raiment of sanctity hath been altered through the calumnies of those who disbelieved in the clear signs, and when the verses are recited unto them, they say: "This is naught but manifest sorcery." They speak as spoke those before them. Verily they are among the most lost. Blessed is the face illumined by the lights of the Countenance, and the eye that hath turned to this noble prospect.

5 قل ان كلمة الله تنطق و تمشي لو انتم من الفقهاء اذا تمشي تمر منها نسيمات السبحان على من في الأكوان و بتضوع نفحات الرحمن في الامكان طوبى لمن وضع ما سويه و اقبل و وجد و قال لك الحمد يا من في قبضتك جبروت الابداع و ملكوت الاختراع اشهد انك انت المقتدر على ما تشاء لا اله الا انت العزيز الكريم بك نور الوجه و ظهرت الساعة و غنت الوراق و تحققت ما ذكر في كتب الله في ازل الازال كذلك قضى الأمر ولكن الناس في حجاب عظيم

6 قل أ توجّهتم الى الهياكل التي صنعت بأيادي عبادنا و وضعتم هيكل الله عن ورائكم ان هذا الا ظلم مبين أ تظنون تعبدون الله ربكم بل اوهامكم لو انتم من المتفرسين لو كنتم تعبدونه انه ظهر بالحق لم انكرتموه فأتوا ببرهانكم ان انتم من العارفين طوبى لمن نبذ الغدير و سرع الى الكوثر الذي جرى من اصبع القدير الا انه من الفائزين من اقبل الى هذا الوجه في اقل من آن لعمري انه هو المقبول عند المحبوب والذي بعد انه من اهل السعير قد ارتفع النداء على شأن سمعه كل سمع و انتم غفلتم و كنتم من المبعدين ضعوا ما عندكم ثم استمعوا صرير هذا القلم الذي به جرى الكوثر و السلسيل اذا ينطق تنطق الأشياء انه لا اله الا هو المقتدر القدير

7 قل اني هو الذي باسمه نزلت الألواح و زينت صحائف الله ربكم ان انتم من المتفرسين أ تمنعون انفسكم من لقاء ربكم ان افتحوا الأبصار و لا تعقبوا كل مشرك اقيم انه في البقعة النوراء و الأرض البيضاء يدع الكل الى الله الفرد الخبير و حمل الشدائد و الالايا على شأن ما حمله الابن من قبل و لا من النبيين و المرسلين قد تغير طراز التقديس من مفتريات الذين كفروا بالبينات و اذا تبلى عليهم الآيات قالوا ان هذا الا سحر عظيم قالوا بمثل ما قالوا الا انهم من الأخسرين طوبى لوجه تنور بأنوار الوجه و لعين توجّهت الى هذا المنظر الكريم

BH01590

To: *Jinab-i-Fath-i-A'zam, in Ardistan*

Date: 1290-05 [1873-Jun]

- 1 In His Name, Who is manifest above all things! Say: O Pen! When the appointed time came, the eye was bewildered and the breezes of tribulation seized the ungodly. Among them was he who cast away the Book of God and opened his mother's book. Thus did the ignoble one. O people of the realm of possibility! I adjure you by your Lord, the All-Merciful: Have you seen a countenance more beautiful than what hath appeared, found an utterance more wondrous than what hath come forth, heard a call more exalted than what hath been raised, or witnessed a youth more comely than this wondrous Youth? By God! At that moment I heard the cry and lamentation of all things. Nay, by Thy beauty, O Glory of the worlds! Through Thy name the Most Great Ocean was stirred, and through Thy remembrance the mouth of them that are nigh unto God was perfumed. None hateth Thee save he who knoweth not his father. Then must the question be referred to his mother, were he to be of the fair-minded.
- 2 Time hath brought Me low, to such extent that the dumb now speaketh, since the gates of utterance have been opened through this human being who proclaimeth at the midmost heart of creation: "Verily, there is none other God but Me, the Speaking One, the True, the Articulate, the Trustworthy." Abasement hath reached such a pass that the mute claimeth to have heard the melodies that were raised between earth and heaven. Even so did the Impostor make his claim when he beheld those who were secluded now clothed as men, who prostrate themselves before every remote idol. He who is unable to speak as common folk speak hath risen in whispering delusion, claiming for himself what none among the ungodly have claimed.
- 3 The feeble one desired to speak amidst the cooing of the Dove. Fie upon those who turned unto him and were among the abased! The desires of those who know not their left from their right have raised him up. Say: O people! Fear God, and follow not those who have disbelieved in God, the Mighty, the Praise-worthy. If thou marvel, then marvel at him who turned toward the croaking of the raven, turning away from the melodies of
- بِسْمِهِ الظَّاهِرُ فَوْقَ الْأَشْيَاءِ قُلْ يَا قَلَمُ إِذَا جَاءَ الْحَيْنَ
حَارَتْ الْعَيْنُ وَاخْذَتِ الْمَشْرُكِينَ نَفْحَاتِ الْحَيْنِ
مِنْهُمْ مَنْ نَبَذَ كِتَابَ اللَّهِ وَفَتَحَ كِتَابَ أُمِّهِ كَذَلِكَ
فَعَلَ الزَّئِيمُ يَا أَهْلَ الْإِمْكَانِ اقْسِمُكُمْ بِرَبِّكُمْ الرَّحْمَنِ
هَلْ رَأَيْتُمْ وَجْهًا أَجْمَلَ عَمَّا ظَهَرَ وَهَلْ وَجَدْتُمْ بَيَانًا
أَبْدَعَ عَمَّا بَرَزَ وَهَلْ سَمِعْتُمْ نِدَاءً أَعْلَى عَمَّا ارْتَفَعَ
وَهَلْ شَاهَدْتُمْ فَتًى أَمْلَحَ مِنْ هَذَا الْفَتَى الْبَدِيعِ
تَاللَّهِ عِنْدَ ذَلِكَ سَمِعْتُ صَرْخَ الْأَشْيَاءِ وَخُجِيجَهَا
لَا وَجْهَالِكُ يَا بَهَاءَ الْعَالَمِينَ بِاسْمِكَ مَاجَ الْبَحْرِ
الْأَعْظَمِ وَبَذَكَرْكَ تَعَطَّرَ فَمُ الْمُقَرَّبِينَ لَا يَبْغُضُكَ
إِلَّا مَنْ لَا يَعْرِفُ أَبَاهُ إِذَا يَرْجِعُ السُّؤَالُ إِلَى أُمِّهِ لَوْ
يَكُونُ مِنَ الْمُتَصَفِّينَ
- أَنَّ الدَّهْرَ انْزَلَنِي حَتَّى يَتَكَلَّمَ الْأَخْرَسُ إِذَا فَتَحَ
ثَغْرِ الْبَيَانِ بِهَذَا الْإِنْسَانِ الَّذِي يَنْطِقُ فِي قُطْبِ
الْإِمْكَانِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمَتَكَلِّمُ الصَّادِقُ النَّاطِقُ
الْأَمِينُ قَدْ بَلَغْتَ الذَّلَّةَ إِلَى مَقَامٍ يَدْعَى الْأَبْكَمَ
أَصْغَاءَ نَغْمَاتِ الَّتِي ارْتَفَعَتْ بَيْنَ السَّمَوَاتِ وَ
الْأَرْضِينَ كَذَلِكَ ادَّعَى الدَّجَالُ إِذَا رَأَى أَوَّلَى
الْجِبَالِ فِي إِثْوَابِ الرِّجَالِ الَّذِينَ يَسْجُدُونَ لِكُلِّ عَجَلٍ
بَعِيدٍ أَنَّ الَّذِي لَا يَقْدِرُ أَنْ يَتَكَلَّمَ بِمَا تَكَلَّمَ بِهِ رَعَاعُ
النَّاسِ قَدْ قَامَ عَلَى الْوَسْوَاسِ وَادَّعَى فِي نَفْسِهِ مَا
لَا ادَّعَى أَحَدٌ مِنَ الْمَشْرُكِينَ
- أَنَّ الْكَلِيلَ ارَادَ أَنْ يَنْطِقَ عِنْدَ هَدِيرِ الْوَرَقَاءِ أَفَّ
لِلَّذِينَ تَوَجَّهُوا إِلَيْهِ وَكَانُوا مِنَ الصَّاعِرِينَ قَدْ أَقَامَتْهُ
أَهْوَاءُ الَّذِينَ لَا يَعْرِفُونَ الشَّمَالَ مِنَ الْيَمِينِ قُلْ يَا
قَوْمَ خَافُوا اللَّهَ وَلَا تَتَّبِعُوا الَّذِينَ كَفَرُوا بِاللَّهِ
الْعَزِيزِ الْحَمِيدِ إِنْ تَعْجَبُ فَعَجَبٌ مِنَ الَّذِي تَوَجَّهَ
إِلَى نَعِيبِ الْغُرَابِ مُعْرِضًا عَنْ نَغْمَاتِ الرُّوحِ الَّتِي

the Spirit whereby existence itself was quickened. Thus hath the Tongue of Grandeur spoken in this manifest Prison.

- 4 Those who cannot distinguish between the valuable and the worthless, the fat and the lean, have taken him as their protector instead of God. They are assuredly among the lost. Say: Ye are the deaf who hear not My sweetest call, and ye are the blind who behold not this luminous Scene. By My life! Mine eye beholdeth My beauty, Mine ear heareth My most wondrous and matchless verses, My pen moveth by My name and remembrance, and My tongue speaketh forth My praise in this vast expanse wherewith Paradise and all within it converseth, saying: "Blessed art thou, O most exalted Station, wherein the Beloved of the world hath appeared and speaketh by His Most Great Name, and wherein the might of the nations that rose up in opposition and were among the oppressors hath not hindered Him."

- 5 O Bird of the Divine Throne! It seemeth Thou hast found a place of security; We behold Thee soaring in all directions and singing with all melodies. Hast Thou forgotten the talons of the malevolent ones and the arrows of the ungodly? The people have been prevented by the croaking of the croaker. Pay them no heed, but speak forth in this Paradise the praise of thy Lord, the All-Merciful. Thus doth the Ordainer, the Ancient of Days command thee. The Kingdom hath been stirred by the melodies of the Bird of the Realm of Might, and the mortal world hath been seized by the breezes of the verses of God, the Almighty, the All-Knowing, the All-Wise. All things have been attracted by the call of God, yet We see that the people are as though dead.

- 6 Arise over the graves in the name of thy Lord, the All-Forgiving! Say: O ye who lie in the tomb! The Promised One hath come, and the Sovereign of existence hath appeared in His mighty glory. How long will ye slumber in the cradle of vain imaginings? Arise at My leave and My call, then drink of the choice wine which floweth from the direction of the Throne through His name, the Mighty, the Generous.

- 7 Blessed art thou, O thou who hast turned to God, for this luminous Tablet hath been sent down in thy name, and for thy remembrance hath the mouth of God, the Exalted, the Mighty, the Powerful, been opened. Were creation to endure forever, such a bounty could not be equaled, if thou be of them that know. Convey My greetings to My loved ones who have recognized Me, turned away from Mine enemies, circled round My Cause, been gladdened by the expansion of My commandments, and rejoiced at My mention and praise in My days. They are assuredly among the sincere ones.

بها حتى الوجود كذلك نطق لسان العظمة في هذا السجن المبين

4 ان الذين لا يميزون بين الحديث والرثيث والسمين والغثيث قد اتخذوه لأنفسهم ولياً من دون الله الا انهم من الخاسرين قل انتم الصماء لا تسمعون ندائي الا حلى وانتم العمياء لا تنظرون هذا المنظر المنير لعمري عيني تنظر جمالي واذني تسمع آياتي الأبداع البديع وقلبي يتحرك على اسمي وذكرى ولساني ينطق بثنائى في هذا الفضاء الواسع الذى يخاطبه الجنان وما فيها طوبى لك يا ايها المقام الرفيع الذى فيك ظهر محبوب العالم وينطق باسمه الأعظم وما منعه سطورة الأمم اذ قاموا على الاعراض و كانوا من الظالمين

5 ان يا طير العرش كأنك وجدت مقام امن نريك تطير الى كل الجهات و تنغنى بكل الألحان أنسيت مخالب اولى البغضاء و سهام المشركين ان الناس منعوا بنعاق الناق انك لا تلتفت اليهم ان انطق في هذا الجنان بذكر ربك الرحمن كذلك يأمرك الأمر القديم قد اهتز الملكوت من نغمات طير الجبروت و اخذت الناسوت نفحات آيات الله المقتدر العليم الحكيم قد انجذب كل شيء من نداء الله و نرى الناس انهم من الميتين

6 قم على القبور باسم ربك الغفور قل يا اهل اللحد قد اتى الموعود وجاء سلطان الوجود بجده العظيم الى متى ترقدون فى مهاد الأوهام قوموا باذنى و ندائى ثم اشربوا رحيق الحيوان الذى جرى من شطر العرش باسمه العزيز الكريم

7 طوبى لك يا ايها المقبل الى الله بما نزل باسمك هذا اللوح المنيع و فتح لذكرك فم الله المتعالى المقتدر القدير لو تذكره بدوام الملك بهذا الفضل لا يعادل ان انت من العارفين كبر من قبلى احبائى الذين فازوا بعرفانى واعرضوا عن اعدائى و طافوا حول امرى و انبسطوا من انبساط اوامرى و ابتهجوا بذكرى و ثنائى فى ايامى الا انهم من المخلصين

- 8 Thus have We informed thee, apprised thee, and caused thee to hear the call of this lonely Stranger. The glory from the Beloved be upon thee and upon them. He is, verily, the All-Forgiving, the All-Merciful.

8 کذلک نبشاک و اخبرناک و اسمعناک نداء
هذا الغریب الفرید انما البهاء من لدی المحبوب
علیک و علیهم انه هو الغفور الرحیم

BLIB_Or11095#023

BH01679

To: *Abd Qabl-i-Rahim, in Abhar*

Date: 1290-05 [1873-Jun]

- 1 In the name of the one true Friend

1 بنام دوست یگنا

- 2 I pray that through the grace and favors of the Lord of Names you may be the cup-bearer of the wine of immortality that flows from the fountainhead of the Supreme Pen. At all times, drink and give others to drink of this life-giving water in the name of the All-Merciful. Today it is incumbent and obligatory upon souls like yourself to serve the Cause, and His service has been and will continue to be the teaching of His Cause amongst humanity. Consider the heedlessness of the peoples - though the Most Great Luminary shines at its zenith, all walk in darkness, oblivious to it, save whom thy Lord willeth, the All-Knowing, the All-Informed. Blessed is he who hath cast away vain desire and turned unto guidance, detached from all else but God.

2 انشاء الله بعنایت و الطاف مالک اسماء ساقی
رحیق بقا که از معین قلم اعلی جاریست باشید در
کل احیان این کوثر حیوان را باسم رحمن بنوشید
و بنوشانید الیوم بر امثال آنجناب خدمت حق
لازم و واجبست و خدمت او تبلیغ امرش مابین
خلاق بوده و خواهد بود ملاحظه در غفلت امم
نمائید مع آنکه نیر اعظم در قطب زوال مشرق
و مضيء کل در ظلمت سائر و از او غافل الا
من شاء ربک العلیم الخبیر طوبی لمن نبذ الهوی
و اقبل الی الهدی منقطعاً عن العالمین

- 3 This is the Chief of all days and the King thereof. Great is the blessedness of him who hath attained, through the sweet savor of these days, unto everlasting life, and who, with the most great steadfastness, hath arisen to aid the Cause of Him Who is the King of Names. Such a man is as the eye to the body of mankind. Thus hath decreed the Ordainer of destiny. Verily, He is the Ruler over whatsoever He willeth.

3 امروز سید روزها و سلطان ایامهاست مبارک
نفسیکه از نفحات این ایام بحیوة باقیه فائز شد و
باستقامت کبری بر امر مالک اسماء قیام نمود
اوست بمنزله بصر لهیکل البشر کذلک حکم
مالک القدر انه هو الحاکم علی ما یرید

- 4 God willing, you must bring to life the decaying bodies through the outpourings of the divine ocean of bounty and the breath of the All-Merciful. At all times strive to give the far one to drink from the Kawthar of nearness and let the deprived one taste the living waters of reunion. For the mercy of God hath taken precedence and will continue to do so. Therefore, with utmost kindness and compassion, you must invite people to the court of the Friend and detach them from all else. Some among the people, with complete deception and guile, have

4 انشاء الله باید اجساد رمیمه را از رشحات بحر
کرم الهیه و نفس رحمانیه زنده نمائید در کل
اوان در صدد آن باشید که بعیدی را از کوثر
قرب بنوشانید و ممنوعی را از زلال وصال
بچشانید چه که رحمت حق سبقت داشته و
خواهد داشت لذا باید بکمال شفقت و مرحمت
ناس را بشطر دوست دعوت نمود و از آنچه
غیر اوست بازداشت بعضی از ناس نسناس با
کمال مکر و خدعه در صدد انفس مقبله بوده و

been and continue to be lying in wait for the souls who have accepted the Faith. Be not heedless, and protect the paradise of the hearts of the loved ones from the poisonous winds of the deniers and the treachery of the thieves.

- 5 Great is this Day and mighty the Cause, while most people are weak. Where are they who stood firm in the Cause such that neither the tempests of deception nor the storms of the Evil One could move them? And where are they who cast away the world and held fast to the cord of the name of their Lord, the Lord of Names? And where are they who arose to aid the Cause of God, the Almighty, the All-Knowing, the All-Wise?

- 6 O thou who gazest upon the Countenance! Hearken unto the call from the Prison wherein speaketh the Dawning-Place of Names: There is none other God but Him, the Almighty, the All-Knowing, the All-Wise. Arise to serve thy Lord in such wise that neither the might of kings nor the whispers of the lowly shall hold thee back. Thus doth command thee He through Whom hath appeared the Kingdom of thy Lord's command, the Mighty, the Powerful.

- 7 Say: In the Name of God and by God! Take the chalice of certitude with the hand of assurance in the name of thy Lord, the All-Merciful. Then drink from it at all times in My Name, the All-Encompassing over the worlds. Thou art he whose mention hath moved the Supreme Pen. Know thou the station of this rank and be of the thankful ones. Shun those in whom thou findest words without deeds - they are among the contemptible ones. Were all the peoples of the earth to gather against Me with swords of hatred and rancor, I would not believe any of them regarding their satanic deeds.

- 8 Say: O people! Avoid that which ye have been forbidden in the Book of God. Fear God and be not of the heedless ones. Grieve not over anything. Remind the people of that which thou hast been commanded by the Presence. We have willed for thee a station among stations which We shall soon reveal in truth. Verily, He is the Powerful over what He willeth. There is none other God but Him, the Exalted, the Mighty, the Inaccessible.

- 9 Immerse thyself in the ocean of thy Lord's favors and glorify His wondrous Name. The Glory be upon thee and upon those with thee who show in their faces the radiance of faith in these days of the All-Merciful - they are indeed among the near ones.

ADJ.079x, GPB.099x

هستند غافل مشوید و رضوان افتده محبین را از ریج سموم منکرین و خیانت سارقین حفظ نمائید

5 یوم [عظیمست] و امر عظیم و ناس اکثری ضعیف این الذین استقاموا علی الأمر علی شأن ما حرکتهم عواصف التدلیس و لا قواصف الابلیس و این الذین نبدوا الدنیا و تمسکوا بحبل اسم ربهم مالک الأسماء و این الذین قاموا علی نصره امر الله المقتدر العلیم الحکیم

6 یا ایها الناظر الی الوجه ان استمع النداء من شطر السجن مقر الذی فیه ینطق مطلع الأسماء انه لا اله الا هو المقتدر العلیم الحکیم قم علی خدمة مولیک علی شأن لا یقعدک سطوة الملوک و لا اشارات الملوک کذلک یأمرک من لاح به ملکوت امر ربک المقتدر القدر

7 قل بسم الله و بالله و خذ قدح الايقان ید الاطمینان باسم ربک الرحمن ثم اشرب منه فی کلّ الأحيان باسمی المهیمن علی العالمین انت الذی تحرکت علی ذکرک القلم الأعلى ان اعرف قدر هذا المقام و کن من الشاکرین تجنب عن الذین تجد منهم الأقوال دون الأعمال الا انهم من الصّاعرین لو یجتمع علی اهل الأرض کلّها بأسیاف الشقاوة و البغضاء لا تصدق احداً منهم علی ما هو علیه من عمل الشیاطین

8 قل یا قوم اجتنبوا عما نهیم عنه فی کتاب الله اتقوا الله و لا تكوننّ من الغافلین انک لا تحزن من شیء ذکر الناس بما امرت به من لدی الوجه انا اردنا لک شأناً من الشئون سوف نظهره بالحق انه هو المقتدر علی ما یشاء لا اله الا هو المتعالی العزیز المنیع

9 تغمّس فی بحر الطاف ربک و سیح باسمه البدیع انما البهآ علیک و علی من معک من الذین یری فی وجوههم نضرة الايمان فی ایام الرحمن الا انهم من المقربین

BLIB_Or15710.119, Majlis934.087-092, HDQI.092, YIA.206-207

BH01967

To: *Haji Mirza Hasan-Ali Isfahani, in Yazd*

Date: 1290-05 [1873-Jun]

- 1 In His Name, the Ever-Abiding, the All-Sufficient 1 بِسْمِهِ الْبَاقِي الْكَافِي
- 2 For every matter there is an appointed time. When its hour comes, it appears with the truth and nothing can prevent it. Thus has it been ordained in a guarded Tablet. Can anyone outstrip it? No, by His binding Command, the Mighty, the Wise! Nothing escapes His knowledge, nor can the might of the oppressors frustrate Him. He does what He wishes by His sovereign authority and decrees what He wills. He is, verily, the Omnipotent, the Powerful. 2 قَدْ قَدَّرَ لِكُلِّ أَمْرٍ مِيقَاتٍ إِذَا جَاءَ أَجَلُهُ يَأْتِي بِالْحَقِّ وَلَا مَرَدَّ لَهُ كَذَلِكَ قَدَّرَ فِي لَوْحٍ حَفِيزٍ هَلْ يُسَبِّقُهُ أَحَدٌ وَلَا وَامِرُهُ الْمُبْرَمُ الْعَزِيزُ الْحَكِيمُ لَا يَعْزُبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ وَلَا يَعْجِزُهُ سَطْوَةُ الظَّالِمِينَ يَفْعَلُ مَا يَشَاءُ بِسُلْطَانٍ مِنْ عِنْدِهِ وَيَحْكُمُ مَا أَرَادَ أَنَّهُ لَهُ الْمُقْتَدِرُ الْقَدِيرُ
- 3 His Cause is not limited by the bounds of idle fancies nor by the vain imaginings of the doubtful ones. Can the veils of allusion prevent Him from what He desires? No, by His Beauty that shines upon all the worlds! His Cause has been sanctified from the laws of the people and what they possess. 3 لَا يَحُدُّ أَمْرُهُ بِحُدُودِ الْأَوْهَامِ وَلَا بِمَا عِنْدَهُمْ مِنْ ظُنُونَاتِ الْمَرِيْبِينَ هَلْ يَمْنَعُهُ عَمَّا أَرَادَ سُبُحَاتِ الْإِشَارَاتِ لَا وَجَمَالِهِ الْمَشْرِقُ عَلَى الْعَالَمِينَ قَدْ تَقَدَّسَ أَمْرُهُ مِنْ قَوَائِنِ الْقَوْمِ وَمَا عِنْدَهُمْ
- 4 Blessed is he who recognizes the [new creation] in this wondrous Creation through which all in the heavens and earth were created anew. Were anyone to understand the meaning of new creation in this Revelation, he would soar with longing toward God, the One, the Peerless, the All-Informed. 4 طُوبَى لِمَنْ عَرَفَ [الْبَدْعَ] فِي هَذَا الْبَدِيعِ الَّذِي بِهِ بَدَعَ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ لَوْ يَعْرِفُ أَحَدٌ حَكْمَ الْبَدْعِ فِي هَذَا الظُّهُورِ لِيَطِيرَ مِنَ الشَّوْقِ إِلَى اللَّهِ الْوَاحِدِ الْفَرْدِ الْخَبِيرِ
- 5 Say: This is the Remembrance that no remembrance can rival, and this is the Creation that no thought can encompass. Thus has the matter been decreed by the Pen of your Lord, the Chosen One, which We made the Herald of this Great Name. 5 قُلْ هَذَا الذِّكْرُ الَّذِي لَا يَقْتَرِنُ بِهِ الْأَذْكَارُ وَهَذَا الْبَدِيعُ الَّذِي لَا تَحْوِيهِ الْأَفْكَارُ كَذَلِكَ قَضَى الْأَمْرُ مِنْ قَلَمِ رَبِّكُمْ الْمُخْتَارِ الَّذِي جَعَلْنَاهُ مَبَشَّرًا لِهَذَا الْأَسْمِ الْعَظِيمِ
- 6 Those who have detached themselves from all else - these are they who have a portion of the knowledge of this most exalted, most mighty, most wondrous, most novel Station. Blessed is he who beholds My Cause with Mine own eyes - he is of those who know. Whoso gazes upon aught else or clings to what My creatures possess - he is far from My nearness and is debarred from knowing Me - he is of the perishing ones. 6 وَالَّذِينَ انْقَطَعُوا عَمَّا سِوَاهِ أَوْلَئِكَ لَهُمْ حَظٌّ مِنْ عِرْفَانِ هَذَا الْمَقَامِ الْأَمْنَعِ الْأَعَزِّ الْأَعْظَمِ الْبَدِيعِ طُوبَى لِمَنْ نَظَرَ إِلَى أَمْرِي بِعَيْنِي إِلَّا أَنَّهُ مِنَ الْعَارِفِينَ مَنْ كَانَ نَازِلًا إِلَى دُونِي أَوْ مَتَمَسِّكًا بِي عِنْدَ بَرِّي أَنَّهُ بَعْدَ عَن قُرْبِي وَمَنْعَ عَن عِرْفَانِي إِلَّا أَنَّهُ مِنَ الْهَالِكِينَ
- 7 O My loved ones! It behooves you to empty your hands of what the people possess. Thus have you been commanded in the Tablets from One All-Knowing, All-Wise. I created ears to hearken unto My call, hearts to turn to the Kaaba of My knowledge, and eyes to behold My luminous horizon. Will what they possess profit those who have been heedless of this Cause? No, by thy Lord, the Mighty, the Generous! Will what 7 عَلَيْكُمْ يَا أَحِبَّائِي بِكَفِّ الصَّفْرِ عَمَّا فِي أَيْدِي النَّاسِ كَذَلِكَ أَمَرْتُمْ فِي الْأَوْحَادِ مِنْ لَدُنِّ عِلِيمِ حَكِيمٍ قَدْ خَلَقْتَ الْأَذَانَ لِاصْغَاءِ نَدَائِي وَالْقُلُوبَ لِلْإِقْبَالِ إِلَى كَعْبَةِ عِرْفَانِي وَالْعْيُونَ لِلنَّظَرِ إِلَى أَفْقَى الْمَشْرِقِ الْمُنِيرِ هَلْ يَنْفَعُ الَّذِينَ غَفَلُوا عَنْ هَذَا الْأَمْرِ مَا عِنْدَهُمْ لَا وَرَبِّكَ الْعَزِيزُ الْكَرِيمُ وَهَلْ يَغْنِيهِمُ الْيَوْمَ

they cling to avail them this Day? No, by My beautiful Beauty! We shall show them wandering in the wilderness of error while punishment hastens after them, yet they are of the heedless ones.

ما تَمَسَّكُوا به لا وَجْهًا لِيَجْلِبَ رَبِّهِمْ فِي هِمَاءِ الضَّلَالِ وَيُسْرِعَ عَنْ وُرائِهِمُ الْعَذَابُ وَأَنْتُمْ مِنَ الْغَافِلِينَ

- 8 Those who have drunk the choice sealed wine from the hand of the bounty of their Lord, the Self-Subsisting - these are they whom nothing can prevent. They are indeed the triumphant ones. Through them was adorned the Tablet of Creation and beautified the Temple of Knowledge with the ornament of certitude. They are indeed the sincere ones.

8 أِنَّ الَّذِينَ شَرَبُوا الرَّحِيقَ الْمُخْتَوِمَ مِنْ يَدِ عَنَايَةِ رَبِّهِمُ الْقَيُّومِ أُولَئِكَ لَا يَمْنَعُهُمْ شَيْءٌ إِلَّا أَنْتُمْ مِنَ الْفَائِزِينَ بِهِمْ طَرَزَ لَوْحَ الْإِبْدَاعِ وَزَيَّنَ هَيْكَلَ الْعُرْفَانِ بِطَرَاظِ الْإِيْقَانِ إِلَّا أَنْتُمْ مِنَ الْمُخْلِصِينَ

- 9 Say: O people! Seize these days! Beware lest what you possess prevent you from beholding the perspective of your Lord, the Mighty, the Praiseworthy. Reflect on what will come upon you hereafter, that the circumstances of this world and what is therein may not grieve you, and that you may turn to the Dayspring of your Lord's grace, the Most High, the Most Great.

9 قُلْ يَا قَوْمِ إِنْ اغْتَنَمُوا الْأَيَّامَ أَيَّاكُمْ إِنْ يَحْجِبْكُمْ مَا عِنْدَكُمْ عَنِ النَّظَرِ إِلَى مَنْظَرِ رَبِّكُمْ الْعَزِيزِ الْحَمِيدِ تَفَكَّرُوا فِيمَا يَأْتِيكُمْ عَنْ وُرائِكُمْ لَعَلَّ لَا تَحْزَنُكُمْ شُؤْنَاتِ الدُّنْيَا وَمَا فِيهَا وَتَسْجُوهُونَ إِلَى مَشْرِقِ فَضْلِ رَبِّكُمْ الْعَلِيِّ الْعَظِيمِ

- 10 Say: We counsel you for the sake of God. Your acceptance profits Us not, even as your rejection harms Us not. He is indeed independent of all created things.

10 قُلْ أَنَا نَصَحْتُكُمْ لَوَجْهِ اللَّهِ وَلَا يَنْفَعُنَا إِقْبَالُكُمْ كَمَا لَا يَضُرُّنَا إِعْرَاضُكُمْ أَنَّهُ لَغَنَىٌّ عَنِ الْخَلَائِقِ أَجْمَعِينَ

- 11 O thou who gazest upon the Countenance! Give thanks to thy Lord for having aided thee to recognition in this Revelation wherein the Mount has proclaimed: "The Kingdom belongs to God, the One, the Almighty, the Mighty, the Inaccessible!" At all times do We remember the loved ones of the All-Merciful purely for the sake of God. Blessed is he who has found the fragrance of remembrance and is of the steadfast ones.

11 أَنْتَ أَنْتَ يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ إِنْ أَشْكُرَ رَبِّي بِمَا أَيْدَكَ عَلَى الْعُرْفَانِ فِي هَذَا الظُّهُورِ الَّذِي فِيهِ نَطَقَ الطُّورُ الْمَلِكُ لِلَّهِ الْوَاحِدِ الْمُقْتَدِرِ الْعَزِيزِ الْمُنِيعِ أَنَا فِي كُلِّ الْأَحْيَانِ نَذْكُرُ أَحِبَّاءَ الرَّحْمَنِ خَالِصًا لَوَجْهِ اللَّهِ طَوْبَى لِمَنْ وَجَدَ عَرَفَ الذِّكْرَ وَكَانَ مِنَ الرَّاسِخِينَ

- 12 Be not grieved by the hardships of the age. The greatest joy lies before you. With Him is the knowledge of all things, yet most people are among the ignorant.

12 لَا تَحْزَنُوا مِنْ مَكَارِهِ الْعَصْرِ إِنَّ الْفَرْحَ الْأَكْبَرَ عَنْ وُرائِكُمْ عِنْدَهُ عِلْمٌ كُلُّشَيْءٍ وَلَكِنَّ النَّاسَ أَكْثَرَهُمْ مِنَ الْجَاهِلِينَ

- 13 Thus have We adorned the crown of thy knowledge with the ornament of remembrance and its temple with the decoration of the Tablet. Thy Lord is verily the Forgiving, the Merciful.

13 كَذَلِكَ زَيَّنَّا رَأْسَ عُرْفَانِكَ بِأَكْلِيلِ الذِّكْرِ وَهَيْكَلَهُ بِطَرَاظِ اللَّوْحِ إِنَّ رَبَّكَ لَهُوَ الْغَفُورُ الرَّحِيمُ

INBA51:121, BLIB_Or11095#081,
KB_620:114-116, LHKM2.157

BH01997*To: mother of Abdul-Baha (Sad), in Isfahan**Date: 1290-05 [1873-Jun]*

- 1 In the name of the One Bestower 1 بنام بخشنده یگانه
- 2 This is a letter from the King of existence to one of His hand-
maidens, that she may be gladdened through God's favor and
be detached and free from creation. 2 این نامه ایست از سلطان وجود بامهئی از اماء
خود تا بعنایت حق مسرور باشد و از خلق فارغ
و آزاد
- 3 O handmaiden of God! This is a Day wherein all relation-
ships have been severed and all parties have become separated.
Whosoever has turned to the Truth and has drunk from the
Cup of Life in the days of the All-Merciful is reckoned as being
of God, and all others are recorded in the Most Great Vision
as being among the people of hell-fire. Give thanks to the
Ancient King that through His all-encompassing grace thou
hast attained the honor of recognition and hast drunk from
the Cup of Certitude. What bounty is greater than that the
Tongue of Grandeur should mention thee from the Most Great
Prison? Be thou therefore grateful unto thy Lord for this man-
ifest grace. 3 ای امه الله اليوم یوم یست که نسبتها در آن منقطع
شده و احزاب از هم منفصل گشته هر که
بحقّ مقبل شد و از کأس حیوان در ایام رحمن
آشامید او از حقّ محسوب و دوش از اهل سقر
در منظر اکبر مذکور حمد کن سلطان قدم را
که از کرم محیطش بشرف عرفان فائز شدی
و از کأس ایقان آشامیدی کدام فضل اعظم
از آنست که لسان قدم در سین اعظم ترا ذکر
مینماید ان اشکری ربّک بهذا الفضل المبین
- 4 Be not grieved concerning thy brethren. Whosoever has turned
to the Truth is thy brother and is of thee, and whosoever has
been deprived of this supreme honor is separate from thee. By
My life! My Name, the Most Glorious, sufficeth thee and those
like thee, for the ultimate purpose is the recognition of God
and steadfastness in His Cause. Whosoever has attained this
station has been and shall ever be accounted before God as the
most exalted of all creation and its essence. 4 در باره اخوان خود محزون مباش هر که بحقّ
اقبال نمود او برادر تست و از تست و هر که از
این شرافت کبری محروم ماند او از تو خارجست
لعمری ان اسمی الحاء یکفیک و امثالک چه که
اصل مقصود عرفان الله و قیام بر امر اوست هر
که باین مقام فائز شد از اعلی الخلق و جوهر آن نزد
حقّ بوده و خواهد بود
- 5 The reason some souls were prevented from entering the Divine
Law was the reprehensible deeds of certain believers, for in the
early days of the Cause some were engaged in actions contrary
to His good-pleasure while imagining God was pleased with
them. Thus some souls, upon witnessing such actions, hesi-
tated in accepting the Self-Sufficient Lord's Cause while others
arose in opposition. Another reason was that their outward as-
ceticism prevented them from accepting the Divine Law, even
though they had not truly understood asceticism. 5 و سبب منع بعضی از نفوس از شریعه الهیه
اعمال شنیعه بعضی احباب بوده چه که در
اول امر بعضی بهوای خود باعمال غیر مرضیه
مشغول بودند و همه گمان مینمودند که حق
بآن راضیست لذا بعضی از نفوس بمشاهده
آن اعمال در امر غنی متعال توقّف نمودند و
بعضی باعراض برخاستند و سبب دیگر آنکه زهد
ظاهر ایشان را از شریعه الهیه منع نمود مع
آنکه فی الحقیقه زهد را ادراک ننمودند
- 6 Consider how most of the Jews in the time of Christ were
occupied day and night in their places of worship reciting the
Torah, yet these very acts prevented them from recognizing the
Dayspring of the Cause of the All-Glorious, for all deeds are
meant for attaining unto God and His good-pleasure. Since 6 ملاحظه کن اکثری از یهود در عهد مسیح
در محلّ عبادات خود شب و روز عاکف
بودند و بقرائت توریة مشغول و نفس این اعمال
آن نفوس را از مطلع امر ذی الجلال محروم

they failed to attain unto the Truth, all such deeds were and shall ever be rejected. Even now there are some Jews who have secluded themselves in Jerusalem and are engaged in extreme austerities and scripture reading, with some fasting for three consecutive days and nights, yet they are and shall remain rejected in the sight of God. This is the greatest veil that has prevented most of humanity from the Most Great Vision.

نمود چه که اعمال کلّها مخصوص وصول بحقّ و رضای اوست چون بحقّ فائز نشدند کلّ آن اعمال مردود بوده و خواهد بود حال هم جمعی از یهود هستند که در بیت المقدّس انزوا گرفته‌اند و بکمال ریاضت و قرائت کتب مشغولند و بعضی از آن نفوس سه ۳ روز و سه ۳ شب متتابعاً در صومند مع ذلک نزد حقّ مردود بوده و خواهند بود اینست حجاب اکبر که اکثر از بشر را از منظر اکبر منع نموده

- 7 In brief, the aforementioned matters became the cause of most people's veiling. If they would truly turn to God and fix their gaze upon the essence of the Cause, they would become illumined by the dawning lights of the Sun of Divine Utterance shining from the horizon of the Will of the All-Merciful.

7 باری سبب احتجاب اکثری از خلق امور مذکوره شده اگر فی الحقیقه لله توجه نمایند و باصل امر ناظر شوند بانوار مشرقه شمس بیان که از افق اراده رحمن مشرق شده فائز و منور میگردند

- 8 Be not grieved at anything. Rather, rejoice in God's remembrance of thee and be thou among the thankful ones preserved in a mighty Tablet. Know thou that We have, out of Our grace, forgiven thy daughter who is before the Throne and accepted her. Verily thy Lord is the All-Bountiful, the Ancient of Days. Praise be to God, the Lord of all worlds.

8 لا تحزنی من شیء ان افرحی بذكر الله ایاک و کونی من الشاکرات فی لوح عظیم ثم اعلمی ان بنتک لدی العرش انا غفرناها و قبلناها فضلاً من عندنا ان ربک هو الفضال القدیم الحمد لله رب العالمین

BLIB_Or15715.159f

BH02420

To: *Mirza Muhammad Rida Tabib Yazdi*

Date: 1290-05 [1873-Jun]

- 1 He is the Most Holy, the Most Glorious
- 2 O My earth! Hast thou found one who soars on the wings of detachment in the atmosphere of the love of the Lord of creation? And hast thou discovered one who forsakes all else for this All-Wise Remembrance?
- 3 O My heaven! Hast thou witnessed one who cast away all save Me for My Name's sake, whose heart was consumed in My atmosphere, who became detached from all else but Me, who entered the kingdom of My steadfastness, and attained unto My mighty Cause?
- 4 O My sea! Hast thou beheld the people of the Crimson Ark, whose mention hath flowed from the Pen of God, the Most

1 الأقدس الأبهی

2 یا ارضی هل عرفت من يطير بأجنحة الانقطاع فی هواء حب مالک الابداع و هل وجدت من يدع الوری لهذا الذکر الحکیم

3 ان یا سمائی هل شاهدت من نبذ ما ورأی لاسمی و احترق قلبه فی هوائی و انقطع عن دونی و دخل ملکوت استقامتی و فاز بأمری المنیع

4 ان یا بحری هل رأیت اهل السفینة الحمراء الذین جرى ذکرهم من قلم الله العلیّ الأعلیّ و هل مرّت

High? And have the breaths of their remembrance and the fragrances of their knowledge in this mighty Remembrance wafted over thee?

عليك نفحات ذكرهم و فوحات عرفانهم في هذا
الذكر المنيع

- 5 O My mountain! Hath there walked upon thee one who calls upon the Lord with this Name, whereby the hearts of them that have recognized Him were attracted?

5 ان يا جبلى هل مشى عليك من ينادى الرب بهذا
الاسم الذى به انجذبت افئدة العارفين

- 6 O Supreme Pen! Turn to another mention, that perchance through Thy sweet remembrance faces may be turned unto God, the Lord of Names, and the standards of remembrance may be raised between the heavens and the earth.

6 ان يا قلم الأعلى توجه الى ذكر آخر لعل بذكرك
الأحلى تنقلب الوجوه الى الله مالک الأسماء و
ترتفع اعلام الذكر بين السموات والأرضين

- 7 Grieve not at the fewness of helpers. Let the sovereignty of thy Lord, the Unconstrained, suffice thee. He will verily aid thee under all conditions, and He is the Almighty, the Powerful. Move at My mention every morn and eve. This is thy mission, and what We have ordained for thee. Be not saddened by what the hands of the wrongdoers have wrought. Beware lest the cawing of them that have disbelieved in God prevent thee, or the imaginings of the doubters veil thee. Stand firm in what thou hast been commanded by One All-Knowing, All-Wise. Look not unto the people and what they possess, but unto My grace which dominateth all creation.

7 لا تحزن من قلة الأنصار ان اكف بسلطان ربك
المختار انه ينصرک في كل الأحوال و انه هو
المقتدر القدير تحرك على ذكرى في كل صباح و
مساء هذا شأنك و ما قدرناه لك و لا تبتئس بما
اكتسبت ايدي الظالمين اياك ان يمنعك نفاق
الذين كفروا بالله او يحجبك اوهام المريبين ان
استقم على ما امرت به من لدن علم حكيم لا
تنظر الى الناس و ما عندهم بل الى فضلى المهيمن
على العالمين

- 8 O My Pen! Make mention of him who hath turned unto God and attained His knowledge in days wherein the faces of them that disbelieved were darkened and the faces of them that were nigh unto God were illumined, that the rapture of his Lord's verses may seize him in such wise that he will arise amidst the servants with a steadfastness which the imaginings of Satan cannot shake. Blessed art thou, inasmuch as thy temple hath been adorned with the ornament of the Covenant and thou hast attained unto the recognition of thy Lord, the Mighty, the Sublime. Know thou this station which We have given thee, then preserve it through this Great Name.

8 ان يا قلبى ان اذكر من اقبل الى الله و فاز بعرفانه
في ايام فيها اسودت وجوه الذين كفروا و انارت
وجوه المقربين ليأخذه جذب آيات ربه على شأن
يقوم بين العباد بقيام لا يضطره ظنون الشياطين
طوبى لك بما زين هيكلك بطراز الميثاق و فزت
بعرفان ربك العزيز المنيع ان اعرف هذا المقام
الذى اعطيناك ثم احفظه بهذا الاسم العظيم

- 9 Counsel the servants with what hath been sent down in the Tablets, that they may arise unto that which they have been commanded by One Mighty, Powerful. Say: Aid Me through virtuous character and refined conduct, whereby My Cause will be manifested amidst My creatures and the sanctification of My Self amongst My servants. Blessed are they that act. Be ye trustees of the Merciful One amidst all possibilities, and adorned with the ornament of His virtues amongst the worlds. Thus have We counseled them before and in this Tablet, from which everyone possessed of spiritual sense perceiveth the fragrance of God, the Mighty, the Praised.

9 ان انصح العباد بما نزل في الألواح لعل يقومون على
ما امروا به من لدن مقتدر قدير قل ان انصروني
بالأخلاق و الآداب بها يظهر امرى بين برئتي
و تقديس نفسى بين عبادى طوبى للعاملين كونوا
امناء الرحمن بين الامكان و مزينين بطراز اخلاقه
بين العالمين كذلك وصيئناهم من قبل و في هذا
اللوح الذى يجد منه كل ذى شئ عرف الله العزيز
الحميد

- 10 Convey My glory unto the faces of My loved ones who have attained unto the lights of guidance in this resplendent Dawn.

Say: Be ye steadfast in the Cause in such wise that neither the tales of the past nor what is with them who have disbelieved in God when He came with His kingdom, the Mighty, the Sublime, shall cause you to slip.

10 كبر من قبلى على وجوه احبائى الذين فازوا بأنوار الهدى فى هذا الفجر اللبيع قل ان استقيموا على الأمر على شأن لا يزلكم قصص القبل و لا ما عند الذين كفروا بالله اذ اتى بالحق بملكوته العزيز الرفيع

BLIB_Or11095#082

BH02472

To: Haji Mulla Mihdi Yazdi father of Varqa

Date: 1290-05 [1873-Jun]

- 1 O Mihdi, who hath visited the House! Upon thee be the Glory of God, the Most High, the Most Great. The Book of Glory hath been sent down from the presence of the Glory unto him who hath believed in God, the Help in Peril, the Self-Subsisting. We have arisen this day with the remembrance and praise of God, and have sent down verses and made them clear signs for those who were created by His command "Be, and it is."
- 2 Should anyone inquire about the Dayspring of thy Lord's most great signs, say: He is in the hands of the wicked ones who have committed that which was forbidden them in the Book of God, the Mighty, the All-Loving. Can the Pen flow with what hath befallen it? Can the Tablet bear mention of His tribulations? Nay, by My life! Did ye but know, all pens and tablets would be exhausted, yet what hath befallen the Wronged One at the hands of them that have disbelieved in God, the Mighty, the Best-Beloved, would not be finished.
- 3 O My loved ones! Hold fast unto the cord of steadfastness and patience. Thus doth the Chosen One command you. He is, verily, the Almighty over the seen and unseen. How many a servant hath witnessed and denied, and how many a servant hath been present and acknowledged. Each acteth according to his way. Thy Lord, verily, is the True One, the Knower of things unseen. Blessed is he who hath cast away all else, turning unto his Lord. He is, assuredly, of the people of Baha, in a preserved Tablet.
- 4 Draw nigh with your hearts unto the Best-Beloved, and follow not every rejected idolater. Whoso is hindered today by the books of the earth and what is mentioned therein of ancient tales is indeed far removed and deprived. Say: O people!

1 ى جناب مهدى الذى زار البيت عليه بهاء الله العلى العظيم كتاب الهاء نزل من لدى البهاء الى الذى آمن بالله المهيمن القيوم قد اصبحنا اليوم يذكر الله و ثنائه و نزلنا الآيات و جعلناها البينات للذينهم خلقوا بقوله كن فيكون

2 لو يسئل احد عن مطلع آيات ربك الكبرى قل انه بين ايدى الأشقياء الذين ارتكبوا ما نهوا عنه فى كتاب الله العزيز الودود هل القلم يقدر ان يجرى على ما ورد عليه هل اللوح يستطيع ان يحمل ذكر مصائبه لا وعمرى لو انتم تعرفون لتنفذ الأقلام و الألواح و ما ينتهى ما ورد على المظلوم من الذينهم كفروا بالله العزيز المحبوب

3 يا احبائى تمسكوا ببجل الاستقامة و الاصطبار كذلك يأمركم المختار انه هو المقتدر على الغيب و الشهود كم من عبد شهد و انكر و كم من عبد حضر و اعترف كل يعمل على ما عليه ان ربك هو الحق علام الغيوب طوبى لمن نبذ ما سواه مقبلاً الى مولاه الا انه من اهل البهاء فى لوح محفوظ

4 تقرّبوا بالقلوب الى المحبوب و لا تتبعوا كل مشرك مردود من يمنعه اليوم كتب من على الأرض و ما ذكر فيها من القصص الأولى انه هو

Cast behind you what is on earth and what they possess, and turn unto the horizon wherefrom shone forth the lights of the countenance of your Lord, the Mighty, the All-Forgiving. Say: None encompasseth the knowledge of aught save God, but the people understand not. With Us is the knowledge of what is in the Books and the knowledge of what hath been and what shall be. Leave the idols and what ye have heard from them. They are indeed a people of deniers.

البعيد المحروم قل يا قوم دعوا من على الأرض و
ما عندهم عن ورائكم و توجّهوا الى الأفق الذي
منه اشرفت انوار وجه ربكم العزيز الغفور قل لا
يحيط احد بعلم شيء الا الله ولكن الناس لا
يفقهون عندنا علم ما في الكتب و علم ما كان و
ما يكون دعوا الأصنام و ما سمعتم منهم الا انهم
قوم منكرون

- 5 Say: Turn not unto the turbans and their size, but remember the days wherein the Spirit came, and the divines turned away from Him while he who caught fish turned towards Him. Then consider when Muhammad, the Apostle of God, came: the noble ones of the people and their divines turned away from Him, while he who sold dates believed in Him. Thus was the matter decreed, would ye but understand. The Word hath distinguished between the wicked and the righteous. It is, verily, God's balance and His path for all who are in the unseen and the visible realms.

5 قل لا تلتفتوا الى العمام و كبرها و اذكروا الأيام
التي فيها اتى الروح اعرض عنه العلماء و اقبل من
يصطاد الحوت ثم انظروا اذ اتى محمد رسول الله
اعرض عنه اشراف القوم و علمائهم و آمن به من
يبيع التمر كذلك قضى الأمر ان انتم تفقهون قد
فصلت الكلمة بين الأشرار و الأخيار انها لميزان
الله و صراطه لمن في الغيب و الشهود

- 6 When thou hast quaffed the pure wine which hath flowed from the Pen of the Lord of destiny, arise and say: O people! The imagined hath perished and the Known One hath appeared. Beware lest the turning away of them that have turned aside, or the objections of them that have objected to God when He came with His Hidden Name, prevent thee. Thus have We adorned the heaven of thy recognition with the star of utterance and thy heart with this treasured remembrance.

6 أنك اذا شربت الرحيق الأطهر الذي جرى
من قلم مالک القدر قم و قل يا قوم قد زهق
الموهوم و اتى المعلوم ايّاك ان يمنعك اعراض
المعرضين او اعتراض الذين اعترضوا على الله اذ
اتى باسمه المكنون كذلك زينّا سماء اقبالك
بكوكب البيان و قلبك بهذا الذكر المخزون

INBA19:049, INBA32:046b, BLIB_Or11095#095

BH02458

To: *Jinab-i-Shaykh Isma'il*

Date: 1290-05 [1873-Jun]

- 1 In the name of the Ever-Abiding, the Eternal! This is a remembrance from Us unto him who turned toward the Prisoner and was of those who are guided. Say: This is the righteousness of God wherewith the Spirit hath spoken, and this is verily the Most Great Law, and this is His Hidden Name which hath appeared in truth in the Kingdom of God, the Mighty, the Wise. But for Him, that which was uttered in the tablets of God would not have been established. Through Him was revealed

1 بسم الباقي الدائم ذكر من لدنا الى الذي اقبل الى
المسجون و كان من المهتدين قل هذا لبرّ الله الذي
نطق به الروح و ان هذا لنا موس الأكبر و ان هذا
لاسمه المكنون قد ظهر بالحق بملكوت الله المقدر
العزيز الحكيم لولاه لم يثبت ما نطقت به صحائف
الله به ظهر ما هو المستور و لاح جمال القدم بين
الأمم ولكن الناس في حجاب عظيم

that which was concealed, and the Ancient Beauty shone forth amidst the peoples, yet the people remain in a mighty veil.

- 2 This is the horizon from which the suns of names have dawned, and the springtime whereby the gardens in the hearts of the mystics have been adorned. This is the dayspring of guidance among creation and the lamp of oneness for those in the heavens and the earth. At His call all things cried out, and at His grief the Concourse on High lamented and the Faithful Spirit cried aloud. This is verily the Book wherein there is no doubt, and the light of God for whoso turneth unto Him, and a burning meteor against the devils. This is the proof of God unto all who are in the realm of possibility, and His enduring testimony unto those in all the worlds. Through Him the fragrance of the All-Merciful wafted throughout creation, and the atoms cried out: "Power belongeth unto God, the Almighty, the Most High, the Omnipotent!" Through Him were the veils rent asunder and that which was inscribed on a preserved tablet was made manifest. Were We to expound the verses of this Revelation, the seas would be exhausted, by My steadfast and ancient resolve. They who are heedless this day shall find themselves in manifest loss.

- 3 Blessed is the lion who hath emerged from the thicket of divine power to aid his Lord, the Mighty, the Generous. Arise to promote the Cause, detached from the allusions whereby the servants have been prevented from turning toward God, the All-Knowing, the All-Informed. When the leaves of hypocrisy spread throughout all regions, leave them behind thee, turning toward God, the Mighty, the Praiseworthy. Be thou steadfast in such wise that through thee may be established the hearts of those who hesitate and the minds of the doubters be assured.

- 4 The Cause hath reached such a pass that the lowliest of servants hath risen against Us and the most despicable among the people hath oppressed Us. Thus have We been afflicted by these heedless ones. The Pen is unable to recount the tales of the Youth. By My life, He is in grievous tribulation. Whenever He desireth to reveal that which hath befallen Him at the hands of the wicked ones, His name, the Concealer, preventeth Him. Thy Lord is verily the All-Forgiving, the Most Merciful.

- 5 Grieve thou not. Be as thy Lord hath been, in such wise that tribulation preventeth thee not from the remembrance of thy Lord, the Lord of all names, nor doth the opposition of the opposers disturb thee. Seek thou the help of God. Verily He sufficeth against the evil of those who have disbelieved, and He is the best of helpers. We beseech God to assist thee in His remembrance and to strengthen thee in aiding His Cause, and to make thee among those who have cast aside all else but Him

2 هذا لأفق الذي منه اشرقت شمس الأسماء و الربيع الذي به زينت حدائق قلوب العارفين و هذا لفجر الهداية بين البرية و سراج الأحديّة لمن في السموات و الأرضين بنداؤه نادى الأشياء و بجزنه ناح اهل ملاء الأعلى و صاح الروح الأمين أنّ هذا لكاتب الذي لا ريب فيه و نور الله لمن اقبل اليه و شهاب ناره للشياطين و هذا لبرهان الله لمن في الامكان و حجته الباقية لمن في العالمين به فاحت نفحة الرحمن في الأكوان و نادى الذرات القدرة لله المقتدر العليّ القدير به خرقت الأجباب و ظهر ما سطر في لوح حفيظ لو انفصل آيات الظهور لتنفد البحور وعزى الثابت القديم أنّ الذين غفلوا اليوم سوف يرون انفسهم في خسران مبين

3 طوبى لئليّ ظهر من غيضة القدرة لنصرة ربه العزيز الكريم قم على الأمر منقطعاً عن الاشارات التي بها منع العباد عن التوجه الى الله العليم الخبير اذا انتشرت اوراق التفاف في الآفاق دعها عن ورائك مقبلاً الى الله العزيز الحميد ان استقم على شأن بك تستقرّ قلوب الذين توقّفوا و تطمئنّ منه افئدة المريين

4 قد بلغ الأمر الى مقام سطا علينا اضعف العباد و بغى علينا من كان اردل الناس كذلك ورد علينا من هؤلاء الغافلين لا يجري القلم على قصص الغلام لعمري انه في بلاء عظيم كما يريد ان يظهر ما ورد عليه من الأشرار يمنعه اسمه السّار أنّ ربك هو الغفور الرحيم

5 أنّك لا تحزن كن كما كان موليك على شأن لا يمنحك البلاء عن ذكر ربك مالك الأسماء و لا يضطربك اعراض المعارضين ان استعن بالله انه يكفي شرّ الذين كفروا و انه هو خير الناصرين نسأل الله بأن يوفّقك على ذكره و يؤيّدك على نصرته امره و يجعلك من الذين نبذوا ما سواه و

and have held fast to His Strong Cord. The glory be upon thee and upon those who have attained unto the lights of guidance in this wondrous dawn.

تمسكوا بجبله المتين انما البهاء عليك وعلى الذين
فازوا بأنوار الهدى في هذا الفجر البديع

BLIB_Or11095#085, LHKM3.208

BH02702

To: Siyyid Isma'il, in Bavanat

Date: 1290-05 [1873-Jun]

1 He is the Most Holy, the Most Great

1 الأقدس الأعظم

2 A book from God to all who are in the heavens and earths. Behold none except My luminous, resplendent Beauty and follow naught save what I have commanded you in My Preserved Tablet. This is My Day - arise therein to aid My Cause and to praise My Being among those who have hesitated in this mighty Revelation. Verily, he who is attracted by the fragrances of revelation speaks the truth, while he who is deprived is among the cawers. By God! The tongue was created for My remembrance, the ears for My call, the eyes for My beauty, and the hands to be raised toward the heaven of My bounty. But veils of the deluded have enveloped the people, save him who has cast away desire and turned to the horizon of guidance. He is among the people of Baha, inscribed in a Tablet by the finger of your Lord's will, the Mighty, the Praiseworthy.

2 كتاب من الله الى من في السموات والأرضين ان لا تنظروا الا جمالى المشرق المنير ولا تتبعوا الا ما امرتم به في لوحى الحفيظ هذا يومى قوموا فيه على نصرة امرى وثناء نفسى بين الذين توقفوا في هذا الظهور المنيع ان الذى انجذب من نفحات الوحي انه ينطق بالحق والذى صار محروماً انه من التاعقين تالله قد خلق اللسان لذكرى والآذان لندائى والأبصار لجمالى والأيدى للارتفاع الى سماء عطائى ولكن الناس غشتهم حجاب المتوهمين الا من نبذ الهوى واقبل الى افق الهدى انه من اهل البهاء فى لوح رقم من اصبع ارادة ربكم العزيز الحميد

3 The Ancient Beauty has been established upon the throne of His Most Great Name, and calls the peoples unto this luminous Dawn. Say: The morning has dawned from the horizon of Syria - thus was it ordained by One mighty and powerful. This is a land wherein We raised up servants possessed of great sovereignty, who arose to aid the Cause of their Lord - verily, they are among the Messengers. This is a land wherein the call of the Spirit was raised and wherein Moses heard "Verily there is no God but Me, the Mighty, the Generous," and wherein Abraham proclaimed "The Kingdom belongeth unto God, the Mighty, the Beautiful."

3 قد استوى هيكلك القدم على عرش اسمه الأعظم و يدع الأمم الى هذا الفجر المنير قل قد طلع الصبح من افق الشام كذلك قدر من لدن مقتدر قدير هذه ارض فيها بعثنا عباداً اولى سلطان عظيم قاموا على نصرة امر ربهم الا انهم من المرسلين هذه ارض فيها ارتفع نداء الروح وسمع الكلم انه لا اله الا انا العزيز الكريم وفيها نادى الخليل الملك لله الملك العزيز الجميل

4 O My loved ones! When you hear the call, arise to aid the Cause of your Lord, the King of Names, through remembrance and praise. Beware lest you commit that which would cause sedition and disturb the hearts of the believers. Be among the concourse of all created things with spirit and fragrance, that

4 يا احبائى اذا سمعتم النداء قوموا على نصرة امر ربكم مالک الأسماء بالذكر والثناء اياكم ان ترتكبوا ما تحدث به الفتنة وتضطرب بها افئدة المؤمنين كونوا بين ملاء الامكان بالروح والريحان

they may inhale from you the sweet savors of the Beloved. This, verily, is true victory, were you of those who know. Beware lest there appear from you that which would cause division in the Cause. Be dawning-places of divine attributes among the earth and heavens - thus does the Revealer of verses command you. Blessed are they who act accordingly. Blessed is the eye that has attained, the ear that has heard, and the heart that has turned unto God, the Lord of all worlds.

- 5 Thus did the Tongue of Grandeur speak when He was in the hands of the ungodly who opposed God, turned away from His beauty, and disbelieved in the Manifestation of His verses, through Whom all things proclaimed: The Kingdom is God's, the One, the Single, the All-Informed. When thine eyes are solaced by gazing upon the Tablet, say: Praise be unto Thee, O Thou Who hast remembered me while I was imprisoned in the land of exile. I testify that Thou art the Lord of all worlds. My soul be a sacrifice for Thy native land, O Thou Who art the Exile of the worlds!

ليجدوا منكم نفحات المحبوب هذا لحق النصر ان
انتم من العارفين اياكم ان يظهر منكم ما يختلف
به الأمر كونوا مطالع الصفات بين الأرضين و
السموات كذلك يأمركم منزل الآيات طوبى
للعاملين طوبى لعين فازت و لأذن سمعت و
لقلب اقبل الى الله رب العالمين

5 كذلك نطق لسان القدم اذ كان بين ايدي
المشركين الذين اعترضوا على الله واعرضوا عن
جماله و كفروا بمطلع آياته الذي به نطق كل
شيء الملك لله الواحد الفرد الخبير اذا قرت
عينك بالنظر الى اللوح قل لك الحمد يا من
ذكرتني اذ كنت مسجوناً في ديار الغربة اشهد
انك انت مولى العالمين نفسى لوطنك الفداء يا
غريب العالمين

BLIB_Or11095#093

BH02679

To: Shaykh, in Hindiyan

Date: 1290-05 [1873-Jun]

- 1 In the Name of the one true God! O Shaykh! Harken unto the spiritual call from the divine Lote-Tree in the Persian tongue, that thou mayest become quickened by the sweet melody of the All-Merciful and make alive and enduring the body of contingent being. This is not difficult for God. Take thou the wine of "Am I not?" from the hand of the one true Beloved and drink, that thou mayest become intoxicated and ascend from this transient realm to the eternal realm beyond space, and attain unto the Most Holy Outpouring which is sanctified above mention and utterance. And after ascending to this ultimate goal, turn thou to the people of creation that through divine grace thou mayest draw all to this spiritual wine toward the realm of oneness. This indeed is an exquisite wine for those who drink thereof. How excellent is the state of that soul who today has attained unto this cup and partaken thereof. Verily, the righteous shall drink of a cup wherein is mixed camphor.

1 بنام خداوند یگا ای شیخ ندای معنوی را از
سدره ربانی بلسان پارسی بشنو تا از ندای خوش
رحمن جان شوی و جسد امکان را زنده و پاینده
نمائی لیس هذا على الله بعزیز باده الست را از
دست محبوب یگا بگیر و بیاشام تا سرمست شده
از مکان فانی بلامکان ابدی صعود نمائی و بفیض
اقدس که مقدس از ذکر و بیانست فائز شوی
و بعد از ارتقای بمقصد اقصی باهل انشاء توجه
نما تا بعنایت الهیه کل را از این باده روحانیه
بشطر احدیه کشانی آنها هی نحر لذة للشارین
نیکوست حال نفسیکه الیوم باین کأس فائز شد
و از او آشامید ان الأبرار یشربون من کأس کان
مزاجها کافورا

- 2 O Shaykh! Consider the various sects among the people of the Path, how they all counted themselves among the people of insight, yet when the Sun of Truth dawned from the divine horizon of God's Will, most remained deprived of the Dayspring of guidance and the Dawning-Place of His most beautiful names due to the veils of self and desire. This is not the first flask that was shattered in the path of Truth, nor the first veil that was rent by the deeds of mankind. Consider the past: when the Sun of Truth shone forth from the horizon of Hijaz, how many stones of denial and objection were cast by the people of hypocrisy and metaphor at that Lote-Tree that is neither of the East nor of the West. They said: "We found our fathers following a religion, and we are guided by their footsteps."
- 3 God willing, may you in this soul-refreshing morn drink the cup of success in the name of the Cleaver of Dawn, and give others to drink, and remain detached and sanctified and free from all the worlds. Say: O nightingales, the Rose is manifest and evident, and O lovers, the Beauty of the Beloved is bright and radiant as the true dawn. Now is the time for singing, now is the time for sacrificing one's life. We beseech God to make you shine like a lamp of guidance among the people of your land, that all may benefit from your breath and find their way to the All-Bountiful. Verily, He has power over all things.
- 4 Whosoever was truthful in saying "We belong to God" will surely attain unto "unto Him do we return" in this Revelation of the Hidden Name. Glory be upon you and upon those with you.
- 2 ای شیخ ملاحظه در احزاب مختلفه اهل طریقه نمائید که کلّ خود را از اهل بصیرت می‌شمردند و چون شمس حقیقت از افق مشیت الهی طالع شد اکثری بحجبات نفس و هوی از مشرق هدی و مطلع اسماء حسنی محروم ماندند لیس هذا اول قارورة کسرت فی الحق ولا اول ستر هتک بما اکتسبت ابدی الخلق ملاحظه در قبل نمائید چون آفتاب حقیقت از افق حجاز اشراق فرمود چه مقدار اججار اعراض و اعتراض از اهل نفاق و مجاز بر آن سدره لا شرقیه ولا غربیه وارد شد قالوا انا وجدنا آباءنا علی امة و انا علی آثارهم مقتدون
- 3 انشاء الله آن جناب در این صباح جان افزا قح فلاح را باسم فالح الاصباح بنوشند و بنوشانند و از عالمیان فارغ و مقدّس و آزاد باشند بگوای ببلان جمال گل ظاهر و هویداست وای عاشقان جمال معشوق چون صبح صادق روشن و منیر است وقت تغنی امروز است و هنگام جان افشانی امروز است از حقّ میطلبیم که آنجناب را چون سراج هدایت مابین اهل مملکت روشن فرماید تا کلّ از انفاسش مستفیض شوند و بقیاض راه یابند انه علی کلّ شیء قدیر
- 4 هر نفسیکه در قول انا لله صادق بوده البتّه به الیه راجعون در این ظهور اسم مکنون فائز خواهد شد البهّاء علیک و علی من معک

BLIB_Or15710.131, LHKM3.369

BH02674

To: Jinab-i-Shaykh Baba ibn Shaykh, in Miyandu'ab

Date: 1290-05 [1873-Jun]

- 1 He is God, the Most Great, the Most Glorious!
- 2 O Most Exalted Pen! Write upon the white page that which the Divine Lote-Tree calleth out to thee from the crimson spot: Verily, there is none other God but Me, the Mighty, the Bountiful. Were all existence, both seen and unseen, to turn unto the
- 1 هو الله الأعظم الأبّی
- 2 ان یا قلم الاعلی ان اکتب علی الورقة البیضاء ما تنادیک به سدره المنتهی علی البقعة الحمرآه انه لا اله الا انا العزیز الکریم لو یتوجّه کلّ الوجود من

Worshipped One, they would surely hear what Moses heard: "Verily, there is none other God but Me, the All-Knowing, the All-Wise."

الغيب والشهود الى المعبود ليسمعن ما سمع الكليم
انه لا اله الا انا العليم الحكيم

- 3 This is the Day wherein whoso hath turned unto Him is adorned with the ornament of His countenance, and whoso hath turned away is among the most lost. This is the Day wherein the lips of existence have smiled at the advent of the Promised One, yet the Intended One is in manifest sorrow. This is the Day wherein hearts are consumed by the fire of the face of the Beloved, and the pearls of the seas are as nothing when the Dawning-Place of Revelation speaketh amongst His near servants.

3 هذا يوم فيه زين من اقبل بطراز الوجه والذى
اعرض انه من الاخسرين هذا يوم فيه ابتم نغر
الوجود بما اتى الموعد ولكن المقصود في حزن
مبين هذا يوم فيه صليت القلوب بنار وجه المحبوب
واحتقرت لآئى البحور اذ تكلم مطلع الظهور بين
عباده المقربين

- 4 They who have attained the lights of this Day are of the people of Baha in the tablet of eternity, and they who are debarred are in grievous error. It behooveth every soul to arise to aid the Wronged One, and every tongue to utter this wondrous remembrance. They who have cast away vain imaginings in the days of their Lord, the All-Knowing, these are the most excellent of creation in the sight of God, the Almighty, the Powerful. None shall excel them in aught; these are of the sincere ones. We beseech God to assist His loved ones to manifest His Cause and to enable them to utter His praise amidst [the worlds].

4 ان الذين فازوا بأنوار اليوم اولئك من اهل البهاء
في لوح البقاء والذين منعوا هم في ضلال عظيم
ينبغي لكل نفس ان تقوم على نصره المظلوم و
لكل لسان ان ينطق بهذا الذكر البديع ان الذين
نبدوا الأوهام في أيام ربهم العلام اولئك من
خيرة الخلق عند الله المقتدر القدير لن يسبقهم
احد في شئ انهم من المخلصين نسل الله بأن
يؤيد احبائه على اظهار امره وينطقهم بثنائه بين
[العالمين]

- 5 O people of Baha! Harken once again unto the call from the direction of grandeur: Verily, there is none other God but Me, the Almighty, the All-Knowing, the All-Encompassing. Beware lest the doubts of the ungodly hold you back from the Dawning-Place of the verses of your Lord, the Mighty, the Praiseworthy. Abandon all else and hold fast unto His strong cord. He verily seeth whoso turneth toward Him and heareth whoso calleth upon Him. He is with His virtuous servants. In His grasp is the control of all knowledge and in His right hand is the kingdom of the heavens and earth. Not a thing escapeth His knowledge. He expoundeth unto whom He willeth whatsoever He willeth, yet most of the people are heedless.

5 يا اهل البهاء ان اسمعوا النداء من شطر الكبرياء
مرة اخرى انه لا اله الا انا المقتدر العالم المحيط
اياكم ان تمتنعكم شبهات المشركين عن مطلع آيات
ربكم العزيز الحميد دعوا ما سواه وتمسكوا بحبله
المتين انه يرى من توجهه اليه ويسمع من ناداه
انه مع عباده المحسنين في قبضته زمام العلوم و
في يمينه ملكوت ملك السموات والأرضين لا
يعزب عن علمه من شئ يفصل لمن يشاء ما يشاء
ولكن الناس اكثرهم من الغافلين

- 6 Were ye to turn to the Most Sublime Horizon, ye would behold Our greatest signs and hear this call which hath been raised in truth from this exalted station. We have sent down every matter in the Book - blessed are they who know. We have detailed all things in the Tablets - blessed are they who are certain.

6 لو توجهون الى الأفق الأعلى لترون آياتنا الكبرى
وتسمعون هذا النداء الذى ارتفع بالحق في هذا
المقام الرفيع قد نزلنا كل امر في الكتاب طوبى
للعارفين قد فصلنا كل شئ في الألواح طوبى
للموقنين

- 7 O servant! Give thanks, for the face of the Beloved hath turned toward thee and the tongue of God, the Mighty, the Beautiful, hath mentioned thee. This is a bounty whereunto nothing can be compared, as would testify every just and perceiving one.

7 انك انت يا عبد ان اشكر بما توجه اليك وجه
المحبوب ونطق بذكرك لسان الله العزيز الجميل هذا
فضل لا يعادله شئ يشهد بذلك كل منصف

Verily, glory be upon the people of Baha who are established upon the Crimson Ark through this Name that ruleth over the worlds.

بصير أئمة البهّاء على اهل البهّاء الذين استقرّوا على
الفلک الحمراء بهذا الاسم المهيمن على العالمين

BLIB_Or11095#098, LHKM3.193

BH02883

To: Jinab-i-Mulla Mustafa, in Tabriz

Date: 1290-05 [1873-Jun]

- 1 In the Name of Him Who holdeth supreme dominion over all things! 1 بِسْمِهِ الْمَهِيمَنِ عَلَى الْأَشْيَاءِ
- 2 The star of vain imaginings hath set through the dawning of the morn of certitude from the horizon of the Will of your Lord, the All-Knowing, the All-Wise. He had promised all peoples the appearance of the Ancient King, but when He came with the truth, the people turned away from Him, save whom God, the Almighty, the All-Powerful, did will. Among them were those who clung to idle fancies, turning away from the Source of divine inspiration, and those who held fast to mere allusions, heedless of the Revealer of verses. Lo! They are among the abased ones. 2 قَدْ غَرَبَ نَجْمُ الظُّنُونِ بِمَا طَلَعَ صَبِيحُ الْيَقِينِ مِنْ
أَفَقِ مَشِيَّةِ رَبِّكُمْ الْعَلِيمِ الْحَكِيمِ قَدْ وَعَدَ مِنْ فِي
الْعَالَمِ بظُهُورِ مَالِكِ الْقَدَمِ فَلَمَّا أَتَى بِالْحَقِّ أَعْرَضَ
عَنْهُ الْعِبَادُ إِلَّا مِنْ شَاءَ اللَّهُ الْمُقْتَدِرُ الْقَدِيرُ مِنْهُمْ
مَنْ تَمَسَّكَ بِالْأَوْهَامِ مَعْرُضاً عَنْ مَطْلَعِ الْإِلْهَامِ وَ
مِنْهُمْ مَنْ تَشَبَّهَ بِذِيلِ الْإِشَارَاتِ غَافِلاً عَنْ مَنْزِلِ
الْآيَاتِ إِلَّا أَنَّهُمْ مِنَ الصَّاغِرِينَ
- 3 Blessed art thou for having discovered the fragrance of the Beloved and believed in God, the Single, the All-Informed. Soar with the wings of certitude in the atmosphere of the love of the All-Merciful, celebrating His Name amidst all contingent beings in such wise that the atoms are stirred thereby and the hearts of the heedless are awakened. Say: This is the Day wherein the rapture of divine utterance hath seized all contingent things, and the horizon of grace hath been illumined by this Sun through which the suns of inner meaning and exposition have shone forth. Blessed be the All-Merciful Who hath manifested this wondrous Cause. 3 طُوبَى لَكَ بِمَا وَجَدْتَ عَرَفَ الْمَحْبُوبِ وَآمَنْتَ
بِاللَّهِ الْفَرْدِ الْخَبِيرِ كُنْ طَائِراً بِأَجْنَحَةِ الْإِيقَانِ فِي
هَوَاءِ مَحَبَّةِ الرَّحْمَنِ وَذَاكراً بِاسْمِهِ بَيْنَ الْإِمْكَانِ عَلَى
شَأْنِ تَجَنُّبِ بَهْ الذَّرَاتِ وَتَنْتَبِهِ افْتِدَاءِ الرَّاقِدِينَ قُلْ
هَذَا يَوْمٌ فِيهِ أَخَذَ جُذْبُ الْبَيَانِ مِنْ فِي الْإِمْكَانِ
وَإِنَارَ أَفَقِ الْفَضْلِ بِهَذِهِ الشَّمْسِ الَّتِي بِهَا اشْرَقَتْ
شُمُوسُ الْمَعَانِي وَالتَّبَيَّنَ تَبَارَكَ الرَّحْمَنُ الَّذِي أَظْهَرَ
هَذَا الْأَمْرَ الْبَدِيعَ
- 4 O thou who soarest in the atmosphere of the Intended One! We have been with thee in all conditions and heard what thou didst call upon God, thy Lord and the Lord of all worlds. Blessed art thou for having turned towards the Intended One and turned away from him who turned away from God when He came with manifest sovereignty. Speak thou amongst the peoples in remembrance of thy Lord, the Ancient of Days, in such wise that all in the world may be drawn unto Him. Thy Lord will 4 يَا أَيُّهَا الطَّائِرُ فِي هَوَاءِ الْمَقْصُودِ أَنَا كُنَّا مَعَكَ فِي كُلِّ
الْأَحْوَالِ وَسَمِعْنَا مَا نَادَيْتَ بِهِ اللَّهُ رَبِّكَ وَرَبَّ
الْعَالَمِينَ طُوبَى لَكَ بِمَا كُنْتَ مُقْبِلاً إِلَى الْمَقْصُودِ وَ
مَعْرُضاً عَنِ الَّذِي أَعْرَضَ عَنْ اللَّهِ إِذْ أَتَى بِسُلْطَانِ
مُبِينٍ إِنْ انْطَقَ بَيْنَ الْأُمَمِ بِذِكْرِ رَبِّكَ مَالِكِ الْقَدَمِ
عَلَى شَأْنِ يَتَوَجَّهَ بِهِ مَنْ فِي الْعَالَمِ أَنَّ رَبِّكَ يُؤَيِّدُكَ
كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْقَدِيرُ

assist thee as He pleaseth. There is none other God but Him, the Almighty, the All-Powerful.

5 Say: This is not a day for tarrying. All things have been set in motion by the call of the Lord of Names, and the atoms cry out: "The Kingdom belongeth unto God, the Almighty, the Most Exalted, the Most Great!" Blessed is he who hath arisen at the breath of Revelation and aided his Lord in this Cause whereby that which was treasured in God's knowledge, the Almighty, the All-Knowing, the All-Encompassing, hath been made manifest.

6 Convey My greetings to those around thee, then gladden them with this Remembrance whereby hearts have taken flight and the souls of those near unto God have rejoiced. Say: O loved ones of the All-Merciful! Ye are the horsemen of all existence. Stand firm in the Cause in such wise that the hearts of the wicked may be troubled thereby and the backs of the idolaters may tremble. Thus hath the Dove spoken, when It sought Its ultimate goal, from One Who is All-Knowing, All-Informed.

7 Verily the glory rest upon thee and upon those with thee who have been illumined by the lights of this Lamp which the All-Merciful hath kindled at the midmost heart of creation, and who were among those who have turned towards Him.

5 قل ليس هذا يوم الوقوف قد تحركت الأشياء من نداء مالك الأسماء و نادت الذرات الملك لله المقتدر العلي العظيم طوبى لمن قام من نسمة الوحي و نصر ربه في هذا الأمر الذي به ظهر ما كنز في علم الله المقتدر العليم المحيط

6 كبر من قبلي على من في حولك ثم بشرهم بهذا الذكر الذي به طارت القلوب واستفرحت افئدة المقربين قل يا احباء الرحمن انتم فوارس الامكان ان استقيموا على الأمر على شأن تضطرب منه افئدة الفجار و يرتعد ظهر المشركين كذلك نطقت الورقأ اذ قصدت المقصد الأقصى من لدن عليم خبير

7 انما البهاء عليك و على من معك من الذين اضاءوا من انوار هذا المصباح الذي اوقده الرحمن في قطب الامكان و كانوا من المقبلين

INBA41:001, NLAI_BH1.097

BH02868

To: Mirza Muhammad Taqi Afnan, in Yazd

Date: 1290-05 [1873-Jun]

1 In the Name of Him Who prevaieth over all names!

2 Glory be to Him Who hath adorned the Tablet of Creation with the ornament of the Point adorned with the letter "H", through which was manifested the Hidden Book that had been treasured within the Kingdom of Knowledge from time immemorial. When the Book was unsealed by the fingers of might for the revelation of His Name, the All-Bountiful, all who are in the heavens and on earth were struck with terror, save those whom God strengthened with authority from His presence and made them daysprings of steadfastness and constancy. Blessed is he who hath attained unto this most exalted station and this most distant goal. He is indeed of the people of the Crimson

1 بسمه المهيم على الأسماء

2 سبحان الذي طرز لوح الابداع بطراز النقطة المزينة بالهاء و ظهر بها الكتاب المكنون الذي كان مخزوناً في ملكوت العلم في ازل الآزال فلما فك الكتاب بأنامل الاقتدار لظهور اسمه الوهاب اذاً فزع من في السموات و الأرض الا من ايده الله بسلطان من عنده و جعله من مطالع الاستقامة و الاستقرار طوبى لمن فاز بهذا المقام الأعلى و المقر الأقصى انه من اهل السفينة الحمراء التي نزلت حكمها في الصحائف و الألواح

Ark, whose ordinance hath been set down in the Scriptures and Tablets.

- 3 Among the people are those who are veiled by knowledge from the Known One, and among them are those who cling to vain desires, turning away from guidance, and among them are those who have rent asunder the greatest veil and turned toward the Most Luminous Horizon - the Spot which God hath made the Dayspring of Lights. The Manifestations of the Cause have lamented over those who claimed knowledge, for none of them appeared but the learned of the age rose up against him, even as they have opposed in this day Him through Whom the ocean of knowledge hath surged and the Luminary of utterance hath shone forth. Blessed is the learned one who hath cast away all knowledge, turning unto the Ever-Abiding, and hath spoken this remembrance through which the breezes of life have wafted throughout all creation.

- 4 O Most Exalted Pen! Leave the mention of these ones and move to mention the Afnan from the All-Merciful One. Thus doth the Mother Book command thee from His presence, that the sweet savors of His tender mercies may draw them nigh unto a station beyond which all mention is cut off.

- 5 O thou who art the dawning-place of My tranquility and the manifestation of My composure! Harken repeatedly unto the call from the Divine Lote-Tree: Verily, there is none other God but Him, the One, the Single, the Powerful, the Mighty, the Unconstrained. Blessed art thou for the Ancient Beauty hath turned toward thee from His Most Great Prison, and addresseth thee with verses that have caused all things to quake and spirits to take flight. We beseech God to assist thee in all conditions, to ordain what is best for thee in the beginning and in the end, and to decree for thee the best of rewards for having fulfilled God's Covenant and His Testament, and for having remained steadfast in a Cause that hath caused hearts to tremble and eyes to stare in wonder. The glory of God rest upon you and upon your family and upon those who are with you and who love you for the sake of God, the Lord of all mankind.

3 من الناس من احتجب بالعلم عن المعلوم ومنهم من تمسك بالهوى معرضاً عن الهدى ومنهم من خرق الحجاب الأكبر وتوجه الى المنظر الأنور مقر الذي جعله الله مشرق الأنوار قد ناحت مظاهر الأمر من الذين ادعوا العلم بحيث ما ظهر احد منهم الا وقد اعترض عليه العلماء في الأعصار الماضية كما اعترضوا اليوم على الذي به تموج بحر العلم واشرق نير البيان طوبى لعالم نبذ العلوم مقبلاً الى القيوم و ناطقاً بهذا الذكر الذي به فاحت نفحات الحياة في الامكان

4 ان يا قلم الأعلى دع ذكر هؤلاء و تحرك على ذكر الأفنان من لدى الرحمن كذلك يأمرک من عنده ام الكتاب لتأخذهم نفحات الألفاف و تقرهم الى مقام انقطعت عنه الأذکار

5 ان يا مطلع سكوني ومظهر وقاري ان استمع النداء مرة بعد اخرى من السدرة المنتهى انه لا اله الا هو الواحد الفرد المقتدر العزيز المختار طوبى لك بما توجه اليك وجه القدم من شطر سجنه الأعظم ويكبر عليك اذ يتكلم بآيات منها اهتزت الأشياء و طارت الأرواح نسئل الله بأن يوفقك في كل الأحوال و يقدر ما هو خير لك في المبدء والمآل و يكتب لك خير الجزاء بما وفيت عهد الله و ميثاقه و استقيمت على امر به اضطربت القلوب و شاخصت الأبصار انما البهاء عليكم و على اهلكم و من معكم و يحبكم لوجه الله مولى الأنام

AQA6#258 p.252

BH03025

To: *Haji Ahmad Milani, in Tabriz*

Date: 1290-05 [1873-Jun]

- 1 He is the Most Holy, the Most Exalted, the Most Glorious
 1 الأقدس الأبدي الأبهى
- 2 This is Our mention unto him who hath drunk the choice wine of utterance from the hand of the bounty of his Lord, the All-Merciful, who was of them that have drawn nigh, and responded to his Lord when the call was raised from the Divine Lote-Tree: "Verily, there is none other God but Me, the Mighty, the All-Wise." We have sent down in every matter that which none among the worlds can comprehend, and have manifested that which was not manifested before. Blessed are the fair-minded.
 2 هذا ذكر من لدنا لمن شرب رحيق البيان من يد عناية ربه الرحمن و كان من المقبلين و اجاب مولاه اذا ارتفع النداء من السدرة المنتهى انه لا اله الا انا العزيز الحكيم قد نزلنا في كل شأن ما لا يحيطه احد من العالمين و اظهرنا ما لا ظهر من قبل طوبى للمصنفين
- 3 How many servants for whom We ordained what they desired, yet when they attained it they denied God, the Lord of the worlds! How many drew nigh but achieved not, and how many were kept back yet attained! He, verily, is the All-Knowing, the All-Informed.
 3 كم من عباد قدّرنا لهم ما ارادوا اذا بلغوا كفروا بالله رب العالمين و كم من عباد تقربوا و ما فازوا و كم منهم منعوا و فازوا انه هو العليم الخبير
- 4 Should thou ask of the Youth, verily He is in grievous affliction. Blessed is he who hath read the Tablets of God which were sent down aforetime from One All-Knowing, All-Wise, wherein was detailed every matter and whatsoever was visited upon Us by the oppressors.
 4 لو تسئل عن الغلام انه في بلاء عظيم طوبى لمن قرء الواح الله التي نزلت من قبل من لدن عليم حكيم و فيها فصل كل امر و ما ورد علينا من الظالمين
- 5 Were I to rend asunder the veils, I would behold My Name, the All-Concealing, clinging to My hem, saying: "Thou art the All-Forgiving, the All-Merciful," and were I to leave them as they were, I would witness My Name, the Subduer, saying: "Thou art possessed of mighty strength." My mercy hath preceded My wrath, therefore have We borne and forebore, known and concealed, and I am the All-Merciful, the All-Compassionate.
 5 لو اخرق الأجباب ارى ان اسمي الستار يتشبث بذيلي و يقول انت الغفور الرحيم و لو اتركها على ما كانت اشاهد اسمي القهار يقول انت ذو بطش شديد قد سبقت رحمتي غضبي لذا حملنا و صبرنا عرفنا و سترنا و انا الرحمن الرحيم
- 6 Is there anyone who pondereth My patience after My knowledge, and My forbearance after My power? Is there any who will arise to help My Cause, detached from all else but Me? Is there any who will cast aside what was ordained in creation and hasten with Me in the wilderness of detachment? Is there any possessed of might who will eschew all that is in creation, turning unto God, the Mighty, the Most Praised?
 6 هل من احد يتفكر في صبري بعد علمي و اضطباري بعد اقتداري و هل من احد يقوم لنصرة نفسي منقطعاً عما سوائى و هل من احد يدع ما حدد بالابداع و يركض معي في بیداء الانقطاع و هل من ذی قوّة يدع ما في الانشاء مقبلاً الى الله العزيز الحميد
- 7 Thus have We showered upon thee from the ocean of utterance that which will draw thee to God, the Peerless, the All-Informed. Be thou thankful that the countenance of the Beloved hath turned toward thee from this remote prison, and
 7 كذلك رشحنا عليك من بحر البيان ليجذبك الى الله الفرد الخبير ان اشكر بما توجه اليك وجه المحبوب من هذا السجن البعيد و انزل لك ما تنجذب به افئدة المقبلين ان استقم على الامر بحول

hath sent down for thee that which attracteth the hearts of them that draw nigh. Be thou steadfast in the Cause through the power and might of God, then aid this Wronged One Who hath been forbidden to gaze upon the earth which was created by His transcendent, mighty, and impregnable command. Remember My loved ones on My behalf, then adorn them with the ornament of glorification which hath shone forth from the horizon of the bounty of their Lord, the Transcendent, the Almighty, the Powerful, the All-Compelling.

الله و قوته ثم انصر هذا المظلوم الذي منع عن النظر الى الأرض التي خلقت بأمره المتعالى العزيز المنيع ذكر احبائي من قبلي ثم زينهم بطراز التكبير الذي لاح من افق عناية ربهم المتعالى المقتدر العزيز القدير

BLIB_Or11095#250

BH03149

To: *Jinab-i-Mirza Hasan, in K R*

Date: 1290-05 [1873-Jun]

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

1 الأقدس الأعظم الأبهى

2 This is a day wherein the Beloved lamenteth and saith: Verily, the Best-Beloved is in manifest tribulation. And Moses crieth out, saying: O my Lord, the All-Bountiful! How long wilt Thou choose to forbear? Lo, the Dayspring of Thy Cause is in the hands of the oppressors. Draw forth from the sheath of Thy decree the sword of retribution, that the heads of the idolaters may be severed thereby.

2 هذا يوم فيه ينوح الحبيب ويقول ان المحبوب في بلاء مبين والكليم يقول يا ربّي الكريم الى متى تختار الاصطبار هذا مطلع امرك بين ايدي الظالمين ان اخرج سيف الانتقام من غمد القضاء لتطير به رؤوس المشركين

3 And the Spirit mourneth, saying: I would sacrifice myself that there might not befall Thee that which would sadden Thy heart. We behold Thee this day in such affliction as the eyes of the world have never witnessed. Would that I had never been sent down, nor been raised up, for by Thy Beauty, the All-Glorious, I cannot bear to see Thee among these who have disbelieved in God, the All-Knowing, the All-Wise.

3 والروح ينوح ويقول فديت نفسي لئلا يرد عليك ما يحزن به فؤادك و نراك اليوم في شدة ما رأته شهبها عيون العالمين يا ليت ما انزلتني و ما بعثتني لأني وجمالك الجميل لا اقدر ان اراك بين هؤلاء الذين كفروا بالله العليم الحكيم

4 And the Countenance of the All-Merciful crieth out, saying: O people of the Bayan! Shame upon you! By God, ye have perpetrated what none among all created things hath ever perpetrated, though We counseled you in all the Tablets through this wondrous Remembrance. Ye heeded not My words, having followed the desires of them who turned away from the Face and opposed God, the Almighty, the Powerful. We counsel you and adjure you by God to hearken unto this word, if ye will hearken to none other: If ye believe not, harm Him not; if ye accept not, forsake Him not. The dwellers of the realms

4 و طلعة الرحمن يصيح ويقول يا ملأ البيان اف لكم تالله قد ارتكبتم ما لا ارتكبه احد من العباد بعد الذي وصيناكم في كل الألواح بهذا الذكر البديع انكم ما سمعتم قولي بما اتبعتم اهواء الذين اعرضوا عن الوجه واعترضوا على الله المقتدر القدير نوصيكم و نقسمكم بالله بأن تسمعوا هذه الكلمة ان لن تسمعوا غيرها و هي ان لا تؤمنوا لا تؤذوه ان

of eternity have lamented at what hath flowed from the Pen, while ye remain heedless.

لن تقبلوا لا تخلدوه قد ناح بما جرى من القلم
سكان ممالك القدم وانتم من الغافلين

- 5 By My life! Baha calleth out between earth and heaven, whilst standing firm in that which He hath been commanded, His hands raised toward God, the Lord of Names, saying: I have chosen, in My love for Thee, the afflictions of all who are on earth, and I fear not, by Thy might and Thy power. Verily, Thou art the All-Knowing, the All-Informed. Naught grieveth Me save My tarrying in Thy Cause and My silence at the manifestations of Thy bestowals and the expressions of Thy favors. O my Lord! Make me steadfast in Thy love. This is the desire of Baha in the kingdom of creation, and verily Thou art witness to what I say. Through Thy love nothing affrighteth me, and through my turning unto Thee the turning away of all who are on earth harmeth me not. By Thy might Thou didst raise me up, and by Thy command Thou didst cause me to speak forth in such wise that both young and old have heard Thy call.

5 لعمرى انّ البهّاء ينادى بين الأرض والسّماء في
حالة استقام فيها على ما امر به وارتفع يداه الى
الله مالک الأسماء ويقول قد اخترت في حبّك
ضرّ من على الأرض كلّها و لا افزع بحولك
وقوتك انك انت العليم الخبير لا يحزننى الا
توقفى في امرك وصمتى عند ظهورات مواهبك
وشئون الطافك اى ربّ فاثبتنى على حبّك
هذا مقصود البهّاء في ملكوت الانشاء وانك
انت على ما اقول شهيد بحبّك لا يجزعنى شيء و
باقبالى اليك لا يضرنى اعراض من على الأرض
اقتنى بحولك وانطقتنى بأمرك على شأن سمع
ندائك كلّ صغير و كبير

- 6 Thus have We cast upon thee, O thou who gazest upon thy Lord. When thou hast attained, say: Praise be unto Thee, O Beloved of them that know!

6 كذلك القيناك يا ايّها الناظر الى موليك اذا
فزت قل لك الحمد يا محبوب العارفين

BLIB_Or11095#017

BH03138

To: Muhsin Tabib, in Yazd

Date: 1290-05 [1873-Jun]

- 1 In the Name of Him Who prevaieth over all names
- 2 O Muhsin! Harken unto that which the Dayspring of Names calleth out to thee while encompassed by grievous tribulation. Verily, there is none other God but Me, the Almighty, the Powerful.
- 3 Mention hath been made of grievous tribulation that the people of creation might flee therefrom, yet it is a gracious tribulation inasmuch as We have accepted it in the path of God, thy Lord and the Lord of all worlds. Say: Should He desire to make mention, the cawing of all them that dwell on earth could not silence Him, and should He desire to arise, the hosts of heaven and earth could not cause Him to sit. Nothing can withstand

1 بسمه المهيمن على الأسماء

2 محس ان استمع ما يناديك به مطلع الأسماء اذ
احاطه سوء القضاء أنّه لا اله الا انا المقتدر القدير

3 قد ذكر بسوء القضاء لأن يهرب منه اهل الانشاء
وانّه لحسن القضاء بما قبلناه في سبيل الله ربّك
ربّ العالمين قل أنّه لو اراد الذكر لن يصمته نفاق
من في العالم و اذا اراد القيام لا يقعه جنود
السّموات والأرضين لا يقوم مع امره شيء و لا
يمنعه الضراء أنّه هو العليم الحكيم

His Cause, nor can adversity prevent Him. He, verily, is the All-Knowing, the All-Wise.

- 4 All things have been sullied by what hath welled up in the breasts from the fire of hatred, yet the Cause remaineth unsullied - neither the opposition of the wicked nor the imaginings of them that have disbelieved in God, the Mighty, the Most Praised, can ever sully it. He, verily, is the One Who prevaieth over all who are in heaven and on earth. Soon will His banner be raised upon every lofty and towering mountain.
- 5 We have lit the lamp of victory at the midmost heart of creation and preserved it, when the winds blew from every direction, with the glass of power and might. Thy Lord, verily, is the Ruler, the All-Knowing, the All-Informed. Blessed is he who draweth nigh and is illumined by this Light that hath shone forth from the horizon of the Will of his Lord, the Most High, the Most Great.
- 6 Be thou assured through thy Lord's grace. We make mention of thee in truth. Our mention, verily, hath preceded all who make mention. Thy letter hath come before the Face, and through this God hath forgiven thy kinsmen and ordained for thee a station which none can comprehend save those whom He hath specially chosen for the service of the Dayspring of His firm and mighty Cause. Blessed art thou, inasmuch as from thy letter wafted the fragrance of faithfulness and from it were diffused the sweet savors of the love of Him Who is the Creator of the heavens. Give thanks unto thy Lord for this manifest grace.
- 7 We have answered thee in days wherein eyes were dazed, hearts were troubled, and limbs did quake from the fear that encompassed all men. Thus doth the Lord of all beings recount unto thee in a perspicuous Tablet. Give praise for thy letter having been accepted before the Throne and having attained unto this glorious presence. The Glory be upon thee and upon those who have been illumined by the lights of the Countenance when it shone forth from the horizon of God, the Almighty, the August, the Most Beautiful.
- 4 قد تكدّرت الأشياء بما غلت الصدور من نار البغضاء ولكن الأمر في صفاء لا يكدّره اعراض الأشياء ولا اوهام الذين كفروا بالله العزيز الحميد أنه هو الغالب على من في السموات والأرض سوف ترتفع رايته على كل جبل باذخ رفيع
- 5 قد اوقدنا مصباح الفلاح في قطب الابداع و حفظناه اذ مرّت الأرياح من كلّ الأقطار بزجاجة القدرة و الاقتدار أنّ ربّك هو الحاكم العليم الخبير طوبى لمن تقرب و اضاء من هذا النور المشرق من افق مشيئة ربّه العليّ العظيم
- 6 ان اطمئنّ بفضل موليك انا نذكرك بالحقّ أنّ ذكرنا سبق الذّاكرين قد حضر كتابك لدى الوجه و بذلك غفر الله ذوى قرابتك و قدّر لك مقاماً يعجز عن ادراكه الا من اختصّه لخدمة مطلع امره المبرم المتين طوبى لك بما مرّت من كتابك رائحة الوفاء و تضيّعت منه نفحات حبّ فاطر السّماء ان اشكر ربّك بهذا الفضل المبين
- 7 و اجبنّاك في ايام سكرت فيها الأبصار و اضطربت القلوب و ارتعدت الأركان من الخشية التي احاطت العباد كذلك يقصّ لك مولى الورى في لوح مبين ان احمد بما قبل كتابك لدى العرش و فاز بهذا المنظر الكريم انما البهاء عليك و على الذين فازوا بأنوار الوجه اذ اشرقت من افق الله المقتدر العزيز الجميل

BLIB_Or15730.138a

BH03199

To: Dhabih (Haji Muhammad Isma'il Kashani), in Tihiran

Date: 1290-05 [1873-Jun]

1 In the Name of the wronged and imprisoned One

1 باسم مظلوم مسجون

2 O Dhabih! Thou hast been created to teach mankind. Silence and inaction are not permissible. In this day it is incumbent upon souls like thee to journey to lands both near and far, purely for the sake of the All-Wise One, and to quicken lifeless bones to everlasting life through the fragrant breezes of the mention of the Dawning-Place of the Light of Oneness. The loved ones of God must, like the morning breeze, waft over every land, that all regions of the earth may be blessed with the Most Great Bounty. Be thou a throbbing artery in the body of the world and a wind blowing over the nations.

2 ای ذبیح از برای تبلیغ خلق شدی قعود و صمت جایز نه الیوم بر امثال آنجناب لازم که بدیار قریب و بعید خالصاً لوجه مختار توجه نمایند و عظام رمیمه را بنفحات ذکر مطلع نور احدیه بحیوة باقیه کشانند احبای الهی بمثابه نسیم صبحگاهی باید بر کلّ دیار مرور کنند تا جمیع بقاع ارض بفیض اعظم فائز شوند کن عرقاً نابضاً فی جسد العالم و ریخاً سائراً علی الأمم

3 For the teachers of the Cause of the Lord of the worlds, conditions have been revealed from the Supreme Pen in the Clear Tablet. God willing, thou shouldst, with thine eyes fixed upon it, turn to certain directions, that perchance those extinguished may be ignited by the fire of remembrance, and those frozen may be melted by the flowing waters of utterance. Cast upon the graves that which hath been sent down from the heaven of this Revelation, that they may arise to serve thy Lord and soar in this atmosphere which God hath made sanctified from the mention of all else.

3 و از برای مبلغین امر ربّ العالمین شرایطی از قلم اعلی در لوح مبین نازل انشاء الله باید ناظرأ الیه ببعضی جهات توجه نمایند که شاید مخمودین از نار ذکریه برافروزند و منجمدین از ماء بیان جاری شوند ان الق علی القبور ما نزل من سماء هذا الظهور ليقومن علی خدمة مولیک و يطیرن فی هذا الهواء الذی جعله الله مقدساً عن ذکر العالمین

4 O Dhabih! Gird up the loins of service and arise to teach God's Cause. Be not grieved by the disorder of outward affairs. God will set right whatsoever He willeth through His sovereignty. He, verily, is the Almighty, the Powerful. The gaze of Our loving-kindness hath ever been directed towards thee and will, God willing, continue to be so. Be thou assured and numbered with the thankful.

4 ای ذبیح کمر خدمت محکم کن و تبلیغ امر الله قیام نما از پریشانی امور ظاهره محزون مباش یصلح الله ما یشاء بسلطانه انه هو المقتدر القدير لازال نظر عنايت بتو بوده و انشاء الله خواهد بود ان اطمئن و کن من الشاکرین

5 Beware lest the affairs of the contingent world withhold thee from utterance, or the cares of time prevent thee from the joy that is hidden in the remembrance of thy Lord, the Mighty, the Great. We have ordained for thee that which shall gladden the eyes of them that behold and rejoice the hearts of the sincere ones. Give thanks unto thy Lord in all conditions and arise to serve Him amongst His servants. Thus doth the Lord of creation command thee. He, verily, is the Commander, the Mighty, the All-Wise.

5 ایاک ان تحجبک شؤونات الامکان عن البیان او تمنعک هموم الدهر عن السرور الذی ستر فی ذکر ربک العزیز العظیم انا قدردنا لک ما تقرّ به عیون النّاظرین و تفرح به افئدة المخلصین ان احمد ربک فی کلّ الأحوال و قم علی خدمته بین العباد کذلک یا امرک مالک الایجاد انه هو الامر العزیز الحکیم

- 6 Read thou what hath been sent down unto thee from the realm of the favors of thy Lord. It will attract thee to a station wherein thou wilt choose naught save that which the All-Encompassing One hath chosen. The Glory be upon thee and upon thy kindred and upon those that are with thee, from thy Lord, the All-Bountiful, the All-Forgiving, the All-Merciful.

6 ان اقرأ ما نزل لك من شطر الطاف ربك انه
يجذبك الى مقام لا تختار الا ما اختاره العالم
المحيط انما البهاء عليك وعلى اهلك ومن معك
من لدن ربك الفضال الغفور الرحيم

BLIB_Or15710.127,

AVK3.462.03x,

ASAT1.131x

BH03194

To: Jinab-i-Abdullah, in Tihiran

Date: 1290-05 [1873-Jun]

- 1 In the Name of God, the Most Holy, the Most Mighty, the Most Wondrous! O Most Exalted Pen! Today is your day. Move by My Most Glorious Name across the pages of creation, and make mention of him who turned towards God, the Lord of Names, when every idolater and doubter was heedless of Him, that he may inhale the breath of life from the call of the All-Merciful and be seized with such joy that no sorrow shall ever overtake him. Verily, he who hath drunk from the Most Great Ocean is indeed a light to the world amidst all peoples. Thus hath the Lord of Eternity testified in the Scriptures and Tablets. And if his light be veiled, this is due to the veiling of the people. God will soon reveal it through a sovereignty from Him. He, verily, is the Almighty, the Unconstrained.

1 بسم الله الأقدس الأبعد ان يا قلم الأعلى
اليوم يومك تحرّك باسمي الأسمى على اوراق
الانشاء ثم اذكر من توجهه الى الله مالک الأسماء
اذ غفل عنه كلّ مشرک مراتب ليجد نفحة
الحیوان من نداء الرحمن و يأخذه الفرح على
شأن لا تعتریه الأحران انّ الذى شرب من
البحر الأعظم انه لنیر العالم بین الأمم هذا ما
شهد مالک القدم فى الزبر والألواح وان ستر
نوره ذلك من احتجاب الخلق سوف يظهره
الحقّ بسلطان من عنده انه هو المقتدر المختار

- 2 Thy letter hath come and been read before the Throne. This is of His grace, with which nothing in all creation can compare. We found therein the fragrance of thy sincerity toward God, the True One, and saw it sanctified from the allusions of the people of the earth. Thy Lord, the Self-Sufficient, the Most High, beareth witness to this. Fear thou nothing. In all matters place thy trust in God, the Revealer of verses. He protecteth whomsoever He willeth through His command, even as He protected Me when I was in the hands of the wicked. He aideth whomsoever He pleaseth through the hosts of the seen and the unseen, and supporteth whosoever turneth unto Him when He appeared with the sovereignty of grandeur and power.
- 3 Blessed art thou for having attained the Most Great Victory when the Lord of all beings came with standards and ensigns unfurled. Thou hast a station among stations with thy Lord. He will suffice thee in truth. There is no God but Him, the

2 قد حضر كتابك وقرئ و قبل لدى العرش هذا
من فضله الذى لا يعادله ما فى الامكان انا وجدنا
منه عرف خلوصك لله الحقّ ورأيناه مقدساً عنى
اشارات اهل الأرض يشهد بذلك ربك الغنى
المتعال لا تخف من شيء توكل فى كلّ الأمور
على الله منزل الآيات انه يحفظ من يشاء بأمر
من عنده كما حفظنى اذ كنت بين ايدى الفجار
انه ينصر من يشاء بجنود الغيب والشهادة ويؤيد
من توجهه اليه اذ ظهر بسلطان العظمة والاقتدار

3 طوبى لك بما فزت بالفوز الأعظم اذ اتى
مالک الأنام بالألوية والأعلام انّ لك شأنًا
من الشئون عند ربك انه يكفيك بالحقّ لا اله

Almighty, the Glorious, the All-Bountiful. Remember Him by night and by day, and stand firm in the Cause in such wise that the hearts of the evil ones who broke God's covenant and His testament and turned back on their heels, following vain imaginings and idle fancies, may be shaken thereby.

الآ هو المقتدر العزيز المتأن ان اذكره في الليالى و
الأيام ثم استقم على الأمر على شأن تضطرب
منه افئدة الأشرار الذين نكثوا عهد الله و ميثاقه
ونكصوا على اعقابهم بما اتبعوا الفنون والأوهام

- 4 Though thou didst not attain the presence before the Throne, We have ordained for thee the reward of one who attained His presence on the day which God made the Lord of all days. The Command is in His hand - He giveth to whomsoever He willeth whatsoever He pleaseth, and He shall not be asked of His doings. He is indeed the Almighty, the Glorious, the All-Knowing. May the glory rest upon thee and upon those with thee who have turned toward God, the Cleaver of the Dawn.

4 و ما اردت الحضور لدى العرش انا قدّرنا لك
اجر من فاز بقلائه في يوم جعله الله سيد الأيام انّ
الأمر بيده يعطى من يشاء ما يشاء ولا يستل عمّا
شاء انه هو المقتدر العزيز العالم انما البهاء عليك
و على من معك من الذين توجهوا الى الله فالتق
الأصباح

INBA15:249b, INBA26:249d, PYK.215

BH03365

To: *Shaykh Kazim Samandar, in Qazvin*

Date: 1290-05 [1873-Jun]

- 1 In His Name, the Most Great, the Most Ancient, the Most Holy, the Most Glorious!
- 2 Blessed art thou, O Samandar, in that the Lord of Destiny hath made mention of thee from the Most Great Scene, when He heard thy call in the Book wherein thou didst call upon God, thy Lord and the Lord of all worlds. The ear of divine favor hath inclined to hearken unto that which thou didst utter in praise of Him at Whose Word the Kingdom of Utterance trembled. Verily thy Lord is the All-Encompassing, the Most Exalted, the Almighty, the All-Powerful.
- 3 Make it thy paramount concern to teach thy Lord's Cause. By God! This is the most excellent of all deeds in the perspicuous Book. The people shall surely find this fragrance whereby the world hath been renewed and every crumbling bone brought to life. It behooveth thee to be in such wise that the sincere ones may behold in thy countenance the radiance of the All-Merciful and in thy utterance the breaths of divine exposition, for thou art among those whom God hath singled out for the mention of this most mighty, most holy and most great Revelation.

1 بسمه الأعظم الأقدم الأقدس الأبهي

2 طوبى لك يا سمندر بما يذكرك مالك القدر في
المنظر الأكبر اذ سمع ندائك في الكتاب الذي
ناديت فيه الله ربك و رب العالمين قد توجهت
اذن العناية لاصغاء ما نطقت به في ثناء من ارتعد
ملكوت البيان اذ القيت عليه كلمة من عنده انّ
ربك هو المهيمن المتعالى المقتدر القدير

3 ان اجعل همك تبليغ امر مولاك تالله هذا
افضل الأعمال في كتاب مبين ليجدّن الناس هذا
العرف الذي به جدّد العالم و تحرّك كلّ عظم
ريمم ينبغي لك ان تكون على شأن يشاهدن
المخلصون من وجهك نضرة الرحمن و من بيانك
نفحات التبيان لأنك من الذين اختصهم الله
لذكر هذا الظهور الأمتع الأقدس العظيم

- 4 Grieve not over the condition of those who are heedless today. Soon shall they bewail their own souls. Verily thy Lord is the All-Knowing, the All-Informed. Whatsoever the Tongue of Will hath spoken shall assuredly be made manifest through an evident sovereignty. All knowledge lieth within His grasp, and none comprehendeth it save His all-encompassing Self. Be thou a magnet for hearts through My Name, the Beloved, and a sign of attraction unto those who have been debarred from the Dayspring of thy Lord's verses, the Mighty, the All-Praised.
- 5 Say: O My loved ones! Gather ye around the Most Great Word in such wise that the veils of the idolaters may not withhold you. Be ye the helpers of God in all else - this is better for you, did ye but know. Beware lest ye differ concerning this Cause which is established upon the Throne, and this Name whereby the dwellers of the heavens and earth have been illumined.
- 6 Thus have We wafted unto thee the breezes of the All-Merciful from the Paradise of Utterance, that they may attract thee to a station wherein naught is seen save the light of thy Lord's countenance, the Most Exalted, the Mighty, the Inaccessible. The glory of God rest upon thee and upon thy kindred and near ones, and upon those who have turned toward the Dawning-Place of grace in these days wherein the Tongue of Grandeur and Glory proclaimeth from the Most Glorious Pavilion: "There is none other God but Me, the All-Knowing, the All-Wise."
- 4 لا تحزن من شؤونات الذين غفلوا اليوم سوف ينوحون على انفسهم ان ربك هو العليم الخبير كل ما تكلم به لسان المشية يظهر بالحق بسلطان مبين كل العلوم في قبضة قدرته ولا يحيط بها الا نفسه المهيمنة على العالمين كن مقناطيس القلوب باسمي المحبوب وآية الجذب للذين منعوا عن مطلع آيات ربك العزيز الحميد
- 5 قل يا احبائي ان اجتمعوا على الكلمة العليا على شأن لا تحجبكم حجاب المشركين كونوا انصار الله فيما سواه هذا خير لكم ان اتم من العارفين اياكم ان تختلفوا فهذا الامر الذي استقر على العرش وهذا الاسم الذي به اضاء من في السموات و الارضين
- 6 كذلك ارسلنا اليك نفحات الرحمن من رضوان البيان لتجذبك الى مقام لا يرى فيه الا انوار وجه ربك المتعالى العزيز المنيع اتما البهاء عليك وعلى اهلك وذوى قرابتك وعلى الذين توجهوا الى مشرق الفضل في هذه الايام التي فيها ينادى لسان العظمة والكبرياء في سرادق الأبهى انه لا اله الا انا العليم الحكيم
- AYBY.032c, MSBH7.052bx

BH03519

To: *Jinab-i-Mirza Muhammad Rida, in Ardikan*

Date: 1290-05 [1873-Jun]

- 1 The Most Holy, Most Impregnable, Most Exalted! The Lamp hath been lit and the fragrance of God hath been wafted throughout all creation. Blessed is he who hath found it and hath exclaimed: "Praise be unto Thee, O God of the worlds!" Doth the Lamp speak? Say: Yea, by my Lord! It calleth out at this moment with the most wondrous call: "The sovereignty belongeth unto God, the Almighty, the All-Glorious, the All-Wise!"
- 1 الأقدس الأتمع الأعلى قد لاح المصباح و فاح عرف الله فيما سواه طوبى لمن وجد وقال لك الحمد يا اله العالمين هل ينطق المصباح قل اى وربى انه ينادى الحين بأبدع النداء الملك لله المقتدر العزيز الحكيم

- 2 Verily it is a sign of the All-Merciful unto all who are in the realm of possibility, and the Ark of Guidance unto all who are in the heavens and on earth. Whoso holdeth fast unto it, verily he hath attained salvation, and whoso turneth away from it is assuredly among the drowned.
- 3 Say: O people, behold ye the Balance and Testimony of God, not what ye possess. Thus have ye been commanded in the Tablet, did ye but know. None shall attain unto its recognition save those who have cast away vain imaginings and turned unto Him with illumined hearts. These, verily, are among the triumphant.
- 4 Ponder not on what ye possess, but rather on this Cause which hath appeared with clear sovereignty. Read ye what We have revealed unto you, and follow not the tales of them that are lost in doubts. They who have denied the Fountainhead of the Cause are assuredly among the companions of hell-fire.
- 5 God will soon seize them with His might. He, verily, is the Almighty, the All-Powerful. Even as He seized those who wronged Us in this last revolution. He is, in truth, the most severe in punishment. Not one of those who committed injustice but was seized by Him and made an example to the worlds. The hand of might expelled them as they had expelled Us, and thy Lord, verily, hath power over all things. There is no God but Him, the Almighty, the All-Wise. He protecteth whom He willeth and chastiseth whom He pleaseth. Within His grasp lieth the dominion of all things. He doeth what He willeth and ordaineth what He pleaseth.
- 6 Stand thou firm in the Cause through the power and might of God, and be a sign of His remembrance amongst His servants. Thus doth the Pen of the Command enjoin thee from the presence of the Mighty, the Trustworthy. Be not dismayed when the clamor of men ariseth. He will, verily, protect thee through the truth. There is no God but Him, the Mighty, the Generous.
- 7 Make mention of My loved ones on My behalf, those from whose faces thou beholdest the radiance of Baha and from whose deeds thou findest the fragrance of holiness.
- 2 أَنَّهُ لَا آيَةَ الرَّحْمَنِ لِمَنْ فِي الْأَمْكَانِ وَ سَفِينَةِ الْهُدَى لِمَنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ مَنْ تَمَسَّكَ بِهَا أَنَّهُ نَجَى وَ مَنْ أَعْرَضَ أَنَّهُ مِنَ الْمَغْرَقِينَ
- 3 قُلْ يَا قَوْمِ فَانظُرُوا إِلَى مِيزَانِ اللَّهِ وَ بَرَاهَانِهِ لَا بِمَا عِنْدَكُمْ كَذَلِكَ أُمِرْتُمْ فِي اللَّوْحِ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ لَا يُوقِقُ يَعْرِفَانَهُ إِلَّا الَّذِينَ نَبَذُوا الْأَوْهَامَ وَ أَقْبَلُوا إِلَيْهِ بِقُلُوبٍ نَوْرَاءَ إِلَّا أَنَّهُمْ مِنَ الْفَائِزِينَ
- 4 لَا تَتَفَكَّرُوا فِيمَا عِنْدَكُمْ بَلْ فِي هَذَا الْأَمْرِ الَّذِي ظَهَرَ بِسُلْطَانٍ مُبِينٍ إِنْ أَقْرَأُوا مَا نَزَّلْنَاهُ إِلَيْكُمْ وَ لَا تَتَّبِعُوا قِصَصَ الْمُتَوَكِّمِينَ قَدْ خَسِرَ الَّذِينَ كَفَرُوا بِمَطْلَعِ الْأَمْرِ إِلَّا أَنَّهُمْ مِنْ أَصْحَابِ الْجَحِيمِ
- 5 سَوْفَ يَأْخُذُهُمُ اللَّهُ بِقَهْرٍ مِنْ عِنْدِهِ أَنَّهُ لهُو الْمُقْتَدِرُ الْقَدِيرُ كَمَا أَخَذَ الَّذِينَ ظَلَمُوا عَلَيْنَا فِي هَذِهِ الْكُرَّةِ الْأُخْرَى أَنَّهُ أَشَدَّ الْمُتَنَقِّمِينَ مَا مِنْ أَحَدٍ مِنَ الَّذِينَ ظَلَمُوا إِلَّا وَ قَدْ أَخَذَهُ وَ جَعَلَهُ عِبْرَةً لِلْعَالَمِينَ أَخْرَجَهُمْ يَدِ الْإِقْتِدَارِ كَمَا أَخْرَجُونَا وَ رَبِّكَ لهُو الْمُقْتَدِرُ عَلَى مَا يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ أَنَّهُ يَحْفَظُ مَنْ يَشَاءُ وَ يَعَذِّبُ مَنْ يَشَاءُ فِي قَبْضَتِهِ مَلَكُوتُ الْأَشْيَاءِ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يَرِيدُ
- 6 إِنْ اسْتَقَمَّ عَلَى الْأَمْرِ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ وَ كُنْ آيَةً ذَكَرَهُ بَيْنَ عِبَادِهِ كَذَلِكَ يَأْمُرُكَ قَلَمُ الْأَمْرِ مِنْ لَدُنْ قُوِّيَّ آمِينَ لَا تَضْطَرُّ إِذَا ارْتَفَعَ ضَوْضَاءُ الْعِبَادِ أَنَّهُ يَحْفَظُكَ بِالْحَقِّ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْكَرِيمُ
- 7 إِنْ أَذْكَرَ أَحَبَّتِي مِنْ قَبْلِي الَّذِينَ تَرَى مِنْ وَجْهِهِمْ نَضْرَةَ الْبَهَاءِ وَ تَجِدُ مِنْ أَعْمَالِهِمْ رَائِحَةَ التَّقْدِيسِ

BLIB_Or11095#096

BH03539

To: Mulla Ghafur, in Manshad

Date: 1290-05 [1873-Jun]

- 1 In the Name of Him Who is sanctified above all comparison! A letter to him who hath heard My call, turned to My countenance, and remained steadfast in My wondrous Cause, that the utterance of the All-Merciful may draw him to a station wherein he shall behold naught in existence save the Countenance of the Ever-Existing One, Who speaketh in all things, saying: "Verily, I am God, the Mighty, the Generous."
- 2 Among the people is he who objected, saying that He hath claimed divinity, and was nigh consumed with rage. Say: This is what was foretold unto you by Him Who announced to you this mighty Cause. And among them is he who said He hath come too soon. Say: Ye are commanded to behold Him with His own eyes, not with your eyes. Fear God and deny not Him Who was promised you in the Tablets of your Lord, the True, the Trustworthy.
- 3 Say: If ye behold Me not with Mine own eyes, then look at what I have brought from an All-Wise Ordainer. By God! The horizons have been filled with My proof, and all creation with My signs, and all things have been stirred by My fragrances, and the rocks have cried out at My melodies, and the worlds have been illumined by this radiant and gleaming Light.
- 4 Say: O concourse of the oppressors! Look with the eye of fairness upon Him Who calleth you unto God, the All-Knowing, the All-Informed. Hath anyone come with greater than that wherewith ye have been endowed in this luminous and wondrous Revelation? The proofs have circled round My proof, and the evidences round My transcendent and mighty and impregnable Evidence. Say: How long will ye follow your desires and set aside your God? Is it not time that ye follow your Ancient Lord, Who hath borne afflictions for your salvation and trials to draw you nigh unto the scene of your Lord, the Mighty, the Peerless?
- 5 O thou who gazest upon the Countenance! When thou hast quaffed the pure wine from the hands of thy Lord's bounty, the Lord of Destiny, arise amidst mankind and say: By God, the Beloved hath appeared and the Promised One hath come! Turn ye unto Him and follow not every wicked sinner. Thus have We sent forth from the Paradise of Baha the fragrances
- 1 بِسْمِ الَّذِي تَقْدَسُ عَنْ الْأَمْثَالِ كَلَّابِي لِمَنْ سَمِعَ نِدَائِي
وَأَقْبَلَ إِلَى وَجْهِهِ وَاسْتَقَامَ عَلَى أَمْرِي الْبَدِيعِ
لِيَجْذِبَهُ بَيَانُ الرَّحْمَنِ إِلَى مَقَامٍ لَا يَرَى فِي الْوُجُودِ
إِلَّا طَلْعَةَ الْمَوْجُودِ الَّذِي يَنْطِقُ فِي كُلِّ شَيْءٍ أَنَّهُ أَنَا
اللَّهُ الْعَزِيزُ الْكَرِيمُ
- 2 مِنَ النَّاسِ مَنْ اعْتَرَضَ وَقَالَ أَنَّهُ ادَّعَى الرَّبُّوبِيَّةَ وَ
كَادَ أَنْ تَمَيَّزَ مِنَ الْغَيْظِ قُلُوبُ هَذَا مَا أَخْبَرَكُمْ بِهِ الَّذِي
بَشَّرَكُمْ بِهَذَا الْأَمْرِ الْعَظِيمِ وَمِنْهُمْ مَنْ قَالَ أَنَّهُ أَتَى
قَرِيبًا قُلُوبًا أَمَرْتُمْ بِأَنْ تَنْظُرُوا إِلَيْهِ بَعِينَهُ وَمَا عِنْدَهُ
لَا بَعِيُونَكُمْ اتَّقُوا اللَّهَ وَلَا تَكْفُرُوا بِالَّذِي بِهِ بَشَّرْتُمْ
فِي الْوَحْيِ رَبِّكُمْ الصَّادِقُ الْأَمِينُ
- 3 قُلْ إِنْ لَنْ تَنْظُرُونِي بَعِينِي فَانظُرُوا إِلَى مَا آتَيْتُ
بِهِ مِنْ مَدِيرِ حَكِيمٍ تَاللَّهِ مَلَأْتُ الْأَفَاقَ مِنْ حُجَّتِي وَ
الْإِمَّاكَانَ مِنْ آيَاتِي وَاهْتَزَّتْ الْأَشْيَاءُ مِنْ نَفْحَاتِي وَ
نَادَتِ الصَّيْحَرَةُ مِنْ نِعْمَاتِي وَاسْتَضَاءَتْ الْأَكْوَانُ
مِنْ هَذَا النُّورِ الْمَشْرِقِ اللَّامِعِ
- 4 قُلْ يَا مَلَأُ الْإِعْتِسَافِ فَانظُرُوا بِعَيْنِ الْإِنصَافِ إِلَى
مَنْ يَدْعُوَكُمْ إِلَى اللَّهِ الْعَلِيمِ الْخَبِيرِ هَلْ أَتَى أَحَدٌ بِأَعْظَمِ
عَمَلٍ أَوْتَيْتُمْ بِهِ فِي هَذَا الظُّهُورِ الْمَشْرِقِ الْبَدِيعِ قَدْ
طَافَتْ الْحُجُجُ حَوْلَ حُجَّتِي وَالْأَدْلَالُ حَوْلَ دَلِيلِي
الْمُتَعَالَى الْعَزِيزِ الْمُنِيعِ قُلْ إِلَى مَتَى تَتَّبِعُونَ أَهْوَاءَكُمْ
وَتَضَعُونَ الْحُكْمَ أَلَمْ يَأْنِ أَنْ تَتَّبِعُوا مَوْلِيَكُمْ الْقَدِيمَ
الَّذِي حَمَلَ الشَّدَائِدَ لِنَجَاتِكُمْ وَالبَلَايَا لِتَقَرَّبَكُمْ إِلَى
مَنْظَرِ رَبِّكُمْ الْعَزِيزِ الْفَرِيدِ
- 5 أَنْتَ أَنْتَ يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ إِذَا شَرِبْتَ
الرَّحِيقَ الْأَطْهَرَ مِنْ إِبَادِي عَنَايَةَ رَبِّكَ مَالِكِ
الْقَدَرِ قُمْ بَيْنَ الْبَشَرِ قُلْ تَاللَّهِ قَدْ ظَهَرَ الْحُبُوبُ وَ
أَتَى الْمَوْعُودُ تَوَجَّهُوا إِلَيْهِ وَلَا تَتَّبِعُوا كُلَّ مَكَّارِائِمِ

of the All-Glorious. If thou findest them, say: Praise be unto Thee, O Beloved of the worlds!

كذلك ارسلنا من جنة البهاء نفحات الأبهى ان
وجدت قل لك الحمد يا محبوب العالمين

BLIB_Or11095#255

BH03462

To: *Haji Mirza Kamalid-Din Naraqi*

Date: 1290-05 [1873-Jun]

- 1 In the Name of God, the Ancient, the Ever-Abiding! 1 بِسْمِ الْقَدَمَىٰ بَلَا زَوَال
- 2 O Kamal! Harken unto that which the Dayspring of Names calleth out to thee from this most exalted Horizon. Verily, there is none other God but Him, the Mighty, the All-Wise. 2 اِن يَا كَمَال اِنْ اَسْتَمِعْ مَا يَنَادِيكَ بِهِ مَطْلَعُ الْأَسْمَاءِ
مِنْ هَذَا الْأَفْقِ الْأَعْلَىٰ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
- 3 We behold thee before the Throne and make mention of thee through Our grace. Blessed art thou for having attained unto this mighty station. We bear witness that thou hast fulfilled God's Covenant and His Testament, and remained steadfast when all who are in the heavens and on earth were struck with terror. 3 أَنَا نَرِيكَ لَدَى الْعَرْشِ وَنَذْكُرُكَ بِالْفَضْلِ طُوبَىٰ لَكَ بِمَا فَزْتَ بِهَذَا الْمَقَامِ الْعَظِيمِ نَشْهَدُ أَنَّكَ وَفَيْتَ مِيثَاقَ اللَّهِ وَعَهْدَهُ وَاسْتَقَمْتَ إِذْ فَرَعَ مِنْ فِي السَّمَوَاتِ وَالْأَرْضَيْنِ
- 4 Arise to serve thy Lord, and remind the people with wisdom and utterance, that they may turn their faces toward the Horizon from which hath appeared the countenance of God, the Help in Peril, the Most High, the All-Knowing, the All-Informed. 4 قُمْ عَلَى خِدْمَةِ مَوْلِيكَ وَذَكِّرْ النَّاسَ بِالْحِكْمَةِ وَ الْبَيَانِ لِتُوجِّهَنَّ الْوُجُوهُ إِلَى الْأَفْقِ الَّذِي مِنْهُ ظَهَرَ وَجْهُ اللَّهِ الْمُهَيَّمِنِ الْمُتَعَالَى الْعَلِيمِ الْخَبِيرِ
- 5 We have sent down unto thee from the heaven of bounty that which none can reckon save God, thy Lord, the Lord of all worlds. Be thou the cup-bearer of the Kawthar of divine knowledge throughout all contingent being. Thus doth thy Lord, the All-Merciful, command thee. Act thou accordingly, and be of them that are firmly established. 5 قَدْ أَنْزَلْنَا لَكَ مِنْ سَمَاءِ الْجُودِ مَا لَا يَحْصِيهِ أَحَدٌ إِلَّا اللَّهُ رَبُّكَ رَبُّ الْعَالَمِينَ كُنْ سَاقِي كَوْثَرِ الْعِرْفَانِ فِي الْإِمْكَانِ كَذَلِكَ يَأْمُرُكَ رَبُّكَ الرَّحْمَنُ أَنْ تَعْمَلَ وَتَكُن مِنَ الرَّاسِخِينَ
- 6 They that have turned away, these have not heard My most sweet call and have not attained unto My utterance whereby the kingdom of names was enraptured. Wherefore it behooveth thee and them that are like thee to acquaint them with this Cause whereby existence, both seen and unseen, hath been illumined, and the faces of them that have turned aside have been darkened. 6 إِنَّ الَّذِينَ بَعَدُوا أَوَّلَكَ مَا سَمِعُوا نِدَائِي الْأَحْلَىٰ وَ مَا فَازُوا بِبَيَانِي الَّذِي بِهِ انْجَذَبَ مَلَكُوتُ الْأَسْمَاءِ لِذَا يَنْبَغِي لَكَ وَلِأَمْثَالِكَ بِأَنْ تَعْرِفُوهُمْ هَذَا الْأَمْرَ الَّذِي بِهِ أَنْارَ الْوُجُودَ مِنَ الْغَيْبِ وَالشَّهُودِ وَ اسْوَدَّتْ وَجُوهُ الْمَعْرُضِينَ
- 7 Convey My greetings unto My loved ones who have soared in the atmosphere of My love and been drawn by My melodies. 7 كَبَّرَ مِنْ قَبْلِي أَحِبَّائِي الَّذِينَ طَارَوْا فِي هَوَاءٍ حَيٍّ وَ انْجَذَبُوا مِنْ نِعْمَاتِي ثُمَّ ذَكَّرَهُمْ بِهَذَا الذِّكْرِ الْبَدِيعِ قُلِّ

Then remind them with this wondrous remembrance. Say: Ye are beneath the glances of My loving-kindness. Harken unto My call from this distant station. Arise to aid My Cause amidst My servants in such wise as to attract thereby the hearts of the fair-minded.

انتم تحت لحاظ الطافی ان استمعوا ندائی من هذا المقام البعيد قوموا على نصرة امری بین عبادی على شأن تجذب به افئدة المنصفین

- 8 O Kamal! Rend asunder the veils of glory through the name of thy Lord, the Most High, that the servants may turn unto the Dayspring of Beauty Who hath appeared with mighty sovereignty. Beware lest anything prevent thee from the remembrance of thy Lord. Make mention of Him amongst the servants with manifest gentleness. Thus have We commanded thee aforetime in the Scriptures and Tablets, and in this glorious Book.

8 ان يا کمال ان اخرج سبحات الجلال باسم ربک المتعال ليتوجهن العباد الى مطلع الجمال الذى ظهر بسلطان عظیم اياک ان يمنعک شیء عن ذکر ربک ان اذکره بین العباد برفق مبين كذلك امرناک من قبل فى الزبر والألواح و فیهذا الکتاب المنیع

- 9 The glory be upon thee and upon thy family and thy descendants and upon them that have quaffed the choice wine of grace from this luminous cup.

9 انما البهاء علیک وعلى اهلك وذریک والذین شربوا رحيق الفضل من هذا الکوب المنیر

AQA7#355 p.044

BH03526

To: *Abdul Husayn, in Yazd*

Date: 1290-05 [1873-Jun]

- 1 O Abdu'l-Husayn, upon him be the Most Great, Most Ancient, Most Glorious Glory of God!
- 2 Say: O people of Baha! Ye are the dawning-places of victory in the kingdom of creation. Be ye steadfast in the Cause of your Lord, the Mighty, the Ever-Victorious. Let not the allusions of the people veil you, nor the arguments of those who have disbelieved in God, the Mighty, the All-Bestowing. Follow not vain imaginings, but follow that which the Dayspring of Inspiration commandeth you. Rend asunder the veils of those who slumber on the couch of heedlessness and passion, then tear apart the veils of all who dwell in the realm of possibility.
- 3 We have lit the lamp of success in the land of Syria - thus hath the matter been decreed by the Cleaver of the Dawn. Say: This is a land wherein We raised up the Prophets and sent them unto all who dwell on earth. Verily thy Lord is the Mighty, the Unconstrained. He doeth what He willeth through

1 ى جناب عبدالحسين عليه بهاء الله الأعظم الأقدم الأبهى

2 قل يا اهل البهاء انتم مطالع النصر فى ملکوت الانشاء ان استقيموا على امر ربکم العزیز النصار لا تحجبکم اشارات القوم ولا دلالات الذینهم کفروا بالله العزیز الوهاب لا تتبعوا الأوهام ان اتبعوا ما یامرکم به مطلع الانعام ان اخرجوا حجاب الذین رقدوا فى مهاد الغفلة والهوى ثم اخرجوا سبحات من فى الامکان

3 قد اوقدنا مصباح الفلاح فى ارض الشام كذلك قضی الأمر من لدن فالق الأصباح قل انہا ارض فيها [اظهرنا النبیین] و ارسلناهم الى من على الأرض ان ربک هو العزیز المختار يفعل ما یشاء بسلطانه ويحكم لمن اراد ما اراد

His sovereignty and ordaineth what He desireth for whom He pleaseth.

- 4 O people of the earth! Despair not of the Spirit of God and His mercy. Turn ye unto the Dayspring of Revelation with spirit and fragrance. Abandon vain fancy and hold fast to My Name, the Self-Subsisting, through which the fragrance of the All-Merciful hath wafted throughout all worlds. Be ye My trusted ones in My lands, and the lamps of guidance among My creatures, and the horizons of justice in My kingdom. Thus hath the command flowed from the Pen moved by the finger of the will of your Lord, the Mighty, the Compelling.
- 5 Those whose eyes are drunken - these shall find no helper. But those who have drawn nigh - these are possessed of true vision. Subdue hearts through the name of the Beloved, then help your Lord through this Name by which the Tablets have been adorned. Those who turned away and opposed - these are the companions of error. All things bear witness to God's testimony, yet most people are in doubt and schism.
- 6 Thus have We caused to flow forth unto thee from the Most Exalted Pen the Kawthar of remembrance and praise in remembrance of the Lord of Names and Creator of Heaven. When thou hast attained, say: Praise be unto Thee, O Revealer of Verses!

4 يَا مَلَأَ الْأَرْضَ لَا تَيْأَسُوا مِنْ رُوحِ اللَّهِ وَرَحْمَتِهِ
تَوَجَّهُوا إِلَى مَطْلَعِ الْوَحْيِ بِرُوحٍ وَرِيحَانٍ دَعَا
الْمَوْهُومَ وَتَمَسَّكُوا بِاسْمِ الْقَيُّومِ الَّذِي بِهِ فَاحَتْ
نَفْحَةُ الرَّحْمَنِ فِي الْأَكْوَانِ كَوْنُوا أَمْنَائِي فِي بِلَادِي
و [مَصَابِيحِ الْهُدَايَةِ] بَيْنَ بَرِّيَّتِي وَآفَاقِ الْعَدْلِ فِي
مَمْلَكَتِي كَذَلِكَ جَرَى الْأَمْرُ [مِنْ الْقَلَمِ] الَّذِي
يَحْرِّكُهُ أَصْبَعُ إِرَادَةِ رَبِّكَ الْعَزِيزِ الْجَبَّارِ

5 إِنَّ الَّذِينَ [سَكَّرَتْ أَبْصَارَهُمْ أَوْلِيكَ] لَيْسَ لَهُمْ مِنْ
نَصِيرٍ وَالَّذِينَ تَقَرَّبُوا أَوْلِيكَ مِنْ أَوْلَى الْأَبْصَارِ
سَخَّرُوا الْقُلُوبَ بِاسْمِ الْمَحْبُوبِ ثُمَّ انْصَرَوْا رَبِّكُمْ
بِهَذَا الْأَسْمِ الَّذِي بِهِ زَيَّنْتَ [الْأَلْوَابِ] إِنَّ الَّذِينَ
اعْرَضُوا وَاعْتَرَضُوا أَوْلِيكَ أَصْحَابُ الضَّلَالِ يَشْهَدُ
كُلُّ شَيْءٍ لَشَهَادَةِ اللَّهِ وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ فِي
مَرِيَّةٍ وَشِقَاقٍ

6 كَذَلِكَ أَجْرَيْنَا لَكَ مِنَ الْقَلَمِ الْأَعْلَى كَوْثَرَ الذِّكْرِ
وَالثَّنَاءِ فِي ذِكْرِ مَالِكِ الْأَسْمَاءِ وَفَاطِرِ السَّمَاءِ إِذَا
فَزَتْ قُلُوبُ لَكَ الْحَمْدُ يَا [مَنْزِلَ الْآيَاتِ]

BLIB_Or11095#269

BH03499

To: Jinab-i-Mulla Ja'far, in Yazd

Date: 1290-05 [1873-Jun]

- 1 In the Name of Him Who hath encompassed the worlds! Glorified be He Who hath sent down the verses and made them clear evidences for those on earth, that they might recognize the Truth when it appeared among creation and be numbered among the triumphant. He hath sent the Messengers and revealed the Books, testifying that there is none other God but Me, the Mighty, the Wise. Every Prophet hath given glad tidings of this Great Name, and He Who revealed the Bayan took the covenant of My Self - to this testifieth what We sent

1 بِسْمِهِ الَّذِي أَحَاطَ الْعَالَمِينَ سُبْحَانَ الَّذِي أَنْزَلَ
الْآيَاتِ وَجَعَلَهَا بَيِّنَاتٍ لِمَنْ فِي الْأَرْضِ لِيَعْرِفَ
الْحَقَّ إِذْ ظَهَرَ بَيْنَ الْخَلْقِ وَيَكُونُ مِنَ الْفَائِزِينَ قَدْ
أَرْسَلَ الرِّسْلَ وَأَنْزَلَ الْكِتَابَ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
الْعَزِيزُ الْحَكِيمُ قَدْ بَشَّرَ كُلَّ نَبِيٍّ بِهَذَا الْأَسْمِ الْعَظِيمِ
وَإِذَا خُذَ مَنْزِلُ الْبَيَانِ عَهْدَ نَفْسِي يَشْهَدُ بِذَلِكَ مَا
نَزَّلْنَاهُ عَلَيْهِ مِنْ سَمَاءٍ عَنَابَتِي الَّتِي سَبَقَتْ الْعَالَمِينَ

down upon Him from the heaven of My loving-kindness that hath preceded all worlds.

- 2 When the appointed time came and He Who revealeth the verses appeared, every stubborn oppressor turned away from Him. Among them was he who, despite his nearness, arose in opposition and said "He hath appeared too soon." Say: By My Beauty, He hath manifested Me as He pleased - verily He is the Almighty, the Powerful. It behooveth every soul to thank God for this and to be of those who rejoice.
- 3 Say: O people, look at what ye possess and what hath been revealed in truth in this wondrous Manifestation. Reflect on what appeared in ages past and what hath appeared on this luminous Day. Say: O people of the Bayan! If ye follow your vain imaginings, what is the difference between you and the people of the Furqan? Be fair in truth and be not of the wrongdoers. They await what they were promised of old, after He hath appeared by His mighty, sublime command.
- 4 Say: This is the Cause whose greatness the Bayan hath testified to, were ye of those who know. Beware lest ye measure it by what ye possess. God hath made it sanctified above all likeness and comparison - verily He is the All-Knowing, the Wise. The Point of the Bayan hath lamented what hath befallen Me from you, O heedless ones!
- 5 O thou who hast turned to God, hearken unto the call of this Wronged One from this far-off place, then aid Him through remembrance and praise, that perchance those who were veiled in those days might awaken - days the like of which the eyes of the near ones have never witnessed. May the Glory rest upon thee and upon those who have attained and have said: "Praise be unto Thee, O Quickener of the worlds!"
- 2 اذا اتى الميقات و ظهر منزل الآيات اعرض عنه كل جبار عنيد منهم من بعد بالقرب و قام على الاعراض و قال انه قد ظهر قريباً قل اى وجمالى قد اظهرنى كيف شاء انه هو المقتدر القدير ينبغى لكل نفس ان يشكر الله بذلك و يكون من الفرحين
- 3 قل يا قوم انظروا الى ما عندكم و ما نزل بالحق في هذا الظهور البديع تفكروا فيما ظهر في القرون الخالية و ما ظهر في هذا اليوم المنير قل يا ملاء البيان لو تتبعون اوهامكم ما الفرق بينكم و بين ملاء الفرقان ان انصفوا بالحق و لا تكونن من الظالمين انهم ينتظرون بما وعدوا به من قبل بعد الذى ظهر بأمره العزيز المنيع
- 4 قل هذا لأمر الذى شهد البيان بعظمته لو اتم من العارفين اياكم ان تقاسوه بما عندكم قد جعله الله مقدساً عن الأشباه و الأمثال انه هو العليم الحكيم قد ناح نقطة البيان بما ورد على منكم يا ملاء الغافلين
- 5 ان يا ايها المتوجه الى الله ان استمع نداء هذا المظلوم من هذا الشطر البعيد ثم انصره بالذكر و الثناء لعل يتنبهن الذين احتجبوا في تلك الأيام التى ما رأت شهبها عيون المقربين انما البهاء عليك و على الذين فازوا و قالوا لك الحمد يا محيي العالمين

BLIB_Or11095#284

BH03536

To: Mirza Abdullah Khan Nuri, in Azarbaijan

Date: 1290-05 [1873-Jun]

- 1 In the Name of the Most Wondrous, the Most Impregnable. This is a Book from Us to those who have attained unto the days of God and who, when they heard, acknowledged that there is no God but Me, the All-Compelling, the Self-Subsisting, and who turned with radiant faces toward the Qiblih of all who are in earth and heaven. These, verily, are a people who have attained. The denizens of the Supreme Paradise inhale from them the fragrance of their love for their Most Glorious Beloved. Thus doth the Lord of Names bear witness, yet the people understand not.

1 بِسْمِ الْأَبْدَعِ الْأَمْنَعِ كِتَابٌ مِنْ لَدُنَّا لِلَّذِينَ فَازُوا
بِأَيَّامِ اللَّهِ وَاقْرَأُوا إِذْ سَمِعُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
الْمُهَيِّمِ الْقَيُّومِ وَاقْبَلُوا بِوَجْهِهِ نَوْرًا إِلَى قِبْلَةٍ
مِنْ فِي الْأَرْضِ وَالسَّمَاءِ إِلَّا أَنَّهُمْ قَوْمٌ فَائِزُونَ
يَجِدْنَ مِنْهُمْ أَهْلًا مَلَأَ الْأَعْلَى عَرَفَ حَبِّ مُحِبِّهِمْ
الْأَبْهَى هَذَا مَا شَهِدَ بِهِ مَالِكُ الْأَسْمَاءِ وَلَكِنَّ
النَّاسَ لَا يَفْقَهُونَ
- 2 Were they to ponder upon that which hath appeared from the Dayspring of Destiny, they would forsake all they possess and turn toward the Most Great Prospect, the Station wherein every atom of its dust proclaimeth: There is no God but Me, the Almighty, the Best-Beloved.

2 لَوْ يَتَفَكَّرُونَ فِيمَا ظَهَرَ مِنْ مَطْلَعِ الْقَدَرِ لِيدْعُونَ مَا
عِنْدَهُمْ وَيَتَوَجَّهُونَ إِلَى الْمَنْظَرِ الْأَكْبَرِ مَقَامِ الَّذِي
يَنْطِقُ كُلُّ ذَرَّةٍ مِنْ ذَرَاتِ تَرَابِهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
الْعَزِيزُ الْمُحِبُّ
- 3 O people! Remember the favor of God when He shone forth upon you with His most excellent names and most exalted attributes. This is of His grace, did ye but know. This is a Day wherein the face of certitude hath been made white and the branches of idle fancy have been shattered, if ye would but understand. Blessed is he who hath soared in the atmosphere of certitude, who hath detached himself from all else, and who hath turned toward the All-Merciful. He, verily, is of the people of Baha in the Preserved Tablet.

3 يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ إِذْ تَجَلَّى عَلَيْكُمْ بِأَسْمَائِهِ الْحَسَنَى
وَصِفَاتِهِ الْعُلْيَا هَذَا مِنْ فَضْلِهِ إِنْ أَنْتُمْ تَعْلَمُونَ هَذَا
يَوْمٌ فِيهِ أَيْضًا وَجْهُ الْيَقِينِ وَانْكَسَرَ اغْصَانُ الظَّنِّ
إِنْ أَنْتُمْ تَعْرِفُونَ طُوبَى لِمَنْ طَارَ فِي هَوَاءِ الْإِيقَانِ وَ
انْقَطَعَ عَنِ الْإِمْكَانِ مَقْبَلًا إِلَى الرَّحْمَنِ إِلَّا أَنَّهُ مِنْ
أَهْلِ الْبَهَاءِ فِي لَوْحٍ مَكْنُونٍ
- 4 Say: O servants of God! How long will ye occupy yourselves with the world? Leave it behind in the name of your Lord, the Creator of heaven, then journey through the cities of immortality wherein even the stones proclaim: The Beloved hath come!

4 قُلْ يَا عِبَادَ اللَّهِ إِلَى مَتَى تَشْتَغِلُونَ بِالدُّنْيَا دَعْوَاهَا
بِاسْمِ رَبِّكُمْ فَاطِرِ السَّمَاءِ ثُمَّ سِيرُوا فِي مَدَائِنِ الْبَقَاءِ
الَّتِي يَنْطِقُ فِيهِ الْحِصَاةُ قَدْ أَتَى الْمُحِبُّوبُ
- 5 O possessors of hearts! They who have quaffed the wine of utterance are, verily, among the most exalted of creatures. The angels drawn nigh circle round them in adoration, while they who have turned away are indeed the followers of idle fancy, as His sincere servants testify.

5 يَا أَصْحَابَ الْقُلُوبِ إِنَّ الَّذِينَ شَرَبُوا كَأْسَ الْبَيَانِ
أَنْهُمْ مِنْ أَعْلَى الْخَلْقِ يَصْلِحُنَّ عَلَيْهِمْ مَلَائِكَةُ مُقَرَّبُونَ
وَالَّذِينَ بَعَدُوا أَنْهُمْ مِنْ أَهْلِ الْهَوَى يَشْهَدُ بِذَلِكَ
عِبَادٌ مُخْلِصُونَ
- 6 O thou who gazest upon the Countenance! Rejoice in that which hath been revealed by the Pen of Revelation while the Ancient Beauty was confined in the Most Great Prison through that which the hands of the deniers have wrought, they who disbelieved in God, the Mighty, the All-Loving. Arise with

6 أَنْتَ أَنْتَ يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ إِنْ أَفْرَحَ بِمَا
ذَكَرْتَ مِنْ قَلَمِ الْوَحْيِ إِذْ كَانَ جَمَالَ الْقَدَمِ فِي
السَّجْنِ الْأَعْظَمِ بِمَا اكْتَسَبَتْ أَيْدِي الَّذِينَ كَفَرُوا
بِاللَّهِ الْعَزِيزِ الْوَدُودِ قُمْ بِالْإِسْتِقَامَةِ الْكُبْرَى عَلَى أَمْرِ

supreme steadfastness in the Cause of the Lord of Names, then summon the people of Baha and give them the glad-tidings of this forbidden Remembrance, that they may arise to help the Wronged One and proclaim that there is no God but He, the All-Compelling, the Self-Subsisting.

مالك الأسماء ثم ناد اهل البهاء وبشرهم بهذا
الذكر الممنوع ليقوموا على نصرة المظلوم و ينطقن
انه لا اله الا هو المهيمن القيوم

INBA19:166, INBA32:151, BLIB_Or11095#272

BH03706

To: Nabil Qabli Rida, in Ardikan

Date: 1290-05 [1873-Jun]

- 1 He is the Most Ancient, Most Great 1 الأقدم الأعظم
- 2 A tablet from God to all who are in the heavens and on the earth, wherein was inscribed by the Most Exalted Pen that which causes the hearts of the mystics to soar. 2 لوح الله لمن في السموات والأرضين الذي رقم فيه من قلم الأعلى ما تطير به افئدة العارفين
- 3 O people! The Day has come, and whoso has turned to Him with an illumined heart has won the lights of the Countenance. They who heard the Call and answered it - these are the people of Paradise, mentioned in a mighty Tablet. Their names have been recorded in all the worlds of God, and for them therein is a noble station. 3 يا قوم قد اتى اليوم و فاز بأنوار الوجه من اقبل اليه بقلب منير الذين سمعوا النداء و اجابوا اولئك من اهل الفردوس في لوح عظيم قد ذكرت اسمائهم في كل عالم من عوالم الله و لهم فيها مقام كريم
- 4 As for those who hesitated - these have no part in the Cause and are among the perplexed. They imagine themselves to be people of truth - nay, they are among the most lost! They say "We believed in God," yet when He appeared in truth they denied Him. Lo! They are among the liars. And when they are told that which their desires approve not, they turn upon their heels. Lo! They are among the abased. 4 و الذين توقفوا اولئك ليس لهم من امر و هم من الهائمين يحسبون انهم اصحاب الحق بل هم من الأخسرين يقولون انا آمنّا بالله و اذا ظهر بالحق كفروا الا انهم من الكاذبين و اذا قيل لهم ما لا تهوى به اهوائهم ينقلبون على اعقابهم الا انهم من الصاغرين
- 5 When We show them the signs, they say "These are but forgeries," and when the sun of clear proofs shines forth they say "This is naught but manifest sorcery." The people of the Kingdom marvel at what proceeds from their mouths, and the denizens of the realms of might curse them, yet most people are heedless. They behold the signs of God, then deny them - thus were they aforetime, and in this most wondrous and glorious Manifestation. 5 اذا اظهرنا لهم الآيات قالوا انها مفتريات و اذا اشرفت شمس البينات قالوا ان هذا الا سحر مبين قد تحير اهل الملكوت بما يخرج من افواههم و يلعنهم اهل ممالك الجبروت ولكن الناس اكثرهم من الغافلين يرون آيات الله ثم يتكرونها كذلك كانوا من قبل و في هذا الظهور الأبدع المنيع
- 6 Be not grieved at anything. Put thy trust in God - verily He preserves whom He willeth by His sovereignty. There is no 6 انك لا تحزن من شيء توكل على الله انه يحفظ من يشاء بسلطانه لا اله الا هو العزيز الكريم قم

God but Him, the Mighty, the Generous. Arise to aid the Cause in such wise that nothing in creation shall prevent thee from remembering thy Lord, the Mighty, the Praiseworthy.

على نصرة الأمر على شأن لا يمنعك ما خلق في
الابداع عن ذكر ربك العزيز الحميد

- 7 Say: O people of truth! Beware lest what is with creation veil you. By My life! They soar in the atmosphere of vain imaginings and cling to what they found with their fathers. Lo! They are in evident doubt. Blessed is he who cast away what is with men out of love for God, the King, the Single, the Exalted, the All-Knowing, the All-Informed.

7 قل يا اهل الحق اياكم ان يحجبكم ما عند الخلق
لعمري انهم يطرون في هواء الأوهام وتمسكوا
بما عند آبائهم الا انهم في ريب مبين طوبى لمن
نبذ ما عند الناس حباً لله الملك الفرد المتعالى
العليم الخبير

- 8 Thus have We adorned thee with the ornament of the remembrance of thy Lord and sent down for thee that which brings peace to the hearts of the sincere ones.

8 كذلك زينناك بطراز ذكر ربك و نزلنا لك
ما تطمئن به قلوب المخلصين

BLIB_Or11095#097

BH03652

To: *Mirza Abdu'l-Rahim Ghafari, in Kashan*

Date: 1290-05 [1873-Jun]

- 1 The Most Ancient, the Most Great. A mention from before the One Mentioned unto him who mentioned his Lord, the Mighty, the Wise, before the Throne, that the remembrance of God may strengthen him according to what was sent down in a preserved Tablet, and draw him nigh in such wise that the veils of those who have turned away and were among the heedless shall not withhold him.

1 الأقدم الأعظم ذكر من لدى المذكور لمن ذكر لدى
العرش مقرر ربه العزيز الحكيم ليؤيده ذكر الله على
ما نزل في لوح حفيظ ويقره على شأن لا تمنعه
احجاب الذين بعدوا و كانوا من المحتجبين

- 2 Say: We have lit the lamp of prosperity from before the One Who causeth the dawn to break. Verily it is the Most Great Sign for all who are in the heavens and on earth. Every rock hath been stirred by the breezes of Revelation, yet most of the people are as dead. Blessed is he who hath been born again through the breathings of the Lord of Names and hath found the fragrance of the verses from the garment of God, the Mighty, the Praiseworthy.

2 قل قد اوقدنا مصباح الفلاح من لدن فالتق
الأصباح انه لآية الكبرى لمن في السموات و
الأرضين قد تحرك كل صخرة من نسيمات الوحي
ولكن الناس اكثرهم من الميتين طوبى لمن ولد
مرة اخرى من نفحات مالك الأسماء و وجد
عرف الآيات من قيص الله العزيز الحميد

- 3 Say: O concourse of ardent lovers! The ocean of attainment hath surged, and this is that meeting with which the eyes of the Messengers of God have been solaced. Verily He is the Dawning-Place of the All-Merciful amidst all possibilities and the Source of Revelation unto all the worlds.

3 قل يا ملاء العشاق قد تموج بحر الوصال وهذا هو
الذي قرّت بلقائه عيون المرسلين انه لمطلع الرحمن
بين الامكان و مصدر الوحي لمن في العالمين

- 4 Say: O company of the learned! Why have ye turned away from the Dayspring of divine knowledge after having been promised it in the Tablets of God, the All-Knowing, the All-Informed? By My life! They are worshippers of vain imaginings, save him who hath held fast to My Name, the Self-Subsisting, Who hath come with a mighty sovereignty.
- 5 Say: O concourse of merchants! The Chosen One hath come with grandeur and power. By what proof have ye turned away from the Intended One? Hath this world prevented you from the Lord of Names, and have ye been withheld by following every heedless sinner? Cast away what ye possess and take what ye have been commanded by One mighty and powerful. Thus doth the Most Exalted Pen command you from before the Creator of heaven, if ye be of them that know. The world and all that is therein shall perish, and sovereignty shall remain with God, the Mighty, the Wise.
- 6 O thou who hast turned towards Us! Give thanks unto thy Lord for having been mentioned before the Throne, and for this mighty Tablet having been sent down unto thee. When thou attainest unto it, impart what is therein unto them who have believed in God and are firmly rooted. Verily, glory be upon thee and upon them who have turned with their hearts unto the Beloved. They are indeed among the triumphant ones.
- 4 قل يا معشر العلماء لم منعتم عن مشرق العلوم بعد الذي وعدتم به في الواح الله العليم الخبير لعمرى انهم من عبدة الموهوم الا من تمسك باسمي القيوم الذي اتى بسلطان عظيم
- 5 قل يا ملا التجار قد اتى المختار بالعظمة والاقتدار بأى حجة اعرضتم عن المقصود هل الدنيا منعكم عن مالک الأسماء و هل منعتم بما اتبعتم كل غافل اثم ضعوا ما عندكم و خذوا ما امرتم به من لدن مقتدر قدیر كذلك يأمرکم قلم الأعلى من لدن فاطر السماء ان اتم من العارفين ستغنى الدنيا و ما عندكم و يبقى الملك لله العزيز الحكيم
- 6 انک يا ايها المقبل ان اشکر ربک بما ذكرت لدى العرش و نزل لك هذا اللوح المنيع اذا فزت به فألق ما فيه على الذينهم آمنوا بالله و كانوا من الراسخين انما البهاء عليك و على الذينهم توجهوا بالقلوب الى المحبوب الا انهم من الفائزين

BLIB_Or11095#270

BH03703

*To: Abu'l-Qasim, in Tabriz**Date: 1290-05 [1873-Jun]*

- 1 In His Name, the Most Holy, the Most Great, the Most Glorious
- 2 This is a Book from Us to him who hath drunk the choice wine of revelation when God came with His Kingdom, the Inaccessible, the Impregnable, and whom neither the blame of the blamer nor the wickedness of the infidel nor the oppression of the tyrants could turn aside from God. Blessed art thou, O servant, inasmuch as thou hast attained unto that which most of the servants have failed to attain, and hast turned toward the
- 1 بسمه الأقدس الأعظم الأبهى
- 2 کتاب من لدنا لمن شرب رحيق الوحي اذ اتى الله بملكوته الممتع المنيع و ما منعته في الله لومة لائم و لا شقاوة مشرک و لا سطوة الظالمين طوبى لك يا ايها العبد بما فزت بما لا فاز به اكثر العباد و اقبلت الى وجه ربك اذ اعرض عنه كل فاجر بعيد

countenance of thy Lord when every sinful remote one turned away.

- 3 Rejoice thou in that thou hast been mentioned before the Throne, and that which hath caused the Bayan to quiver with longing for its Lord, the All-Merciful, hath been revealed unto thee, and through which that which was hidden in God's knowledge, the Mighty, the All-Knowing, the All-Wise, hath appeared. Verily they that have failed to attain on this Day shall ere long be seized with remorse and regret. Thy Lord, verily, is the All-Knowing, the All-Informed. We have set forth every matter from Our presence. Blessed is he who hath recognized, and woe unto the heedless.
- 3 ان افرح بما كنت مذكوراً لدى العرش و نزل لك ما اهتز به البيان شوقاً لرّبه الرّحمن و ظهر به ما كان مستوراً في علم الله المقتدر العليم الحكيم انّ الذين ما فازوا اليوم سوف تأخذهم الحسرة و الندامة انّ ربّك هو العليم الخبير قد فضلنا كلّ امر من لدنا طوبى لمن عرف و ويل للغافلين
- 4 Reflect upon God's favor and His mercy. He remembereth His loved ones while imprisoned in the hands of the oppressors. We have heard thy call and perceived the fragrance of thy love, and have sent down for thee that which shall cause thy remembrance to endure as long as God, thy Lord and the Lord of the worlds, endureth. Give thanks unto God for this bounty, which nothing in creation can equal. His Will hath prevailed and His mercy hath preceded all who are in the heavens and on earth.
- 4 تفكّر في فضل الله و رحمته أنّه يذكر احبّائه اذ كان مسجوناً بين ايدي الظالمين قد سمعنا ندائك و وجدنا عرف حبّك و نزلنا لك ما يبقى به ذكرك بدوام الله ربّك و ربّ العالمين ان احمد الله بهذا الفضل الذي لا يعادله شيء في الابداع قد غلبت ارادته و سبقت رحمته من في السموات و الأرضين
- 5 Excellent is that which thou performest in the days, and better still that which thou art occupied with in the nights. Thy Lord, verily, is the All-Reckoning, the All-Wise. Blessed is the pen that moveth in remembrance of God, and the hand that writeth what hath been sent down from the heaven of revelation from the presence of One mighty and powerful.
- 5 فنعم ما تعمل به في الأيام و احسن منه ما تشتغل به في الليالي انّ ربّك هو المحصى الحكيم طوبى لقلم يتحرّك على ذكر الله و ليد تكتب ما نزل من سماء الوحي من لدن مقتدر قدير
- 6 Beware lest the vain imaginings of men withhold thee from that whereunto thou art called. Be thou one who remembereth through the remembrance of thy Lord, and who speaketh of this Ancient Root. The glory be upon thee and upon thy mother, whose call We have heard and whom We have answered in this wondrous Book. Convey My glorification unto her countenance, then give her the glad-tidings of this perspicuous remembrance.
- 6 اياك ان تمنعك اوهام الناس عمّا انت عليه كن ذاكراً بذكر ربّك و ناطقاً بهذا الأصل القديم انما البهاء عليك و على امّك التي سمعنا ندائها و اجبتها في هذا الكّاب البديع كبر من قبلي على وجهها ثمّ بشرها بهذا الذّكر المبين

INBA41:404

BH03613*To: Ali Akbar son of the martyr, in Tihiran**Date: 1290-05 [1873-Jun]*

- 1 In the Name of Him Who is the Everlasting, the Ever-Abiding, the Mighty, the All-Wise
 2 O 'Ali-Qabli-Akbar! Harken unto the call of thy Lord, the Ordainer of Destiny, from the Most Great Horizon. There is none worthy of love save Me, and no object of desire except Me. I have manifested My Self with a sovereignty which none denieth save those whose eyes are veiled by the shrouds of self and desire. To this beareth witness the Lord of all creation, Who speaketh in the Most Great Prison that there is none other God but Him, the Almighty, the Most Exalted, the All-Knowing, the All-Informed.
- 3 There hath come before Our presence thy letter which thou didst send to the servant who standeth before the Throne, and it was read in the presence of thy Lord, and We heard thy public and private supplications. Verily thy Lord is the Mighty, the All-Knowing. We have been informed of what befell you in the path of God, and We were present when thy father was martyred for his love of God, the Creator of the heavens and earth. Blessed is he in that his face was crimsoned in the love of God and he attained unto this glorious and sublime station. Think not that he is dead. By God! He is alive in the Most Sublime Horizon within the kingdom of thy Lord, the Almighty, the Powerful.
- 4 Whereupon the Supreme Pen addresseth him from the presence of thy Lord, the Most High, the Most Glorious: Upon thee, O thou who art martyred in the path of God, the Lord of the Throne and of the dust, be the glory of God and His praise, and the glory of all who dwell in the Kingdom of Names, and the glory of all things at all times. I testify that thou didst fulfill the Covenant of God and His Testament, and didst speak His praise, and wert steadfast in His Cause whereby hearts were troubled and the tribes did wail, except such as held fast to the cord of the loving-kindness of their Lord, the Forgiving, the Generous. Blessed is he who visiteth thee, by virtue of what hath been revealed in this imperishable, mighty and wondrous Tablet.
- 5 O 'Ali! Thus have We sent down unto thee the verses and made mention of thy father, that Our successful servants might visit him. The glory of God rest upon him and upon thee, from
- 1 بِسْمِ الدَّائِمِ الْبَاقِي الْعَزِيزِ الْحَكِيمِ
 2 اِنْ يَا عَلِيُّ قَبْلَ اكْبَرِ اِنْ اسْتَمَعَ نَدَاءَ رَبِّكَ مَالِكِ الْقَدْرِ مِنَ الْمَنْظَرِ الْاَكْبَرِ اِنَّهُ لَا مَحْبُوبَ سِوَايَ وَلَا مَقْصُودَ دُونِي قَدْ اَظْهَرْتَ نَفْسِي بِسُلْطَانِ مَا اَنْكَرَهُ اِلَّا الَّذِيْنَ غَشَّتْ اَبْصَارُهُمْ حِجَابَاتِ النَّفْسِ وَالْهَوَى يَشْهَدُ بِذَلِكَ مَوْلَى الْوَرَى الَّذِي يَنْطِقُ فِي السَّجْنِ الْاَعْظَمِ اِنَّهُ لَا اِلَهَ اِلَّا هُوَ الْمُقْتَدِرُ الْمُتَعَالَى الْعَلِيمُ الْخَبِيرُ
 3 قَدْ حَضَرَ لَدَى الْوَجْهِ كِتَابُكَ الَّذِي ارْسَلْتَهُ اِلَى الْعَبْدِ الْحَاضِرِ لَدَى الْعَرْشِ وَقَرَأَ فِي مُحَضَّرِ مَوْلِيكَ وَ سَمِعْنَا يَجْهَرُ وَ نَجْوِيكَ اَنْ رَبِّكَ هُوَ الْعَزِيزُ الْعَلِيمُ وَ اَظْلَعْنَا بِمَا وَرَدَ عَلَيْكُمْ فِي سَبِيلِ اللَّهِ وَ كُنَّا حَاضِرًا اِذَا اسْتَشْهَدَ اَبُوكَ حَبِيبًا لِلَّهِ فَاطَرَ السَّمَوَاتِ وَ الْأَرْضَيْنِ طُوبَى لَهُ بِمَا أَحْمَرَ وَجْهَهُ فِي مَحَبَّةِ اللَّهِ وَ فَازَ بِهَذَا الْمَقَامِ الْعَزِيزِ الْمُنِيعِ لَا تَحْسَبُهُ مِنَ الْأَمْوَاتِ تَاللَّهِ اِنَّهُ حَيٌّ فِي الْأَفْقِ الْأَبْهَى فِي مَلَكُوتِ رَبِّكَ الْمُقْتَدِرِ الْقَدِيرِ
 4 اِذَا يُخَاطَبُهُ الْقَلَمُ الْأَعْلَى مِنْ لَدُنْ رَبِّكَ الْعَلِيِّ الْأَبْهَى عَلَيْكَ يَا أَيُّهَا الْمُسْتَشْهَدُ فِي سَبِيلِ اللَّهِ مَالِكِ الْعَرْشِ وَ الثَّرَى بِهِاءَ اللَّهِ وَ ثَنَائِهِ وَ بِهِاءَ مَنْ فِي مَلَكُوتِ الْأَسْمَاءِ وَ بِهِاءَ كُلِّ الْأَشْيَاءِ فِي كُلِّ حِينٍ اَشْهَدُ اَنَّكَ وَفَيْتَ مِيثَاقَ اللَّهِ وَ عَهْدَهُ وَ نَطَقْتَ بِذِكْرِهِ وَ كُنْتَ رَاسِخًا فِي أَمْرِهِ الَّذِي بِهِ اضْطَرَبَتِ الْقُلُوبُ وَ نَاحَتِ الْقِبَالُ إِلَّا مَنْ تَمَسَّكَ بِحَبْلِ عُنَايَةِ رَبِّهِ الْغَفُورِ الْكَرِيمِ طُوبَى لِمَنْ يَزُورُكَ بِمَا نَزَلَ فِيهِذَا اللَّوْحِ الْمُمْتَنِعِ الْعَزِيزِ الْبَدِيعِ
 5 اِنْ يَا عَلِيُّ كَذَلِكَ نَزَّلْنَا لَكَ الْآيَاتِ وَ ذَكَرْنَا اِبَاكَ لِيُزَوَّرَ عِبَادُنَا الْفَائِزُونَ اِنَّمَا الْبِهَاءُ عَلَيْهِ وَ عَلَيْكَ مِنْ لَدَى اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ اِنْ ارْسَلَ هَذَا اللَّوْحَ اِلَى

God, the Protector, the Self-Subsisting. Send thou this Tablet to thy place that the servants of God there may read it and be numbered among those who remember.

مَحَلِّکَ لِیَقْرَأَتْهُ عِبَادُ اللَّهِ فِیْهِنَاکَ وَ یَکُونَنَّ مِنْ
الذَّاکِرِیْنَ

BLIB_Or15715.123b

BH03609

To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Yazd

Date: 1290-05 [1873-Jun]

1 In His Name, the Speaker, the All-Knowing

بِسْمِهِ النَّاطِقِ الْعَلِیْمِ 1

2 O Amin! Hearken unto the call of God, the King, the True, the Manifest. Verily, there is no God but Me, the Mighty, the Generous. We have aided thee to recognize the Dawning-Place of My Revelation and the Dayspring of My verses, and guided thee to the path of God for all who are in the heavens and the earth. We sustained thee in thy migration unto God and caused thee to enter that station which hath been the hope of the Messengers.

2 اِنْ یَا اَمِیْنُ اِنْ اَسْتَمِعْ نِدَاءَ اللَّهِ الْمَلِکِ الْحَقِّ الْمُبِیْنِ
اَنْهَ لَا اِلَهَ اِلَّا اَنَا الْعَزِیْزُ الْکَرِیْمُ قَدْ اَیَّدْنَاکَ عَلٰی
عُرْفَانَ مَشْرِقٍ وَحِیٍّ وَ مَطْلَعِ اَیَّاتٍ وَ هِدَیْنَاکَ
اِلٰی صِرَاطِ اللَّهِ لَمَنْ فِی السَّمٰوٰتِ وَ الْاَرْضِیْنَ وَ
اَمَدَدْنَاکَ فِیْ هِجْرَتِکَ اِلٰی اللَّهِ وَ اَدْخَلْنَاکَ مَقَامَ
الَّذِیْ کَانَ اَمَلُ الْمُرْسَلِیْنَ

3 O Amin! Listen with the ear of certitude to the call of the Lord of the worlds, and at all times gaze with the eye of certitude upon the Most Great Scene. In all circumstances reflect upon the successive bounties of God. Through the wonders of His grace He guided thee to the Most Great Scene until thou didst attain unto His presence, drink from the cup of meeting, and without veil or barrier become illumined by the light of the countenance of the Beloved. Thou didst hearken unto the divine words from the Dawning-Place of utterance. These matters have been among the wondrous and infinite bounties of God. Be thou grateful and say: "Praise be unto Thee, O God of the worlds!"

3 اِیْ اَمِیْنُ نِدَایْ رَبِّ الْعَالَمِیْنَ رَا بَکْشِ یَقِیْنِ بَشْنُو وَ
بَعِیْنِ الْیَقِیْنِ بِمَنْظَرِ اکْبَرٍ دَر کُلِّ حَیْنٍ نَاضِرٍ بِاَشْ
کُلِّ اَحْیَانٍ تَفَكَّرْ دَر عَنَایَاتِ مُتَوَاتِرَهٗ اِهْیَیْہٖ نَمَّا اَز
بَدَایِعِ فَضْلِشْ تَرَا بِمَنْظَرِ اکْبَرِ هِدَایَتِ فَرْمُودِ تَا اَنْکَہ
بِیْنِ یَدِیْ حَاضِرِ شَدِیْ وَ اَز کَاسِ لَقَا اَشَامِیْدِیْ
وَ مِنْ غَیْرِ سِتْرِ وَ حِجَابِ بَانُوَارِ وَجْهِ مَحْجُوبِ فَائِزِ
شَدِیْ کَلِمَاتِ اِهْیَیْہٖ رَا اَز مَطْلَعِ بَیَانِ اَصْغَا نُمُودِیْ
اِیْنِ اُمُورِ اَز بَدَایِعِ فَضْلِہَا یِ نَامِتَاہِیْہٗ اِهْیَیْہٗ بُوْدَہ
اِنْ اَشْکُرْ وَ قُلْ لَکَ الْحَمْدُ یَا اِلَهَ الْعَالَمِیْنَ

4 All thy services are mentioned before the Throne, and the Supreme Pen hath borne witness concerning thee - a witness that hath been and shall ever be sufficient for thee. Be thou assured and of those who rejoice. Now, by leave of the Self-Sufficing, the Most High, travel through the lands of God and gladden and delight all through the spring showers of the mention of the mercy of the All-Merciful. All are mentioned in the Most Great Scene and recorded in the divine Tablets.

4 خِدْمَاتِ کُلِّ لَدِی الْعَرْشِ مَذْکُورِ وَ قَلَمِ اَعْلٰی دَر
بَارَہٗ تَوْ شَہَادَتِ دَادَہٗ وَ شَہَادَتِ اَوْ تَرَا کَافِیْ بُوْدَہ
وَ خَوَآہِدِ بُوْدِ اِنْ اَطْمَیْنُ وَ کُنْ مِنْ الْفَرَحِیْنَ حَالِ
بَاذَنْ غَنِیِّ مُتَعَالِ بَدِیَارِ اللَّهِ مَرُورِ نَمَّا وَ کُلِّ رَا اَز
نِیْسَانِ ذَکْرِ رَحْمَتِ رَحْمٰنِیْ خَرَمِ وَ مَسْرُورِ دَارِ کُلِّ
دَر مَنْظَرِ اکْبَرِ مَذْکُورِ وَ دَر الْوَاحِ اِهْیَیْہٗ مَسْطُورِ

5 I counsel all to manifest the Most Great Steadfastness, for this hath been and shall ever be the greatest of all things. Whoso

attaineth unto it hath attained unto the source of all good, its essence and its refuge. God willing, may all at all times drink from the Kawthar of divine bounty and be engaged in the remembrance of the Friend. The Glory be upon thee and upon them, and the Remembrance be upon thee and upon them.

5 وصيت مينمايم كل را باستقامت كبرى چه كه
این امر اعظم امور بوده و خواهد بود من فاز بها
قد فاز بأصل الخير ومعدنه ومأويه انشاء الله جميع
در كل حين از كوثر عنایت رحمانی بیاشامند و
بذكر دوست مشغول باشند الباء عليك و عليهم
و الذكر عليك و عليهم

BLIB_Or15710.133, BLIB_Or15715.161a,
AQ46#259 p.253

BH03864

To: Husayn Nahri (Mahbubush-Shuhada), in Isfahan

Date: 1290-05 [1873-Jun]

- 1 In His Name, the Most Wondrous, the Most Impregnable, the Ever-Abiding, the All-Sufficient!
- 2 The mention of the Chosen One hath been raised from the Tree of Fire at the Dawning-Place of Lights: Verily, there is none other God besides Me, the All-Knowing, the All-Wise. The world hath been illumined by the lights of the Ancient One, yet the peoples remain behind a manifest veil, save those whom the hand of power hath delivered and who have been quickened by the life-giving breeze which wafted from the Branch suspended upon the trunk of the Beloved of all in the heavens and earth. Creation hath conceived through the fertilizing winds of the All-Merciful. Soon shall appear through it servants by whom the standards of My Most Great Name shall be raised upon every lofty mountain.
- 3 Thy letter hath come before the One Who is Mentioned, and from it We perceived the fragrance of thy love for the Desired One of all worlds. Had We found any stability in this prison, We would have summoned thee before the Throne. Thy Lord is, verily, the All-Forgiving, the Most Generous. We have sent thee a Tablet by the hand of Sin, then by the hand of the Trusted One this perspicuous Tablet, that thou mayest rejoice in His mention of thee and thank Him at all times.
- 4 Grieve not over the separation. Be thou vocal in the remembrance of the Adored One by night and by day. He, verily, draweth nigh whom He willeth through His sovereignty. He is, in truth, the Almighty, the Powerful. There hath been written

- 1 بسمه الأبدع الأمتع الباقي الكافي
- 2 قد ارتفع ذكر المختار من سدرة النار عند مطلع
الأنوار انه لا اله الا انا العليم الحكيم قد اضاء
العالم من انوار القدم ولكن الأمم في حجاب مبين
الا من انقذه يد الاقتدار واحيته نفحة الحيوان
التي مرت من الفرع المعلق على متن محبوب من
في السموات والأرضين قد حمل الامكان من
لواحق الرحمن سوف يظهر منه عباد بهم تنصب
رايات اسمي الأعظم على كل جبل رفيع
- 3 قد حضر كتابك لدى المذكور و وجدنا منه
نفحات حبك مقصود العالمين لو وجدنا للسجن
من قرار لأمرناك بالحضور لدى العرش ان
ربك هو الغفور الكريم قد ارسلنا اليك بيد
السين لوحاً ثم بيد الأمين هذا اللوح المبين لتفرح
بذكره اياك وتشكره في كل حان و حين
- 4 لا تحزن عن البعد كن ناطقاً بذكر المعبود في الليالي
والأيام انه يقرب من يشاء بسلطان من عنده انه
هو المقتدر القدير قد كتب لكم في الألواح ما لا

for you in the Tablets that which nothing created on earth can equal. Thy Lord is, verily, the Rewarder, the Bestower, the Mighty, the Praiseworthy.

يعادله ما خلق في الأرض أنّ ربّك هو المجزى المعطى العزيز الحميد

- 5 Thus have the rains of wisdom and exposition showered from the heaven of utterance, that there might spring forth from hearts the plants of remembrance and knowledge in this mighty Remembrance. Associate with Our Name Fath in all matters and place thy trust in God, thy Lord and the Lord of all worlds. He manifesteth in the kingdom whatsoever He willeth and altereth matters as He pleaseth. All things are in His mighty grasp, and He is, verily, cognizant of all things.

5 كذلك هطلت من سماء البيان امطار الحكمة و التبيان لينبت من القلوب نبات الذكر و العرفان في هذا الذكر العظيم دار مع اسمنا الفتح في الأمور و توكل على الله ربّك و ربّ العالمين أنّه يظهر في الملك ما يشاء و يبدّل الأمور كيف اراد كلّ شيء في قبضته اسير و انه بكل شيء عليم

- 6 The glory be upon thee and upon thy kindred and thy relatives who have quaffed the cups in this wondrous Remembrance.

6 انما الهاء عليك و على اهلك و ذوى قرابتك من الذين تعاطوا الأقداح في هذا الذكر البديع

INBA51:590, LHKM3.155

BH03878

To: Haji Mirza Qasim Khan, in K R

Date: 1290-05 [1873-Jun]

- 1 The Ancient of Days, the Most Great, the Most Glorious! The pebbles have cried out in remembrance of this wise Remembrance, and all things have called out when the Dove sang forth "The kingdom belongeth unto God, the Exalted, the Great!" The earth hath quaked from the breezes of God's verses, the Mighty, the Powerful, the All-Knowing, and the ocean of eternity hath surged when the winds of grace blew from the direction of this Ancient Name.
- 2 The heavens were illumined when We lit the lamp, and the horizon of the Cause shone forth from this wondrous dawn. The land of Syria hath been brightened by the lights of this Morn which hath shone forth from this manifest Light. The dwellers of Paradise have been seized with rapture, yet the people lie in profound heedlessness.
- 3 By God! This is He Who hath desired neither to exalt His own self nor to perpetuate His name, nor hath He loved bodily comfort. He hath spent them all to exalt the Word of God. Blessed is he who pondereth and is of those who know.
- 4 We have kindled the fire at the heart of the world, while from every direction the wicked pour upon it the waters of denial.

1 الأقدم الأعظم الأبهى قد صاحبت الحصاة في ذكر هذا الذكر الحكيم و نادى كلّ شيء اذ نادت الورقاء الملك لله العليّ العظيم قد تحرك التراب من نفحات آيات الله المقتدر العزيز العليم و ماج بحر القدم اذ هاجت ارياح الفضل من شطر هذا الاسم القديم

2 قد انارت السموات اذ اوقدنا المصباح و لاح افق الأمر من هذا الفجر البديع قد اشرقت ارض الشام من انوار هذا الصبح الذي لاح من هذا النور المبين قد اخذ الجذب سكّان الفردوس ولكنّ القوم في ثقل عظيم

3 تالله هذا هو الذي ما اراد اعزاز نفسه و لا ابقاء اسمه و ما احبّ راحة جسمه قد انفق كلّها لاعلاء كلمة الله طوبى لمن يتفكر و يكون من العارفين

4 قد اوقدنا النار في قطب العالم و يصبون عليها الأشرار من كلّ الجهات ماء الاعراض تعالى

Exalted is He Who hath preserved it through truth and made it to triumph over the idolaters. Though ye see Him vanquished, by My life He is the Victor over all who are in the heavens and earth. And though ye see Him subjugated, He is in truth the Subduer. Blessed are they who perceive, who have insights from God and who are among those who discern in the signs of their Lord.

من حفظه بالحقّ و اظفره على المشركين لو ترونه
مغلوباً لعمرى أنّه هو الغالب على من في السموات
والأرضين ولو ترونه مقهوراً أنّه هو القاهر طوبى
لّناظرين الذين لهم بصائر من الله و كانوا في آيات
ربهم من المتفرسين

- 5 Thus have We sent down unto thee the verses that thou mayest recite them in thy days - they are clear proofs from God, the Mighty, the Generous. When thy spirit soareth on the wine of thy Lord's mercy, arise amidst creation and remind them of this Cause whereby the heavens have been adorned and the faces of the sincere have been illumined. Be thou of such constancy that the whisperings of the people move thee not, nor do the utterances of the idolaters veil thee. This behooveth thee if thou wouldst shine forth from the horizon of might in My Name, the Chosen One, and this beseemeth thee and those who have turned to God, the One, the All-Informed.

5 كذلك نزلنا لك الآيات لتقرئها في أيامك و
أنها لبيّنات من الله العزيز الكريم اذا طار روحك
من راح رحمة ربك قم بين الخلق و ذكّرهم بهذا
الأمر الذي به زينت السموات و انارت وجوه
المخلصين كن على شأن لا تزلك وساوس الناس
ولا تحجبك مقالات المشركين ان اطلع من افق
الاقتدار باسمي المختار هذا ينبغي لك و لمن اقبل
الى الله الفرد الخبير

BLIB_Or11095#248

BH03810

To: Jinab-i-Mulla Hasan, in Manshad

Date: 1290-05 [1873-Jun]

- 1 The Most Holy, the Most Great, the Most Glorious
- 2 These are the verses of God, the King, the Mighty, the Great, sent down from the heaven of utterance by One Who is All-Knowing, All-Informed. Blessed is he who hath turned unto them and perceived from them the fragrance of the Beloved of the worlds. Blessed is the eye that hath seen, and the ear that hath heard, and the hand that hath taken hold of the Book of God, the Almighty, the All-Knowing, the All-Wise. How many are the servants who make mention of God at morn and eve, yet when He Who is the One mentioned appeared, they disbelieved in God, the Lord of the worlds!
- 3 Say: O people of the earth! The appointed time hath come, and that which ye were promised hath appeared in a preserved Tablet. Beware lest the affairs of the world withhold you from the Lord of Names, or the doubts of the people of creation

1 الأقدس الأعظم الأبهى

2 تلك آيات الله الملك العزيز العظيم نزلت من
جبروت البيان من لدن عليم خبير طوبى لمن اقبل
اليها و وجد منها عرف محبوب العالمين طوبى لعين
رأت و لأذن سمعت و ليد اخذت كتاب الله
المقتدر العليم الحكيم كم من عباد يذكرون الله في
الصباح و المساء و اذا ظهر المذكور كفروا بالله
رب العالمين

3 قل يا اهل الأرض قد اتى الميقات و ظهر ما
وعدتم به في لوح حفيظ آياكم ان تمنعكم شئون
الدنيا عن مالک الأسماء او تحجبكم ظنون اهل
الانشاء عن هذا الأمر العزيز البديع ان اخرقوا

veil you from this mighty and wondrous Cause. Rend asunder the veils through the power of the name of your Lord, the Almighty, the Powerful. They who have removed themselves from the ocean of nearness are indeed in manifest error. Blessed is he who hath drawn nigh unto God and drunk the wine of reunion from the countenance of his Lord, the Mighty, the Inaccessible. Grieve not at anything, but remain steadfast in the Cause of thy Lord. He is with His servants who are firmly rooted. Aid thou the All-Merciful Who hath come from the heaven of utterance - this behooveth everyone who hath held fast to this mighty cord.

- 4 Say: O people of Baha! Through you hath the Kingdom of Names been adorned, and for you hath moved the Most Exalted Pen. Strive ye that there may appear from you that which befitteth this sublime station. Blessed is he who hath cast away all else and clung to the hem of his Lord, detached from all that dwell on earth.

- 5 This is a Day whereon the air proclaimeth: The Kingdom is God's, the Almighty, the Mighty, the Beauteous; and the fire calleth out: The Chosen One hath come with a mighty command; and the water announceth: The Lord of Names hath come to give life to the worlds; and the earth declareth: Glory be to God, the Transcendent, the Mighty, the Praiseworthy. Thus have We sent down the verses unto thee and dispatched them to thee that thou mayest read them and be of them that are firmly established.

الأحباب باسم ربكم المقتدر القدير أنّ الذين [بعدوا عن بحر] القرب أولئك في ضلال مبين طوبى لمن تقرب إلى الله و شرب نحر الوصال من وجه ربه العزيز المنيع أنك لا تحزن من شيء فاستقم على امر مولاك [أنه مع عباده] الراسخين ان انصر الرحمن الذي [أق] من جبروت البيان هذا ينبغي لمن تمسك بهذا الجبل المتين

4 قل يا اهل البهّاء بكم زين ملكوت الأسماء ولكم تحرّك قلم الأعلى ان اجهدوا ليظهر منكم ما ينبغي لهذا المقام الرفيع طوبى لمن نبذ ما سواه وتشبّث بذيل موله منقطعاً عن العالمين

5 هذا يوم فيه ينادى الهواء الملك لله المقتدر العزيز الجميل و تنادى النار قد اتى المختار بأمر عظيم و ينادى الماء قد اتى مالك الأسماء لحياة العالمين و تنطق الأرض العظيمة لله المتعالى العزيز الحميد كذلك نزلنا لك الآيات و ارسلناها اليك لتقرء و تكون من الراسخين

BLIB_Or11095#258

BH03901

To: *Ismi Javad, in Qazvin*

Date: 1290-05 [1873-Jun]

- 1 In His Name, the One Who rules over all names! This is a Book from Us to him who hath been mentioned before the Throne time and again, and unto whom the All-Merciful hath sent down Tablets wherein every word causeth the stream of life to surge for the life of all who dwell within the realm of possibility, that He may render him tranquil through the grace of his Lord and draw him nigh unto a station which neither the affairs of earth can trouble nor sorrows overtake. They who have been attracted by the fragrances of these days are, verily, of the

1 بسمه المهيمن على الأسماء كتاب من لدنا إلى من ذكر لدى العرش في أكثر الأحيان و انزل له الرحمن الواحاً في كلّ كلمة منه تموج بحر الحيوان لحياة من في الامكان ليجعله مطمئناً بفضل موليه و يقربه إلى مقام لا تذكره شؤونات الأرض و لا تأخذه الأحزان أنّ الذين انجذبوا من نفحات الأيام أنّهم من اهل هذا المقام يذكركم القلم الأعلى

people of this station. The Most Exalted Pen maketh mention of them in the presence of God, the Self-Sufficient, the Most High. We have made steadfastness in this Cause, whereby feet have slipped, the essence of all deeds.

- 2 O thou who art remembered before Him Who remembereth! Harken unto the Call from the Dayspring of Revelation: He is, verily, none other but Him, the Mighty, the All-Forgiving.
- 3 Grieve not for what hath befallen thee regarding thy brother. He hath soared, upon the wings of certitude, unto his resting-place in the highest paradise. Blessed is he in that he fulfilled the Covenant of God and His Testament, and what was commanded by God, the Lord of all religions. We found from him the fragrance of sincerity when he ascended unto God. Thy Lord, verily, is the Mighty, the All-Knowing. The breathings of thy Lord's favors seized him in such wise as no mention can convey. Know thou, moreover, that she whom We named 'Azziyyih before the Throne dwelleth within the precincts of her Lord's loving-kindness, the Mighty, the All-Bestowing.
- 4 Confine matters to the remembrance of thy Lord, that perchance they who slumber today upon the couch of heedlessness and passion may become aware and turn unto God, the Source of all signs. The troubles and sorrows shall pass away, and what shall endure is that which hath been sent down unto thee from the Dayspring of joy and gladness. Thus have We adorned the heaven of utterance with the stars of wisdom and exposition, that thou mayest remember thy Lord with spirit and fragrance.
- 5 Glory be upon thee, and upon thy son, and upon those who are with thee among them who have held fast unto the cord of the Cause and have kept the Covenant.

في محضر الله الغني المتعال أنا جعلنا غرة الأعمال
الاستقامة في هذا الأمر الذي به زلت الأقدام

2 يا أيها الذاكر لدى المذكور ان استمع النداء من
مطلع الظهور انه لا اله الا هو العزيز الغفار

3 لا تحزن عما ورد عليك في اخيك انه طار بقوادم
الايقان الى مقرة في اعلى الجنان طوبى له بما وفى
بميثاق الله وعهده وما امر به من لدى الله
مالك الأديان أنا وجدنا منه رائحة الخلوص اذ
صعد الى الله ان ربك هو العزيز العلام قد اخذته
نفحات الطاف ربه على شأن لا ينتهى بالأذكار
ثم اعلم ان التي سمينها بالعزيرة لدى العرش انها في
فناء عناية ربها العزيز الوهاب

4 ان اقتصر الأمور على ذكر ربك لعل ينتبهن
الذين رقدوا اليوم على بساط الغفلة والهوى و
يتوجهن الى الله مطلع الآيات ستفى الكدورات
والأحزان وما يبقى هو ما نزل لك من مطلع
الفرح والابتهاج كذلك زيننا سماء البيان
بكواكب الحكمة والتبيان لتذكر ربك بالروح و
الريحان

5 أما البهاء عليك وعلى ابنك و من معك من
الذين تمسكوا بحبل الأمر و وفوا بالميثاق

AKHA_120BE #04 p.a

BH03902

To: Val, in Tunekabun

Date: 1290-05 [1873-Jun]

- 1 In His Name, Who has dominion over what has been and what will be! A Book from Us to him who has drunk the sealed nectar when the Self-Subsisting came with sovereignty of grandeur and power, that he may rejoice in this Book which God has

1 بسمه المهيمن على ما كان و ما يكون كتاب
من لدنا لمن شرب الرحيق المختوم اذ اتى القيوم
بسلطان العظمة والاعتدار ليفرح من هذا الكتاب

made the Dawning-Place of the books of the world, around which circle the scriptures and tablets. By God! The Book walks and speaks, and it is verily the Most Great Book at which hearts are bewildered and eyes intoxicated.

الَّذِي جَعَلَهُ اللَّهُ مَطْلَعَ كُتُبِ الْعَالَمِ وَتَطْوِفَ حَوْلَهُ
الزَّيْرُ وَالْأَلْوَابُ تَالَهُ أَنْ الْكَتَابَ يَمْشِي وَيَنْطِقُ وَ
أَنَّهُ لَكُنَّا الْأَعْظَمُ الَّذِي تَحَيَّرَتْ فِيهِ الْقُلُوبُ وَ
سَكَّرَتْ مِنْهُ الْأَبْصَارُ

- 2 Blessed art thou for having found the fragrance of the Beloved and turned toward the Face whereby existence was illumined and the horizons made to shine. We have found from thee the fragrance of sincerity and have turned toward thee from this Prison, that thou mayest be assured that He loves the one who loves Him and remembers the one who utters His praise amongst the servants.

2 طوبى لك بما وجدت عرف المحبوب وتوجهت
إلى وجهه به أثار الوجود و أضأت الآفاق أنا
وجدنا منك عرف الخلوص وتوجهنا إليك من
شطر هذا السجن لتوقن أنه يحب من أحبه ويذكر
من نطق بثنائه بين العباد

- 3 Give thanks unto God for having been mentioned in the Book and for having had the Pen of God, the Self-Sufficient, the Most High, move upon thy name. By God! This is a sovereignty that shall not be overtaken by annihilation but shall endure as long as the Kingdom and the Realm endure. Thy Lord is, verily, the Mighty, the All-Knowing.

3 إن أحمد الله بما ذكرت في الكتاب وتحرك على
اسمك قلم الله الغنى المتعال تالله هذه لدولة لا
يأخذها الفناء ويبقى بدوام الملك والمملوك
أن ربك هو العزيز العلام

- 4 This is a Tablet that cannot be equaled by the treasures of the world nor matched by the books of all creation. Take heed lest the affairs of the earth sadden thee, or the intimations of those who have turned away from the Face. Soon will God seize them with a compelling force from His presence, and the banners of victory shall be raised upon the mountains and hills.

4 هذا لوح لا يعادله كنوز الدنيا ولا يقابله كتب
من في الإبداع إياك أن تحزنك شؤونات
الأرض وإشارات الذين عرضوا عن الوجه
سوف يأخذهم الله بقهر من عنده ويرفع اعلام
النصر على الجبال والأنبال

- 5 We beseech God to make thee a helper of His Cause and one who speaks in His remembrance. He is, verily, the One with power over whatsoever He willeth. He doeth through His sovereignty what He desireth. There is no God but Him, the Powerful, the Chosen One.

5 نسئل الله بأن يجعلك ناصراً لأمره وناطقاً بذكره
أنه هو المقتدر على ما يشاء يفعل بسلطانه ما اراد
لا اله الا هو المقتدر المختار

- 6 We counsel thee at the end of Our utterance with wisdom - hold fast unto it in all matters. Thus hast thou been commanded by thy Lord, the Master of all necks. And the glory be upon thee and upon those who are with thee among them who have believed in God when the Promise appeared and the mountains passed away.

6 نوصيك في آخر القول بالحكمة تمسك بها في كل
الأمر كذلك امرت من لدن ربك مالك
الرقاب أما البهاء عليك وعلى من معك من
الذين آمنوا بالله إذ ظهر الوعد ومرت الجبال

BLIB_Or15730.138b, AQA7#358 p.048

BH03840

To: Muhammad Javad Isfahani, in Yazd

Date: 1290-05 [1873-Jun]

- 1 He is the Most Holy, the Most Exalted, the Most Great 1 الأقدس الأَمع الأعظم
- 2 A remembrance unto My servant who hath turned unto the Qiblih of faithfulness and fulfilled the Covenant of his Lord, the Mighty, the Bountiful, that it may inspire him with such remembrance of his Lord as shall serve as proof in this Cause whereby bodies have been seized with trembling. 2 ذكرى عبيد الذي اقبل الى قبلة الوفاء و وفى بميثاق ربه العزيز المتان ليلهمه ذكر ربه ما يستدل به فى هذا الأمر الذى منه تبللت الأجساد
- 3 O people of Baha! Ye are the breezes of springtime throughout all regions. Through you have We adorned creation with the adornment of the knowledge of the All-Merciful, through you hath the face of the world been illumined and brightened with smiles. Hold ye fast unto the cord of steadfastness in such wise that through it vain imaginings may be obliterated. Go forth from the horizon of power in the name of your Lord, the Chosen One, and give the glad-tidings unto the servants with wisdom and utterance of this Cause which hath shone forth from the horizon of creation. Beware lest anything withhold you from that which ye have been commanded by the Most Exalted Pen when it moved across the Tablet with the sovereignty of grandeur and power. Blessed is he who hath heard its shrill voice as it was raised up in truth between earth and heaven. 3 ان يا اهل البهاء انتم نسائم الربيع فى الآفاق بكم زيناً الامكان بطراز عرفان الرحمن وبكم ابسم ثغر العالم واشرقت الأنوار تمسكوا بحبل الاستقامة على شأن تتعدم منها الأوهام ان اخرجوا من افق الاقتدار باسم ربكم المختار وبشروا العباد بالحكمة والبيان بهذا الأمر الذى لاح من افق الامكان اياكم ان يمنعكم شئ عما امرتم به من القلم الأعلى اذ تحرّك على اللوح بسلطان العظمة و الاقتدار طوبى لمن سمع صريه اذ ارتفع بالحق بين الأرضين و السموات
- 4 O thou who gazest upon the Countenance! Turn with all thy being unto God, turning away from those who have denied the Resurrection. This is a Day whereon the Sun of Grace hath dawned and the horizon of bounty hath shone forth. Well is it with him who hath attained unto the purpose of God after all such unbelievers and doubters were heedless of it. 4 انك يا ايها الناظر الى الوجه ان اقبل بكلك الى الله معرضاً عن الذين كفروا بالمعاد هذا يوم فيه اشرفت شمس الفضل ولاح افق الاحسان نعيماً لمن فاز بمراد الله بعد الذى غفل عنه كل مشرك مرتاب
- 5 O people of Baha! The Kawthar of life hath flowed forth for your sakes. Drink ye therefrom in My Name, to spite those who have disbelieved in God, the Lord of Religions. We have made you the hands of His Cause. Aid ye the Wronged One, for He hath been afflicted at the hands of the wicked ones. He, verily, aideth him who aideth Him, and remembereth him who remembereth Him. To this beareth witness this Tablet which hath shone forth from the horizon of the loving-kindness of your Lord, the Mighty, the Compelling. 5 يا اهل البهاء قد جرى كوثر الحيوان لأنفسكم ان اشربوا منه باسمى رغماً للذين كفروا بالله مالک الأديان قد جعلناكم ايدى الأمر ان انصروا المظلوم انه ابتلى بين ايدى الفجار انه ينصر من نصره و يذكر من ذكره يشهد بذلك هذا اللوح الذى لاح من افق عناية ربكم العزيز الجبار
- 6 Make mention of those servants who have believed in God and glorify their faces with the glorification whereby spirits take flight. Thus have We commanded thee and sent down for thee 6 ان اذكر عباد الذين آمنوا بالله و كبر على وجوههم بالتكبير الذى به تطير الأرواح كذلك امرناك

that wherefrom thou shalt find the fragrance of the Beloved when He was in the hands of the wicked ones.

و نزلنا لك ما تجد منه عرف المحبوب اذ كان
بين ايدي الأشرار

BSW#04.21x, COC#1646x, ADJ.075-076x

INBA51:117b, BLIB_Or11095#252,
KB_620:110-111, LHKM2.153

BH03900

To: Hasan

Date: 1290-05 [1873-Jun]

- 1 He is the Most Holy, Most Impregnable, Most Great
الأقدس الأمنع الأعظم 1
- 2 A book from Us unto him who hath migrated unto God until he was illumined by the lights of the countenance of his Lord, the Mighty, the Self-Subsisting, and heard the call of his Lord while seated upon the throne of grandeur and majesty:
كتاب من لدنا الى الذي هاجر الى الله الى ان
اضاء من انوار وجهه ربه العزيز المختار و سميع نداء
ربه اذ كان مستقراً على عرش العظمة والاجلال 2
- 3 O Hasan! Harken unto the call of God, the Knower of the hidden and the manifest. Verily, there is none other God but Me, the Mighty, the All-Bountiful. Be thou steadfast in the Cause of thy Lord, and firm in such wise that thereby the servants may be made firm. Forget not God's favor unto thee when thou wert present before the Face and didst witness the signs of thy Lord, the Mighty, the Omnipotent. He who hath ascended is verily in the Most Sublime Horizon and the Supreme Companion. Rejoice thou at this and say: Praise be unto Thee, O Revealer of the verses!
ان يا حسن ان استمع نداء الله عالم السر والعلن
انه لا اله الا انا العزيز الوهاب كن ثابتاً في امر
ربك و راسخاً على شأن يستقيم به العباد لا تنس
فضل الله عليك اذ كنت حاضراً لدى الوجه
و رأيت من آيات ربك العزيز الجبار ان الذي
صعد انه لبالمنظر الأبهي والرفيق الأعلى ان افرح
بذلك و قل لك الحمد يا منزل الآيات 3
- 4 Thereupon doth the Supreme Pen address him from this Most Splendid Station, saying: Upon thee, O thou who hast believed in God, be the praise of God and the praise of all things. I testify that thou didst believe in God when the horizon of Manifestation was illumined with the light of certitude, and thou didst not hesitate for less than a moment when thou didst hear the call of thy Lord, the All-Merciful. Thou didst forsake what was with the people, turning unto God, the Lord of all mankind. All things bear witness to that which the All-Merciful hath testified for thee. Rejoice thou in what hath been sent down unto thee from the Dayspring of clear tokens. Blessed is he who visiteth him with this remembrance. He is verily the one accepted before God, the Lord of Lords. He was among those who were in the presence of the Throne when the Dawning-Place of Revelation was in the land of Iraq, and who
اذ يخاطبه القلم الأعلى من هذا المقام الأسنى و
يقول عليك يا أيها المؤمن بالله ثناء الله و ثناء
كل الأشياء اشهد انك آمنت بالله اذ انار افق
الظهور بنير الايقان و ما توقفت اقل من آن اذ
سمعت نداء ربك الرحمن تركت ما عند القوم
مقبلاً الى الله مالک الأنعام يشهد كل الأشياء بما
شهد لك الرحمن ان افرح بما نزل لك من مطلع
البيئات طوي لمن يزوره بهذا الذكر انه هو المقبول
لدى الله رب الأرباب انه تمن كان لدى العرش
اذ كان مطلع الوحي في ارض العراق و كان يقرء
آيات الله لدى العرش في العشي و الاشرار 4

would recite the verses of God before the Throne at eventide and at dawn.

- 5 O Hasan! Grieve thou not over anything. When thou arrivest there, visit thy father with what hath been revealed for him from the Ancient Pen. Thus doth the Lord of the peoples command thee while He was in the hands of the wicked. Verily, the Glory be upon thee and upon those who have believed in God and remained faithful to the Covenant.

5 ان يا حسن أنك لا تحزن من شيء اذا وردت
في هناك زر اباك بما نزل له من قلم القدم
كذلك يأمرک مالک الأمم اذ كان بين ايدي
الفجار انما البهاء عليك وعلى من آمن بالله ووفى
بالميثاق

BLIB_Or15715.128d

BH04024

To: Mirza Mahmud, in Tabriz

Date: 1290-05 [1873-Jun]

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 A mention from Us to him who made mention before the Throne, that the fragrances of remembrance may stir him to a station wherein he will soar on wings of longing unto God, the Lord of all men. He hath turned unto Him Who turned unto him, and spoken in praise of those who have arisen to aid His Cause throughout the lands. Blessed is he who hath gathered the pearls of inner meanings from their mine and left the words of the people to the people of idle fancies. Happy is he who hath drunk the crimson wine from the white hand, and been so overcome with intoxication as to be detached from all creation.
- 3 Say: This is the Kawthar of My utterance amongst My creation, and the choice wine of My knowledge for My servants. Blessed is he who hath attained unto it and drunk thereof at the dawning of the light of My Beauty from the horizon of My Face that shineth upon all regions.
- 4 Think not that those who are heedless of the Cause are other than the people of error. Their deeds shall condemn them, even should they circle round the House and arise at dawn. Say: None hath any protection this Day save he who hasteneth with his heart unto the Dayspring of grace, whereby hearts are assured and eyes are gladdened.
- 5 Say: O people! By God, the Ultimate Tree calleth out in the kingdom of creation, yet ye remain heedless though ye were

1 الأقدس الأعظم الأبهى

2 ذكر من لدنا لمن ذكر لدى العرش لتحركه نفحات
الذكر الى مقام يطير بأجنحة الاشتياق الى الله
مالك الرقاب انه توجه الى من توجه اليه ونطق
بذكر الذين قاموا على نصرة امره في البلاد طوبى
لمن التقط لآلئ المعاني من معدنه وترك الفاظ
القوم لأهل الأوهام هنيئاً لمن شرب الخمر الحمراء
من اليد البيضاء واخذ السکر على شأن انقطع
عن الامكان

3 قل انها لكوثر بيانى بين خلقى ورحيق عرفانى
لعبادى طوبى لمن فاز بها وشرب منها عند اشراق
نور جمالى من افق وجهى المشرق على الآفاق

4 لا تحسبن الذين غفلوا على امر الا انهم من اهل
الضلال يلعنهم اعمالهم ولو يطوفن حول البيت و
يقومن بالأختار قل لا عاصم اليوم لأحد الا لمن
سرع بقلبه الى مطلع الفضل الذى به اطمئت
القلوب وقرت الأبصار

5 قل يا قوم تالله تنادى السدرة المنتهى فى ملكوت
الانشاء وانتم غفلتم بعد الذى خلقتم لهذا النداء

created for this sweetest call. To this beareth witness the Lord of creation. How long will ye follow vain desires? Turn ye unto the Countenance of guidance that hath appeared in such wise that the veils of the wicked could not prevent it. Break ye the cup of idle fancy through My Name, the Self-Subsisting, then take ye the chalice of success through the name of the Cleaver of Dawn.

- 6 Thus have We quickened the bodies of words through the outpourings of the ocean of utterance of thy Lord, Who controlleth the winds. When thou hast attained unto this Tablet and been attracted by the Kawthar of the All-Merciful, say: Praise be unto Thee, O Dawning-Place of praise, and glory be unto Thee, O Thou in Whose hand is the glory of the heavens and earth.

الأحلى يشهد بذلك مالک الابداع الى متى
تتبعون الهوى ان اقبلوا الى وجه الهدى الذى
ظهر على شأن ما منعها حجاب الفجار كسروا
كوب الموهوم باسمى القيوم ثم خذوا قدح الفلاح
باسم فالق الأصباح

6 كذلك احيينا اجساد الألفاظ من رشحات بحر
بيان ربك مستخر الأرياح اذا فزت باللوح و
انجذبت من كوثر الرحمن قل لك الثناء يا مطلع
الثناء ولك البهاء يا من بيدك بهاء السموات
والأرضين

INBA41:160

BH04019

To: wife of Ali Qabl-i-Akbar, in Yazd

Date: 1290-05 [1873-Jun]

- 1 In the Name of the Ever-Abiding, the Eternal
- 2 A mention from Us unto those who have turned towards the Countenance when it shone forth from the horizon of the Cause with lights that encompassed the heavens and the earth. Verily, he who is illumined thereby is of the people of Baha, and he who turneth away is of the companions of the Fire. How many a learned one hath been deceived by his knowledge and turned away from the Self-Subsisting, the All-Compelling, and how many a heedless one hath been attracted by the breezes of revelation and turned with radiant face toward the ocean of knowledge. How many a rich man hath been held back by his riches from the Dayspring of eternity, and how many a poor one hath attained to the recognition of God, the Almighty, the All-Powerful. For each there is a portion in the Book. He, verily, is the Recompenser, the All-Knowing, the All-Informed.
- 3 Blessed art thou, O My handmaiden, inasmuch as thou hast attained unto My recognition, hast set thy face toward My kingdom, hast entered the paradise of My loving-kindness, and hast been honored with My Tablet, the Mighty, the Inaccessible. We have found the fragrance of thy love and witnessed thy longing and ardent desire. Blessed art thou in that thou

1 بسمه الباقي الدائم

2 ذكر من لدنا الذين اقبلوا الى الوجه اذ اشرق من
افق الأمر بأنوار احاطت السموات والأرضين ان
الذى استضاء به انه من اهل البهاء والذى بعد
انه من اصحاب السعير كم من عالم غرته العلوم و
اعرض عن المهيمن القيوم وكم من غافل انجذب
من نفحات الوحي وتوجه الى بحر العلم بوجه منير
كم من غنى منعه الغناء عن مطلع البقاء وكم من
فقير فاز يعرفان الله المقتدر القدير لكل نصيب فى
الكتاب انه هو المجزى العليم الخبير

3 نعيماً لك يا امتى بما فزت بعرفانى وقصدت
ملكوتى ودخلت رضوان عنائى وتشرفت
بلوحي العزيز المنيع انا وجدنا عرف حبك
ورأينا شوقك واشتياقك طوبى لك بما
اقبلت الى البحر الأعظم وما منعتك شؤونات

hast turned to the Most Great Ocean and wert not held back by the doings of the deniers. Let not sorrows overtake thee in the contingent world. Soon shall all that is seen pass away, and there shall endure what hath been ordained for My loved ones in a preserved Tablet. Remember thy Lord at all times and hold fast to His firm cord. He is with whomsoever remembereth Him and desireth him who hath desired Him. There is none other God but Him, the Forgiving, the Bountiful.

- 4 Thus have We wafted unto thee the fragrance of the garment. When thou perceivest it from thy Lord's Tablet, say: Praise be unto Thee, O my God, for having remembered me amongst Thy handmaidens. Do Thou ordain for me the reward of those who circle round Thy mighty Throne. Know thou the worth of him whom God hath bestowed upon thee. We perceive from him the fragrance of the love of the All-Merciful. Upon him and upon thee be My glory and My mercy until the Day that cannot be reckoned by the pens of all worlds.

المعرضين آياك ان تأخذك الأحران في الامكان سوف يفتي ما يرى و يبقى ما قدر لأحبتى في لوح حفيظ ان اذكرى ربك في كل الأحيان وتمسكى بحبله المتين انه مع من يذكره ويريد من اراده لا اله الا هو الغفور الكريم

4 كذلك ارسلنا اليك عرف القميص اذا وجدته من لوح ربك قولى لك الحمد يا الهى بما ذكرتنى بين امائك فاكتب لى اجر اللاتى طفن حول عرشك العظيم ان اعرفى قدر من وهبك الله به انا نجد منه عرف محبة الرحمن عليه و عليك بهائى و رحمتى الى يوم لا يحصيه قلم العالمين

AQA6#251 p.240

BH04016

To: Sultan Baygum sister of Haji, in Yazd

Date: 1290-05 [1873-Jun]

- 1 He is the Most Holy, Most Mighty, Most Glorious
- 2 A remembrance from Our presence unto her who soared on the wings of certitude into the atmosphere of the All-Merciful, until she recognized and believed in God, the Self-Subsisting, the All-Compelling. May she rejoice in the remembrance of God in such wise that neither the sorrows of the contingent world nor the conditions of those women who have turned away from the Most Great Name when it appeared with manifest sovereignty shall disturb her. Blessed is the handmaid who has attained unto the Tablet of God and remained steadfast in this Cause whereby the feet of those who denied God, the Mighty, the Beloved, did slip.
- 3 O handmaid of the Most Merciful! We have heard thy call and recognized that which thou art upon, and have answered thee from this praiseworthy station. Give thanks unto thy Lord for having sent down verses unto thee before, and now once again,

1 الأقدس الأَمع الأَبهى

2 ذكر من لدنا الى التى طارت بأجنحة الايقان الى هواء الرحمن الى ان عرفت و آمنت بالله المهيمن القيوم لتفرح بذكر الله على شأن لا تكدرها احزان الامكان و لا شؤونات اللاتى غفلن عن الاسم الأعظم اذ ظهر بسلطان مشهود طوى لأمة فازت بلوح الله و استقامت على هذا الأمر الذى منه زلت اقدام الذين كفروا بالله العزيز المحبوب

3 يا امة الرحمن قد سمعنا ندائك و عرفنا ما انت عليه واجبناك من هذا المقام المحمود ان اشكرى ربك بما انزل لك الآيات من قبل و تلك مرة اخرى فضلاً من عنده عليك انه هو العزيز الودود

as a favor from His presence upon thee. He is verily the Mighty, the Loving.

- 4 Blessed art thou for having fulfilled the Covenant and turned toward the Intended One when every obstinate idolator turned away. How many a queen waited but attained not, while thou didst attain when thou didst turn to God, the Lord of what was and what shall be. Give thanks unto God for having aided thee to recognize Him and made thee among the women who have turned toward Him in a preserved tablet. Thou art she to whose love for Him the All-Merciful hath testified - exalted be this station from which the hands of most women have been cut off. Verily thy Lord is He Who ruleth over what He willeth through His word "Be" and it is.

- 5 Rejoice thou in the glad-tidings of God, then remember Him at all times and at eventide and dawn. Thus have We adorned thee with the ornament of remembrance from this Tongue through one word of which the world was shaken and every lofty mountain was crushed. Verily the glory be upon thee and upon those handmaids who have turned with their hearts toward the Beloved and believed in God when the Promised One appeared.

طوبى لك بما وفيت بالعهد و توجهت الى المقصود اذ اعرض عنه كل مشرك مردود كم من ملكة انتظرت و ما فازت و انت فزت اذ توجهت الى الله رب ما كان و ما يكون ان اشكرى الله بما ايدك على عرفانه و جعلك من المقبلات فى لوح محفوظ انت التى شهد الرحمن بحبك اياه تعالى هذا المقام الذى انقطعت عنه ايدى اكثر الاماء ان ربك هو الحاكم على ما اراد بقوله كن فيكون

ان ابشرى ببشارة الله ثم اذكره فى الليالى والايام و فى كل اصيل و بكور كذلك زيناك بطراز الذكر من هذا اللسان الذى بكلمة منه اهتز العالم و نسف كل جبل مرفوع اتما البهاء عليك و على الاماء اللاتى اقبلن بالقلوب الى المحبوب و آمن بالله اذ ظهر الموعود

INBA51:125, KB_620:118-119

BH04023

To: Abu'l-Hasan-i-Ardikani (Haji Amin)

Date: 1290-05 [1873-Jun]

- 1 In His Name, the Everlasting, the Eternal, the Mighty, the All-Wise
- 2 A mention from Us to him who turned to the Sea and attained the lights of the Countenance when the Dawning-Place of utterance came with manifest sovereignty. The attraction of love seized him in such wise that he became detached from his homeland, turning towards the Seat of God, the Mighty, the Praiseworthy, until he entered the Pole of Paradise, the Station wherein the All-Merciful was established upon the throne of His Great Name. And he beheld what Moses desired and heard what the Beloved heard when He ascended to a mighty and glorious station.

1 بسمه الباقي الدائم العزيز الحكيم

2 ذكر من لدنا لمن توجه الى البحر و فاز بأنوار الوجه اذ اتى مشرق البيان بسلطان مبين اخذه جذب الحب على شأن انقطع عن وطنه متوجهاً الى مقر الله العزيز الحميد الى ان دخل قطب الجنان مقام الذى فيه استوى الرحمن على عرش اسمه العظيم و رأى ما اراده الكلم و سمع ما سمعه الحبيب اذ ارتقى الى مقام عز منيع

3 O Abu'l-Hasan! God willing, through infinite bounties, the Revealer of verses shall cause thee to traverse the lands of God with complete eagerness and longing, and to perfume all with the fragrance of divine remembrance and the sweet scents of the Merciful's raiment. Praise be to God that thou didst arrive at the Most Great Sea and didst attain the Dawning-Place of infinite suns. With thine own eyes thou didst behold and with thine own ears thou didst hear that which no eye hath seen nor ear heard. Know thou the worth of this most great bounty and be thou engaged at all times in the remembrance of the All-Merciful. All thy services are known and accepted before God. I swear by the Sun of the horizon of sanctity that this word of acceptance is greater in God's sight than the treasures of earth and heaven. Praise the Ancient Lord that thou hast attained to this most great station. The Tongue of Grandeur hath acknowledged thy service and accepted what thou didst bear in His path. This mention We have made a treasure for thee in the treasuries of the Tablets of thy Lord, the Guardian over the worlds. Convey greetings from the Prisoner to all the friends and gladden them all with infinite bounties. Verily, glory be upon thee and upon him who loveth thee for the sake of God, the Powerful, the All-Knowing, the All-Informed.

3 ای ابوالحسن انشاءالله بعنايات لانهایات منزل آیات بتمام شوق و اشتیاق بدیار الله مرور نمائی و کلّ را بنفحه ذکر ربّانیّه و عرف قیص رحمانیّه معطر داری الحمد لله که بحر اعظم وارد شدی و بمشرق شمس لانهایه فائز گشتی بچشم خود دیدی و بگوش خود شنیدی ما لا رأت عين و لا سمعت اذن قدر این نعمت کبری را بدان و در کلّ احیان بذکر رحمن مشغول باش خدماتت کلّ معلوم و لدی الحقّ مقبول قسم بآفتاب افق تقدیس که این کلمه قبول اعظمست عندالله از خزائن ارض و سماء حمد کن مالک قدم را که باین مقام اعظم فائز شدی قد اعترف لسان العظمة بخدمتک و قبول ما حملت فی سبيله هذا الذکر جعلناه کنزاً لک فی خزائن الواح ربّک المهيمن على العالمين جمع دوستان را از قبل مسجون تکبير برسان و کلّ را بعنايات لانهایه مسرور دار انما البهاء عليك و على من يحبّک لوجه الله المقتدر العليم الخبير

BLIB_Or15710.134, BLIB_Or15715.162a

BH04226

To: Jinab-i-Haji Mirza 'Ali Akbar, in Ardikan

Date: 1290-05 [1873-Jun]

- 1 He is the Most Holy, Most Inaccessible, the Most Exalted
- 2 Glorified be He Who hath sent down the verses and made them a glory unto all the worlds. Through them hath His Cause been exalted amongst His creation. He, verily, is the Ruler over whatsoever He willeth.
- 3 Yet the people have made them a source of humiliation for My Self, though through them was confirmed the faith of every believer and the sun of certitude shone forth from the horizon of the tender mercy of their Lord, the Mighty, the Bountiful. They read what We revealed aforetime and reject that which is greater. Lo! They are of the idolaters.

1 الأقدس الأَمَنع الأعلى
2 سبحانه الذي نزل الآيات وجعلها عزة للعالمين و بها ظهر اعزاز امره بين خلقه أنه هو الحاكم على ما يريد
3 ولكنّ الناس جعلوها ذلة لنفسى بعد الذي بها حقّ ايمان كلّ مؤمن و اشرقت شمس الايقان من افق عناية ربهم العزيز الكريم يقرؤون ما نزلناه من قبل و يضعون ما هو اكبر الا انهم من المشركين

- 4 Say: These are verses through which all things were stirred and every illumined heart was drawn, through which the mountains moved and the rocks spoke forth this Great Name. Fear ye God and follow not your desires. Follow ye the guidance of God. He hath appeared in truth from this luminous horizon.
- 5 O people! I had remained silent in utterance. The command of your Lord, the All-Merciful, hath now come, and He hath manifested Me with clear proof and sent Me to those who are in the heavens and on earth. This is not from Me but from Him, if ye be of them that know. His power hath prevailed and His will hath encompassed all. He is verily the All-Compelling, the Mighty, the Powerful. The tongue hath spoken by His leave and the Pen hath moved by His command.
- 6 Read ye what hath been revealed in the Tablets that ye may recognize the truth and be of them that are firmly established. Say: Delude not yourselves. He hath appeared in such wise that none can deny except those who have turned away from the truth and been deceived by their own desires, and were of them that were remote.
- 7 Arise thou to serve the Cause by God's leave and His command. Then summon the people to what hath been sent down from His presence. He is verily the Mighty, the All-Wise.
- 8 Glory be upon the people of Baha from the presence of One mighty and praiseworthy.
- 4 قل هذه آيات بها اهتز كل شيء وانجذب كل قلب منير وبها مرّت الجبال ونطقت الحصاة بهذا الاسم العظيم خافوا الله ولا تتبعوا أهواء انفسكم ان اتبعوا هدى الله انه ظهر بالحق من هذا الأفق المبين
- 5 يا قوم قد كنت صامتاً عن البيان قد اتى امر ربكم الرحمن واظهرني بالبرهان و ارسلني الى من في السموات والأرضين ليس هذا من عندي بل من عنده ان انتم من العارفين قد غلبت قدرته واحاطت ارادته انه هو المهيمن العزيز القدير قد نطق اللسان باذنه وتحرك القلم بأمره
- 6 ان اقرؤا ما نزل في الألواح لعل تعرفون الحق و تكونن من الراشخين قل لا تشتبهوا على انفسكم انه ظهر على شأن لا ينكره الا من اعرض عن الحق وغشته أهواء نفسه و كان من المبعدين
- 7 انك قم على الأمر باذن الله وامره ثم ادع الناس بما نزل من لدنه انه هو العزيز الحكيم
- 8 انما البهاء على اهل البهاء من لدن عزيز حميد

BLIB_Or11095#271

BH04216

*To: Jinab-i-Aqa Siyyid Muhammad, in Hamadan**Date: 1290-05 [1873-Jun]*

- 1 The Most Holy, Most Exalted, Most Glorious! A mention from Us unto him whom We found turning towards the Kaaba of the intended Goal and gazing upon the praiseworthy station, whereon was established the throne of his Lord, the Omnipotent, the Most High, the Great, that the remembrance of God may strengthen him to promote His Cause amongst His servants and may enable him to utter that whereby all created things would be attracted. This is what God hath desired for him, that he may be of those who attain.
- 1 الأقدس الأَمع الأَهبى ذكر من لدنا لمن وجدناه مقبلاً الى كعبة المقصود و ناظراً الى المقام المحمود اذ استقرّ عليه عرش ربّه المقتدر العلى العظيم ليؤيده ذكر الله على تبليغ امره بين عبادته و ينطقه ببيان يجذب به الامكان هذا ما اراده الله له ليكون من الفائزين

- 2 Verily, We hear that which thou dost utter and We see that wherein thou art, in thy love for thy Lord Who dwelleth in the most desolate of lands through that which the hands of the oppressors have wrought. Blessed art thou for having immersed thyself in the ocean of divine knowledge and found the fragrance of the garment when it was wafted throughout the worlds.
- 2 أَنَا نَسْمَعُ مَا تَنْطَقُ بِهِ وَ نَرَى مَا أَنْتَ عَلَيْهِ فِي حَبِّ مَوْلَيْكَ الَّذِي سَكَنَ فِي أَخْرَبِ الْبِلَادِ بِمَا اكْتَسَبَتْ أَيْدِي الظَّالِمِينَ طُوبَى لَكَ بِمَا تَغْمَسُ فِي بَحْرِ الْعَرْفَانِ وَ وَجَدْتَ عَرَفَ الْقَمِيصِ إِذْ فَاحَ بَيْنَ الْعَالَمِينَ
- 3 Arise in My Name, then give the lovers to drink of the Kawthar of attainment on this Day wherein surgeth the sea of reunion and the All-Glorious hath appeared with a sovereignty that hath encompassed the heavens and the earth. O thou who soarest in My atmosphere and maketh mention of My Name! Draw thou the hearts of My servants through the wondrous verses and the sweet savors of My words. Thus doth command thee He Who hath come from the heaven of the Cause with His mighty and impregnable Kingdom.
- 3 قُمْ بِاسْمِي ثُمَّ اسْقِ الْحُبَّيْنِ كَوْثَرَ اللَّقَاءِ فِي هَذَا الْيَوْمِ الَّذِي فِيهِ تَمُوجُ بَحْرِ الْوَصَالِ وَ ظَهَرَ الْغَنَى الْمُتَعَالِ بِسُلْطَانِ أَحَاطَ السَّمَوَاتِ وَ الْأَرْضِينَ يَا أَيُّهَا الطَّائِرُ فِي هَوَائِي وَ الذَّاكِرُ بِاسْمِي إِنْ أَجْذَبَ قُلُوبَ عِبَادِي بِبَدَائِعِ آيَاتِي وَ نَفَحَاتِ كَلِمَاتِي كَذَلِكَ يَا مُرَكَّ مِنْ أَتَى مِنْ سَمَاءِ الْأَمْرِ بِمَلَكُوتِهِ الْمَمْنُوعِ
- 4 Let not the barking of dogs grieve thee - those upon whose faces appeareth the darkness of torment. They are assuredly among the perishing ones.
- 4 لَا يَحْزَنُكَ نَبَاحُ الْكِلَابِ الَّذِينَ يَرَى مِنْ وَجُوهِهِمْ قَتَرَةَ الْعَذَابِ إِلَّا أَنَّهُمْ مِنَ الْهَالِكِينَ
- 5 Say: O My loved ones! Hold fast unto goodly deeds and follow not those who hold fast unto words rather than deeds. These, verily, are among the heedless. Say: It behoveth you that from you should be wafted the sweet savors of My morals and the holy, mighty, pure and radiant fragrances of My deeds throughout all worlds. Hold fast in all conditions unto the cord of wisdom, lest there occur that whereby the hearts of the weak would be troubled.
- 5 قُلْ يَا أَحِبَّائِي تَمَسَّكُوا بِالْمَعْرُوفِ وَ لَا تَتَّبِعُوا الَّذِينَ تَمَسَّكُوا بِالْأَقْوَالِ دُونَ الْأَعْمَالِ إِلَّا أَنَّهُمْ مِنَ الْغَافِلِينَ قُلْ يَنْبَغِي أَنْ تَتَضَوَّعَ مِنْكُمْ نَفَحَاتُ اخِلَاقِي وَ فَوَحَاتِ أَعْمَالِي الْمُقَدَّسَةِ الْمَمْنُوعَةِ الْمُطَهَّرَةِ الْمَشْرِقَةِ بَيْنَ الْعَالَمِينَ تَمَسَّكْ فِي كُلِّ الْأَحْوَالِ بِحَبْلِ الْحِكْمَةِ لِئَلَّا يَحْدُثَ مَا تَضْطَرُّبُ بِهِ أَفْتَدَةُ الْمُسْتَضْعِفِينَ
- 6 Thou shouldst give thanks unto God for having been mentioned by the tongue of thy Lord and for this luminous Tablet having been revealed unto thee. Verily, glory be upon thee and upon those who are with thee, from One Who is Mighty, Praiseworthy.
- 6 أَنْكَ فَاشْكُرِ اللَّهَ بِمَا ذَكَرْتَ مِنْ لِسَانِ رَبِّكَ وَ نَزَلَ لَكَ هَذَا اللَّوْحُ الْمُنِيرُ أَتَمَّا الْبَهَاءُ عَلَيْكَ وَ عَلَى الَّذِينَ مَعَكَ مِنْ لَدُنْ عَزِيزٍ حَمِيدٍ

INBA23:244

BH04147

To: Mulla Mihdi, in Khavid

Date: 1290-05 [1873-Jun]

- 1 In His name, the Mentioned One, Who is sanctified from all mention
- 2 Verily in the immersion of the Glory in the ocean of tribulation and His donning the garment of destiny are signs for those possessed of insight. O ye endowed with vision! Were ye to gaze with the most luminous sight upon this Most Great Scene, ye would behold the garment of the Lord of Destiny spattered with the blood of hatred by the people of wickedness. By God! Through their deeds all deeds have lamented, and through their actions the way of God hath been altered between the heavens and earths. They claim what they do not practice and say what is not in their hearts. Verily they are among the abased ones. When they see the steadfast ones they say "We believe in God, the True King, the Transcendent, the Mighty, the Impregnable." But when they sit with their like they drink what they desire and speak according to their base passions. Verily they are among the drowned. They rejoice in what they possess - were they to know, they would lament. Soon shall the wrath and anger of God seize them. He is the most severe of avengers. By My life! My mercy hath preceded My wrath, and My patience hath encompassed the worlds.
- 3 O people of Baha! Harken unto the call from the direction of grandeur, from the Divine Lote-Tree upon the snow-white spot - verily there is no God but Him, the Almighty, the Powerful. In My patience there is wisdom, and in My forbearance other wisdom that none knoweth save God, the Mighty, the Wise. Arise to make mention and offer praise amidst the concourse of creation. This is better for you, if ye be of those who know.
- 4 O thou who art mentioned before the Throne! Give thanks to thy Lord, for the Pen of God, the Mighty, the Praiseworthy, hath moved to make mention of thee. Be thou of such manner that the radiance of the Beloved may shine from thy face and the fragrances of thy Lord's Cause, the Mighty, the Wondrous, may waft from thy deeds.

1 بِسْمِ الْمَذْكُورِ الَّذِي كَانَ مَقْدَّسًا عَنِ الْأَذْكَارِ

2 أَنْ فِي تَغَمُّسِ الْبَهَاءِ فِي بَحْرِ الْبَلَاءِ وَتَقَمُّصِهِ قِيَصَ الْقَضَاءِ لآيَاتٍ لِأُولَى الْأَبْصَارِ إِنْ يَا أُولَى النَّظَرِ لَوْ تَنْظُرُونَ بِالْبَصْرِ الْأَنْوَارِ إِلَى هَذَا الْمَنْظَرِ الْأَكْبَرِ تَرَوْنَ قِيَصَ مَالِكِ الْقَدَرِ مَرُشُوشًا بِدَمَاءِ الْبَغْضَاءِ مِنْ أُولَى الْفَحْشَاءِ تَالَهُ بِأَعْمَالِهِمْ نَاحَتِ الْأَعْمَالِ وَ بِأَفْعَالِهِمْ تَغَيَّرَ طَرَازُ اللَّهِ بَيْنَ السَّمَوَاتِ وَالْأَرْضَيْنِ يَدْعُونَ مَا لَا يَفْعَلُونَ وَيَقُولُونَ مَا لَيْسَ فِي قُلُوبِهِمْ إِلَّا أَنَّهُمْ مِنَ الصَّاعِرِينَ إِذَا يَرَوْنَ الرَّاسِخِينَ يَقُولُونَ أَنَا آمَنَّا بِاللَّهِ الْمَلِكِ الْحَقِّ الْمُتَعَالَى الْعَزِيزِ الْمُنِيعِ وَإِذَا يَقْعُدُونَ مَعَ امْثَالِهِمْ يَشْرِبُونَ مَا ارَادُوا وَ يَتَكَلَّمُونَ بِأَهْوَاءِ أَنْفُسِهِمْ إِلَّا أَنَّهُمْ مِنَ الْمَغْرَقِينَ يَفْرَحُونَ بِمَا عِنْدَهُمْ إِنْ عَرَفُوا نَاحُوا سَوْفَ يَأْخُذُهُمْ قَهْرُ اللَّهِ وَ غَضَبُهُ أَنَّهُ أَشَدُّ الْمُنْتَقِمِينَ لِعَمْرِي رَحْمَتِي سَبَقَتْ غَضَبِي وَاصْطَبَارِي أَحَاطَ الْعَالَمِينَ

3 إِنْ يَا أَهْلَ الْبَهَاءِ إِنْ اسْتَمَعُوا النَّدَاءَ مِنْ شَطْرِ الْكِبَرِيَاءِ مِنْ سَدْرَةِ الْقَضَاءِ عَلَى الْبَقْعَةِ الْبَيْضَاءِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْقَدِيرُ إِنْ فِي صَبْرِي لِحِكْمَةٍ وَ لِحِلْمِي حُكْمٍ أُخْرَى مَا أَطْلَعَ بِهَا أَحَدٌ إِلَّا اللَّهُ الْعَزِيزُ الْحَكِيمُ قَوْمُوا عَلَى الذِّكْرِ وَ الثَّنَاءِ بَيْنَ مَلَأِ الْإِنشَاءِ هَذَا خَيْرٌ لَكُمْ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ

4 يَا أَيُّهَا الْمَذْكُورُ لَدَى الْعَرْشِ إِنْ أَشْكُرُ رَبِّي بِمَا تَحَرَّكَ عَلَى ذِكْرِكَ قَلَمُ اللَّهِ الْعَزِيزِ الْحَمِيدِ كُنْ عَلَى شَأْنِ تَلُوحٍ مِنْ وَجْهِكَ نَضْرَةٌ الْمَحْبُوبِ وَ تَنْوُوحٍ مِنْ أَعْمَالِكَ نَفْحَاتٍ أَمْرُ رَبِّي الْعَزِيزِ الْبَدِيعِ

BLIB_Or11095#257, BRL_DA#198

BH04284*To: Ibrahim who visited the House, in Manshad**Date: 1290-05 [1873-Jun]*

To be typed.

BLIB_Or11095#046

BH04272*To: Jinab-i-Abd qabl Vahhab, in Yazd**Date: 1290-05 [1873-Jun]*

- 1 In the Name of Him Who was visible from the horizon of Command! 1 بسم الذى كان من افق الأمر مشهودا
- 2 This is a Book from Us to a people who understand. Verily it is the Sign of God among all else and His Most Great Mystery in what hath been and what shall be. Verily it is His Manifestation in truth - were it not for Him, the standards of Names would not have been raised in the Kingdom of Creation, nor would the Dove have warbled upon the branches. There is no God but Me, the Protector, the Self-Subsisting. Through Him every name was established and every hidden mystery was revealed. 2 كتاب من لدنا لقوم يفقهون أنه لاية الله فيما سواه و سره الأعظم فيما كان و ما يكون أنه لظهوره بالحق لولاه ما ارتفعت اعلام الأسماء فى ملكوت الانشاء و ما تغردت الورقاء على الأفنان أنه لا اله الا انا المهيمن القيوم به ثبت كل اسم و ظهر كل سر مكتوم
- 3 Rejoice, O people of Baha! By God, ye are the people of the Crimson Ark, whose mention was sent down in the Bayan. Blessed are ye and blessed is he who loveth you for the sake of God, the Mighty, the Loving. 3 ان افرحوا يا اهل البهاء تالله انتم اهل الفلك الحمراء التى نزل ذكرها فى البيان طوبى لكم و لمن يحبكم لوجه الله العزيز الودود
- 4 Be as standards upon the hills among the servants - this behooveth you, did ye but know. Be horizons of guidance among all creatures, such that all may receive blessings from your breaths and be illumined by the lamp of your utterance. Thus doth command you this wronged Exile. 4 كونوا كالاعلام على الأتلال بين العباد هذا ينبغى لكم ان انتم تعلمون و كونوا آفاق الهداية بين البرية بحيث يستبركون كل بأنفاسكم ويستضيئون بنبراس بيانكم كذلك يأمركم هذا الغريب المظلوم
- 5 We call you at this hour when We are in the hands of enemies who have openly committed iniquity - verily they are a blind people. We have arisen alone and remind the people of that which We were commanded by God, the Mighty, the Beloved. Blessed is he who spendeth his evening in My remembrance 5 انا ندعوكم فى هذا الحين الذى نكون بين ايدى الأعداء من الذين ارتكبوا الفحشاء جهرة الا انهم قوم عمون قد قتنا وحدة و نذكر الناس بما امرنا به من لدى الله العزيز المحبوب طوبى لمن يمسى

and his morning in My Name - the Name whereby the heavens were cleft asunder and the Promised One appeared.

- 6 Beware lest ye be perturbed by what occureth in the world or be frightened by the tyranny of those who hasten after their lusts. O thou who hast turned to the Desired One! When thou drinkest the choice wine of utterance which hath flowed from the Pen of thy Lord, the Most Merciful, arise with assurance amidst all possibility, then call all with wisdom unto the Lord of creation, that perchance they may abandon what they possess and turn unto the praiseworthy station.

بذكرى ويغتنى باسمى الذى به شقت السماء و
اتى الموعود

6 اياكم ان يضطربكم ما يحدث فى الدنيا او يخوفكم
ظلم الذين الى الشهوات هم يسرعون انك انت يا
ايها المقبل الى المقصود اذا شربت رحيق البيان
الذى جرى من قلم ربك الرحمن قم بين الامكان
بالاطمينان ثم ادع الكل بالحكمة الى مولى البرية
لعل يتركون ما عندهم و يتوجهون الى المقام
المحمود

BLIB_Or11095#259

BH04426

To: Mulla Abdul-Ghani Ardakani, in Ardikan

Date: 1290-05 [1873-Jun]

- 1 He is the One Who has dominion over what was and what shall be!
- 2 Blessed is He Who sends down the verses as He pleases and causes all things to speak that there is none other God but Him, the All-Compelling, the Self-Subsisting. All things have heard the call of the Lord of Names, yet most people are unaware. The mountains have been moved by the breezes of the days of God, yet the people do not understand. The inhabitants of the cities of names have been seized with rapture and longing by reason of the advent of the Ancient King with His Most Great Name, Who has manifested Himself to all who dwell in the kingdoms of the seen and unseen.
- 3 Blessed is the one far who has grasped the cord of nearness, and the poor one who has drunk from the ocean of wealth which has appeared in the name of his Lord, the Mighty, the Beloved. We give the wine of utterance to drink to them that have recognized divine unity, and the water of life to them that are near. Blessed is he who has turned and attained that which the sincere ones have attained.
- 4 We see most people as idol worshippers though they imagine themselves to be guided. Say: No, by My true Self! Those who have denied the Dawning Place of verses have lost, when He came with proofs that rendered powerless all in the heavens

1 بسمه المهيمن على ما كان و ما يكون

2 تبارك الذى نزل الآيات كيف اراد و انطق
الأشياء على انه لا اله الا هو المهيمن القيوم قد
سمعت الأشياء نداء مالك الأسماء ولكن الناس
اكثرهم لا يشعرون قد تحركت الجبال من نفحات
ايام الله ولكن القوم لا يفقهون قد اخذ الجذب
والاشتياق سكان مدائن الأسماء بما اتى مالك
القدم باسمه الأعظم و تجلّى على من فى ممالك
الغيب و الشهود

3 طوبى لبعيد تمسك بحبل القرب و لفقير شرب
من بحر الغناء الذى ظهر باسم ربه العزيز المحبوب
انا نسقى الموحدن نحر البيان و المقربين كوثر
الحيوان طوبى لمن اقبل و فاز بما فاز به المخلصون

4 انا نرى اكثر الناس من عبدة الأصنام و يظنون
انهم مهتدون قل لا ونفسى الحق قد خسر الذين
كفروا بمطلع الآيات اذ اتى بينات عجزت عنها

and earth. Blessed are the people who reflect. There is no protector today for anyone and no refuge for any soul except God Who has appeared with a sovereignty that encompasses what was and what shall be.

- 5 O servant, grieve not over anything. Trust in God in whatever befalls you. Verily He does what He wishes through His word “Be” and it is. Hold fast to the hem of your Lord’s bounty and grasp this extended cord in such wise that neither the clamoring of men nor the doubts of those who are heedless of this hidden symbol shall prevent you.

من في السموات والأرض طوبى لقوم يتفكرون
لا عاصم اليوم لأحد ولا مهرب لنفس إلا الله
الذي ظهر بسلطان احاط ما كان وما يكون

5 يا أيها العبد لا تحزن من شيء توكل على الله فيما
يرد عليك أنه يفعل ما يشاء بقوله كن فيكون
تشبث بذيل عطاء ربك وتمسك بهذا الحبل
الممدود على شأن لا تمنعك زماجير الرجال و
لا تحجيك شبهات الذين غفلوا عن هذا الرمز
المكنون

ABDA.085, MSBH3.066

BH04429

To: Jinab-i-Shaykh Husayn, in Ardikan

Date: 1290-05 [1873-Jun]

- 1 In the Name of Him Who is the Overcomer of all things! These are the verses of God, the Sovereign, the Mighty, the Great, which have been sent down in truth as a reminder to all the worlds. All things have been perfumed by the fragrances of revelation and the Tablets through the ornament of the Pen of God, the Mighty, the Praiseworthy.
- 2 They who have violated God’s Covenant and His Testament are accounted among the most lost, while they who have remained faithful to the Covenant are numbered with those who have drawn nigh unto God. Blessed is he who through his steadfastness hath illumined the horizon of guidance and through whose arising every fearful doubter hath been raised up. Through certitude is the Cause of the All-Merciful made manifest; through detachment do the hearts of them that have turned to Him take wing. Adorn your hearts with the remembrance of the Beloved and your breasts with this resplendent light. They who object to God are accounted among the heedless.
- 3 Say: He is the Ruler over whatsoever He willeth. None may object to that which He hath willed, for He is the All-Knowing, the All-Wise. Were He to pronounce black to be white, or the high to be brought low, none may say “wherefore” or “why,” and whoso sayeth so is among the cast down. He ordaineth naught for a thing save what is best for it, and speaketh not except with such wisdom as none hath comprehended save His

1 بسمه الغالب على الأشياء تلك آيات الله الملك
العزیز العظیم نزلت بالحق وأنها تذكرة للعالمين قد
تعطر كل شيء من نفحات الوحي والألواح بطراز
قلم الله العزیز الحمید

2 أن الذين نقضوا ميثاق الله و عهده اولئك
من الأخسرین و الذين وفوا بالعهد اولئك من
المقربين طوبى لمن انار باستقامته افق الهدى
و قام بقيامه كل خائف مريب بالايقان يظهر
امر الرحمن بالانقطاع تطير افئدة المقبلين زينوا
القلوب بذكر المحبوب و الصدور بهذا النور المنير
أن الذين يعترضون على الله اولئك من الغافلين

3 قل هو الحاكم على ما يشاء ليس لأحد ان يعترض
على ما اراد أنه هو العليم الحكيم لو يحكم على السواد
حكم البياض او للعالي ذكر السافل ليس لأحد ان
يقول لم وبم والذي قال أنه من المدحضين أنه لا
يحكم لشيء إلا ما هو خير له ولا يتكلم إلا بالحكم

own Self, the All-Knowing. Were He to pronounce a drop to be an ocean, verily this would be the truth, even as His very existence. Blessed are they who are endowed with insight.

- 4 Say: O people, wander not in the wilderness of idle fancies and vain imaginings. Turn with your hearts to the dawning-place of the grace of your Lord, the Mighty, the Bountiful. Thus have We cast upon thee the word of truth that thou mayest read it and be of the thankful ones. [Leave the people] and what they possess, and take hold of the hem of thy Lord's mercy. This is better for thee than all that is in the heavens and earth.

الَّتِي مَا أَطْلَعَ بِهَا أَحَدٌ إِلَّا نَفْسَهُ الْعَلِيمَ لَوْ يَحْكُمُ عَلَى
الْقَطْرَةِ حَكْمَ الْبَحْرِ أَنَّهُ هُوَ حَقٌّ بِمِثْلِ وجوده طوبى
للمتفَرِّسينَ

4 قل يا قوم لا تركضوا في بيداء الظنون والأوهام
توجهوا بالقلوب الى مشرق فضل ربكم العزيز
الكريم كذلك القيناك قول الحق لتقرئه وتكون
من الشاكرين [دع الخلق] وما عندهم وتمسك
بذيل رحمة ربك هذا خير لك عما في السموات
والأرضين

BLIB_Or11095#253

BH04558

To: *ibn Muhammad 'Ali, in Shahr Babak*

Date: 1290-05 [1873-Jun]

- 1 The Most Great, the Most Holy! Is there any helper who will assist the Wronged One Who is between the hands of the oppressors? Is there any mighty one who, out of love for the Self of God, the All-Powerful, the Most High, the Most Great, will not look to his own self? Is there any speaker who will speak forth this Name between the heavens and the earth? Is there any face that will turn away from all faces, turning instead toward the face of his Lord, the Dawning, the Luminous? Is there any one possessed of power who will shatter the idols of vain imaginings through the sovereignty of My Name, the All-Compelling over the worlds? Is there any one possessed of knowledge who will cast aside knowledge, hastening to Him Who is Known, Who hath dawned from the horizon of His Name, the Self-Subsisting? He is assuredly among those near to God.

1 الأقدس الأعظم هل من ناصر ينصر المظلوم
الَّذِي كَانَ بَيْنَ أَيْدِي الظَّالِمِينَ هل من قَوٍّ لَا
يَلْتَفِتُ إِلَى نَفْسِهِ حَبًّا لِنَفْسِ اللَّهِ الْمُقْتَدِرِ الْعَلِيِّ
الْعَظِيمِ هل من نَاطِقٍ يَنْطِقُ بِهَذَا الْأَسْمِ بَيْنَ
السَّمَوَاتِ وَالْأَرْضِينَ هل من وَجْهِ يَدْعُ الْوُجُوهَ
مُقْبِلًا إِلَى وَجْهِ رَبِّهِ الْمَشْرِقِ الْمُنِيرِ هل من ذِي
قُدْرَةٍ يَكْسِرُ أَصْنَامَ الْأَوْهَامِ بِسُلْطَانِ اسْمِهِ الْمُهَيْمِنِ
عَلَى الْعَالَمِينَ هل من ذِي عِلْمٍ يَضَعُ الْعِلْمَ مُسْرِعًا
إِلَى الْمَعْلُومِ الَّذِي اشْرَقَ مِنْ أَفْقِ اسْمِهِ الْقَيُّومِ الْإِلَهِيِّ
أَنَّهُ مِنَ الْمُقَرَّبِينَ

- 2 By God! The Youth in the midst of tribulation summoneth mankind unto the All-Knowing, the All-Informed. Were people to become aware of the state in which the Tongue of the Intended One speaketh, they would lament for what hath befallen this Wronged One, this Stranger.

2 تَاللَّهِ إِنَّ الْغُلَامَ فِي قُطْبِ الْبَلَاءِ يَدْعُ الْأَنَامَ إِلَى
الْفِرْدِ الْخَبِيرِ لَوْ يَطَّلِعُ النَّاسُ حَالَةَ الَّتِي فِيهَا يَنْطِقُ
لِسَانُ الْمَقْصُودِ لَيَنُوحُونَ بِمَا وَرَدَ عَلَى هَذَا الْمَظْلُومِ
الْغَرِيبِ

3 يَا عِبَادَ الرَّحْمَنِ لَا تَحْزَنُوا مِنَ الدُّنْيَا وَمَا فَاتَ عَنْكُمْ
مِنَ الزَّخَارِفِ وَالْآلَاءِ سَوْفَ تَفْنَى وَمَا فِيهَا وَ

3 O servants of the All-Merciful! Be not saddened by the world and whatsoever hath escaped you of its ornaments and bounties. Soon shall it and all that is therein perish, and permanence shall remain for those who have stood firm in this Cause, through which the feet of them that hesitated have slipped in this manifest Matter.

يبقى البقاء للذين استقاموا على هذا الأمر الذي منه زلت اقدام الذين توقفوا في هذا الأمر المبين

4 Blessed is the seeker who hath hastened to the Sought One, and the hearer who hath heard the melody of God, the Mighty, the Beautiful. Blessed is the soul that hath been severed for My love, that hath arisen to aid Me, that hath appeared through My detachment and soared in My atmosphere. Such a one is of the people of Baha and the possessor of names. The angels of Paradise circle round him every morn and eve.

4 طوبى لطالب سرع الى المطلوب و لسامع سمع نعمة الله العزيز الجميل طوبى لنفس انقطعت لحبي وقامت لنصري و ظهرت بانقطاعي و طارت في هوائى انه من اهل البهاء ومالك الاسماء يطوف حوله ملائكة الفردوس في كل بكور و اصيل

5 Arise to serve thy Lord in such wise that the power of every remote oppressor will not weaken thee. Thus have We sent down the verses unto thee as a grace from Our presence. Verily thy Lord is the All-Bountiful, the Ancient of Days.

5 قم على خدمة مولاك على شأن لا يضعفك قدرة كل ظالم بعيد كذلك نزلنا لك الآيات فضلاً من لدنا ان ربك هو الفضال القديم

BLIB_Or11095#254

BH04521

To: Shaykh Ali Aqa, in Tabriz

Date: 1290-05 [1873-Jun]

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

1 بسم الله الأقدس الأعظم

2 A Book from the All-Merciful to him who hath attained unto the Kawthar of life in days wherein all who are in the realm of existence objected, except such as God, the Almighty, the Exalted, the Self-Subsisting, did will, that he may find tranquility through his Lord's favor and become one who maketh mention of Him amidst the factions. We make mention of him who hath turned towards God and aid those who have arisen to help the Cause of their Lord, the Mighty, the All-Bestowing.

2 كتاب من لدى الرحمن الى من فاز بكوثر الحيوان في أيام فيها اعترض من في الامكان الا من شاء الله المقتدر العزيز المختار ليطمئن بفضل موليه و يكون ناطقاً بذكره بين الأحزاب انا نذكر من توجهه الى الله و تؤيد الذين قاموا على نصرة امر ربهم العزيز الوهاب

3 Blessed art thou for having turned towards the Most Exalted Horizon and hearkened unto the call of Him Who is the Lord of Names when He came with power and sovereignty. They who have inhaled the fragrance of the Robe are among the people of holiness, and they who have remained heedless are among the people of error, even should they worship God morning and evening.

3 طوبى لك بما توجهت الى الأفق الأعلى و سمعت نداء مالك الاسماء اذ اتى بقدرة و سلطان ان الذين وجدوا عرف القميص اولئك من اهل التقديس و الذين غفلوا اولئك من اهل الضلال ولو يعبدون الله في الغدو و الاصل

- 4 When We became aware of thy turning unto God, We turned unto thee from this Most Great Prison and revealed unto thee this Tablet whereby all who are in the horizons will take flight. Say: O people! This is the Day of God, turn ye unto Him and follow not every heedless doubter. Say: By God! The Promise hath come and He Who was promised hath appeared, and dominion belongeth unto God, the Lord of all men.
- 5 Fear ye God and follow not the desires of them who have clung to the cords of idle fancies and held fast to the hem of vain imaginings. Follow ye him who summoneth you at the center of the world unto God, the Lord of the Ancient. This is better for you, O ye who are endowed with insight. Thus have We adorned the kingdom of the Tablet with the mention of Him Who is the Lord of the realms of might. Read it and say: Praise be unto Thee, O Lord of all mankind! Glory be upon thee and upon them that are with thee among those who have believed in God, the Mighty, the All-Forgiving.

4 أَنَا لَمَّا عَرَفْنَا تَوَجَّهَكَ إِلَى اللَّهِ تَوَجَّهْنَا إِلَيْكَ مِنْ هَذَا السَّجْنِ الْأَعْظَمِ وَنَزَّلْنَا لَكَ هَذَا اللَّوْحَ الَّذِي بِهِ يُطَيَّرُ مَنْ فِي الْأَفَاقِ قُلْ يَا قَوْمَ هَذَا يَوْمُ اللَّهِ تَوَجَّهُوا إِلَيْهِ وَلَا تَتَّبِعُوا كُلَّ غَافِلٍ مَرْتَابٌ قُلْ تَاللَّهِ قَدْ أَتَى الْوَعْدَ وَظَهَرَ الْمَوْعُودُ وَالْمَلِكُ لِلَّهِ مَالِكُ الرَّقَابِ

5 اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا أَهْوَاءَ الَّذِينَ تَمَسَّكُوا بِحَبَالِ الظُّنُونِ وَتَشَبَّهُوا بِذِيلِ الْأَوْهَامِ إِنْ اتَّبَعُوا مِنْ يَدْعُوكُمْ فِي قُطْبِ الْعَالَمِ إِلَى اللَّهِ مَالِكِ الْقَدَمِ هَذَا خَيْرٌ لَكُمْ يَا أُولِي الْأَبْصَارِ كَذَلِكَ زِينًا مَلَكُوتِ اللَّوْحِ بِذِكْرِ مَالِكِ الْجَبَرُوتِ إِنْ أَقْرَأَهُ وَقُلْ لَكَ الْحَمْدُ يَا مَوْلَى الْأَنَامِ أَمَّا الْبَهَاءُ عَلَيْكَ وَعَلَى مَنْ مَعَكَ مِنَ الَّذِينَ آمَنُوا بِاللَّهِ الْعَزِيزِ الْغَفَّارِ

INBA41:014

BH04539

To: Mirza Husayn Munajjimashi Tafrishi, in Tihiran

Date: 1290-05 [1873-Jun]

- 1 In the name of the Beloved of the worlds
- 2 Your letter, purified from mention of aught else, hath reached the Most Great and Most Luminous Horizon. Praise be to God, thou art favored with the infinite outpourings of God and art sustained by the everlasting, eternal wine. Well is it with thee for having attained unto the lights of His Countenance and ascended unto a station from whose horizon hath shone forth the luminary of steadfastness and fidelity. Verily thy Lord is the Rewarder, the All-Knowing.
- 3 We testify that thou hast aided thy Lord, and neither the intimations of the oppressors nor the veils of every froward denier have deterred thee therefrom. This is the testimony that hath been revealed from the Most Exalted Pen concerning thee. Rejoice thou and be of them that render thanks.
- 4 God willing, may you be assisted at all times to aid the Cause, for verily that which is most essential above all else today hath been and shall ever be the teaching of the Cause, which is in

1 باسم محبوب عالمیان

2 نامهات مطهراً عن ذکر الغیر بمنظر اکبر انور وارد لله الحمد بفیوضات نامتناهیة الهیة فائزی و از خمر دائمه باقیه مرزوق نعیماً لک بما فزت بأنوار الوجه و ارتقییت الی مقام طلع من افقه نیر الاستقامة و الوفاء ان ربک هو المجزی العلیم

3 نشهد انک نصرت ربک و ما منعک عنه اشارات الذین ظلموا و لا حجاب کل منکر عنید این شهادتیتست که از قلم اعلی در باره آنجناب نازل ان افرح و کن من الشاکرین

4 انشاء الله الرحمن در کل احيان بنصرت امر موفق باشید چه که الیوم امریکه الزم از کل است

truth the triumph of God. Ye are of Us - sufficient unto you is this word, and My Name, the All-Encompassing over the worlds.

- 5 Be not grieved by certain matters. The divine, invisible confirmations will assuredly assist. He is with whosoever hath stood firm in His wondrous Cause. Strive earnestly for the unity of souls, that all may gather around one word, for this matter hath been the cause of the dispersion of the idolatrous people.
- 6 It behooveth thy kindred to glory in thee this day. Blessed are thy father and mother - the breezes of forgiveness from thy Lord, the All-Merciful, have wafted over them and their names have been inscribed among the triumphant in a mighty and glorious Tablet.
- 7 The Glory be upon thee and upon thy progeny and upon them that are with thee among the loved ones of thy Lord, the Forgiving, the Generous.

تبليغ امر كه في الحقيقه نصرت حق است بوده
و خواهد بود انتم منا يكفيكم هذه الكلمة واسمى
المهيمن على العالمين

5 از بعضى امورات محزون مباشيد تايدات غيبه
الهيته البته اعانت خواهد فرمود انه مع من استقام
على امره البديع بسيار جهد نمائيد در اتحاد نفوس
كه كل بر كله واحده جمع شوند و اين فقره
سبب و علت تشنت نفس مشرکه بوده

6 ينبغي لذوى قرابتك ان يفتخروا بك اليوم طوبى
لأبيك و أمك قد اخذتهما نفحات الغفران من
ربك الرحمن و رقم اسمهما من الفائزين فى لوح
عز عظيم

7 انما البهاء عليك و على ذريتك و من معك من
احباء ربك الغفور الكريم

INBA18:054

BH04454

To: Abu-Talib son of Haji Mirza Musa, in Tihiran

Date: 1290-05 [1873-Jun]

- 1 In His name that is holy above all mention
- 2 Glorified be He Who hath ordained the measures of all things in a perspicuous Book, and hath manifested the Day-Spring of His own Self unto the wise among men, through that which lay concealed in the knowledge of their Lord, the All-Knowing, the All-Wise. He hath sent forth the Dawning-Places of His Cause and the Horizons of His Revelation with manifest verses and resplendent proofs, that all may know of a certainty that He, in truth, is the Omnipotent, the Almighty. Through them were the laws ordained, and the paths established, lest any soul should stray from His clear and straight Way. And He hath revealed in the Book that which shall withhold them from idle desire and command them unto guidance. Verily He is the Mighty, the Generous.
- 3 Say: O people! Follow ye that which hath been set down in the Book of God—those limits which God hath made the

1 بسمه المقدس عن الاذكار

2 سبحانه الذى قدر مقادر كل امر فى كتاب حكيم
و اظهر مظهر نفسه لحكيم بين الناس بما كان
مستورا فى علم ربهم العليم الحكيم قد ارسل مطالع
امره و مشارق وحيه بايات واضحات وبراہين
ساطعات ليعلمن الكل انه هو المقتدر القدير و بهم
شرعت انشرايع و قنشت ... المناهج لئلا يضل
احد سلسيله الواضح المستقيم و نزل فى الكتاب ما
يمنعهم عن الهوى و يامرهم بالهدى انه هو العزيز
الكريم

cause of life unto all the worlds. Whoso transgresseth His commandments, such a one is, in the sight of God, the Mighty, the All-Knowing, numbered with the transgressors. Say: That which hath been prescribed in the Book is not for any to regard as he regardeth the bounds that have arisen from the vain imaginings of the deluded. They who have been endowed with insight from God behold it as the river of mercy amidst mankind, the lamp of salvation in the kingdom of creation, and the radiant light of bounty unto all the worlds.

- 4 Say: Whatsoever appeareth from you is circumscribed by the limitations of your own selves; but that whereunto ye are commanded in the presence of God—this is the very source of triumph. Seek ye assistance from it, and be not of them that overpass. Thus hath the Sun of Revelation shone forth from the horizon of utterance. Blessed are they that behold!
- 5 Verily the glory be upon thee, and upon him who hath taken fast hold of that which We have enjoined from before One Who is Mighty, Praiseworthy.

3 قل يا قوم ان اتبعوا ما حدّد في كتاب الله في حدودات التي جعلها الله علّة حياة في العالمين و من تجاوز عن اوامره الله في اهل الحدود لدى الله العزيز العليم قل ما حدّد في الكتاب ليس لاحد ان ينظره كما ينظر الى حدود التي ظهرت من ظنون المتوهمين ان الذين اتوا بصائر من الله يرونه فرات الرحمة بين البريه ومشكوة الفلاح في ملكوت الابداع ونير الفضل لمن في العالمين

4 قل ما يظهر منكم انه محدود بمحدود انفسكم و ما امرتم به في لدى الله انه اصل الفلاح ان استمدوا منه و لا تكون في المتجاوزين كذلك اشرقت شمس الوحي في افق البيان طوبى للنظرين

5 ائما البها عليك و على من اخذنا امر به في لدن عزيز حميد

INBA23:221

BH04401

To: *Nasim, in Tihiran*

Date: 1290-05 [1873-Jun]

- 1 O Breeze of the Morn! When thou beholdest the people of Baha, recount unto them the story of the Youth, that perchance they may arise to assist this lonely Wronged One. Say: He is in such tribulation as hath no parallel in all creation. Were it to be mentioned, the tongue of all things would proclaim: Verily, this is a grievous tribulation. We desired not the sorrow of the loved ones, and therefore We concealed it, for We are the Concealer, the All-Forgiving, the All-Merciful.
- 2 Grieve not over anything. Arise to make mention of your Ancient Lord, that perchance the breaths of verses may waft over all created things and draw them to God, the Mighty, the Peerless.
- 3 Among the people are those who in the days of God have occupied themselves with their own desires, and among them are those who have cast aside all else, taking fast hold of the Book

1 الأقدس الأنور ان يا نسيم الصبا ان رأيت اهل البهاء واقصص لهم قصص الغلام لعل يقومون على نصره هذا المظلوم الفريد قل انه في بلاء ليس له شبه في الابداع لو يذكر ينطق لسان كلشيء انه لبلاء عظيم انا ما اردنا حزن الأحباب لذا سترنا وانا الستار الغفور الرحيم

2 لا تحزنوا من شيء قوموا على ذكر موليكم القديم لعل تمر على الممككات نفحات الآيات وتجذبهم الى الله العزيز الفريد

3 من الناس من اشتغل في أيام الله بهويه و منهم من نبذ ما سواه آخذاً كتاب الله العزيز الحكيم ينبغي لأهل البهاء ان يكونوا على شأن لا تؤثر

of God, the Mighty, the All-Wise. It behooveth the people of Baha to be in such wise that neither the cawing of the people of the world nor the hypocrisy of those who have denied this manifest Cause will affect them. Be ye assured of God's grace and mercy, and be as one soul. Thus doth He command you Who is imprisoned in the land of exile - the Powerful, the Trustworthy.

فيهم نعاق اهل الآفاق و لا نفاق الذين كفروا
بهذا الأمر المبين ان اطمئنوا بفضل الله و رحمته
و كونوا كنفس واحدة كذلك يأمركم من حبس
في ديار الغربة من لدن قوى امين

4 Blessed is the face that hath been illumined by the lights of the Countenance, and the eye that hath been solaced by gazing upon the horizon of submission.

4 طوبى لوجه استنور من انوار الوجه و لعين قرّت
بالنظر الى افق التسليم

5 O Breeze! Art thou able to arise to convey the Cause of thy Lord, or dost thou find thyself among the fearful? Melodies have their modes, and songs their measures. None can hear and understand save those whom We have made the ears of the world. We have caused the Ark of Inner Meanings to sail upon the sea of utterance, that thy heart may rejoice thereat and thou mayest be of the thankful. When thou attainest unto it, say: Praise be unto Thee, O my God, for having honored my name through Thy wondrous remembrance.

5 ان يا نسيم هل تستطيع ان تقوم على تبليغ امر
ربك او تجد نفسك من الخائفين للألحان فنون و
للنغمات اطوار ليس من يسمع و يعرف الا الذين
جعلناهم آذان العالمين قد اجرينا فلك المعاني على
بحر البيان ليفرح بها قلبك و تكون من الشاكرين
اذا فزت بها قل لك الحمد يا الهى بما شرفت اسمى
بذكرك البديع

BLIB_Or11095#256

BH04482

To: Unknown, in Tihiran

Date: 1290-05 [1873-Jun]

1 In the Name of Him Who is Powerful over all who are on earth and in heaven!

1 بسمه المقتدر على من في الأرض و السماء

2 The Tongue of Utterance has smiled and speaks amidst all contingent beings, that perchance those who slumber might awaken and hear the melodies that have been raised from this mighty Prison. The time has come and He Who was promised hath appeared, yet the people remain in strange drunkenness. Some are heedless, some have arisen in opposition, and some have objected and said that which none before had ever said. To this testifieth every fair-minded and perceiving one.

2 قد افترّ ثغر البيان و ينطق اللسان بين الامكان
لعلّ ينتبهن الذين رقدوا و يسمعن نغمات التي
ارتفعت من هذا السجن العظيم قد اتى الوقت و
ظهر الموعود و الناس في سكر عجب منهم من غفل
و منهم من قام على الاعراض و منهم من اعترض
و قال ما لا قاله احد من قبل يشهد بذلك كل
منصف بصير

3 When the verses were sent down, they said: "These were revealed before in the tongue of the Remembrance." Nay, they are among the fabricators. There hath been sent down concerning every matter that which none can reckon save God, Lord of all the worlds. The Remembrance hath testified that not a

3 فلما نزلت الآيات قالوا انها نزلت من قبل بلسان
الذكر الا انهم من المفترين قد نزل فيكل الشأن ما
لا يحصيه احد الا الله رب العالمين قد شهد الذكر
بان لا يعادل بكلمة منه ما نزل في البيان كذلك

single word revealed in the Bayan can equal what hath been revealed herein. Thus hath the All-Merciful testified, but the fabricators remain in manifest perversity, speaking according to their own desires. They have gone astray and led others astray. They are indeed among the oppressors.

- 4 Say: This is an ocean surging within itself, from which God causeth to flow whatsoever He willeth. He is indeed the All-Knowing, the All-Wise. No exhaustion hath been ordained for it. Thus hath the matter been decreed, despite those who have violated God's Covenant and His Testament and were among the idolaters. Blessed is he who readeth the verses of God and pondereth upon the pearls of his Lord's knowledge that lie concealed therein, the Mighty, the All-Knowing.
- 5 O thou servant! Arise to serve thy Ancient Master. Aid Him through remembrance and utterance. He maketh mention of thee in this remote station. Beware lest the affairs of creation veil thee. Hold fast unto the cord of thy Lord, the Almighty, the Ancient of Days.

شهد الرحمن ولكن المفتري في غلّ مبين يتكلمون
بأهواء انفسهم ضلّوا و اضلّوا الا انهم من الظالمين

4 قل هذا لبحر يتوجّج في نفسه و يجري الله منه على
قدر الذي اراد انه هو العليم الحكيم و ما قدر له
من نفاذ كذلك قضى الأمر رغماً للذينهم نقضوا
ميثاق الله و عهده و كانوا من المشركين طوبى
لمن يقرأ آيات الله و يتفكّر فيما ستر فيها من لآئ
علم ربه العزيز العليم

5 انك يا ايها العبد قم على خدمة مولاك القديم
ان انصره بالذكر و البيان انه يذكرك في هذا المقام
البعيد اياك ان تحجبك شئون الخلق تمسك
بعروة ربك المقتدر القدير

INBA19:411, BLIB_Or07852.114,
BLIB_Or11095#280

BH04449

Date: 1290-05 [1873-Jun]

- 1 He is the Mighty, the Great! A remembrance from Us to one who has drunk the sealed wine from the hand of his Lord's bounty, the All-Compelling, the Self-Subsisting, and who has attained to the fragrances of revelation when the Desired One came with a wondrous command.
- 2 Arise to serve the Cause of thy Lord in such wise that the doubts of the dubious ones shall not hold thee back. Turn away from those in whom thou perceivest the stench of denial, and be steadfast in certitude. Satan appears in various forms and likenesses to mislead the people and prevent them from this straight path. Be as fire to the wicked and as light to the people of this noble horizon.
- 3 It behooveth him who hath turned to the Countenance to arise to serve the Cause in such wise that the denial of the deniers shall not hold him back. He is indeed of the people of Baha in

1 هو العزيز العظيم ذكر من لدنا لمن شرب الرحيق
المختوم من يد عناية ربه المهيمن القيوم و فاز
بنفحات الوحي اذ اتى المقصود بأمر بديع

2 قم على امر موليك على شأن لا تمنعك شبهات
المريين فأعرض عن الذين تجد منهم نفحات
الاعراض و كن على يقين منبع ان الشيطان
يظهر بالصّور و الأمثال ليضلّ الناس و يمنعمهم
عن هذا السبيل المستقيم كونوا كالنار للأشرار و
النور لأهل هذا المنظر الكريم

3 ينبغي لمن اقبل الى الوجه ان يقوم على الأمر على
شأن لا يمنعه اعراض المعرضين انه من اهل البهآء

the Tablet of eternity - to this beareth witness the Creator of heaven Who speaketh the truth in this remote prison.

- 4 O thou who art mentioned before the Throne! Give thanks for having been seized by the fragrances of revelation from this luminous horizon. Arise amidst the people and remind them of this Remembrance which hath dawned from the Dayspring of creation with manifest light, that they may perchance abandon what they possess and turn toward the Desired One Who hath appeared with a mighty command.

- 5 Say: Beware lest ye reject the truth by virtue of what ye possess. Turn with your hearts toward the Qiblih of all who are in the heavens and on earth. Through Him hath every truth been made manifest, every command established, and every wondrous Book sent down. Beware lest passion hold you back from the Dayspring of guidance. Cast aside what ye possess in your search for that which is with your Lord, the Mighty, the Bountiful. Thus doth the Dayspring of knowledge teach you, that ye may find a way unto Him. Verily, glory be upon him who hath believed in God, the Single One, the All-Knowing, the All-Informed.

في لوح البقاء يشهد بذلك فاطر السماء الذي ينطق بالحق في هذا السجن البعيد

4 أنك انت يا أيها المذكور لدى العرش ان اشكر بما اخذتك نفحات الوحي من هذا الأفق المنير قم بين الناس و ذكرهم بهذا الذكر الذي اشرق من مشرق الابداع بنور مبين لعل يدعون ما عندهم و يتوجهن الى المقصود الذي ظهر بأمر عظيم

5 قل ايّاكم ان تدحضوا الحق بما عندكم ان اقبلوا بالقلوب الى قبلة من في السموات و الأرضين به ظهر كل حق و ثبت كل امر و نزل كل كتاب بديع ايّاكم ان يمنعكم الهوى عن مطلع الهدى ضعوا ما عندكم ابتغاء لما عند ربكم العزيز الكريم كذلك يعلمكم مطلع العلم لعل تجدون اليه من سبيل انما البهاء على من آمن بالله الفرد العليم الخبير

BLIB_Or11095#283

BH04851

To: Shaykh Mihdi, in Ardikan

Date: 1290-05 [1873-Jun]

- 1 In the Name of Him Who was sanctified from all names and whatsoever was created in the realm of origination! This is a Book sent down from the Kingdom of Utterance unto him who hath believed in his Lord, the All-Merciful, and was recorded among the guided ones in the Mother Book, that the attraction of his Lord's verses might seize him and cause him to speak forth the praise of his Master Who lay imprisoned amidst the wrongdoers.

- 2 Dost thou hear the call of thy Lord, yet remain silent? Dost thou perceive the fragrance of the Garment, yet remain still? Arise by thy Lord's leave and say: O people! That which ye were promised in the Tablets hath come to pass, and God is witness to what I say.

1 بسم الذي كان مقدساً عن الأسماء و ما خلق في الانشاء هذا كتاب نزل من جبروت البيان لمن آمن بربه الرحمن و كان من المهتدين في أم الكتاب مسطوراً ليأخذه جذب آيات ربه و ينطقه بثناء مولاه الذي كان بين الظالمين مسجوناً

2 هل تسمع نداء ربك و تكون صامتاً و هل تجد رائحة القميص و تكون ساكناً قم باذن ربك و قل يا قوم قد اتى ما وعدتم به في الألواح و كان الله على ما اقول شهيداً

- 3 Grieve not over the world and all that is therein, but rather for him who is immersed in the ocean of tribulation - thus hath the decree been sent down. Think not upon any matter save this Cause which hath appeared from the horizon of might.
- 4 Say: Do the veils of idle fancies prevent you from God, or do the veils of allusions conceal you from a Station illumined by the lights of the Throne? Draw forth the swords of utterance with power and assurance, then with them unlock the cities of hearts - thus doth the Best-Beloved command you in a Tablet sealed with the seal of glory.
- 5 Would that the people had found the sweetness of God's utterance and known what He desired for them through a sovereignty that encompasseth all worlds! Arise to aid the Cause of your Lord and to exalt His Word amongst the servants with such arising as would tranquilize the heart of every heedless doubter. Thus hath the sun of grace and beneficence dawned from the horizon of thy Lord's loving-kindness that thou mightest rejoice thereby and remain steadfast in the Cause.
- 3 لا تحزنوا في الدنيا وما فيها بل لمن تغمس في بحر البلاء كذلك كان الأمر منزولا لا تفكروا في امر بل في هذا الأمر الذي كان من افق الاقتدار مشهودا
- 4 قل هل تمنعكم سبحات الظنون عن الله او تحجبكم حجابات الاشارات عن مقرر كان بأنوار العرش منيرا ان اخرجوا سيوف البيان بالقدرة و الاطمينان ثم افتحوا بها مدائن القلوب كذلك امركم المحبوب في لوح كان بخاتم العز محتوما
- 5 يا ليت وجد الناس حلاوة بيان الله وعرفوا ما اراد لهم بسلطان كان على العالمين محيطا قوموا على نصره امر ربكم و اعلاء كلمته بين العباد بقيام يطمئن به قلب كل غافل كان مرييا كذلك اشرفت من افق عناية ربك شمس الفضل و الاحسان لتفرح بها و تكون على الأمر مستقيما

BLIB_Or11095#261, ABDA.066-067

BH04740

*To: Jinab-i-Mulla Muhammad 'Ali, in Ardikan**Date: 1290-05 [1873-Jun]*

- 1 In the Name of Him Who has arisen to the Cause with power and sovereignty! Glorified is He Who has sent down the verses in truth and made them clear evidences for all the worlds!
- 2 Say: The fragrance of the garment has wafted through creation, yet the people remain in far-off heedlessness. The breezes of spring have blown in the days of God, yet the people remain behind a thick veil. Say: O people, fear God and follow not those who have disbelieved in God, the Lord of all worlds.
- 3 Say: Today no one's proofs regarding the Cause are accepted except through their recognition of this Luminous Manifestation. Every proof has appeared for My name and every evidence to establish My Cause - blessed are they who know! Were anyone to hearken with the ear of innate nature, they
- 1 بسم الذي قام على الأمر بقدرة و سلطان سبحان الذي نزل الآيات بالحق و جعلها بينات للعالمين
- 2 قل قد فاحت نفحة القميص في الامكان ولكن الناس في غفلة بعيد قد هبت نسيمات الربيع في أيام الله ولكن الناس في حجاب غليظ قل يا قوم اتقوا الله و لا تتبعوا الذين كفروا بالله رب العالمين
- 3 قل لا [يقبل] اليوم استدلال احد في امر الا باقراره هذا المقرر المنير قد ظهر كل دليل لاسمي و كل مدلول لاثبات امرى طوبى للعارفين لو يتوجه احد بسمع الفطرة يسمع بأن الحبيب يقول هذا المحبوب العالمين

would hear that the Beloved says: This is for the Best-Beloved of the worlds.

- 4 O My loved ones! The Beloved, in lands of exile, remembers you and calls you to God, the Master of the Day of Judgment. Arise to help the Wronged One, for He has been afflicted with tribulations that none can comprehend save the All-Knowing, the All-Encompassing. Were you to read what was revealed before in Iraq and other lands, you would know what condition I am in today, and your Lord, the True, the Faithful bears witness to this.

4 يا احبائي انّ المحبوب في ديار الغربه يذكركم و يدعوكم الى الله مالک يوم الدين قوموا على نصره المظلوم انه ابتلى ببلايا لا يحيطها احد الاّ العليم المحيط لو تقرؤن ما نزل من قبل في العراق و ديار اخرى لتعرفون ما انا فيه اليوم ويشهد بذلك ربكم الصادق الأمين

- 5 We beseech God to aid you in serving Him and in arising to help His Cause, the Imperative, the Wondrous, the Manifest. Arise to the Cause in such wise that neither the barking of dogs nor the might of the oppressors disturbs you. Grieve not over anything - trust in God and speak through this Mighty Name. He aids whoever aids Him and ordains for him what He wishes. He is verily the Forgiving, the Generous.

5 نستل الله بأن يوفقكم على خدمته و القيام على نصره امره المبرم البديع المبين قوموا على الأمر على شأن لا يضطربكم نباح الكلاب و لا سطوة الظالمين انك لا تحزن من شيء توكل على الله و تكلم بهذا الاسم المنيع انه ينصر من نصره و يقدر له ما اراد انه هو الغفور الكريم

BLIB_Or11095#251

BH04679

To: Aqa Siyyid Muhammad, in Kashan

Date: 1290-05 [1873-Jun]

- 1 In the Name of Him Who is Potent over what was and what shall be!
- 2 Blessed be He Who hath manifested Himself unto all who are in the heavens and on earth, and Who summoneth all unto God, the Almighty, the All-Glorious, the All-Wise.
- 3 When the Call was raised from the direction of Supreme Glory, those who followed their desires turned away from it, while they that had clung to the cord of guidance in this wondrous Day drew nigh unto it. Among the people are those who have taken the chalice of certitude and drunk therefrom in My Name, the Mighty, the Inaccessible; and among them are those who cast it behind their backs and turned to that which is corrupt. Thus doth the All-Knowing, the All-Informed, apprise you.
- 4 O My loved ones! Let not the vicissitudes of time trouble you. Ye are they the like of whom the eye of creation hath not beheld. Thus hath the matter been decreed in a preserved

1 بسمه المقتدر على ما كان و ما يكون

2 تبارک الذي اظهر نفسه لمن في السموات و الأرضين و يدع الكل الى الله المقتدر العزيز الحكيم

3 اذا ارتفع النداء من شطر الكبرياء اعرض عنه اهل الهوى و اقبل من كان متمسكاً بحبل الهدى في هذا اليوم البديع من الناس من اخذ كأس اليقين و شرب منها باسمي العزيز المنيع و منهم من نبذها عن وراه و اقبل الى الصديد كذلك يخبركم العليم الخبير

4 يا احبائي لا تكدرکم شؤونات الدهر انتم الذين ما رأيت عين الابداع شبيهم كذلك قضى الأمر في

Tablet. Strive ye to preserve your stations, lest the doubts of the idolators cause you to slip. They speak according to their own desires. Hold fast unto the cord of the Cause. Thus doth He command you, in Whose grasp lieth the kingdom of the heavens and of the earth.

- 5 Say: O people! Fear God, and follow not those who have disbelieved after the clear proofs came unto them from every direction. They are assuredly among the most lost. Follow ye the Truth that speaketh at the heart of the world even as the Tongue of Grandeur hath spoken within the Tabernacle of Immaculacy: "Verily there is none other God besides Me, the Mighty, the Bountiful." As for him who hath turned towards Him, turn ye towards him; and as for him who hath turned away, leave him to himself, and set your faces toward the holy and luminous Spot of God, the Mighty, the Radiant.
- 6 Thus have We kindled the lamp of inner meanings within the niche of thy Lord's Tablet and sent it unto thee, that thou mayest be of the thankful ones.

لوح حفيظ ان اجهدوا لحفظ مقاماتكم لئلا تزلّكم
شبهات المشركين انهم يتكلمون بأهواء انفسهم
تمسكوا بجبل الأمر كذلك يأمركم من في قبضته
ملكوت السموات والأرضين

5 قل يا قوم خافوا الله ولا تتبعوا الذين كفروا
بعد الذي جاتهم البينات من كلّ الأقطار الا
انهم من الأخسرين ان اتبعوا الحق الذي ينطق
في قطب العالم بما نطق لسان العظمة في سرادق
العصمة انه لا اله الا انا العزيز الكريم ان الذي
اقبل ان اقبلوا اليه والذي اعرض دعوه بنفسه و
توجهوا بالقلوب الى شطر الله المقدس العزيز المنير

6 كذلك اوقدنا سراج المعاني في مشكوة لوح
ربك وارسلناه اليك لتكون من الشاكرين

BLIB_Or11095#045

BH04927

To: *Ustad Ahmad, in Manshad*

Date: 1290-05 [1873-Jun]

- 1 In the Name of Him Who rules over all who are in earth and heaven! O peoples of the world, hearken unto the call of the All-Merciful, as it is raised in truth: There is none other God but Me, the All-Compelling, the Self-Subsisting. Follow not your passions, but follow rather the Revealer of verses Who summons you unto God. This would be better for you, did ye but know.
- 2 Burden not yourselves with that which prevents you from treading this outstretched Path. Be sources of fairness amongst the servants and manifestations of justice unto all in the lands. This behooveth you, could ye but understand. The world and all wherein ye take delight shall perish. Cast it behind you and turn with your hearts unto the Beloved.
- 3 Should ye find one who turns away, remind him of God's verses, that haply he may turn unto his Lord. And should he persist

1 بسمه المقتدر على من في الأرض والسماء يا ملأ
الامكان ان استمعوا نداء الرحمن اذ ارتفع بالحق
انه لا اله الا انا المهيمن القيوم الا تتبعوا الشهوات
ان اتبعوا منزل الآيات الذي يدعوكم الى الله هذا
خير لكم لو انتم تعلمون

2 لا تحملوا على انفسكم ما يمنعكم عن السلوك في
هذا الصراط الممدود كونوا مطالع الانصاف بين
العباد ومظاهر العدل لمن في البلاد هذا ينبغي لكم
لو انتم تفقهون ستفنى الدنيا وما انتم به تفرحون
دعوها عن ورائكم وتوجهوا الى المحبوب بالقلوب

3 ان وجدتم من معرض ذكره بآيات الله لعل
يتوجه الى مولاه وان اصر على ما كان عليه دعوه

in his state, leave him to himself. Thus doth the Tongue of Grandeur command you, while in the hands of those who disbelieved in God, the Mighty, the All-Loving.

بنفسه كذلك يأمركم لسان العظمة اذ كان بين
أيدي الذين كفروا بالله العزيز الودود

- 4 We have sent down this Tablet for those who have believed in God and His signs, that they may arise to help the Wronged One. O servant! Grieve not at what hath befallen thee. Ponder My tribulation, My exile, My imprisonment and My affliction, after I summoned all unto God, the Mighty, the Beloved. Should a calamity touch you, be patient even as your Lord, the Possessor of the seen and unseen, was patient. Thus did the Tongue speak when sorrows encompassed the Lord of all that was and shall be.

4 قد نزلنا هذا اللوح لمن آمن بالله وآياته ليقوم على
نصرة المظلوم ان يا عبد لا تحزن بما ورد عليك
تفكر في بلائي و غربتي وسجني و ابتلائي بعد الذي
دعوت الكل الى الله العزيز المحبوب ان تصبكم
مصيبة ان اصبروا كما صبر ربكم مالك الغيب و
الشهود كذلك نطق اللسان اذ احاطت الأحزان
مالك ما كان و ما يكون

- 5 Glory be unto those who have acknowledged that which hath been sent down from God, the All-Compelling, the Self-Subsisting.

5 أما البهَاء على الذينهم اعترفوا بما نزل من لدى الله
المهيمن القيوم

BLIB_Or11095#285

BH04632

To: Unknown, in Tihiran

Date: 1290-05 [1873-Jun]

- 1 The Most Holy, Most Great, Most Exalted, Most Glorious! Harken unto what the Tongue of Grandeur calleth out to thee from the horizon of tribulation: Verily, there is none other God but Me, the Stranger, the Wronged One.
- 2 Say: O people! Ye have been promised in the Tablets this Manifestation. Now hath He appeared with truth - wherefore do ye not understand? And He Whom ye were promised by the tongue of truth hath now come with truth - wherefore do ye not see? Arise from the couches of heedlessness by this Name through which all things have arisen, and follow not every rejected ignorant one.
- 3 They who have wronged this day - these shall not be helped. Hold fast to the cord of justice and deprive not yourselves of this manifest bounty. Draw nigh with your hearts unto the Beloved and follow not every hateful outcast.
- 4 This is the countenance of God amongst you, and His manifestation within you, and His sovereignty unto you, did ye but know. This is the root of all good - He hath come to you

1 الأقدس الأعظم العليّ الأبهى ان استمع ما
يناديك به لسان الكبرياء من افق البلاء انه لا
اله الا انا الغريب المظلوم

2 قل يا قوم قد بشرتم في الألواح بهذا الظهور انه
قد ظهر بالحق لم انتم لا تفقهون و الذي وعدتم
به بلسان الصدق اذا اتى بالحق لم انتم لا تنظرون
قوموا عن مراقد الغفلة بهذا الاسم الذي به قامت
الأشياء و لا تتبعوا كل همج مردود

3 ان الذين ظلوا اليوم اولئك لا ينصرون تمسكوا
بجبل العدل و لا تمنعوا انفسكم عن هذا الفضل
المشهود تقربوا بالقلوب الى المحبوب و لا تتبعوا
كل مبغض مطرود

4 هذا لوجه الله بينكم و ظهوره فيكم و سلطانه لكم لو
انتم تعلمون هذا لأصل الخير قد جاءكم بآيات ثم

with signs, then proof, then evidences that none in the unseen or visible realms can equal. Leave behind what ye possess of ancient tales and take hold of this praised announcement.

برهان ثم بينات لا يعادلها من في الغيب والشهود
ان اتركوا ما عندكم من القصص الأولى وخذوا
هذا النبأ المحمود

- 5 The Pen hath nearly taken flight from the call of God while the idolaters wander bewildered in the desert of hesitation.

5 قد كاد القلم ان يطير من نداء الله و المشركون
متحيرون في هيماء الوقوف

- 6 O servants of the All-Merciful! This is the springtime of the All-Merciful, did ye but know. The Lord of Seasons hath come, did ye but perceive. The Sovereign of Days hath appeared - blessed are the people who see.

6 يا عباد الرحمن هذا لربيع الرحمن لو انتم تعلمون قد
اتى سيد الفصول لو انتم تشعرون قد ظهر سلطان
الأيام طوبى لقوم ينظرون

- 7 O servant! Rejoice in the remembrance of God. Say: Praise be unto Thee, O Thou through Whose command was created what was and what will be to come.

7 انك يا عبد ان افرح بذكر الله قل لك الحمد يا
من بأمرك خلق ما كان و ما يكون

INBA19:410

BH04686

To: Bibi Tuba sister of Varqa, in Yazd

Date: 1290-05 [1873-Jun]

- 1 In His Name, the Ever-Abiding after the passing away of all things! Blessed be the Beloved Who sendeth unto hearts that which draweth them unto God, the Lord of all worlds. We have opened the gates of utterance with the key of Our Most Great Name, and hearts through this Name whereby all who are in the heavens and on earth have been attracted - were We to speak of it, all would be thunderstruck. This is truth like unto His existence, yet most of the people are heedless.

1 بسمه الباقي بعد فناء الأشياء تبارك المحبوب
الذى يرسل الى القلوب ما يجذبها الى الله رب
العالمين قد فتحنا ابواب البيان بمفتاح اسمنا
الأعظم والقلوب بهذا الاسم الذى منه انجذب
من فى السموات والأرضين و لو نقول منه
انصعق الكل هذا حق بمثل وجوده ولكن الناس
اكثرهم من الغافلين

- 2 In the first station, none is seen save he who hath clung to the Most Great Cord, and all else returneth to nothingness. Well is it with them that are endued with insight. And in the second, all are thunderstruck by the grandeur of God's Cause and His sovereignty, save those who have cast away mortal things and turned toward the Most Great Scene - this glorious station.

2 فى المقام الأول لا يرى الا من تمسك بالحبل
الأعظم و ما سواه رجع الى العدم طوبى
للمتبصرين و فى الثانى انصعق الكل من عظمة
امر الله و سلطانه الا من نبذ البشر و توجه الى
المنظر الأكبر هذا المقام الكريم

- 3 O My handmaiden! Harken unto the call from the precincts of My prison, from the tongue of My grandeur: Verily there is no God but Me, the Forgiving, the Generous. Glad tidings unto thee for having fulfilled God's Covenant and His Testament. The Most Exalted Pen doth therefore testify that thou art among the devoted ones, inscribed in a mighty Tablet. Give

3 ان يا امتى ان استمعى النداء من شطر سجنى من
لسان عظمى انه لا اله الا انا الغفور الكريم بشرى
لك بما وفيت ميثاق الله وعهده اذا يشهد القلم
الأعلى بأنك انت من القانتات فى لوح عظيم ان
اشكرى ربك بما تحرك على ذكرك لسان الوحي

thanks unto thy Lord, for the tongue of Revelation hath moved to make mention of thee in numbered years. By God! All that is in the kingdom cannot equal this. Well is it with them that know.

- 4 Make mention of thy Lord among the handmaidens, that perchance their hearts may be drawn by this wise remembrance. That which thou seest shall pass away, but there shall endure the deeds of those who have arisen to serve the Cause - thy Lord, the All-Knowing, the All-Informed, doth testify to this. The glory be upon thee, and upon thy father, and upon those who have turned unto God in His days and been guided by this resplendent Light.

في سنين معدودات تالله لا يعادل به ما خلق في الملك طوبى للعارفين

4 ان اذكرى ربك بين الاماء لعل تجذب قلوبهن بهذا الذكر الحكيم سيفنى ما ترى ويبقى عمل الذين قاموا على خدمة الامر يشهد بذلك ربك العليم الخبير البهاء عليك وعلى ابيك وعلى الذين اقبلوا في ايام الله واهتدوا بهذا النور المنير

BLIB_Or15715.134b

BH04799

To: son of Nabil Qabl-i-Taqi Afnan, in Yazd

Date: 1290-05 [1873-Jun]

- 1 In the Name of God, the Most Great, the Most Great! The Book of God hath been sent down in truth from the direction of the Throne. He, verily, is the Powerful, the All-Knowing, the All-Wise. And verily it is the Ancient Beauty amongst the nations and a sign of the All-Merciful unto all who dwell in the realm of possibility. Blessed is he who hath drunk the choice wine of revelation from this luminous Kawthar. By My life! Whosoever drinketh thereof shall never thirst, and whosoever entereth therein shall never depart, throughout the eternity of God, the Lord of the worlds.

1 بسم الله الأعظم الأعظم كتاب الله نزل بالحق عن جهة العرش انه هو المقتدر العليم الحكيم وانه لطراز القدم بين الأمم وآية الرحمن لمن في الامكان طوبى لمن شرب رحيق الوحي من هذا الكوثر المنير لعمرى من شرب لن يظمأ ومن دخل لن يخرج بدوام الله رب العالمين

- 2 O My loved ones! Hasten with your hearts toward the direction of the Beloved. By God! The ocean hath surged through My Name, and the fragrance hath wafted through My remembrance, and the Sun of Revelation hath shone forth from this manifest horizon. Beware lest remembrances hold you back from your Lord, the Chosen One, or veils prevent you from that which your Lord, the Mighty, the Bountiful, hath desired. Cling ye to the hem of grace and hold fast to this firm cord. Verily, it calleth you at all times unto God, your Lord, the All-Merciful. This, verily, is a great bounty.

2 يا احبائي ان اسرعوا بالقلوب الى شطر المحبوب تالله قد ماج البحر باسمى وهاج العرف بذكرى و اشرفت شمس الوحي من هذا الأفق المبين اياكم ان تمنعكم الأذكار عن ربكم المختار او تحجبكم الأحجاب عما اراد ربكم العزيز الكريم تشبثوا بذيل الفضل و تمسكوا بهذا الحبل المتين انه يناديكم فى كل الأحيان الى الله ربكم الرحمن ان هذا الفضل عظيم

- 3 Whosoever is moved by the fragrances of the garment in the days of God - he is of the sincere ones. And whosoever halteth

3 من تحرك من نفحات القميص فى ايام الله انه من المخلصين والذى توقف و اعرض انه من

and turneth away - he is of the dead. Be grateful that the Beloved remembereth thee and hath intended for thee what was intended for all the worlds.

- 4 Say: Glory be unto Thee, O my God! Make my heart in all conditions to turn toward Thee, and my tongue to make mention of Thee, and my face to be illumined by the lights of Thy countenance, and every limb of my body to incline toward the direction of Thy bounties and the dawning-place of the lights of Thy oneness. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Forgiving, the Bountiful.

الميتين ان اشكر بما يذكر المحبوب و قصدك مقصود العالمين

4 قل سبحانك يا الهى فاجعل قلبي في كل الأحوال مقبلاً اليك و لسانى ناطقاً بذكرك و وجهي مستضيئاً بأنوار وجهك و كل عضو من اعضاءي مائلاً الى شطر مواهبك و مقراً اشراق انوار احديتك انك انت المقتدر على ما تشاء لا اله الا انت الغفور الكريم

BLIB_Or11095#120

BH04737

To: *Ghulam-Rida*

Date: 1290-05 [1873-Jun]

- 1 He is the Most Ancient, the Most Mighty, the Most Bountiful
- 2 Glorified be He Who hath rent asunder the veil and manifested Him Who was hidden within the veils of the unseen and concealed throughout all eternity. Yet when He came with the truth, the people opposed Him and all in the land were troubled, save those who discovered the fragrance of the Beloved and turned to Him with illumined hearts. The Most Great Ocean hath surged in the name of the Ancient King, yet most of the peoples remain heedless. The eyes have been afflicted with the ophthalmia of vain imaginings, whereby they are prevented from beholding the face of God, the Mighty, the Beautiful. All things have perished save His Face that shineth from this manifest horizon. Blessed is the eye that hath beheld the Most Great Vision, and blessed the heart that hath turned unto the Object of the desire of all who are in the heavens and on earth.
- 3 Thy letter hath come before the Throne; therefore hath the Pen of Command moved to make mention of thee in this glorious Tablet. Give thanks for having attained unto the recognition of God and for having been mentioned in the Tablets. This is naught but a mighty favor.
- 4 Say: O my God! Praise be unto Thee for having enabled me to recognize Thy Cause and for having made known unto

1 الأقدم الأعظم الأكرم

2 سبحان الذى كشف الحجاب و اظهر من كان مخزوناً في حجب الغيب و مكنوناً في ازل الآزال فلما اتى بالحق اعترض عليه العباد و اضطرب من في البلاد الا من وجد عرف المحبوب و اقبل اليه بقلب منير قد تموج البحر الأعظم باسم مالك القدم ولكن الأمم اكثرهم من الغافلين قد اخذ الأبصار رمد الأوهام و بها منعت عن النظر الى وجه الله العزيز الجميل قد فنت الأشياء الا وجهه المشرق من هذا الأفق المين طوبى لبصر رأى المنظر الأكبر و لقلب توجه الى مقصود من في السموات و الأرضين

3 قد حضر لدى العرش كتابك لذا تحرك قلم الأمر على ذكرك فهذا اللوح المنيع ان اشكر بما فزت بعرفان الله و ذكرت في الألواح ان هذا الا فضل عظيم

me the Dayspring of Thy Self and the Dawning-Place of Thy signs, on a Day whereon all creation hath been seized with the drunkenness of vain desires save those whom the hand of Thy favors hath delivered. Thou art, verily, the Almighty over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Generous. O my Lord! Make me steadfast in Thy love in such wise that the affairs of the world shall not disquiet me, nor shall the veils of them that have disbelieved in Thee and in Thy signs hinder me. Verily, Thou art the Almighty, the All-Subduing, the Mighty, the All-Wise.

4 قل يا الهى لك الحمد بما ايدتني على امرى و
عزفتني مطلع نفسك و مشرق آياتك في يوم فيه
اخذ سكر الهوى من في الانشاء الا من انقذته يد
الطافك انتك انت المقتدر على ما تشاء لا اله الا
انت العزيز الكريم اى رب فاستقمنى على حبك
على شأن لا تضطربنى شؤونات الدنيا ولا تمنعنى
حجبات الذين كفروا بك و بآياتك انتك انت
المقتدر المهيمن العزيز الحكيم

AQA7#333 p.012

BH05113

To: Khabbazul-Mahbub, in Ardikan

Date: 1290-05 [1873-Jun]

- 1 In His Name, the Most Exalted above mention and utterance!
- 2 We, verily, have set forth all things in Our Book, as a token of grace unto those who have believed in God, the Almighty, the Protector, the Self-Subsisting. And We have ordained obligatory prayer and fasting so that all may by these means draw nigh unto God, the Most Powerful, the Well-Beloved. We have written down these two laws and expounded every irrevocable decree. We have forbidden men from following whatsoever might cause them to stray from the Truth, and have commanded them to observe that which will draw them nearer unto Him Who is the Almighty, the All-Loving. Say: Observe ye the commandments of God for love of His beauty, and be not of those who follow in the ways of the abject and foolish.
- 3 When He desired the order of the world and its life, and the manifestation of bounty and His favors [among] His servants - verily He is the Truth, the All-Knowing... upon you that which benefits you if you [observe it] and your remembrance will endure in His kingdom, the Inaccessible, the Exalted. Beware lest desire prevent you from that which has shone forth from the horizon of utterance... the ways of God and follow not every denied deceiver. Thus has the sun of grace shone forth from this horizon... upon those who understand.

1 بسمه المتعالى عن الذكر و البيان

2 قد فصلنا كل شىء في الكتاب فضلاً من لدنا
على الذين آمنوا بالله المقتدر المهيمن القيوم و نزلنا
الصلوة و الصوم ليتقرب الكل بهما الى الله العزيز
المحوب و كتبنا احكامهما و فصلنا كل امر محتوم
و [٠٠٠] الناس عما يبعدهم عن الحق و امرناهم
بما يقربهم الى العزيز الودود قل ان اعمالوا حدود
الله حبا بجماله و لا تتبعوا كل همج مردود

3 انه لما اراد نظم العالم و حيوته و اظهار الجود
و الطافه [٠٠٠] بين عباده انه لهو الحق علام
[٠٠٠] عليكم انه ينفكم ان انتم [٠٠٠] و يبقى
ذكركم في ملكوته الممتنع المرفوع اياكم ان يمنعكم
الهوى عما اشرفت من افق الكلام [٠٠٠] سنن
الله و لا تتبعوا كل منكر مغرور كذلك لاحت
شمس الفضل من هذا الأفق [٠٠٠] على الذينهم
يفقهون

BRL_IOPF#1.01x, BSW#05.22x

ABDA.058-059

BH05182

To: Zaynul-Abidin, in Ardistan

Date: 1290-05 [1873-Jun]

- 1 O friends! We see that He Who is mentioned mentions you from His Most Great Prison and We hear from Him that which has caused all things to quiver and the very pebbles to cry out: "There is none other God but He, the All-Knowing, the All-Wise." By My life! The Beloved loves you and the Desired One desires you from this far-off shore.
- 2 Beware lest the conditions of the people of the contingent world extinguish you in the days of your Lord, the Most Merciful. Cast them behind you, then turn with illumined hearts and radiant breasts toward the Dawning-Place of the revelation of your Lord, the All-Knowing, the All-Wise.
- 3 All things have been set ablaze by the fire of the Word of the Lord of Names, yet We see most of the people to be heedless. The horizon of revelation has been lit by the Sun of the remembrance of your Lord, the Mighty, the Wise, and the heaven of wisdom has been illumined by the Light that has appeared with My Most Glorious Name, yet they remain veiled from it.
- 4 Beware lest the waters of rejection hold you back from the ocean or the doubts of the deniers bar you from the gate. Cast the contingent world behind you, then turn your sight toward the direction of your Lord, the Most High, the Most Praised. By My life! If you were to turn with the ears of your hearts, you would hear from all things that which the Interlocutor heard from the Sinai Tree. Thus has the matter been decreed, were you of those who know.
- 5 O thou who hast turned to God! If thou hast heard the Call and attained unto this Tablet, be thankful and say: "Praise be unto Thee, O Thou Who speaketh the truth while being held in the hands of the oppressors."

1 بسمه المذكور في كلّ الألواح يا أحبائي نرى
المذكور يذكركم في سجنه الأعظم و نسمع منه ما
اهتزّت به الأشياء و صاحت الحصاة انه لا اله
الا هو العليم الحكيم لعمرى ان المحبوب يحبكم و
المقصود يقصدكم من هذا الشّطر البعيد

2 اياكم ان يخذلكم في ايام ربكم الرحمن شؤونات
اهل الامكان دعوها عن ورائكم ثم اقبلوا بقلوب
نوراء و صدور بيضاء الى مشرق وحى ربكم العليم
الحكيم

3 قد اشتعل كلّ الأشياء من نار كلمة مالك
الأسماء و نرى الناس اكثرهم من الغافلين قد
اضاء افق الوحى بشمس ذكر ربكم العزيز الحكيم
و الاح سماء الحكم من النّير الذى ظهر باسمى
الأبهى و هم عنه محتجبون

4 اياكم ان يمنعكم عن البحر مياه الاعراض
او يصدّكم عن الباب شبهات المعرضين ضعوا
الامكان عن ورائكم ثم توجهوا بأبصاركم الى
شطر ربكم العلى الحميد لعمرى لو توجهون بأذان
قلوبكم لتسمعون من كلّ الأشياء ما سمع الكليم
من سدرة السّيناء كذلك قضى الأمر ان اتم
من العارفين

5 انك انت يا ايها المتوجّه الى الله لو سمعت النداء
و فزت بهذا اللوح ان اشكر و قل لك الحمد يا
من ينطق بالحقّ اذ كان بين ايدى الظالمين

INBA23:037a, BLIB_Or11095#121

BH05082

To: *Ali qabl 'Askar, in K R*

Date: 1290-05 [1873-Jun]

- 1 He is the One Who standeth over all things! God beareth witness that there is none other God but Him, the All-Compelling, the Self-Subsisting. The Most Exalted Pen testifieth that there is none other God but Him, the Almighty, the Best-Beloved.

1 هو القائم على الأشياء شهد الله أنه لا اله الا هو
المهيمن القيوم شهد القلم الأعلى أنه لا اله الا هو
العزیز المحبوب
- 2 Among the people are those who have testified to the testimony of God, and among them are those who have remained veiled through following every heedless and ignorant one. This is a Day wherein the rock proclaimeth the Kingdom to be God's, the Almighty, the All-Loving, and the pebble beareth witness to the Revealer of verses, yet the people are in strange doubt.

2 من الناس من شهد بشهادة الله و منهم من
احتجب بما اتبع كل غافل مجبول هذا يوم
فيه شهدت الصخرة الملك الله العزیز الودود و
الحصاة تشهد لمنزل الآيات ولكن القوم في وهم
عجيب
- 3 Among the people are those who remain veiled by what the people possess and do not become certain of God's testimony - they are indeed among the lowly ones. And among them are those who wander in the wilderness of the Caliphate and by its mention are prevented from its Owner - they are indeed in manifest error.

3 من الناس من احتجب بما عند القوم و لم يوقن
بشهادة الله الا أنه من الصّاعرين و منهم من هام
في هيماء الخلافة و بذكرها منع عن مالکها الا
أنه في ضلال مبين
- 4 Say: This is God's Day wherein naught is mentioned save His Self, and all else is on one plane, if ye be of them that know. Whoso hath attained unto it hath attained unto all names, and whoso hath turned away from it hath no portion of this resplendent Kawthar.

4 قل هذا يوم الله لا يذكر فيه الا نفسه و ما سواه
في صقع واحد ان انتم من العارفين من فاز به فاز
بكلّ الأسماء و من اعرض ليس له نصيب من
هذا الكوثر المتير
- 5 This is a Day wherein every friend crieth out "Have mercy upon me, O Thou Most Merciful One!" and every chosen one cleaveth to the hem of grace, saying "O Lord of all nations! Cause me then to enter among Thy sincere servants, and make me steadfast in Thy Cause whereby the back of every distant idolater is broken."

5 هذا يوم فيه ينادى كلّ وليّ ارحمني يا ارحم
الراحمين و كلّ صفى تشبّ بأذيال الكرم ويقول
يا مالک الأمم فأدخلني في عبادک المخلصين ثمّ
استقمي على امرک الذي منه انكسر ظهر كلّ
مشرک بعيد
- 6 Say: Cast aside what ye possess of idle fancies and hold fast unto My Strong Cord. Thus have We sent down the verses unto thee that thy heart may rejoice thereat and thou mayest be of them that have attained. Say: Praise be to God, the Lord of all worlds.

6 قل دعوا ما عندكم من الأوهام و تمسّکوا بحبلی
المتين کذلك نزلنا لک الآيات ليفرح بها قلبک
و تكون من الفائزين قل الحمد لله رب العالمين

BLIB_Or11095#111, BLIB_Or15696.065b

BH05246

To: Aqa Mirza Muhammad Ali Tafrishi, in Nasrabad

Date: 1290-05 [1873-Jun]

- 1 In His Name Who is established upon the Throne 1 بِسْمِهِ الْمُسْتَقَرَّ عَلَى الْعَرْشِ يَشْهَدُ
- 2 The Tongue of Grandeur beareth witness that there is none other God but Me, the All-Compelling, the Self-Subsisting. And the tongues of all created things testify that there is none other God but Me, the Almighty, the Best-Beloved. Blessed is he who hath inhaled the fragrance of My garment and hath arisen, detached from all the worlds. Whoso hath recognized the Truth with his own eyes, the veils of creation shall not withhold him. This is a truth of which there is no doubt. Blessed are they who are endowed with true understanding. 2 لِسَانُ الْعِظَمَةِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمُهَيِّمُ الْقَيُّومُ وَتَشْهَدُ السَّنُ الْكَائِنَاتُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْمَحْبُوبُ طُوبَى لِمَنْ وَجَدَ عَرَفَ قَيْصَى وَاصْبَحَ مُنْقَطِعاً عَنِ الْعَالَمِينَ مَنْ عَرَفَ الْحَقَّ بَعَيْنُهُ لَا تَمْنَعُهُ حِجَابَاتُ الْخَلْقِ هَذَا حَقٌّ لَا رَيْبَ فِيهِ طُوبَى لِلْعَارِفِينَ
- 3 How many a servant is stirred by the winds of temptation, and how many a servant is not caused to slip by the doings of the heedless. Verily he who hath quaffed the living waters from the utterance of the All-Merciful shall arise to aid the Cause in such wise that the hosts of the heavens and of earth shall not deter him. Victory hath been ordained in the Book and in the Utterance. Fear ye God and be not of the mischief-makers. 3 كَمْ مِنْ عَبْدٍ تَحَرَّكَ أَرِيَا حُ الْاِفْتِتَانِ وَ كَمْ مِنْ عَبْدٍ لَا تَزَلُهُ شُؤُونَاتُ الْغَافِلِينَ أَنَّ الَّذِي شَرِبَ رَحِيقَ الْحَيَوَانِ مِنْ بَيَانِ الرَّحْمَنِ أَنَّهُ يَقُومُ عَلَى نَصْرَةِ الْأَمْرِ عَلَى شَأْنٍ لَا تَخَوْفُهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِينَ أَنَّ النَّصْرَ قَدَّرَ فِي الذِّكْرِ وَالْبَيَانِ اتَّقُوا اللَّهَ وَلَا تَكُونُوا مِنَ الْمَفْسُودِينَ
- 4 It behooveth no one to object against anyone. Be ye trustees of the All-Merciful throughout all possibility. Thus doth the All-Knowing, the All-Informed, counsel you. Build ye up hearts through the name of the Beloved. This is the true victory, did ye but know. Teach your children that which hath been sent down from God, that they may recite it in most melodious tones. Thus hath it been ordained in a mighty Book. 4 لَيْسَ لِأَحَدٍ أَنْ يَعْتَرِضَ عَلَى أَحَدٍ كُنُونَا أَمْنَاءَ الرَّحْمَنِ فِي الْإِمْكَانِ كَذَلِكَ يَنْصَحُكُمْ الْعَلِيمُ الْخَبِيرُ عَمِّرُوا الْقُلُوبَ بِاسْمِ الْمَحْبُوبِ هَذَا حَقٌّ النَّصْرَ لَوْ أَنْتُمْ مِنَ الْعَارِفِينَ عَلِمُوا أَوْلَادَكُمْ مَا نَزَلَ مِنْ عِنْدِ اللَّهِ لِيَقْرَأُوهُ بِأَحْسَنِ الْأَلْحَانِ هَذَا مَا نَزَلَ فِي كِتَابِ عَظِيمٍ
- 5 When We perceived from thee the fragrance of turning unto Us, We revealed unto thee this wondrous Tablet that thou mayest recite the verses of God and ponder upon that which hath been manifested in this glorious Revelation. Glory be unto them who have attained unto the lights of the Countenance after the passing away of all things. They, verily, are of the sincere ones. 5 أَنَا لَمَّا وَجَدْنَا مِنْكَ عَرَفَ الْإِقْبَالَ نَزَّلْنَا لَكَ هَذَا اللَّوْحَ الْبَدِيعَ لِتَقْرَأَ آيَاتِ اللَّهِ وَتَتَفَكَّرَ فِيمَا ظَهَرَ فِي هَذَا الظُّهُورِ الْمُنْبَعِ أَمَّا الْبَهَاءُ عَلَى الَّذِينَ فَازُوا بِأَنْوَارِ الْوَجْهِ بَعْدَ فَنَاءِ الْأَشْيَاءِ إِلَّا أَنَّهُمْ مِنَ الْمُخْلِصِينَ

INBA27:074a, YMM.029

COC#0572x

BH04979*To: Mashhadi 'Ali, in Tabriz**Date: 1290-05 [1873-Jun]*

- 1 He is the Most Mighty, the Most Mighty
- 2 O Most Exalted Pen! Make mention of him who hath turned toward the Most Glorious Horizon, when He came to the heaven of the Cause with a sovereignty that conquered all who are in the heavens and the earth, that the fragrances of the verses may so seize him that he will forsake all created things, turning unto God, the Lord of all worlds.
- 3 O thou who soarest in the atmosphere of certitude! Harken unto the call of the Beloved of all creation from this Prison, whereby the back of existence was made to tremble and the Faithful Spirit did lament. Grieve not at anything. Arise to serve the Cause through God's might and power, and be of them whom the allusions of the learned could not deter from this wise Remembrance.
- 4 We beheld thee turning toward the ocean and have therefore revealed unto thee this luminous Tablet. Render thanks for having been mentioned before the Throne and for having had the countenance of the Ancient Beauty turn toward thee from this noble scene.
- 5 They who on this Day have debarred themselves from the Living Waters are verily the companions of the fire, inscribed in a preserved Tablet. Blessed art thou for having turned to the Desired One and drunk the wine of mystic knowledge from the cup of the favors of thy Lord, the All-Merciful, and for having attained.
- 6 We counsel thee to manifest supreme steadfastness, for Satan lurks behind the All-Merciful, calling his friends who have denied God from time immemorial. Thus doth He with Whom is the knowledge of all things inform thee in a clear Book.
- 7 May the glory rest upon thee and upon those who have turned toward the Countenance when it appeared from this luminous horizon.
- الأعظم الأقدم 1
- ان يا قلم الأعلى ان اذكر من توجه الى الأفق الأسمى 2
اذ اتى سماء الأمر بسلطان غلب من في السموات
والأرضين لتأخذه نفحات الآيات على شأن يدع
الكائنات عن ورائه مقبلاً الى الله رب العالمين
- ان يا ايها الطائر في هواء الايقان ان استمع نداء 3
محبوب الامكان من هذا السجن الذي به ارتعد
ظهر الوجود و ناح الروح الأمين لا تحزن من
شيء قم على الأمر بحول الله وقوته و كن من
الذين ما منعهم اشارات العلماء عن هذا الذكر
الحكيم
- انا رأيناك مقبلاً الى البحر نزلنا لك هذا اللوح 4
المنير ان احمدا بما ذكرت لدى العرش وتوجه اليك
وجه القدم من هذا المنظر الكريم
- ان الذين منعوا اليوم من بحر الحيوان اولئك 5
اصحاب النيران في لوح حفيظ نعيماً لك بما
اقبلت الى المقصود و شربت رحيق العرفان
من كأس الطاف ربك الرحمن و كنت من
الفائزين
- نوصيك بالاستقامة الكبرى لأن الشيطان عن 6
وراء الرحمن يدعو اوليائه الذين كفروا بالله في ازل
الآزال كذلك ينبئك من عنده علم كل شيء في
كتاب مبين
- انما البهاء عليك و على الذين توجهوا الى الوجه اذ 7
ظهر من هذا الأفق المنير

INBA41:412

BH05036*To: Letter of the Living, in Tabriz**Date: 1290-05 [1873-Jun]*

- 1 In His Name, the Most Holy, the Most Great 1 بِسْمِهِ الْأَقْدَسِ الْأَعْظَمِ
- 2 Mention from Us to him who has attained to the Most Great Sea when the Lord of Eternity came, and who drank the Choice Wine that was sealed when it was unsealed through My Name, the Self-Subsisting, and who responded to his Lord when the Call was raised between the heavens and the earth: 2 ذَكَرَ مِنْ لَدُنَّا إِلَى مَنْ فَازَ بِالْبَحْرِ الْأَعْظَمِ إِذْ أَتَى مَالِكَ الْقَدَمِ وَ شَرَبَ الرَّحِيقَ الْمُخْتَوِمَ إِذْ فَكَّ بِاسْمِي الْقَيُّومِ وَ اجَابَ مَوْلَاهُ إِذْ ارْتَفَعَ النَّدَاءُ بَيْنَ السَّمَوَاتِ وَ الْأَرْضَيْنِ
- 3 O Letter of the Living! Harken unto the call of the Spirit of the Spirit, before Whom the Spirit itself doth proclaim: "The Most Great Spirit hath come with manifest sovereignty!" Years have elapsed and thy letter hath not appeared before the Throne. Hath the fire of God been extinguished within thee, or art thou among the heedless? We verily gave thee life aforetime and We love thee sincerely for the sake of God, inasmuch as thou didst follow thy Lord, the Ancient of Days. 3 اِنْ يَا حَرْفَ الْحَيِّ اِنْ اسْتَمَعَ نَدَاءَ رُوحِ الرُّوحِ الَّذِي يَنَادِي قَدَامَهُ الرُّوحُ قَدْ أَتَى الرُّوحَ الْأَعْظَمَ بِسُلْطَانٍ مُبِينٍ قَدْ قَضَتْ سَنِينَ وَ مَا حَضَرَ كِتَابُكَ لَدَى الْعَرْشِ اِخْتَدَتْ نَارُ اللَّهِ فِيكَ أَمْ كُنْتَ مِنَ الْغَافِلِينَ أَنَا أَحْيَيْنَاكَ مِنْ قَبْلِ وَ نَحْبُكَ خَالِصاً لُوجُهُ اللَّهِ بِمَا اتَّبَعْتَ مَوْلَاكَ الْقَدِيمَ
- 4 Pay no heed to those who whisper in the breasts of men. Turn wholly unto God, the Mighty, the Praiseworthy. It behooveth thee to present thy letter before the Throne. Thus hast thou been commanded by God, the Goal of them that have recognized Him. 4 لَا تَلْتَفِتْ إِلَى الَّذِينَ يُوسُوسُونَ فِي صُدُورِ النَّاسِ اِنْ اِقْبَلْ بِكَ لَكَ إِلَى اللَّهِ الْعَزِيزِ الْحَمِيدِ يَنْبَغِي لَكَ اِنْ يَحْضُرُ كِتَابُكَ لَدَى الْعَرْشِ هَذَا مَا أَمَرْتُ بِهِ مِنْ لَدَى اللَّهِ مَقْصُودَ الْعَارِفِينَ
- 5 Forget not the favor of God when thou wert in Our presence and didst hear the verses from the tongue of God, the King, the All-Knowing, the All-Wise. Arise to promote the Cause with spirit and joy, then attract hearts through this wondrous Remembrance. Thus have We mentioned thee in this Tablet from which hath shone forth the horizon of the utterance of thy Lord, the Almighty, the Powerful. 5 لَا تَنْسَ فَضْلَ اللَّهِ إِذْ كُنْتَ لَدَى الْوَجْهِ وَ سَمِعْتَ الْآيَاتِ مِنْ لِسَانِ اللَّهِ الْمَلِكِ الْعَلِيمِ الْحَكِيمِ قُمْ عَلَى الْأَمْرِ بِالرُّوحِ وَ الرِّيحَانِ ثُمَّ اجْذِبِ الْقُلُوبَ بِهَذَا الذِّكْرِ الْبَدِيعِ كَذَلِكَ ذَكَرْنَاكَ فِي هَذَا اللَّوْحِ الَّذِي مِنْهُ لَاحَ افقُ بَيَانِ رَبِّكَ الْمُقْتَدِرِ الْقَدِيرِ
- 6 Take hold of the Book of God with the power that proceedeth from Him, then make mention of those who are there and glorify their faces from the Prisoner, the Exile. 6 خُذْ كِتَابَ اللَّهِ بِقُوَّةٍ مِنْ عِنْدِهِ ثُمَّ اذْكُرِ الَّذِينَ فِي هُنَاكَ وَ كَبِّرْ عَلَى وَجُوهِهِمْ مِنْ لَدَى الْمَسْجُونِ الْغَرِيبِ

BLIB_Or15715.134a

BH05049

*To: Ali, in Tihiran**Date: 1290-05 [1873-Jun]*

- 1 In the Name of the Most Unapproachable, the Most Holy, the Most Great
بِسْمِ الْأَمْعِ الْأَقْدَسِ الْأَعْظَمِ 1
- 2 A mention from Us unto him whose letter hath attained unto the presence of the Mother Book, Who summoneth the peoples in the Most Great Prison unto God, the King, the Powerful, the Exalted, the Great.
ذَكَرَ مِنْ لَدُنَّا مَنْ فَازَ كِتَابَهُ بِلِحَازِ أُمِّ الْكِتَابِ الَّذِي يَدْعُ الْأُمَمَ فِي السَّجْنِ الْأَعْظَمِ إِلَى اللَّهِ الْمَلِكِ الْمُقْتَدِرِ الْعَلِيِّ الْعَظِيمِ 2
- 3 Say: By God! The Most Great Book hath been sent down upon the human temple. Blessed be the All-Merciful Who speaketh at the heart of contingent being: "There is none other God but Me, the All-Knowing, the All-Wise." All books are but a letter of this Book, and all scriptures proclaim His Name, the Guardian over all worlds.
قُلْ تَاللَّهِ قَدْ نَزَلَ الْكِتَابُ الْأَعْظَمُ عَلَى هَيْكَلِ الْإِنْسَانِ فَتُبَارِكِ الرَّحْمَنُ الَّذِي يَنْطَلِقُ فِي قُطْبِ الْإِمَّاكُنْ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْحَكِيمُ كُلُّ الْكُتُبِ حَرْفٌ مِنْ هَذَا الْكِتَابِ وَكُلُّ الصِّحْفِ نَاطِقٌ بِاسْمِهِ الْمُهَيْمِنِ عَلَى الْعَالَمِينَ 3
- 4 Rejoice thou in that thy letter was read before the Throne and this perspicuous Tablet hath been revealed for thee. We found from thy mention the fragrances of sincerity for God Who hath caused all things to speak in praise of the Dayspring of His Cause, the Luminous, the Resplendent. When thou didst desire the grace of thy Lord, the ocean of bounty surged and the winds of thy Lord's gifts, the Lord of Names, were stirred. He is verily the All-Bountiful, the Ancient.
إِنْ أَفْرَحْ بِمَا قَرَأَ كِتَابُكَ لَدَى الْعَرْشِ وَنَزَلَ لَكَ هَذَا اللَّوْحُ الْمُبِينُ أَنَا وَجَدْنَا مِنْ ذِكْرِكَ نَفَحَاتِ الْخُلُوصِ لِلَّهِ الَّذِي انْطَلَقَ كُلُّ شَيْءٍ بِنِشْأَةِ مَطْلَعِ أَمْرِهِ الْمَشْرِقِ الْمُنِيرِ فَلَمَّا أَرَدْتَ فَضْلَ رَبِّكَ قَدْ تَمَوَّجَ بَحْرُ الْعَطَاءِ وَهَاجَتْ أَرْيَاحُ مَوَاهِبِ رَبِّكَ مَالِكِ الْأَسْمَاءِ أَنَّهُ لَوْ الْفَضْلُ الْقَدِيمُ 4
- 5 Be thou assured of thy Lord's favor, for He remembereth whoso turneth unto Him and regardeth whoso ariseth to serve Him. Not a thing escapeth His knowledge. There is none other God but Him, the All-Knowing, the All-Encompassing. Upon thee rest steadfastness in this Cause, and upon Us resteth My mercy which hath preceded all created things. Thus hath the Ancient Sea sprinkled forth out of love for thee.
إِنْ أَطْمَئِنَّ بِفَضْلِ مَوْلِيكَ أَنَّهُ يَذْكُرُ مِنْ أَقْبَلِ إِلَيْهِ وَيَنْظُرُ مَنْ قَامَ عَلَى خِدْمَتِهِ أَنَّهُ لَا يَعْزُبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ الْعَلِيمُ الْحَاطِطُ مَا عَلَيْكَ هُوَ الْإِسْتِقَامَةُ فِي هَذَا الْأَمْرِ وَمَا عَلَيْنَا هُوَ رَحْمَتِي الَّتِي سَبَقَتْ الْعَالَمِينَ كَذَلِكَ تَرْتَجِّحُ بَحْرُ الْقَدَمِ حَبًّا لِنَفْسِكَ 5
- 6 When thou hast attained unto it, render thanks and say: "Praise be unto Thee, O Thou Who art wronged at the hands of the oppressors, and thanks be unto Thee, O Thou Who hast been prevented from that which was created for Thee through the deeds of the aggressors."
إِذَا فُزْتَ بِهِ أَنْ أَشْكُرَ وَقُلْ لَكَ الْحَمْدُ يَا أَيُّهَا الْمَظْلُومُ بَيْنَ أَيْدِي الظَّالِمِينَ وَلَكَ الشُّكْرُ يَا مَنْ مَنَعَتْ عَمَّا خَلَقَ لَكَ بِمَا اكْتَسَبَتْ أَيْدِي الْمُعْتَدِينَ 6

BLIB_Or15715.123c, AQA7#352 p.042

BH05023

*To: Ahmad, in Tihran**Date: 1290-05 [1873-Jun]*

- 1 In the Name of the Beloved of the Worlds! 1 بنام محبوب عالمیان
- 2 Praise be to the Imperishable Beloved Who, through His all-embracing mercy, summoneth all created things unto life everlasting. Yet many souls in the Days of God have remained deprived of the wine of the All-Merciful's mercy and the Heavenly Fountain of Divine utterance, and wander bewildered in the wilderness of self and passion, while others have attained unto His infinite bounties. Blessed are they, and woe unto the heedless! 2 حمد محبوب بیزوالی را سزااست که از رحمت واسعه جمیع بریه را بحیوة باقیه دعوت میفرماید ولکن بسیار از نفوس در ایام الله از خمر رحمت رحمانی و کوثر بیان سبحانی محروم مانده اند و در تیه نفس و هوی هائم و متحیرند و بعضی هم بفیوضات نامتناهیة فائز گشته اند طوبی لهؤلاء و ویل للمعرضین
- 3 Praise be to God that thou hast quaffed from the Everlasting Chalice proffered by the Hand of Divine favors, and hast attained unto the recognition of God which is the source of all good. Thy mention hath been made in His presence and thy name inscribed in His Book. This is a mighty favor indeed - know thou its worth and preserve it as thou wouldst thy life. 3 الحمد لله که تو کوثر باقی را از ید الطاف الهی آشامیدی و بعرفان الله که اصل کلّ خیر است فائز گشتی ذکر ت لدی الوجه مذکور و اسمت در کتاب مسطور و این فضیلت پس عظیم قدرش را بدان و چون جان حفظش نما
- 4 Be thou not grieved at that which hath befallen thee. We must all be content with God's decree and patient in times of tribulation, for whatsoever proceedeth from God, if observed with penetrating vision, hath been and ever shall be the essence of His grace. In truth, sorrow befitteth those souls who are afflicted with the vain imaginings and troubles of this world, not one who hath, by God's grace, ascended unto the highest horizon and taken up his abode in the most exalted Paradise. 4 در آنچه وارد شده محزون مباش باید کل بقضای الهی راضی باشیم و در موارد مصائب صابر چه که آنچه از حق ظاهر اگر ببصر حدید مشاهده شود عین فضل بوده و خواهد بود فی الحقیقه حزن از برای نفوسی لایقست که بظنونات و کدورات دنیا مبتلا شده اند نه از برای نفسیکه بفضل الله بافق اعلی راجع شد و در اعلی الجنان منزل گزید
- 5 With utmost joy and gladness, occupy thyself with the remembrance of God. Praise be to God that thou art sprung from His Tree and art mentioned by His Name. The Glory be upon thee. 5 بکمال فرح و سرور بذکر حق مشغول باش الحمد لله از شجره روئیده ای و باسم او مذکوری البهاء علیک

BLIB_Or15715.156a

BH05065*To: Unknown, in Tihiran**Date: 1290-05 [1873-Jun]*

- 1 The Most Holy, Most Exalted, Most Glorious
 2 Glorified is He Who speaketh the truth. He, verily, is the Proclaimer between the heavens and the earth. When His call was raised from His direction, all things were stirred save those who turned away from His countenance and were among the heedless. They who have found the sweetness of the utterance hastened unto the All-Merciful, and they who were seized by the rapture of revelation turned unto the face before which all in the worlds have bowed down in adoration.
- 3 Say: O people! Nullify not the Cause of God through what ye possess. Set aside that which distracteth you from it and turn ye unto the station from whose horizon hath shone forth the Sun of the beauty of your Lord, the Most Exalted, the Most Great. This is a Day wherein no ransom shall be accepted, nor shall anything profit you though ye should cling to all things, were ye but to know.
- 4 Hearken unto the call from the luminous Spot, from the Divine Lote-Tree: Verily, there is none other God but Me, the Mighty, the Bountiful. O people! The proof hath come, and He Who revealeth the utterance hath appeared with a manifest sovereignty. Follow not your desires - burn them with the fire of the remembrance of your Lord, the All-Knowing, the All-Wise.
- 5 Say: Do ye sport with God's sovereignty and His Cause? Turn your eyes that ye may behold your Lord dawning from the horizon of might with a sovereignty that hath encompassed the worlds.
- 6 Hearken, O My loved ones, unto the melody of grandeur, then drink ye of the water of everlasting life. We have forbidden the people of hatred from this crimson cup from the hand of the All-Glorious Cup-bearer. Thus hath the matter been decreed by your Lord, the Mighty, the All-Praised.
- الأمنع الأقدس الأعلى 1
 سبحان الذي ينطق بالحق أنه هو المناد بين السموات والأرضين إذا ارتفع من شطره النداء اهتز كل الأشياء إلا من اعرض عن الوجه و كان من الغافلين أن الذين وجدوا حلاوة البيان سرعوا إلى الرحمن والذين أخذهم اهتزاز الوحي توجهوا إلى وجه الذي سجد له من في العالمين 2
 قل يا قوم لا تدحضوا أمر الله بما عندكم ضعوا ما يشغلكم عنه وتوجهوا إلى مقام ظهرت من افقه شمس جمال ربكم العلي العظيم هذا يوم لا يقبل فيه الفداء ولا يغنيكم شيء لو تمسكون بكل شيء ان انتم من العارفين 3
 ان استمعوا النداء من البقعة النوراء من سدرة الأبهى أنه لا اله الا انا العزيز الكريم يا قوم قد جاء البرهان وظهر منزل البيان بسلطان مبين لا تتبعوا أهوائكم ان احرقوها بنار ذكر ربكم العليم الحكيم 4
 قل أ تلعبون بسلطان الله و امره ان ارجعوا الأبصار لتروا ربكم مشرقاً من افق الاقتدار بسلطان الذي احاط العالمين 5
 ان استمعوا يا احبابي لحن الكبرياء ثم اشربوا كوثر البقاء قد منعنا اهل البغضاء من هذه الكأس الحمراء من يد ساقى الأبهى كذلك قضى الأمر من لدن ربكم العزيز الحميد 6

BLIB_Or11095#274

BH05079

To: Unknown, in Tihiran

Date: 1290-05 [1873-Jun]

1 Glorified art Thou, O my God! I give praise to Thee, that Thou hast made me able so to reveal Thine utterances, and manifest Thy proofs and Thy testimonies, that every proof hath been made to circle round my will, and every testimony to compass my pleasure. Thou seest me, O my Lord, lying at the mercy of Thine adversaries, who have repudiated Thy signs, and refuted Thy testimony, and turned back from Thy beauty, and resolved to shed Thy blood. I beseech Thee, O Thou Who art the Lord of all names, by Thy name through which Thou hast subdued all created things, to graciously aid Thy servants and Thy loved ones to cleave steadfastly to Thy Cause. Give them, then, to drink what will quicken their hearts in Thy days. Enable them, moreover, O my Lord, to fix their gaze at all times upon Thy pleasure, and to yield Thee thanks for the evidences of Thine irrevocable decree. For Thou art, verily, praiseworthy in all that Thou hast done in the past, or wilt do in the future, and art to be obeyed in whatsoever Thou hast wished or wilt wish, and to be loved in all that Thou hast desired or wilt desire. Thou lookest upon them that are dear to Thee with the eyes of Thy loving-kindness, and sendest down for them only that which will profit them through Thy grace and Thy gifts.

2 We entreat Thee, O Thou Who art the Cloud of Bounty and the Succorer of the distressed, that Thou wilt aid us to remember Thee, and to make known Thy Cause, and to arise to help Thee. Though all weakness, we yet have clung to Thy Name, the Most Powerful, the Almighty.

3 Bless Thou, O my God, them that have stood fast in Thy Cause, and whom the evil suggestions of the workers of iniquity have failed to deter from turning towards Thy face, and who have hastened with their whole hearts toward Thy grace, until they finally quaffed the water that is life indeed from the hands of Thy bounty.

4 Potent art Thou to do Thy pleasure. No God is there save Thee, the Mighty, the Most Generous.

1 الأقدس الأَمْع سبْحانَكَ يا اِلهى لَكَ اِلهى بما انطقتنى بآياتِكَ و اظهرتنى بحجَّتِكَ و برهانِكَ على شَأْن طاف كُلَّ حِجَّةٍ حَوْل ارادَتى و كُلِّ برهانٍ حَوْل مَشِيَّتى اى رَبِّ ترانى بين اعدائى نفسِكَ الَّذين انكروا آياتِكَ و ادحضوا برهانَكَ و اعرضوا عن جمالِكَ و قاموا على سفكِ دَمِكَ اسئلكَ يا مالِكَ اَسماءَ الَّذى سَخِرْتَ به الاشياءَ بأن تؤيِّد عيادَكَ و احبائَكَ على الاستقامة على امرِكَ ثم اشربهم ما تحبى به افتدتهم فى آيامِكَ اى رَبِّ اجعلهم فى كُلِّ الأحوال ناظرين الى رضائِكَ و شاكرين لظهورات قضائِكَ لأنَّكَ انت المحمود فيما فعلتَ و تفعل و المطاع فيما اردتَ و تريد و المحبوب فيما شئتَ و تشاءَ تنظر احبائَكَ بلحظات عين الطافِكَ و لا تنزل لهم الا ما هو خير لهم بفضلك و مواهبِكَ

2 نَسئَلُكَ يا غِيثَ الجود و غياثَ المنجود بأن توفِّقنا على ذَكَرِكَ و اظهار امرِكَ و القيام على نصرَتِكَ ولو انا ضعفاءَ ولكن تَمسِّكنا بِاسمِكَ القوى القدير

3 صلِّ يا اِلهى على الَّذين استقاموا على امرِكَ و ما منعهم اشارات الفجار عن التَّوَجُّه الى وجهِكَ سرعوا بالقلوب الى شَطْرِ فضلك الى ان شربوا كوثر الحيوان من ايدى عطائِكَ

4 اَنْتَ انت المقتدر على ما تشاءَ لا اِله الا انت العزيز الكريم

BH05099

*To: Unknown, in Tihra**Date: 1290-05 [1873-Jun]*

- 1 In His Name, the Protector over what was! We had previously sent 'Ali to give glad tidings to humanity of this Most Great Countenance. He was indeed a herald in the Faran of longing, calling all to God, the Lord of the Day of Separation. He informed everyone of this Most Great Manifestation. But when the time came and the promise appeared, those servants who wandered in the desert of hypocrisy turned away from Him. Among the people were those who broke God's covenant and pledge, those who turned back on their heels, and those who cast aside all else and turned to God, the Mighty, the Bestower.
- 2 When the Most Great Sea surged forth, all on earth were drowned except those whom We took by the hand of grace and rescued through majesty and power. Blessed is this Day wherein God calls out with the most exalted call, summoning all to a station which He has made the Dawning-place of lights.
- 3 O My loved ones! Leave those who are veiled by their own selves, then ascend on two wings of detachment in this atmosphere which God has sanctified from the conditions of creation and made the soaring-place of the righteous. Those who are heedless today of this bounty are truly among the people of loss. Soon they shall find themselves in the abyss of divine wrath while the sincere shall dwell in the highest paradise.
- 4 Be thankful that you have been mentioned before the Face, and this Tablet has been revealed for you from which the fragrance of the All-Merciful has wafted throughout all possibility. Verily the glory be upon you and upon those who remain firm in the Cause through power and sovereignty. Say: Praise be to God, the Lord of all religions.
- 1 بِسْمِ الْمُهَيْمِنِ عَلَى مَا كَانَ قَدْ أَرْسَلْنَا عَلِيًّا مِنْ قَبْلِ
لِيُبَشِّرَ الْبَشَرَ بِهَذَا الْمُنْتَظَرِ الْأَكْبَرِ وَأَنَّهُ كَانَ مُنَادِيًّا فِي
فَارَانَ الْأَشْتِيَاقِ وَدَعَا الْكُلَّ إِلَى اللَّهِ مَالِكِ يَوْمِ
الطَّلَاقِ أَنَّهُ أَخْبَرَ الْكُلَّ بِهَذَا الظُّهُورِ الْأَعْظَمِ فَلَمَّا
أَتَى الْوَقْتُ وَظَهَرَ الْوَعْدُ أَعْرَضَ عَنْهُ عِبَادُ الَّذِينَ
هَامُوا فِي هَيْمَاءِ التَّفَاقُ مِنَ النَّاسِ مِنْ نَكْثِ عَهْدِ
اللَّهِ وَمِيثَاقِهِ وَمِنْهُمْ مَنْ نَكَصَ عَلَى عَقْبِيهِ وَمِنْهُمْ
مَنْ نَبَذَ الْوَرَى وَاقْبَلَ إِلَى اللَّهِ الْعَزِيزِ الْمَنَّانِ
- 2 إِذَا تَرَشَّحَ الْبَحْرُ الْأَعْظَمُ غَرَقَ فِيهِ مَنْ عَلَى الْأَرْضِ
إِلَّا مَنْ أَخَذْنَاهُ بِيَدِ الْفَضْلِ وَانْقَذْنَاهُ بِالْعِظْمَةِ وَ
الْإِقْتِدَارِ تَبَارَكَ الْيَوْمَ الَّذِي بِهِ يَنَادِي اللَّهُ بِأَعْلَى
النَّدَاءِ وَيَدْعُ الْكُلَّ إِلَى مَقَامٍ جَعَلَهُ اللَّهُ مُطْلِعَ الْأَنْوَارِ
- 3 يَا أَحِبَّائِي دَعُوا الْمُحْتَجِبِينَ بِأَنْفُسِهِمْ ثُمَّ اصْعَدُوا
بِجَنَاحَيْنِ الْإِنْقِطَاعِ فِي هَذَا الْمَوْءِ الَّذِي قَدَّسَهُ اللَّهُ
عَنْ شَتُونَاتِ الْخَلْقِ وَجَعَلَهُ مَطِيرَ الْأَحْبَارِ إِنَّ
الَّذِينَ غَفَلُوا الْيَوْمَ مِنْ هَذَا الْفَضْلِ أَوْلَتْكَ مِنْ
أَهْلِ الْخُسْرَانِ سَوْفَ يَرَوْنَ أَنْفُسَهُمْ فِي هَاوِيَةِ الْقَهْرِ
وَالْمُخْلِصِينَ فِي أَعْلَى الْجَنَانِ
- 4 إِنَّ أَحْمَدَ بِمَا ذَكَرْتُ لَدَى الْوَجْهِ وَنَزَلَ لَكَ هَذَا
اللُّوحَ الَّذِي فَاحَتْ مِنْهُ نَفْحَةُ الرَّحْمَنِ فِي الْإِمْكَانِ
أَمَّا الْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ اسْتَقَرُّوا عَلَى الْأَمْرِ
بِقُدْرَةِ وَسُلْطَانِ قَلِّ الْحَمْدِ لِلَّهِ مَالِكِ الْأَدْيَانِ

BLIB_Or11095#337

BH05134

To: Asadu'llah, in Urumiyyih

Date: 1290-05 [1873-Jun]

- 1 The Most Holy, Most Glorious. A book from God, the Protector, the Self-Subsisting, unto him who hath been illumined by the light of the countenance and hath turned toward the Intended One and hath heard the call of the Beloved.

الأقدس الأبهى كتاب معلوم من الله المهيمن
القيوم الى الذي فاز بأنوار الوجه و اقبل الى
المقصود و سمع نداء المحبوب
- 2 O people! Arise to aid the Cause of your Lord, the All-Merciful. Beware lest ye follow any hateful idolater. Put aside mankind, for the All-Knowing hath come upon the clouds, if ye be of them that understand. Nothing shall profit you this day save turning toward this horizon from whose dawning-place hath appeared the Face of God, the Powerful, the Mighty, the Beloved.

يا قوم قوموا على نصره امر ربكم الرحمن اياكم ان
تتبعوا كل مشرك مبغوض ضعوا الأنام قد اتي
العلام على ظلل الغمام ان انتم تعلمون لا ينفعكم
اليوم شيء الا بأن تتوجهوا الى هذا الشطر الذي
من افقه لاح وجه الله المقتدر العزيز الودود
- 3 Is there anyone who pondereth this Cause? Is there any possessor of sight who beholdeth that which hath shone forth from God, the Lord of the seen and the unseen? Say: O people! Answer Him Who hath come unto you from the heaven of bounty with a hidden name. Cast aside what ye possess of idle fancies and turn ye unto God - this is better for you, would ye but understand.

هل من احد يتفكر في هذا الأمر وهل من ذي
بصر ينظر ما اشرق من لدى الله رب الغيب
و الشهود قل يا قوم اجيبوا من جائكم من سماء
الفضل باسم مكنون دعوا ما عندكم من الأوهام
و توجهوا الى الله هذا خير لكم ان انتم تفقهون
- 4 Draw near unto the ocean, for lo! it surgeth through this forbidden name. Turn ye to the Dawning-Place of Revelation, for verily it hath appeared with the truth, would ye but perceive. This is a Day whereon God hath called out by His own Self. Blessed is he who hath heard and answered his Ancient Lord. They that are heedless this day are verily among the most lost.

تقربوا الى البحر انه قد ماج بهذا الاسم المنوع
فاقبلوا الى مطلع الوحي انه قد ظهر بالحق ان انتم
تنظرون هذا يوم فيه نادى الله بنفسه طوبى لمن
سمع و اجاب مولاه القديم و الذين غفلوا اليوم
اولئك من الأخسرين
- 5 Blessed is the strong one who hath arisen to serve the Cause and the weak one who hath been strengthened through the power of his Lord, the Mighty, the Bountiful. Thus have We sent down unto thee that which shall cause the hearts of them that are nigh to soar, and from which thou shalt find the fragrance of the favors of thy Lord, and shalt be of them that are firmly established.

طوبى لقوى قام على الأمر و لضعيف استقوى
من قدرة ربه العزيز الكريم كذلك نزلنا لك ما
تطير به افئدة المقربين و تجد منها عرف عنايات
ربك و تكون من الراشقين

BLIB_Or11095#268

BH05081

To: *Jinab-i-Siyyid Muhammad 'Ali, in Yazd*

Date: 1290-05 [1873-Jun]

- 1 The Most Great, Most Holy, Most Glorious! The Spirit bears witness: The Light has come, and sovereignty belongs to God, the Mighty, the All-Wise. The Bayan bears witness: The All-Merciful has come with a clear proof. The Beloved bears witness: By God! This indeed is the Best-Beloved. Blessed is he who turns to Him. He, verily, is the One intended in the Tablets of God, the Mighty, the Praised. The Interlocutor bears witness: The All-Bountiful has come and from Him has issued forth every wise command. And beyond them all the Tongue of Grandeur and Glory bears witness: He Who is mentioned has come, He by Whose name the heaven of Revelation was adorned and the earth have passed away.
- 2 The Divine Lote-Tree bears witness from the blessed spot: The Beauty of Divine Unity has appeared from God's holy and luminous horizon. The Rock cries out with its loudest voice: The Lord of all creation has come, while the people remain behind a mighty veil. I bear witness that the Call has been raised to such a degree that those on earth have heard it. Blessed is he who has turned to it and is among the successful ones.
- 3 O people! This is God's mystery among you, and His treasure within you, and His sovereignty unto you - turn to Him with illumined hearts and radiant faces. This behooves you, if you be of those who reflect. Abandon vain imaginings in the name of the Lord of all names, and hold fast to the Sure Handle. This is better for you than what you possess, and to this testifies the Pen of God, the Mighty, the All-Wise.
- 4 O servant! When you attain to the lights of the Remembrance Who has appeared and shone forth from the horizon of grace, say: May my soul be a sacrifice unto You, O Sacrifice of the worlds!

1 الأقدس الأعظم الأبهى شهد الروح قد اتى التور
و الملك لله العزيز الحكيم شهد البيان قد اتى
الرحمن ببرهان مبين قد شهد الحبيب تالله هذا
لهو المحبوب طوبى لمن اقبل اليه انه هو المقصود
فى صحائف الله العزيز الحميد شهد الكلم قد اتى
الكريم وفصل منه كل امر حكيم وعن ورائهم
شهد لسان العظمة والجلال قد اتى المذكور الذى
زينت باسمه سماء الوحي ومرت الأرضون

2 قد شهدت السدرة على البقعة المباركة قد ظهر
جمال الأحدىة من افق الله المقدس المنير ان
الصخرة تشهد بأعلى الصيحة قد اتى مالک البرية
و الناس فى حجاب عظيم اشهد ان النداء قد ارتفع
على شأن سمعه من على الأرض طوبى لمن اقبل
و كان من الفائزين

3 يا قوم هذا سر الله بينكم و كنزه فيكم و سلطانه
لكم ان اقبلوا اليه بقلوب نورا و وجوه بيضاء
هذا ينبغى لكم ان اتم من المتفكرين دعوا الأهواء
باسم مالک الأسماء و تمسكوا بالعروة الوثقى انها
خير لكم عما عندكم و يشهد بذلك قلم الله العزيز
الحكيم

4 ان يا عبد اذا فزت بأنوار الذكر الذى ظهر و اشرق
من افق الفضل قل نفسى لك الفداء يا فداء
العالمين

BLIB_Or11095#265

BH05058

To: Dhabih (Haji Muhammad Isma'il Kashani)

Date: 1290-05 [1873-Jun]

- 1 He is the Most Holy, the Most Exalted, the Most Great
الأقدس الأَمع الأعظم 1
- 2 A remembrance unto him who hath turned towards My countenance and heard My call when it was raised betwixt earth and heaven, that he may discover the fragrance of the Pen which hath appeared in the paradise of eternity and be drawn unto the precincts of mighty glory. Blessed is the ear that hath heard the call of God and the heart that hath turned unto the Beloved of the worlds.
ذَكَرَى مَنْ أَقْبَلَ إِلَى وَجْهِى وَسَمِعَ نَدَائِى إِذَا ارْتَفَعَ
بَيْنَ السَّمَوَاتِ وَالْأَرْضَيْنِ لِيَجِدَ عَرَفَ الْقَلَمِ الْمُنْبَتِ
فِي رِضْوَانِ الْقَدَمِ وَيَجْذِبُهُ إِلَى سَاحَةِ عَرِّ مَنْبِيعِ
طُوبَى لِمَنْ أَدْنَى سَمِعَ نَدَاءَ اللَّهِ وَلِذَى قَلْبٌ أَقْبَلَ
إِلَى مَحْبُوبِ الْعَالَمِينَ 2
- 3 How many servants awaited the days of the Manifestation, yet when He appeared they denied God, the Mighty, the Wise. How many learned ones were kept back by their knowledge from the Known One, and how many ignorant ones plunged into the sea through My Name, the Mighty, the Praiseworthy.
كَمْ مِنْ عَبْدٍ يَنْتَظِرُ أَيَّامَ الظُّهُورِ فَلَمَّا ظَهَرَ كَفَرَ بِاللَّهِ
الْعَزِيزِ الْحَكِيمِ كَمْ مِنْ عَالِمٍ مَنَعَهُ الْعِلْمُ عَنِ الْمَعْلُومِ وَ
كَمْ مِنْ جَاهِلٍ تَغَمَّسَ فِي الْبَحْرِ بِاسْمِ الْعَزِيزِ الْحَمِيدِ 3
- 4 No one should glory over another in what he possesseth of ornaments and such things, rather glory lieth in what hath been ordained by One mighty and powerful. Blessed is the servant whose name hath been mentioned today before the Throne, and the soul whose name hath been inscribed on a preserved tablet.
لَيْسَ لِأَحَدٍ أَنْ يَفْتَخِرَ عَلَى أَحَدٍ بِمَا عِنْدَهُ مِنْ
الزُّخَارِفِ وَمَا دُونَهَا بَلِ الْفَخْرُ فِيمَا قَدَّرَ مِنْ
لَدُنْ مُقْتَدِرٍ طُوبَى لِعَبْدٍ ذَكَرَ اسْمَهُ الْيَوْمَ لَدَى
الْعَرْشِ وَلِنَفْسٍ ثَبَتَ اسْمُهَا فِي لَوْحٍ حَفِيفٍ 4
- 5 By God! This is a day around which revolve the times of the first and the last, and it cannot be compared with what hath passed or will come to pass, if ye be of them that know. Were We to explain this station, thou wouldst see mankind struck down.
تَاللَّهِ هَذَا يَوْمٌ يَطُوفُ حَوْلَهُ زَمَنُ الْأَوَّلِينَ وَالْآخِرِينَ
وَلَا يُقَاسُ بِمَا قَضَى وَيَقْضَى أَنْ أَنْتُمْ مِنَ الْعَارِفِينَ
أَنَا لَوْ نَبَّيْنَاهُ هَذَا الْمَقَامَ لَتَرَى الْخَلْقَ مِنَ الْمُنْصَعِقِينَ 5
- 6 Say: O my God! I beseech Thee by Thy Name through which the dead were raised up, to withhold me not from the ocean of Thy grace and bounty, and leave me not to myself in Thy days. Then make me steadfast in Thy love in such wise that the veils of them that have disbelieved and the allusions of the heedless keep me not back. O my Lord! I have laid hold on the handle of Thy favors and clung to the hem of Thy bounty. Verily Thou art the Forgiving, the Generous.
قُلْ يَا إِلَهَى اسْتَثْلِكْ بِاسْمِكَ الَّذِى بِهِ قَامَتِ
الْأَمْوَاتُ أَنْ لَا تَمْنَعْنِى عَنْ بَحْرِ فَضْلِكَ وَ
أَفْضَالِكَ وَ لَا تَدَعْنِى بِنَفْسِى فِي أَيَّامِكَ ثُمَّ
اسْتَقِمْنِى عَلَى حَبْكَ عَلَى شَأْنٍ لَا تَمْنَعْنِى حِجَابِ
الَّذِينَ كَفَرُوا وَلَا إِشَارَاتِ الْغَافِلِينَ أَيْ رَبِّ قَدْ
تَمَسَّكَتُ بِعُرْوَةِ الطَّافِكِ وَتَشَبَّهْتُ بِذِيلِ عِطَائِكَ
أَنْتَ الْغَفُورُ الْكَرِيمُ 6

BLIB_Or11095#117

BH04978*To: Asadu'llah**Date: 1290-05 [1873-Jun]*

- 1 In the Name of God, the Most Ancient, the Most Great! 1 بِسْمِ اللَّهِ الْأَقْدَمِ الْأَعْظَمِ
- 2 O Exalted Pen! Make mention of those whom We have related to thy exalted Self, and mention them with such remembrances as will cause the fish in the seas to be attracted, the fruits upon the trees and the birds in their nests to speak. Verily, Thou art the One possessed of great bounty, and Thy mercy hath preceded all the worlds. 2 أَنْ يَا قَلَمَ الْأَعْلَى أَنْ أَذْكَرَ الَّذِينَ نَسَبْنَاهُمْ إِلَى نَفْسِكَ الْعَلِيَّا ثُمَّ أَذْكَرْهُمْ بِأَذْكَارِهَا تَجْذِبُ الْحَيْتَانَ فِي الْبَحَارِ وَتَنْطِقُ الْأَثْمَارَ عَلَى الْأَشْجَارِ وَالطَّيُورَ فِي الْأَوْكَارِ أَنْتَ أَنْتَ ذُو الْفَضْلِ الْعَظِيمِ وَسَبَقَتْ رَحْمَتُكَ الْعَالَمِينَ
- 3 O Bushra! Glad tidings unto thee, for the Tongue of Grandeur and Majesty hath spoken thy name in a place whose exterior is prison but whose interior is paradise - whose trees were planted by the hands of grace, whose flowers appeared through the breeze of revelation, whose every particle of dust was sweetened by the living waters that flowed from the lips of thy Lord, the All-Merciful, and whose pebbles were stirred by the fragrant and flowing locks of hair moving upon the back of thy Lord, the All-Forgiving, the Most Merciful. 3 يَا بَشْرَى لَكَ بِمَا نَطَقَ بِاسْمِكَ لِسَانُ الْعِظَمَةِ وَالْإِجْلَالِ فِي مَقَامِ ظَاهِرِهِ سَجْنٍ وَبَاطِنِهِ رِضْوَانٍ قَدْ غَرَسَتْ أَشْجَارُهُ بِأَيْدِي الْفَضْلِ وَظَهَرَتْ أَوْرَادُهُ مِنْ نَسَمَةِ الْوَحْيِ وَسَكَّرَ كُلَّ ذَرَّةٍ مِنْ تَرَابِهِ بِمَا ارْتَشَحَ عَلَيْهِ نَحْمَرُ الْحَيَوَانِ مِنْ فَمِ رَبِّكَ الرَّحْمَنِ وَاهْتَزَّتْ حَصَاتِيهِ بِمَا مَرَّ عَلَيْهَا الْعَرَفُ الْمَتَضَوِّعُ مِنَ الشَّعْرِ الْمَعْلَقِ الْمُتَحَرِّكِ عَلَى ظَهْرِ رَبِّكَ الْغَفُورِ الرَّحِيمِ
- 4 O blessed art thou! Wouldst thou but recite this Tablet with the melody sent down from the heaven of the will of thy Lord, the Bestower, the Mighty, the Generous. By My life! Were the ears of all created things to hear what the Tongue of Grandeur warbleth in this blessed leaf to draw them to the kingdom of their Lord, they would be attracted - yet most people hear not. Their own desires have prevented them from that which floweth from the right hand of the Throne, and they are indeed among the fallen. 4 يَا طُوبَى لَكَ لَوْ تَقْرَأَ هَذَا اللَّوْحَ عَلَى لَحْنِ نَزَلٍ مِنْ سَمَاءٍ مَشِيَّةٍ رَبِّكَ الْمَعْطَى الْعَزِيزُ الْكَرِيمُ لَعَمْرِي لَوْ تَسْمَعُ أِذْنَ الْكَائِنَاتِ مَا تَغَرَّدَ لِسَانُ الْعِظَمَةِ فِي هَذِهِ الْوَرَقَةِ الْمُبَارَكَةِ لِيَجْذِبَهُمْ إِلَى مَلَكُوتِ رَبِّهِمْ وَلَكِنَّ النَّاسَ أَكْثَرَهُمْ لَا يَسْمَعُونَ قَدْ مَنَعَتْهُمْ أَهْوَاءُهُمْ عَمَّا جَرَى عَنِ يَمِينِ الْعَرْشِ إِلَّا أَنَّهُمْ مِنَ الْمُدْحَضِينَ
- 5 Be thou thankful unto thy Lord for having attained unto the utterance of God when the All-Merciful was seated upon His mighty throne. Verily, glory be upon thy father and upon thee and upon those with you who have clung to this resplendent hem. 5 أَنْ أَشْكُرَ رَبِّكَ بِمَا فَزْتَ بَيِّانَ اللَّهِ إِذَا اسْتَقَرَّ الرَّحْمَنُ عَلَى عَرْشِهِ الْعَظِيمِ أَمَّا الْبَهَاءُ عَلَى أَيْدِيكَ وَعَلَيْكَ وَعَلَى مَنْ مَعَكُمْ مِنَ الَّذِينَ تَشَبَّهُوا بِهَذَا الذَّلِيلِ الْمُنِيرِ

LHKM3.211

BH05103*To: Ja'far ahl-i-Ya**Date: 1290-05 [1873-Jun]*

- 1 In the name of the Ever-Abiding, the Eternal, the All-Knowing, the All-Wise! The Dove hath warbled upon the branches of the Tree of Eternity that there is none other God but Me, the All-Forgiving, the All-Merciful. The atoms in the kingdom of creation have proclaimed that there is none other God but Him, the Almighty over all the worlds.
- 2 The attraction of the verses hath seized all things, yet most of the people wander distraught. They have forsaken the Self-Subsisting and clung to vain imaginings, having followed the promptings of the Evil Ones who turn people away from this Most Great Ocean while supposing themselves to be guided aright. Say: By God! Ye have turned away from guidance and turned to desire - this is what the Lord of Names doth testify, seated upon His mighty throne.
- 3 Say: O people of vain imaginings! Shatter the idols of your selves, then turn towards the most exalted horizon, the station from which every wise command hath appeared. Fear God and spread not corruption in the land after its reformation. Answer Him Who calleth you to the All-Informed One. He accepted affliction for your salvation, yet you turned away from Him. What aileth you, O heedless ones!
- 4 O servant! Arise to assist thy Lord, then aid Him through a wondrous remembrance. He desireth naught from anyone; He calleth only for the sake of God, the Mighty, the Praiseworthy.
- 5 Blessed art thou for having attained the verses of God and for this mighty Tablet being revealed unto thee. Preserve it and recite it by night and day. This is better for thee than all that hath been created in the heavens and earths.
- 1 بِسْمِهِ الْبَاقِي الدَّائِمُ الْعَلِيمُ الْحَكِيمُ قَدْ تَغَرَّدَ الْوَرَقَاءُ
عَلَى أَفْنَانِ دَوْحَةِ الْبَقَاءِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْغَفُورُ
الرَّحِيمُ قَدْ نَادَتِ الذَّرَّاتُ فِي مَلَكُوتِ الْإِنْشَاءِ أَنَّهُ
لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ عَلَى الْعَالَمِينَ
- 2 قَدْ أَخَذَ جَذْبُ الْآيَاتِ كُلِّ الْأَشْيَاءِ وَلَكِنَّ النَّاسَ
أَكْثَرَهُمْ مِنَ الْهَامِّينَ قَدْ نَبَذُوا الْقِيَوْمَ وَاخَذُوا
الْمُوهُومَ بِمَا اتَّبَعُوا هَمَزَاتِ الشَّيَاطِينِ الَّذِينَ يَصُدُّونَ
النَّاسَ عَنْ هَذَا الْبَحْرِ الْأَعْظَمِ وَيَحْسِبُونَ أَنَّهُمْ مِنَ
الْمُهْتَدِينَ قُلْ تَاللَّهِ قَدْ أَعْرَضْتُمْ عَنِ الْهُدَى وَاقْبَلْتُمْ
إِلَى الْهَوَى هَذَا مَا شَهِدَ بِهِ مَالِكُ الْأَسْمَاءِ إِذْ اسْتَقَرَّ
عَلَى عَرْشِهِ الْعَظِيمِ
- 3 قُلْ يَا أَهْلَ الْغُرُورِ كَسَبُوا أَصْنَامَ أَنْفُسِكُمْ ثُمَّ تَوَجَّهُوا
إِلَى الْأَفْقِ الْأَعْلَى مَقَامَ الَّذِي مِنْهُ ظَهَرَ كُلُّ أَمْرٍ
حَكِيمٍ اتَّقُوا اللَّهَ وَلا تَفْسُدُوا فِي الْأَرْضِ بَعْدَ
إِصْلَاحِهَا اجْبِئُوا مَنْ يَدْعُوكُمْ إِلَى الْفِرْدِ الْخَيْرِ أَنَّهُ
قَبْلَ الْبَلَاءِ لِنَجَاتِكُمْ وَأَنْتُمْ أَعْرَضْتُمْ عَنْهُ مَا لَكُمْ يَا
مَلَأَ الْغَافِلِينَ
- 4 أَنْكَ يَا عَبْدَ قَمٍ عَلَى أَمْرِ مَوْلِيكَ ثُمَّ أَنْصِرْهُ بِذِكْرِ
بَدِيعِ أَنَّهُ مَا أَرَادَ مِنْ أَحَدٍ شَيْئاً أَلَمْ يَدْعُو لَوَجْهِ اللَّهِ
الْعَزِيزِ الْحَمِيدِ
- 5 طُوبَى لَكَ بِمَا فَزْتَ بِآيَاتِ اللَّهِ وَنَزَلَ لَكَ هَذَا
اللَّوْحُ الْمُنِيعُ إِنْ أَحْفَظْتَهُ ثُمَّ أَقْرَأَهُ فِي اللَّيَالِي وَالْأَيَّامِ
أَنَّهُ خَيْرٌ لَكَ عَمَّا خُلِقَ فِي السَّمَوَاتِ وَالْأَرْضَيْنِ

BLIB_Or15730.139c, LHKM3.196b

BH05114*To: Jinab-i-Aqa Siyyid Zaynu'l-'Abidin**Date: 1290-05 [1873-Jun]*

- 1 In the name of Him Who abideth after the passing of all things! All things have passed away, and the Face hath appeared from this manifest horizon. We have gathered up souls through a word from Us, then raised up the Prophets and Messengers. The first that appeared was the commanding Word of God that encompassed all worlds.
- 2 Blessed is he who hath attained unto this Most Great Day, and woe unto him who hath followed his desires and was among the heedless. Should abasement overtake you, grieve not for it - soon shall you behold your glory in a noble station. All who are in creation shall perish, and there shall remain what hath been ordained for you in His exalted and glorious Kingdom.
- 3 They who have borne tribulations in the path of God are stars in this heaven, and the Concourse on High seek blessings through them. This is what hath been sent down from the Most Exalted Pen in a preserved Tablet. Were We to mention the virtues of those who have stood firm in this Revelation, it would fill volumes and this wondrous remembrance would never end.
- 4 Blessed are ye, O people of Baha, for having cast aside all else, turning unto God, the Goal of them that know. Give thanks unto the Lord at all times, for He hath enabled you to recognize the Dawning-Place of His verses and hath acquainted you with this Cause whereby feet have slipped save whom your Lord, the Mighty, the Powerful, willed otherwise.
- 5 They who have acted unjustly shall soon find themselves in manifest loss. By God! That which they possess shall profit them not. Sovereignty shall pass away, but there shall endure the Kingdom of your Lord, the Most Exalted, the Mighty, the All-Praised. We beseech God to draw you nigh unto Him in all conditions and to make you among the helpers of His Cause.
- 1 بِسْمِهِ الْبَاقِي بَعْدَ فَنَاءِ الْأَشْيَاءِ قَدْ فَنَتْ الْأَشْيَاءُ وَ
ظَهَرَ الْوَجْهَ مِنْ هَذَا الْأَفْقِ الْمُبِينِ قَدْ قَبَضْنَا الْأَرْوَاحَ
بِكَلِمَةٍ مِنْ عِنْدِنَا ثُمَّ بَعَثْنَا النَّبِيِّينَ وَالْمُرْسَلِينَ أَوَّلَ مَا
ظَهَرَ هِيَ كَلِمَةُ اللَّهِ الْمَطَاعَةِ الَّتِي احَاطَتْ الْعَالَمِينَ
- 2 طُوبَى لِمَنْ فَازَ بِهَذَا الْيَوْمِ الْأَكْبَرِ وَوَيْلَ لِمَنْ اتَّبَعَ
هُوْبَهُ وَكَانَ مِنَ الْغَافِلِينَ إِنْ اخَذْتُمْ الدَّلَّةَ لَا تَحْزَنُوا
مِنْهَا سَوْفَ تَرَوْنَ عَرْشَكُمْ فِي مَقَامٍ كَرِيمٍ سَيَفْنِي مِنْ
فِي الْإِنشَاءِ وَيَبْقَى مَا قَدَّرَ لَكُمْ فِي مَلَكُوتِهِ الْعَزِيزِ
الرَّقِيعِ
- 3 إِنَّ الَّذِينَ حَمَلُوا الشَّدَائِدَ فِي سَبِيلِ اللَّهِ أُولَئِكَ أَنْجَمٌ
هَذِهِ السَّمَاءِ وَيَسْتَبْرِكُنَّ بِهِمُ الْمَلَأُ الْأَعْلَى هَذَا مَا
نَزَلَ مِنَ الْقَلَمِ الْأَعْلَى فِي لَوْحٍ حَفِيفٍ لَوْ نَذَرْتُكُمْ فُضَائِلَ
مِنْ اسْتِقَامَ فِيهِذَا الظُّهُورَ لِيَمْلَأَ الْأُلُوحَ وَمَا يَنْتَهَى
هَذَا الذِّكْرُ الْبَدِيعِ
- 4 طُوبَى لَكُمْ يَا أَهْلَ الْبَهَاءِ بِمَا نَبِذْتُمْ الْوَرَى مُقْبِلِينَ
إِلَى اللَّهِ مُقْصُودِ الْعَارِفِينَ إِنْ أَشْكُرُوا الرَّبَّ فِي كُلِّ
الْأَحْيَانِ بِمَا أَيْدَكُمْ عَلَى عِرْفَانِ مَطْلَعِ آيَاتِهِ وَعَرَفَكُمْ
هَذَا الْأَمْرَ الَّذِي بِهِ زَلَّتِ الْأَقْدَامُ إِلَّا مِنْ شَاءِ
رَبِّكُمْ الْمُقْتَدِرِ الْقَدِيرِ
- 5 إِنَّ الَّذِينَ ظَلَمُوا سَوْفَ يَرَوْنَ أَنْفُسَهُمْ فِي خُسْرَانٍ
كَبِيرٍ تَالَلَّهِ لَا يَنْفَعُهُمْ مَا عِنْدَهُمْ سِيفُنِي الْمَلِكِ وَ
يَبْقَى مَلَكُوتُ رَبِّكَ الْمُتَعَالَى الْعَزِيزِ الْحَمِيدِ نَسْتُلِ اللَّهَ
بِأَنْ يَقَرِّبَكُمْ إِلَيْهِ فِي كُلِّ الْأَحْوَالِ وَيَجْعَلَكُمْ مِنَ
النَّاصِرِينَ

BLIB_Or15715.127b

BH05375*To: Muhammad Sadiq Khan, in Barfurush**Date: 1290-05 [1873-Jun]*

- 1 In His Name Who abideth after the passing away of all things! A mention from Us to him who hath attained unto the Most Great Sea when the Ancient Source was made manifest with a sovereignty that encompassed the Concourse on High and the cities of names and prevailed over the heavens and earths, that he may be attracted by the sprinklings of the ocean of revelation and turn wholly unto it, when the lights of the Countenance shone forth from the horizon of the will of his Lord, the All-Knowing, the All-Wise.
- 2 Thy mention hath been made before the Throne, and this Tablet hath been sent down unto thee, which God hath made the key to the hearts of all in the world and His most great sign unto all peoples, that thou mayest rejoice in the remembrance of God and arise with such steadfastness as shall not be prevented by the hosts of the wicked nor deterred by the clamor of the idolaters who, when the Truth came, turned away from it, and when the Promise appeared, violated God's Covenant and His Testament - they verily are of them that perish.
- 3 The Beloved mentioneth thee in the Most Great Prison that thou mayest remember thy Lord, the Lord of all nations, and be of them that are steadfast. Be thou assured of thy Lord's favor, for He loveth you and ordaineth for you that which becometh His grace that overshadoweth every small one and great one. Thus have We illumined eyes with the signs of grandeur and power. Blessed is he who readeth, and woe unto the heedless.
- 4 The glory be upon thee and upon thy mother, from One Who is mighty, praiseworthy. Give her glad tidings from thy Lord that she may rejoice in the remembrance of her Lord, the Mighty, the Inaccessible.
- 1 بِسْمِهِ الْبَاقِي بَعْدَ فَنَاءِ الْأَشْيَاءِ ذَكَرَ مِنْ لَدُنَّا مَنْ فَازَ
بِالْبَحْرِ الْأَعْظَمِ إِذْ ظَهَرَ مَطْلَعُ الْقَدَمِ بِسُلْطَانِ احْاطَ
الْمَلَأُ الْأَعْلَى وَمَدَائِنُ الْأَسْمَاءِ وَغَلَبَ السَّمَوَاتِ وَ
الْأَرْضِينَ لِيَنْجَذِبَ مِنْ رَشْحَاتِ بَحْرِ الْوَحْيِ وَيَتَوَجَّهَ
بِكُلِّهِ إِذْ اشْرَقَتْ أَنْوَارُ الْوَجْهِ مِنْ أَفْقٍ مَشْيَةِ رَبِّهِ
الْعَلِيمِ الْحَكِيمِ
- 2 قَدْ ذَكَرَ لَدَى الْعَرْشِ ذَكَرَكَ وَتَزَلَّ لَكَ هَذَا اللَّوْحُ
الَّذِي جَعَلَهُ اللَّهُ مِفْتَاحَ قُلُوبٍ مِنْ فِي الْعَالَمِ وَآيَةَ
الْأَعْظَمِ مِنْ عِنْدِهِ عَلَى الْعَالَمِينَ لِتَفْرَحَ بِذِكْرِ اللَّهِ
وَتَقُومَ عَلَى اسْتِقَامَةٍ لَا تَمْنَعُهَا جُنُودُ الْأَشْرَارِ وَ
لَا يَخَوِّفُكَ ضَوْضَاءُ الْمُشْرِكِينَ الَّذِينَ إِذَا أَتَى الْحَقُّ
اعْرَضُوا عَنْهُ وَإِذَا جَاءَ الْوَعْدُ نَقَضُوا مِيثَاقَ اللَّهِ وَ
عَهْدَهُ إِلَّا أَنْهُمْ مِنَ الْهَالِكِينَ
- 3 إِنَّ الْمَحْبُوبَ يَذْكُرُكَ فِي السَّجَنِ الْأَعْظَمِ لِتَذْكُرَ
رَبَّكَ مَالِكِ الْأُمَمِ وَتَكُونَ مِنَ الرَّاسِخِينَ إِنْ
اطْمَأَنَّ بِفَضْلِ مَوْلَاكَ أَنَّهُ يُحِبُّكُمْ وَيَقْدَرُ لَكُمْ
مَا يَنْبَغِي لِفَضْلِهِ الْمُهَيْمِنِ عَلَى كُلِّ صَغِيرٍ وَكَبِيرٍ
كَذَلِكَ نَوْرُنَا الْأَبْصَارَ بِآيَاتِ الْعِظَمَةِ وَالْاِقْتِدَارِ
طَوْبَ مَنْ قَرَأَ وَوَيْلَ لِلْغَافِلِينَ
- 4 أَمَّا الْبَهَاءُ عَلَيْكَ وَعَلَى أُمَّكَ مِنْ لَدُنْ عَزِيزِ حَمِيدٍ
بَشَّرَهَا مِنْ قَبْلِ رَبِّكَ لِتَفْرَحَ بِذِكْرِ مَوْلَاهَا الْعَزِيزِ
الْمُنِيعِ

BLIB_Or15730.140c

BH05507*To: Muhammad Javad, in Hamadan**Date: 1290-05 [1873-Jun]*

- 1 In His Name, the Most Holy, the One unlike all others! This is a Book sent down in truth for those who have believed in God, the Lord of the worlds. It speaks: Verily, there is no God but Me, the Mighty, the Generous. I created creation for My knowledge. Among them are those who turned away from Me and those who turned toward My luminous countenance. Verily, he who turned toward Me is among the people of Baha in the Tablet of Eternity, and he who turned away is in manifest loss.
- 2 Will what they possess benefit them and will what they have gathered suffice them? No one has any protector today except he who has cast away vain imaginings and held fast to this firm cord. Verily, the world laughs at those who desire it and calls out to them in the loudest voice: "Do you expect faithfulness from me, O heedless and remote one?" By My life, the people are deaf and blind, not knowing what benefits them, but they are among the bewildered - except those who have turned with shining faces toward the Dawning Place of the revelation of their Lord, the Most High, the Great.
- 3 Thus have We sent down the verses to you and dispatched them to you that you may be among the thankful ones. When you attain unto them, read them to those in whom you find the fragrance of the mercy of their Lord, the All-Knowing, the All-Informed. Verily, he who has found its fragrance, by God, the veils of creation and the allusions of the ungodly will not prevent him. He arises among the servants with wisdom and utterance, saying: "The All-Merciful has come with manifest sovereignty."
- 4 It behooves My loved ones to thank God at all times for His remembrance of them when He was in the hands of the oppressors.
- 1 بِسْمِهِ الْمَقْدَسِ عَنْ الْأَشْبَاهِ كِتَابٌ نَزَّلَ بِالْحَقِّ لِمَنْ آمَنَ بِاللَّهِ رَبِّ الْعَالَمِينَ يَنْطِقُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْكَرِيمُ قَدْ خَلَقْتُ الْخَلْقَ لِعِرْفَانِي مِنْهُمْ مَنْ أَعْرَضَ عَنِّي وَمِنْهُمْ مَنْ أَقْبَلَ وَجْهِي الْمُنِيرَ الَّذِي أَقْبَلَ أَنَّهُ مِنْ أَهْلِ الْبَهَاءِ فِي لَوْحِ الْبَقَاءِ وَالَّذِي أَعْرَضَ أَنَّهُ فِي خَسْرَانٍ مُبِينٍ
- 2 هَلْ يَنْفَعُهُمْ مَا عِنْدَهُمْ وَهَلْ يَغْنِيهِمْ مَا جَمَعُوا لَا عَاصِمَ الْيَوْمَ لِأَحَدٍ إِلَّا مِنْ نَبْذِ الْأَوْهَامِ وَتَمَسَّكَ بِهَذَا الْحَبْلِ الْمَتِينِ أَنَّ الدُّنْيَا تَضْحَكُ عَلَيَّ مَنْ أَرَادَهَا وَتَنَادِيهِ بِأَعْلَى النَّدَاءِ هَلْ تَظُنُّ مَنِّي الْوَفَاءُ يَا أَيُّهَا الْغَافِلُ الْبَعِيدُ لِعَمْرِي أَنَّ الْقَوْمَ صَمَّاءَ عُمِيَاءَ لَا يَعْرِفُونَ مَا يَنْفَعُهُمْ إِلَّا أَنَّهُمْ مِنَ الْهَامِّينَ إِلَّا الَّذِينَ تَوَجَّهُوا بِوُجُوهِهِمْ بِيَضَاءٍ إِلَى مَشْرِقِ رَحْمَةِ رَبِّهِمْ الْعَلِيِّ الْعَظِيمِ
- 3 كَذَلِكَ نَزَّلْنَا لَكَ الْآيَاتِ وَأَرْسَلْنَاكَ إِلَيْكَ لِتَكُونَ مِنَ الشَّاكِرِينَ إِذَا فَزَتْ بِهَا أَنْ أَقْرَأَهَا عَلَى الَّذِينَ تَجِدُونَ مِنْهَا نَفَحَاتِ رَحْمَةِ رَبِّهِمُ الْعَلِيمِ الْخَبِيرِ أَنَّ الَّذِي وَجَدَ عَرَفَهَا تَالَهُ لَا تَمْنَعُهُ حُجُبَاتُ الْخَلْقِ وَلَا إِشَارَاتُ الْمُشْرِكِينَ يَقُومُ بَيْنَ الْعِبَادِ بِالْحِكْمَةِ وَالْبَيَانِ وَيَقُولُ قَدْ أَتَى الرَّحْمَنُ بِسُلْطَانٍ مُبِينٍ
- 4 يَنْبَغِي لِأَحِبَّتِي أَنْ يَشْكُرُوا اللَّهَ فِي كُلِّ الْأَحْيَانِ بِمَا يَذْكُرُهُمْ إِذْ كَانَ بَيْنَ أَيْدِي الظَّالِمِينَ

BLIB_Or11095#338

BH05498

To: *Jinab-i-Siyyid Ja'far, in Hamadan*

Date: 1290-05 [1873-Jun]

- 1 The Most Great, the Most Glorious Book, sent down from before the presence of the mighty King to those who have believed in God and turned with illumined hearts to the horizon of their Lord's loving-kindness, the Mighty, the Bountiful.

الأعظم الأبهى كتاب عزيز نزل من لدن ملك
عظيم الى الذين آمنوا بالله و اقبلوا بقلوب نوراء
الى افق عناية ربهم العزيز الكريم
- 2 O My loved ones! Give thanks to God that the Manifestation of His Cause remembers you in this remote prison. Beware lest the utterances of those who have associated partners with God sadden you, or the doubts of the deniers hold you back. Be so steadfast in the love of God that thereby shall the foundations of the idolaters be demolished. You have been created to aid this Cause and have been raised up to make mention of this wondrous Name. All things have been stirred by the fragrances of the Lord of Names, yet most of the people remain hesitant.

يا حبايى ان اشكروا الله بما يذكركم مظهر امره فى
هذا السجن البعيد اياكم ان تحزنكم مقالات الذين
اشركوا او تمنعكم شباهات الملحدن ان استقيموا
على حب الله على شأن تتعدم به اركان المشركين
قد خلقتم لنصرة هذا الأمر و بعثتم لذكر هذا الاسم
البديع قد اهتزت الأشياء من نفحات مالك
الأسماء و الناس اكثرهم من المتوقفين
- 3 Say: O people! Judge fairly concerning that which has appeared in truth, and follow not the desires of the doubters. Behold the sun with your own eyes - thus have you been commanded in all the Tablets, if you be of those who know. Were you to behold it through the eyes of others, by My life, you would never recognize it - this is a certain truth.

قل يا قوم ان انصفوا فيما ظهر بالحق و لا تتبعوا
اهواء المريين فانظروا الشمس بأبصاركم كذلك
امرتم فى كل الألواح ان اتم من العارفين ان
تنظروها بعيون غيركم لا تعرفوها لعمري ان هذا
لحق يقين
- 4 Say: You have been created to attain the presence of God - what is wrong with you that We see you among the heedless? Say: Turn your faces to the Most Glorious Horizon and follow not every sinful idolater. Those whom you have taken as men of learning are, by My life, worshippers of vain imaginings. They have no mention with God, the Mighty, the Praiseworthy.

قل قد خلقتم للقاء الله ما لكم نزيك من الغافلين
قل توجهوا الى الأفق الأبهى و لا تتبعوا كل
مشرك اثم ان الذين اتخذتموهم من اهل العلوم
لعمري انهم من عبدة الموهوم ليس لهم ذكر عند
الله العزيز الحميد
- 5 Thus have We sent down the verses unto you and dispatched them to you, that you may be of the thankful. Recite them morning and evening, and glorify your Lord with praise at daybreak and eventide.

كذلك نزلنا لك الآيات و ارسلناها اليك
لتكون من الشاكرين ان اقربها فى كل صباح و
مساء و سبح بحمد ربك فى كل بكور و اصيل

BLIB_Or11095#260

BH05372*To: Ustad Muhammad Ali, in Manshad**Date: 1290-05 [1873-Jun]*

- 1 The Most Holy, Most Exalted, Most Great, Most Glorious
 2 A remembrance from Us unto him who hath turned towards the Qiblih of existence and believed in God, the Almighty, the Most Mighty, the All-Wise, and heard the Call when it was raised in truth and answered his Ancient Lord.
 3 Blessed is the man who hath stood firm in My Cause, and the ear that hath heard My Call, and the heart that hath turned to the countenance of God, the Mighty, the Luminous. Arise, O people, to aid the Self-Subsisting One Who hath come with the truth by what was ordained from God, the Mighty, the Great. Blessed is the eye that hath turned to the Most Great Scene and the heart that hath turned to the Qiblih of existence and the hand that hath been raised toward God, the Mighty, the Inaccessible.
 4 When sorrows encompass you, remember My tribulation when We were in the Most Great Prison in the hands of the oppressors. Blessed is the abasement that hath descended for the sake of God and the tribulation that hath come to pass for love of Him, the Mighty, the Inaccessible.
 5 Thou, O thou who gazest upon the Face, give thanks unto God that the Most Exalted Pen hath moved to make mention of thee and thy Lord, the Most Glorious, calleth thee from this Spot round which circle angels brought nigh. When thou art seized with the intoxication of the wine of utterance which hath flowed from the mouth of thy Lord, the All-Merciful, drink thou it in My Name. Say: Praise be unto Thee, O Lord of the worlds!
 6 Thou art He Who hath spent His spirit in the path of God and stood up alone between the heavens and the earth. My soul be a sacrifice for thy faithfulness, O Beloved of them that know! My spirit be a sacrifice for thy tribulation, O Fire in the hearts of them that are sincere!
- 1 الأقدس الأَمع الأعظم الأبهي
 2 ذكّر من لدنّا لمن أقبل الى قبلة الوجود وآمن بالله المقتدر العزيز الحكيم وسمع النداء اذا ارتفع بالحق واجاب مولاه القديم
 3 طوبى لرجل استقام لأمرى ولأذن سمع ندائى وقلب أقبل الى وجه الله العزيز المنير قوموا يا قوم لنصرة القيوم الذى اتى بالحق بما امر من لدى الله العزيز العظيم طوبى لبصر توجه الى المنظر الأكبر وقلب أقبل الى قبلة الوجود وليد ارتفعت الى الله العزيز المنيع
 4 ان احاطتكم الأحران اذكروا بلائى اذ كنّا فى السجن الأعظم بين ايدى الظالمين طوبى لذّة نزلت لأمر الله ولبلاء ورد لحبه العزيز المنيع
 5 انك انت يا ايها الناظر الى الوجه ان اشكر الله بما تحرّك لذكرك قلم الأعلى و يناديك ربك الأبهى من هذا المقر الذى يطوف فى حوله ملائكة مقربون اذا اخذك سكر نحر البيان الذى جرى من فم ربك الرحمن ان اشربه باسمى قل لك الحمد يا مولى العالمين
 6 انت الذى انفتحت روحك فى سبيل الله وقت بنفسك وحده بين السموات والأرضين نفسى لوفائك الفداء يا محبوب العارفين روحى لبلائك الفداء يا نار افتدة المخلصين

BLIB_Or11095#262

BH05393*To: Inayat, in Sari**Date: 1290-05 [1873-Jun]*

- 1 In the Name of the Ever-Abiding, the Eternal 1 بسمه الباقي بلا زوال
- 2 Glorified is He Who sendeth down the verses as He pleaseth and maketh mention of His servant who hath believed in divine destiny, when the Most Great Horizon was adorned with the gaze of his Lord, the Mighty, the Wise. 2 سبحان الذي نزل الآيات كيف شاء و يذكر عبده الذي آمن بالقدر اذ تزين المنظر الأكبر بلعاط ربّه العزيز الحكيم
- 3 Thy name hath been mentioned before the Throne time and again, and the Tablet hath been revealed repeatedly, that thou mayest be assured that He loveth him who hath sought Him and maketh mention of him who hath turned toward Him with a luminous countenance. 3 قد ذكر اسمك لدى العرش كرامة بعد كرامة و نزل اللوح مرة بعد مرة لتوقن أنّه يحبّ من اراده و يذكر من توجه اليه بوجه منير
- 4 We arrived at the Most Great Prison in the city whose inhabitants were the most wicked of all people, as attesteth to this the Lord of creation in a perspicuous Book. When We arrived, We summoned all to God, thy Lord and the Lord of all worlds, and the call was raised from the precincts of the prison in such wise as to encompass earth and heaven. Verily thy Lord is the Almighty, the Powerful. 4 انا ووردنا السجن الأعظم في المدينة التي كان اهلها اشتر العباد يشهد بذلك مالک الایجاد في کتاب مبين فلما وردنا دعونا الكل الى الله ربك و رب العالمين و ارتفع النداء عن شطر السجن على شأن احاط الأرض و السماء ان ربك هو المقتر القدير
- 5 Let not the affairs of men grieve thee. Hold fast unto the cord of the loving-kindness of thy Lord, the Mighty, the Bountiful. Be thou a helper of His Cause, a servant of His command, and one who proclaimeth His name. Thus doth command thee He Who loveth thee for the sake of thy Lord, the Mighty, the Beautiful. 5 اياك ان تحزنك شؤونات الخلق تمسك بحبل عناية ربك العزيز الكريم كن ناصراً لدينه و خادماً لأمره و منادياً باسمه كذلك يأمرک من يحبک لوجه ربك العزيز الجميل
- 6 Among the people are those who hunt souls with the snare of humility, and among them are those who have made the ranks of sandals a ladder to reach the station of glory. Verily thy Lord is the All-Knowing, the All-Informed. 6 من الناس من يصيد العباد بشرك الخضوع و منهم من جعل صف النعال مرقاةً لصدر الجلال ان ربك هو العليم الخبير
- 7 Say: O people, abandon all else save Him and cling to the hem of the favors of your Lord, the Forgiving, the Merciful. Thus have We called out to thee from the holy precincts and revealed unto thee that which shall solace thine eyes and the eyes of them that are nigh. And praise be to God, the Lord of all worlds. 7 قل يا قوم دعوا ما سواه و تشبثوا بذيل الطاف ربكم الغفور الرحيم كذلك ناديناك من شطر القدس و نزلنا لك ما تقرّ به عينک و عيون المقربين و الحمد لله رب العالمين

AQA7#354 p.043b

BH05388

*To: Unknown, in Tihran**Date: 1290-05 [1873-Jun]*

- 1 In the Name of the Most Holy, the Most Impregnable, the Most Great! 1 بِسْمِ الْأَقْدَسِ الْأَمْنَعِ الْأَعْظَمِ
- 2 Glorified is He Who hath caused all things to speak forth in praise of His Self, when He sent forth the Dawning-Place of His Cause with manifest sovereignty. We have taken the essences of creation with the hands of might and power, and We have cast aside all turning away for the people of metaphor. Verily thy Lord is the Mighty, the Powerful. He doeth what He willeth in the kingdom by a sovereignty from His presence, and the hosts of the heavens and earth shall not prevent Him from what He desireth. 2 سُبْحَانَ الَّذِي انْطَقَ الْأَشْيَاءَ بِنَاءَ نَفْسِهِ إِذْ أَرْسَلَ مَطْلَعِ أَمْرِهِ بِسُلْطَانٍ مُبِينٍ قَدْ أَخَذْنَا جَوَاهِرَ الْخَلْقِ بِأَيَادِي الْقُدْرَةِ وَالْإِقْتِدَارِ وَنَبَذْنَا الْأَعْرَاضَ لِأَهْلِ الْمَجَازِ إِنَّ رَبَّكَ لَهوَ الْمُقْتَدِرُ الْقَدِيرُ فَيَعْمَلُ فِي الْمَلِكِ مَا يَشَاءُ بِسُلْطَانٍ مِنْ عِنْدِهِ وَلَا يَمْنَعُهُ عَمَّا أَرَادَ جُنُودَ السَّمَوَاتِ وَالْأَرْضِينَ
- 3 Blessed is the one who with strength hath followed the command of his Lord in this Day wherein eyes have been covered by the veils of the wicked and hearts have been shaken by the onslaught of the oppressors. Whoso hath drunk of this choice wine by the hand of divine success, verily nothing shall prevent him from God, the Sovereign, the Most High, the Most Great. He shall arise amidst the people and remind them with wisdom and utterance from the presence of One All-Knowing, All-Wise. Those who have hesitated in this Cause are among the dead in this noble prospect. Thus have We sent down the verses unto thee that thou mayest rejoice therein and be of them that are firmly established. 3 طُوبَى لِقَوَى اتَّبَعَ أَمْرَ مَوْلَاهُ فِيهِذَا الْيَوْمِ الَّذِي غَشَّتِ الْأَبْصَارَ حِجَابَاتُ الْأَشْرَارِ وَاضْطَرَبَتِ الْقُلُوبُ مِنْ سَطْوَةِ الظَّالِمِينَ مِنْ شَرِّ هَذَا الرَّحِيقِ بِيَدِ التَّوْفِيقِ أَنَّهُ لَا يَمْنَعُهُ شَيْءٌ عَنْ اللَّهِ الْمَلِكِ الْعَلِيِّ الْعَظِيمِ أَنَّهُ يَقُومُ بَيْنَ الْأَنَامِ وَيَذَكِّرُهُمْ بِالْحِكْمَةِ وَالْبَيَانِ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ إِنَّ الَّذِينَ تَوَقَّفُوا فِيهِذَا الْأَمْرِ أَنَّهُمْ مِنَ الْأَمْوَاتِ فِي هَذَا الْمَنْظَرِ الْكَرِيمِ كَذَلِكَ تَزَلُّنَا لِكِ الْآيَاتِ لِتَفْرَحَ بِهَا وَتَكُونَ مِنَ الرَّاسِخِينَ
- 4 Beware lest anything prevent thee from the Most Great Ocean or any matter veil thee from this Mighty Path. Be thou steadfast in the remembrance of thy Lord and speaking forth His Name amongst His slumbering servants who, when the Call was raised, were seized by the intoxication of vain desires in such wise that they became heedless of that for which they were created. Verily thy Lord is the Manifest, the True, the Trustworthy. Thus have We illumined the horizon of remembrance with the sun of proof and evidence that thou mayest find thyself upon an impregnable steadfastness. 4 أَيَّاكَ إِنْ يَمْنَعُكَ شَيْءٌ عَنِ الْبَحْرِ الْأَعْظَمِ أَوْ يَحْجُبُكَ أَمْرٌ عَنْ هَذَا الصَّرَاطِ الْقَوِيمِ كُنْ قَائِمًا بِذِكْرِ رَبِّكَ وَنَاطِقًا بِاسْمِهِ بَيْنَ عِبَادِهِ النَّائِمِينَ الَّذِينَ إِذَا ارْتَفَعَ النَّدَاءُ أَخَذَهُمْ سَكْرُ الْهَوَى عَلَى شَأْنٍ غَفَلُوا عَمَّا خَلَقُوا لَهُ إِنَّ رَبَّكَ لَهوَ الْمُبِينِ الصَّادِقِ الْأَمِينِ كَذَلِكَ نَوْرُنَا أَفْقَ الذِّكْرِ بِشَمْسِ الْحُجَّةِ وَالْبَرْهَانِ لِتَجِدَ نَفْسَكَ عَلَى اسْتِقَامَةٍ مَنِيعٍ

BLIB_Or15730.140a

BH05395*To: Unknown, in Tihran**Date: 1290-05 [1873-Jun]*

- 1 In the name of the Most Ancient, the Most Great! Glorified is He Who speaketh as He willeth and desireth, and Who speaketh as He pleaseth. He, verily, is the Speaker, the All-Powerful, the True, the Faithful.
- 2 O ye loved ones of the All-Merciful! Harken unto the call of God from the direction of His Most Sublime Vision. Verily, there is none other God but He, the Mighty, the Generous. Be ye assured through God's grace and mercy, then turn with your hearts toward the Beloved. Thus have ye been commanded in the Tablets from the presence of One Who is All-Knowing, All-Wise.
- 3 Beware lest remoteness sadden you. By My life! Whosoever hath turned to the Most Great Sea, verily standeth before the Face. My glorious and wise Pen beareth witness to this. Arise to assist the Cause and follow not the desires of those who have denied God when He came unto them with a manifest command. Blessed is he who hath drunk the choice wine of utterance from the gracious hands of his Lord, the All-Merciful. Woe unto him who hath turned away and was of the heedless. Thus doth the Pen of Command counsel you at this moment when the Ancient Beauty hath been established upon the throne of His Most Great Name, the All-Glorious.
- 4 Arise and say: O people! By God, the veil hath been rent asunder and the All-Bountiful hath come in the shadows of the clouds. Blessed are they that behold! This is He Who was promised in the tablets of God, the Mighty, the Praiseworthy. Leave what ye possess, then turn unto Him. This is better for you, if ye be of them that know.
- 5 Thus have We lit the lamp of utterance in the midmost heart of creation. Blessed is he who is illumined thereby and is of them that are firmly established.
- 1 الأقدم الأعظم سبحانه الذي نطق كيف شاء و اراد و ينطق كيف يشاء أنه هو المتكلم المقتدر الصادق الأمين
- 2 ان يا احباء الرحمن ان اسمعوا نداء الله من شطر منظر الأكبر أنه لا اله الا هو العزيز الكريم ان اطمئنوا بفضل الله و رحمته ثم توجهوا بالقلوب الى المحبوب كذلك امرتم في الألواح من لدن عليم حكيم
- 3 اياكم ان يحزنكم البعد لعمرى من اقبل الى البحر الأعظم أنه كان قائماً لدى الوجه يشهد بذلك قلبى العزيز الحكيم قوموا على نصرة الأمر و لا تتبعوا أهواء الذينهم كفروا بالله اذ اتهم بأمر مبين طوبى لمن شرب رحيق البيان من ايدى الطاف ربه الرحمن ويل لمن اعرض و كان من الغافلين كذلك ينصحكم قلم الأمر حين الذى استقر جمال القدم على عرش اسمه الأعظم العظيم
- 4 قوموا و قولوا يا قوم تالله قد شق الحجاب و اتى الوهاب فى ظلل السحاب طوبى للناظرين هذا هو الموعود فى صحائف الله العزيز الحميد دعوا ما عندكم ثم اقبلوا اليه هذا خير لكم ان انتم من العارفين
- 5 كذلك اوقدنا سراج البيان فى قطب الامكان طوبى لمن اضاء به و كان من الراسخين

INBA19:408, BLIB_Or11095#275

BH05394*To: Aqa Siyyid Muhammad son of Vahid, in Yazd**Date: 1290-05 [1873-Jun]*

- 1 In the Name of Him Who is the All-Powerful over all things! Glorified is He Who sends down verses for people who act with justice, who walk upon the straight path and hasten unto good deeds, who speak pure truth amongst the servants and perform what is right. These are assuredly among the people of Baha, preserved in a guarded Tablet. The doubts of the wicked and the insinuations of those who disbelieve do not hinder them. They perceive the fragrance of the garment from the direction of the Beloved and bid people to that which they were commanded by God, the Protector, the Self-Subsisting.
- 2 O company of companions! The All-Bestowing has come upon clouds of glory, yet the people do not see. Blessed is the eye that has seen and recognized its Lord. Woe unto those who are veiled! Say: O people, rend asunder the veils in the name of your Lord. He has verily appeared in truth from this visible horizon. Every sect is held back by what they possess. Blessed are the party of God who have forsaken all else and turned with their hearts to the Mighty, the Beloved.
- 3 Thus have We sprinkled upon thee from the ocean of the Spirit that thou mayest arise to celebrate the praise of thy Lord, the Mighty, the All-Forgiving. He verily heareth what ye say and seeth what ye do in His path. He is indeed the All-Knowing, the All-Informed. All matters are in the grasp of His power. He is the Mighty, the Loving. Arise to the Cause through God's might and power, then summon the people to this glorious horizon.
- 1 ى جناب سيد قبل محمد ابن جناب وحيد عليه
بهاء الله الأبهى بسمه المقتدر على الأشياء سبحان
الذى نزل الآيات لقوم يعدلون يمشون على سواء
الصراط و الى الخيرات هم يسرعون ينطقون بين
العباد بالحق الخالص ويعملون بالمعروف الا انهم
من اهل البهاء فى لوح محفوظ لا تمنعهم شبهات
الفجار ولا اشارات الذينهم يكفرون يجدون نفحة
القميص من شطر المحبوب و يأمرؤن الناس بما
أمرؤا من لدى الله المهيمن القيوم
- 2 يا ملاء الأصحاب قد اتى الوهاب على ظلال السحاب
و الناس هم لا ينظرون طوبى لبصر رأى و عرف
مولاه ويل للذينهم محتجبون قل يا قوم ان اخرجوا
الأحجاب باسم ربكم انه قد ظهر بالحق من هذا
الأفق المشهود قد منع كل حزب بما عندهم نعيماً
لحزب الله الذين دعوا ما سواه و اقبلوا بالقلوب
الى العزيز المحبوب
- 3 كذلك رشحنا من طمطام الروح عليك لتقوم
على ذكر ربك العزيز الغفور انه يسمع ما تقولون
ويرى ما تعملون فى سبيله انه لعالم الغيوب كل
الأمر فى قبضة قدرته انه هو العزيز الودود قم
على الأمر بحول الله و قوته ثم ادع الناس الى هذا
الشطر المحمود

BLIB_Or11095#267

BH05570*To: Jinab-i-Abu'l-Hasan, in Yazd**Date: 1290-05 [1873-Jun]*

- 1 O Thou the Lord of the visible and the invisible, and the En-
lightener of all creation! I beseech Thee, by Thy sovereignty
which is hid from the eyes of men, to reveal in all directions the
signs of Thy manifold blessings and the tokens of Thy loving-
kindness, that I may arise with exultation and rapture and
extol Thy wondrous virtues, O Thou the Most Merciful, and
stir up by Thy name all created things, and so kindle the fire
of Thy glorification amidst Thy creatures, that all the world
may be filled with the brightness of the light of Thy glory, and
all existence be inflamed with the fire of Thy Cause.
- 2 Roll not up, O my Lord, what hath been spread out in Thy
name, and extinguish not the lamp which Thine own fire hath
lit. Withhold not, O my Lord, the water that is life indeed from
running down –the water from whose murmuring the wondrous
melodies which extol and glorify Thee can be heard. Deny not,
moreover, Thy servants the sweet fragrance of the breath which
hath been wafted through Thy love.
- 3 Thou seest, O Thou Who art my All-Glorious Beloved, the
restless waves that surge within the ocean of my heart, in my
love and yearning towards Thee. I implore Thee, by the signs
of Thy majesty and the evidences of Thy sovereignty, to subdue
Thy servants by this Name Which Thou hast made to be the
King of all names in the kingdom of Thy creation. Potent art
Thou to rule as Thou pleasest. No God is there but Thee, the
All-Glorious, the All-Bountiful.
- 4 Do Thou ordain, moreover, for every one who hath turned
towards Thee what will make him steadfast in Thy Cause, in
such wise that neither the vain imaginations of the infidels
among Thy creatures, nor the idle talk of the froward amidst
Thy servants will have the power to shut him out from Thee.
Thou, verily, art the Help in Peril, the Almighty, the Most
Powerful.
- 1 يا اله الغيب و الشهود و مربّي الوجود اسألك
بسلطنتك المكنونة عن الأنظار بأن تظهر من
كل الجهات آيات عنايتك و ظهورات الطافك
لأقوم بالروح و الریحان على بدائع ذكرك يا رحمن
و احرک الأشياء باسمك و اوقد نار البيان بين
خلقك على شأن تملأ الآفاق انوار بهائك و
يشعل الوجود بنار امرک
- 2 ای رب لا تطو البساط الذي انبسط باسمک ولا
تطفئ السراج الذي اوقد بنارک ای رب لا تمنع
ماء الحيوان عن الجريان الذي يسمع من خريه
بدائع الألحان في ذكرك و ثنائک ولا تمنع العباد
عن نفحات هذا العرف الذي فاح بحبک
- 3 ترى يا محبوب الأبهى تموجات بحر القلب في
عشقک و هواک اسألك بأيات عظمتک و
ظهورات سلطنتک بأن تسخر العباد بهذا الاسم
الذي جعلته مالک الأسماء في ملکوت الانشاء
انک انت الحاکم على ما تشاء لا اله الا انت العزيز
الکریم
- 4 ثم قدر لمن اقبل اليک ما يجعله مستقيماً على
امرک على شأن لا تحجبه اوهام المشرکين من
خلقک ولا کلمات المعرضين من عبادک انک
انت المهيمن المقتدر القدير

PMP#047, NFR.081, DLH3.501

PM#047

BH05521

To: Nabil Qabl-i-Javad who visted the House, in Yazd

Date: 1290-05 [1873-Jun]

- 1 In His Name, the Bestower, the Bounteous, the Mighty, the Wise
 1 بِسْمِ الْمَعْطَى الْبَازِلِ الْعَزِيزِ الْحَكِيمِ
- 2 A Tablet from Our presence for him that hath turned unto the Countenance when the horizon of utterance shone forth with the sun of wisdom and elucidation, that He may strengthen him in what he already isâ€œendowed with love for God, the All-Powerful, the Chosen One.
 2 لَوْحٌ مِنْ لَدُنَّا لِمَنْ أَقْبَلَ إِلَى الْوَجْهِ إِذْ لَاحَ أَفَقُ الْبَيَانِ بِشَمْسِ الْحِكْمَةِ وَالتَّبَيَّنِ لِيُؤَيِّدَهُ عَلَى مَا هُوَ عَلَيْهِ مِنْ حُبِّ اللَّهِ الْمُقْتَدِرِ الْمُخْتَارِ
- 3 This is not the day to stand still and be silent. The mountain hath hastened in its longing for God, the Sovereign of all peoples, and all things have cried out: "The Kingdom belongeth unto God, the Almighty, the All-Compelling, the All-Glorious, the All-Bountiful!" The breezes of bounty have wafted over all who are in existence, when the Promised One appeared with the sovereignty of grandeur and power.
 3 لَيْسَ الْيَوْمَ يَوْمُ الْوُقُوفِ وَالصَّمْتِ قَدْ سَرَعَ الْجَبَلُ [شَوْقاً إِلَى] اللَّهِ مَالِكِ الْمُلْكِ وَصَاحَتِ الْأَشْيَاءُ الْمَلِكُ اللَّهُ الْمُقْتَدِرُ الْمُهَيْمِنُ الْعَزِيزُ الْوَهَّابُ قَدْ سَرَتْ نَسْمَةُ الْجُودِ عَلَى مَنْ فِي الْوُجُودِ إِذْ أَتَى الْمَوْعُودُ بِسُلْطَانِ الْعِظَمَةِ وَالْاِقْتِدَارِ
- 4 Among the deniers are they who cling to the Bayan and turn away from the All-Merciful. These are assuredly the companions of the fire. Say: By God! Whoso denieth this Cause shall never be able to establish any cause in all creation. To this doth God's tongue testify from the most exalted Paradise.
 4 مِنَ الْمُنْكِرِينَ مَنْ تَمَسَّكَ بِالْبَيَانِ وَاعْرَضَ عَنِ الرَّحْمَنِ إِلَّا أَنَّهُ مِنْ أَصْحَابِ النَّيرانِ قُلْ تَاللَّهِ مِنْ أَنْكَرِ هَذَا الْأَمْرِ لَنْ يَقْدِرَ أَنْ يَثْبِتَ أَمْرًا فِي الْإِبْدَاعِ يَشْهَدُ بِذَلِكَ لِسَانُ اللَّهِ فِي أَعْلَى الْجَنَانِ
- 5 The Bayan is but a leaf amongst the leaves of My Paradise. Thus hath the All-Merciful informed you in the Scriptures and Tablets. That which is in the hands of men cannot be compared with the Word of God.
 5 أَنَّ الْبَيَانَ وَرَقَةٌ مِنْ أَوْرَاقِ رِضْوَانِي هَذَا مَا أَخْبَرَكُمْ بِهِ الرَّحْمَنُ فِي الزَّيْرِ وَالْأَلْوَابِ لَا يَعَادِلُ بِكَلِمَةِ اللَّهِ مَا فِي أَيْدِي النَّاسِ
- 6 Blessed is he who hath inhaled the fragrance of the Intended One and hath arisen to help His Cause amongst the servants. Hold fast to the cord of favors, then make mention of thy Lord in such wise as to cause the dead to arise. Thus have We adorned thy brow with the crown of remembrance and utterance. Be thou thankful and say: "Praise be unto Thee, O Revealer of verses and Lord of all men!"
 6 طُوبَى لِمَنْ وَجَدَ عَرَفَ الْمَقْصُودَ وَقَامَ عَلَى نَصْرَةِ أَمْرِهِ بَيْنَ الْعِبَادِ تَمَسَّكَ بِجَبَلِ الْأَطَافِ ثُمَّ أَذْكَرَ رَبِّكَ عَلَى شَأْنِ تَقْوَمَ بِهِ الْأَمْوَاتُ كَذَلِكَ زِينَتَا فُودَكَ بِأَكْلِيلِ الذِّكْرِ وَالْبَيَانِ إِنْ أَشْكُرْ وَقُلْ لَكَ الْحَمْدُ يَا مَنْزِلَ الْآيَاتِ وَمَالِكِ الرَّقَابِ

BLIB_Or15715.124a

BH05838

To: *Jinab-i-Aqa Siyyid Rida, in Ardikan*

Date: 1290-05 [1873-Jun]

- 1 The Most Holy, the Most Great, the Most Glorious الأقدس الأعظم الأبهى 1
- 2 The Hour hath passed and the Resurrection hath come to pass, yet the people see and perceive not. The Call hath been raised between earth and heaven, and the earth hath been transformed, yet the people understand not, save those who have turned away from the pleasures of the world and set their faces toward God, the Lord of Names, when He came with the truth with a sovereignty that encompassed all who are in the unseen and the visible realms. 2 قد قضت الساعة وقامت القيامة والناس ينظرون ولا يشعرون قد ارتفع النداء بين الأرض والسماء وتبدلت الأرض ولكن الناس لا يفقهون إلا من اعرض عن ملاذ الدنيا وتوجه الى الله مالک الأسماء اذ اتى بالحق بسلطان احاط من في الغيب والشهود
- 3 We have made the tongue the dawning-place of the revelation of the All-Merciful, and have ordained the Pen to be an interpreter of that which appeareth through the signs of God, the Help in Peril, the Self-Subsisting. 3 قد جعلنا اللسان مطلع وحى الرحمن وقدرنا القلم ترجماناً لما يظهر به من آيات الله المهيمن القيوم
- 4 Hearken, O people, unto that which hath been sent down from My Most Exalted Pen, and hearken not unto what the people of idle fancies utter. Follow not those who lay claim to knowledge, for they have turned away from Him Who is known when He came with manifest sovereignty. In every age they turned away from the Daysprings of Revelation, and when the Cause was raised up they drew nigh, then disputed concerning that which was sent down in truth from God, the Mighty, the Best-Beloved. 4 ان اسمعوا يا قوم ما نزل من قلبى الأعلى ولا تستمعوا ما يتكلم به اهل الظنون لا تتبعوا الدين يدعون العلوم انهم قد اعرض عن المعلوم اذ اتى بسلطان مشهود انهم اعرضوا فى كل الأعصار عن مطالع الوحى واذا ارتفع الأمر اقبلوا ثم اختلفوا فيما نزل بالحق من لدى الله العزيز المحبوب
- 5 Blessed is the learned one who beholdeth the Truth with his own eyes and followeth that which he hath been commanded by God, the Mighty, the Loving. 5 طوبى لعالم ينظر الحق بعينه ويتبع ما امر به من لدى الله العزيز الودود
- 6 Thus have the heavens of utterance been set in motion by the breezes of the revelation of thy Lord, the All-Merciful. Give thanks and say: Praise be unto Thee, O Thou Who art the Lord of existence and the Help in Peril over what was and what shall be. 6 كذلك تحركت افلاك البيان من نسيمات وحى ربك الرحمن ان اشكر وقل لك الحمد يا مالک الوجود والمهيمن على ما كان وما يكون

BLIB_Or15730.139b

BH05840

To: Abu'l-Qasim K, in Miyandu'ab

Date: 1290-05 [1873-Jun]

- 1 The Most Great, the Most Ancient, the Most Generous! The ocean of grace hath been stirred by the winds of the Will of your Lord, the Mighty, the Most Praised. How many servants turned unto Him and how many servants turned away from Him! Each one acteth according to his own way. Verily your Lord is the All-Knowing, the All-Informed. The acceptance of those who accept profiteth Him not, nor doth the rejection of those who reject harm Him. He but summoneth the people unto His luminous and glorious Face. He who hath attained in the days of God, verily he is of the essence of creation before the Truth, and he who hath hesitated is accounted among the dead.
- 2 Rejoice, O people of Baha, in the appearance of your Lord, the Lord of Names. Then be steadfast in the Cause in such wise that the doubts of the doubtful ones may not cause you to slip. Be ye banners of steadfastness amidst all creation and guides to certitude for all who dwell in the realm of possibility. This behooveth you, if ye be of them that know. Beware lest sorrows overtake you. This is your Lord, the All-Merciful. Rejoice in the dawning of the Most Great Luminary from this manifest horizon.
- 3 Think not that they who are heedless today are living - they are dead in the Book of your Lord, the Almighty, the All-Powerful. Gather ye together around the Cause, then help the All-Merciful through wisdom and utterance. This behooveth him who hath held fast unto this mighty cord. Thus have the spheres of utterance been set in motion by the winds of the Will of your Lord, the Most Exalted, the Mighty, the Great.
- 1 الأعظم الأقدم الأكرم قد ماج بحر الفضل بما هاجت ارياح مشية ربكم العزيز الحميد كم من عبد اقبل اليه و كم من عبد اعرض عنه كل يعمل على شاكلته ان ربك هو العليم الخبير لا ينفعه اقبال المقبلين ولا يضره اعراض المعرضين انما يدع الناس لوجهه المشرق العزيز المنير ان الذي فاز في ايام الله انه من جوهر الخلق لدى الحق و الذي توقف انه من الميتين
- 2 ان افرحوا يا اهل البهاء بظهور ربكم مالك الأسماء ثم استقيموا على الأمر على شأن لا تولكم شبهات المريين كونوا رايات الاستقامة بين البرية و ادلاء الايقان لمن في الامكان هذا ينبغي لكم لو انتم من العارفين اياكم ان تأخذكم الأحران هذا ربكم الرحمن ان افرحوا بطلوع النير الأعظم من هذا الأفق المبين
- 3 لا تحسبن الذين غفلوا اليوم احياء و هم اموات في كتاب ربكم المقتدر القدير ان اجتمعوا على الأمر ثم انصروا الرحمن بالحكمة و البيان هذا ينبغي لمن تمسك بهذا الجبل المتين كذلك تحركت افلاك البيان من ارياح مشية ربكم المتعالى العزيز العظيم

BLIB_Or15715.127a, LHKM3.203

BH05682

To: Jinab-i-Nabil qabl 'Ali, in Qazvin

Date: 1290-05 [1873-Jun]

- 1 In the Name of the One Friend! May thou, at all times, drink from the goblet of divine bounty the wine of mystic knowledge, and following the extinction of all things, mayest thou be illumined and radiant through the lights of the countenance of the Beloved. 1 بنام دوست یگا انشاءالله در کلّ احیان از کؤس عنایت رحمن ریحی عرفان پیاشامی و بانوار وجه محبوب بعد فناء کلّ شیء مستضیء و منور باشی
- 2 Thy mention hath been made before the Divine Throne, and thy name inscribed in the Ancient Tablet. This hath been and will ever be a special favor from thy Lord unto thee. Rejoice thou and be of those who render thanks. 2 ذکرت لدی العرش مذکور و اسمت در لوح قدم مسطور این از عنایت مخصوصهء پروردگار تو بوده و خواهد بود ان افرح و کن من الشاکرین
- 3 God willing, may ye be so enkindled by the fire of the divine Word that its heat may cause movement in creation and its people, so that through this heat generated by the Primal Word all may turn to the Dawning-place of divine verses. 3 انشاءالله از نار کلمهء ربّانیّه بشأنی مشتعل باشید که حرارت آن سبب حرکت ابداع و اهل آن گردد تا کلّ بسبب این حرارت محدثهء از کلمهء اولیه بمطلع آیات ربّانیّه توجه نمایند
- 4 The foundation of the Cause today hath been and will continue to be steadfastness, for certain heedless souls have been and are engaged in misleading those who have accepted the Faith. Say: O friends! Guard the divine trust through the hosts of steadfastness and righteousness, lest the armies of idle fancies and vain imaginings seize and plunder it. 4 اصل امر الیوم استقامت بوده و خواهد بود چه که بعضی از نفوس غافله در تحریف انفس مقبله بوده و هستند بگوای دوستان ودیعهء الهیه را بجنود استقامت و تقوی حفظ نمائید که مباد عسا کر ظنون و اوهام بر او دست یابند و سرقت نمایند
- 5 Though it is not remote from divine grace that He may gather all upon the straight path. Verily He is the One with power over whatsoever He willeth. There is none other God but Him, the Almighty, the Exalted, the All-Wise. 5 اگرچه از فضل حقّ بعید نیست که کل را بر صراط مستقیم جمع فرماید آنّه لهو المقتدر علی ما یشاء لا اله الا هو المقتدر العزیز الحکیم
- 6 May the Glory rest upon thee and upon those with thee from the Ancient Ordainer. 6 انما البهاء علیک و علی من معک من لدن آمر قدیم

AYBY.033

BH05762*To: Mirza Mahmud, in Tabriz**Date: 1290-05 [1873-Jun]*

- 1 In His name, Who remains after all things pass away! Glorified be He Who hath sent down the verses in truth and made them clear testimonies for all who are in the heavens and on earth. Through them God quickeneth the earth after its death - verily He is the Mighty, the Powerful. He hath adorned the heaven of utterance with the stars of meanings and explanations, and hath embellished the book of existence with His Name, the Mighty, the Inaccessible.
- 2 We have found from thee the fragrance of turning unto God, wherefore hath been sent down unto thee this Tablet, with which nothing created on earth can compare. Verily thy Lord is the All-Knowing, the All-Informed. They who have been awakened by the call of God - these are the people of Baha, inscribed in a mighty Tablet.
- 3 Be thou steadfast in the Cause and make up for what hath passed thee by. Thus doth the Prisoner counsel thee from the presence of One All-Knowing, All-Wise. Teach thy Lord's Cause with wisdom - thus doth command thee He Who summoneth all unto God, the Mighty, the Generous.
- 4 Reflect upon My days and what hath befallen Me in the path of God, thy Lord and the Lord of all worlds. Arise to remember thy Lord with such steadfastness as cannot be hindered by the cawing of the wicked or the braying of those who have denied God, the Mighty, the Praiseworthy.
- 5 Verily the glory be upon the people of Baha who are established firm upon the Crimson Ark, in the Name of God, the Lord of all names. They are indeed among the triumphant ones.
- 1 بِسْمِهِ الْبَاقِي بَعْدَ فَنَاءِ الْأَشْيَاءِ سُبْحَانَ الَّذِي نَزَلَ
الْآيَاتِ بِالْحَقِّ وَجَعَلَهَا بَيِّنَاتٍ لِمَنْ فِي السَّمَوَاتِ وَ
الْأَرْضِينَ بِهَا أَحْيَا اللَّهُ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّهُ لَهوَ
الْمُقْتَدِرُ الْعَزِيزُ وَزَيْنَ سَمَاءِ الْبَيَانِ بِأَنْجُمِ الْمَعَانِي وَ
التَّيَّانِ وَطَرَزَ كِتَابَ الْوُجُودِ بِاسْمِهِ الْعَزِيزِ الْمُنِيعِ
- 2 قَدْ وَجَدْنَا مِنْكَ عَرَفَ الْإِقْبَالِ لَذَا نَزَلَ لَكَ هَذَا
اللَّوْحَ الَّذِي لَا يَعَادِلُهُ مَا خُلِقَ فِي الْأَرْضِ إِنَّ
رَبَّكَ لَهوَ الْعَلِيمُ الْخَبِيرُ إِنَّ الَّذِينَ اسْتَيْقَظُوا مِنْ نَدَاءِ
اللَّهِ أُولَئِكَ مِنْ أَهْلِ الْبَهَاءِ فِي لَوْحٍ عَظِيمٍ
- 3 إِنْ اسْتَقِمَّ عَلَى الْأَمْرِ وَتَدَارَكَ مَا فَاتَ عَنْكَ
كَذَلِكَ يَعْظُكَ الْمَسْجُونُ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ بَلَّغْ
أَمْرَ مَوْلَيْكَ بِالْحِكْمَةِ كَذَلِكَ يَأْمُرُكَ مَنْ يَدْعُ
الْكُلَّ إِلَى اللَّهِ الْعَزِيزِ الْكَرِيمِ
- 4 تَفَكَّرْ فِي أَيَّامِي وَمَا وَرَدَ عَلَيَّ فِي سَبِيلِ اللَّهِ رَبِّكَ
وَرَبَّ الْعَالَمِينَ قُمْ عَلَى ذِكْرِ مَوْلَيْكَ بِاسْتِقَامَةٍ لَا
تَمْنَعُهَا نَعِيقُ الْفَجَّارِ وَلَا نَهْيُ الَّذِينَ كَفَرُوا بِاللَّهِ
الْعَزِيزِ الْحَمِيدِ
- 5 إِنَّمَا الْبَهَاءُ عَلَى أَهْلِ الْبَهَاءِ الَّذِينَ اسْتَقَرُّوا عَلَى
الْفَلَكَ الْحُمْرَاءِ بِاسْمِ اللَّهِ مَالِكِ الْأَسْمَاءِ إِلَّا أَنَّهُمْ
مِنَ الْفَائِزِينَ

INBA41:162, BLIB_Or11095#336

BH05741*To: Ummul-Awliya Havva wife of Haji Muhammad Attar, in Tihiran**Date: 1290-05 [1873-Jun]*

- 1 He is the Most Holy, the Most Exalted, the Most Great
هو الأقدس الأَمع الأعظم 1
- 2 A remembrance from Us to her who believed in her Lord and was among the devout ones, inscribed in a mighty tablet. When the Sun of the Beauty of her Most Glorious Lord shone forth, she turned to Him and said: "I believe in God, the Lord of all worlds." She is among those women who have won the lights of recognition in the days of God and who have spoken His praise among His servants. He is, verily, the All-Knowing, the All-Informed.
ذَكَرَ مِنْ لَدُنَّا لِلَّتِي آمَنَتْ بِرَبِّهَا وَكَانَتْ مِنَ الْقَائِمَاتِ فِي لَوْحٍ عَظِيمٍ إِذَا اشْرَقَتْ شَمْسُ جَمَالِ رَبِّهَا الْأَبِيِّ أَقْبَلَتْ وَقَالَتْ آمَنْتُ بِاللَّهِ رَبِّ الْعَالَمِينَ إِنَّهَا مِنَ اللَّائِي فُزْنَ بِأَنْوَارِ الْعِرْفَانِ فِي أَيَّامِ اللَّهِ وَنُطْقُنَ بِثَنَائِهِ بَيْنَ الْعِبَادِ إِنَّهُ هُوَ الْعَلِيمُ الْخَبِيرُ 2
- 3 O My handmaiden! Give thanks to thy Lord for having aided thee to turn unto Him at the end and for having mentioned His handmaidens in this radiant dawn.
يَا اِمْتِي اِنْ اَشْكُرِي رَبِّي بِمَا اَيَّدَكَ عَلَى الْاِقْبَالِ فِي الْمَالِ وَنُطِقَ بِذِكْرِ امَائِهِ فِي هَذَا الْفَجْرِ الْمُنِيرِ 3
- 4 O handmaiden of God! God counsels thee to manifest the greatest steadfastness in these days wherein the feet of them endued with understanding have slipped and the faces of the deniers have turned black. Associate not with the idolatrous women - thus doth the Revealer of verses command thee. With Him is the knowledge of all things in a clear Book. When thou seest one of them, be as the fire of God that she may feel from thee the heat of the love of thy Lord, the Mighty, the Generous.
اِنْ يَا اِمَةَ اللَّهِ يُوَصِّيكُ اللَّهُ بِالِاسْتِقَامَةِ الْكُبْرَى فِيهِذِهِ الْأَيَّامِ الَّتِي فِيهَا زَلَّتْ أَقْدَامُ أُولَى النَّبَى ثُمَّ اسْوَدَّتْ وَجُوهُ الْمَعْرِضِينَ لَا تَعَاشِرِي مَعَ الْمُشْرَكَاتِ كَذَلِكَ يَأْمُرُكَ مَنَزِلُ الْآيَاتِ عِنْدَهُ عِلْمُ كُلِّ شَيْءٍ فِي كِتَابٍ مُبِينٍ إِذَا رَأَيْتِ وَاحِدَةً مِنْهُنَّ كَوْنِي نَارَ اللَّهِ لِتَجِدَ مِنْكَ حَرَارَةَ حُبِّ رَبِّكَ الْعَزِيزِ الْكَرِيمِ 4
- 5 Rejoice thou in the remembrance of thy Lord. He maketh mention of thee through His grace. He is, verily, the Ever-Forgiving, the Merciful. We have made mention of thee in numerous tablets - all this from His favor unto thee. There is none other God but He, the Almighty, the Most High, the All-Glorious, the All-Praised.
اِنْ اَفْرَحِي بِذِكْرِ مَوْلِيكَ إِنَّهُ يَذْكُرُكَ بِالْفَضْلِ إِنَّهُ لَهُو الْغَفُورُ الرَّحِيمُ قَدْ ذَكَرْنَاكَ فِي الْوَاحِ شَيْءٌ كُلِّ ذَلِكَ مِنْ فَضْلِهِ عَلَيْكَ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْمُتَعَالَى الْعَزِيزُ الْحَمِيدُ 5
- 6 May the glory from God, the Single One, the One, the All-Knowing, rest upon thee and upon thy sons and daughters.
أَتَمَّا الْبَهَاءَ عَلَيْكَ وَعَلَى ابْنَائِكَ وَبَنَاتِكَ مِنْ لَدَى اللَّهِ الْفَرْدِ الْوَاحِدِ الْعَلِيمِ 6

MAS4.365bx, MUH3.031, OOL.B185

BH05686*To: wife of Abdur-Rahim, in Yazd**Date: 1290-05 [1873-Jun]*

- 1 In the name of the peerless and incomparable Lord 1 بنام یگنا خداوند بیمانند
- 2 O handmaid of God! The fragrance of thy love hath reached the sanctuary of oneness, and thine intention hath become manifest before the Lord of the seen and unseen in the precincts of His purpose. Blessed art thou for having attained unto the days of God and for being numbered among those who have turned unto Him, as recorded in the mighty Tablet. Praise be to God that thou hast been illumined by the splendors of the Sun of inner meanings which hath dawned from the horizon of God's Command, and hast attained unto the recognition of the Hidden Treasure and the Concealed Name, which was the purpose of creation. 2 ای امة الله نفعه حبت بمکمن احدیت حاضر و ارادهات بکوی مقصود نزد مالک غیب و شهود مشهود گشت طوبی لک بما فزت بأیام الله و کنت من المقبلات فی لوح عظیم الحمد لله باشرافات نیر معانی که از افق امر الهی مشرق شده منور گشتی و بعرفان کنز مخزون و اسم مکنون که مقصود از آفرینش بوده فائز شدی
- 3 We have heard thy call and have made mention of thee in this most sublime and most holy Tablet, that thou mayest be assured of the grace of thy Lord and not be saddened by the affairs of men. Consider the world as non-existent, for soon all that is visible shall return to nothingness, while that which hath been revealed by the Tongue of the Revealer of Verses for His accepted servants and handmaidens shall endure and remain forever. 3 ندایت را شنیدیم و باین لوح ابدع امع ترا ذکر نمودیم تا از فضل حق مطمئن باشی و از شوونات خلق محزون نباشی دنیا را معدوم پندار چه که عنقریب آنچه مشهود است بعدم راجع خواهد شد و آنچه مخصوص عباد مقبلین و امام مقبلات بلسان منزل آیات نازل شده باقی و دائم خواهد بود
- 4 Muhammad hath in these days been present before the Throne, and 'Ali is circling round, and Our servant Rahim and his other son are turning unto God. Behold then the favors of thy Lord, then render thanks, be thou submissive, bow down in worship, and say: Praise be unto Thee, O Beloved of the worlds! 4 جناب محمد در این ایام تلقاء عرش حاضر و جناب علی در جوار طائف و عبدنا الرحیم و اینه الآخر متوجه ان انظری فی الطاف ربک ثم اشکری و اقرعی و قوی لک الحمد یا محبوب العالمین

BLIB_Or15715.160b

BH11782*To: Zibandih Thamari**Date: 1290-05 [1873-Jun]*

- 1 In the name of the Peerless Friend 1 بنام دوست یگانه
- 2 O leaf! God willing, mayest thou be swayed and moved by the breezes of the All-Merciful's will, wafting from the divine Lote-Tree. From time immemorial and unto everlasting, drink thou from the chalice of His love and quaff from the cup of His mercy. 2 ای ورقه انشاء الله از نسایم اراده رحمانیه از سدره ربانیه متمایل و متحرک باشی لمزل و لایزال از کأس محبتش بنوشی و از قدح رحمتش پیاشی
- 3 At all times divine trials and tests are present and manifest. Great effort is needed lest aught but the Friend prevent thee from the Friend, and naught but God deprive thee of the Truth. 3 در کلّ احیان افتتان و امتحان الهی موجود و ظاهر بسیار جهد باید تا غیر دوست ترا از دوست منع نماید و ما سوی الله ترا از حق محروم نسازد
- 4 Consider the handmaiden who was related [to the Cause], how through vain and illusory words she remained deprived of the court of oneness, and how love of the world held her back from the Lord of Names. In the end, she reaped no fruit from her worldly life and returned to an unworthy abode. 4 ملاحظه در امهء منتسبه نما که باقوال کذبیه موهومه از شطر احدیه محروم ماند و حبّ دنیا او را از مالک اسماء منع نمود و عاقبه الامر از دنیای خود ثمری نبرد و بمقرّ نالایق راجع گشت
- 5 God willing, that leaf must at all times be occupied with the remembrance of the All-Merciful and manifest such love of God that no one can prevent her from the infinite outpourings of divine grace. 5 انشاء الله باید آن ورقه در جمیع احیان بذکر رحمن مشغول باشند و بحبّه الله بشأنی ظاهر گردند که احدی نتواند او را از فیوضات نامتناهیّه الهیه منع نماید
- 6 The world hath never had, nor hath, any permanence. It hath ever been, and will continue to be, in a state of upheaval and conflict. Hold fast unto the root of the Tree with such firmness that the words and deeds of vain souls may not hold thee back from the station of abiding glory. 6 دنیا را بقائی نبوده و نیست در کلّ حین در انقلاب و اختلاف بوده و خواهد بود باصل شجره متمسک باش تمسکیکه اقوال و اعمال نفوس موهومه ترا از مقام عزّ باقی باز ندارد
- 7 The glory be upon thee and upon those who are with thee among the loved ones of God. 7 البهآ علیک و علی من معک من احبآء الله

BRL_DA#343, SFI22.014a

BH05922*Date: 1290-05 [1873-Jun]*

- 1 In the Name of God, the Most Holy, the Most Ancient! This is a Book sent down in truth when the Beloved was encompassed by grievous affliction, and calamities surrounded Him from every side, and the hosts prevented Him from the remembrance of God, the Mighty, the All-Knowing.
- 1 بِسْمِ اللَّهِ الْأَقْدَمِ هَذَا لِكِتَابٍ نَزَلَ بِالْحَقِّ إِذْ كَانَ الْمَحْبُوبُ فِي بَلَاءٍ عَظِيمٍ وَاحَاطَتْهُ الْبَلَايَا مِنْ كُلِّ الْجِهَاتِ وَمَنْعَتْهُ الْجُنُودُ عَنْ ذِكْرِ اللَّهِ الْعَزِيزِ الْعَلِيمِ
- 2 Say: O people! By God, My tongue moveth through the will of your Lord, the Most Merciful, and My pen through His all-powerful and mighty finger. I was seated in the house when He caused Me to arise by His command, and I was silent when He made Me speak through His wise remembrance. Were it not for His command, I would not have revealed Myself, and were it not for His wisdom, I would not have been among you even for a moment. Have mercy on yourselves and deny not God's favor after its bestowal, nor His power after its manifestation.
- 2 قُلْ يَا قَوْمِ تَاللَّهِ يَتَحَرَّكُ لِسَانِي بِمَشِيَّةِ رَبِّكُمْ الرَّحْمَنِ وَ قَلَمِي بِاصْبِغِهِ الْمُقْتَدِرُ الْقَدِيرُ كُنْتُ جَالِسًا فِي الْبَيْتِ أَقَامَنِي بِأَمْرِهِ وَ كُنْتُ صَامِتًا أَنْطَقَنِي بِذِكْرِ الْحَكِيمِ لَوْ لَا أَمْرُهُ مَا أَظْهَرْتُ نَفْسِي وَ لَوْ لَا حُكْمُهُ لَمْ أَكُنْ بَيْنَكُمْ فِي أَقَلِّ مِنْ حِينٍ إِنْ أَرْحَمُوا أَنْفُسَكُمْ وَ لَا تَكْفُرُوا نِعْمَةَ اللَّهِ بَعْدَ أَنْزَالِهَا وَ لَا قُدْرَةَ اللَّهِ بَعْدَ ظَهْرِهَا
- 3 Turn with radiant faces unto God, your Lord, the Mighty, the Praiseworthy. Say: Follow not your desires nor those who have turned away from this Straight Path. Leave those who have disbelieved and what they possess of the promptings of Satan. Take hold of the Tablet of the Most Merciful with joy and fragrance. Thus doth the Lord of all creation command you when He hath spoken that which caused the hearts of them that have recognized Him to take flight.
- 3 تَوَجَّهُوا بِوُجُوهِ نَوْرَاءَ إِلَى اللَّهِ رَبِّكُمْ الْعَزِيزِ الْحَمِيدِ قُلْ لَا تَتَّبِعُوا أَهْوَاءَكُمْ وَ الَّذِينَ أَعْرَضُوا عَنْ هَذَا السَّبِيلِ الْمُسْتَقِيمِ دَعَا الَّذِينَ كَفَرُوا وَ مَا عَنْدهُمْ مِنْ هِمَزَاتِ الشَّيَاطِينِ خَذُوا لَوْحَ الرَّحْمَنِ بِرُوحٍ وَ رِيحَانٍ كَذَلِكَ يَأْمُرُكَ مَالِكُ الْأَمْكَانِ إِذْ نَطَقَ بِمَا طَارَتْ بِهِ أَفْتِدَةُ الْعَارِفِينَ
- 4 Illumine, O my God, the hearts of Thy servants with the light of Thy knowledge, then ordain for them a seat of truth with Thee. Verily, Thou art the Mighty, the Powerful.
- 4 نَوِّرْ يَا إِلَهِي قُلُوبَ عِبَادِكَ بِنُورِ مَعْرِفَتِكَ ثُمَّ قَدِّرْ لَهُمْ مَقْعَدَ صِدْقٍ عِنْدَكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ
- 5 And praise be from the people of Baha unto the people of Baha who have remained faithful to God's Covenant and were among the steadfast ones.
- 5 أَمَّا الثَّنَاءُ مِنْ أَهْلِ الْبَهَاءِ عَلَى أَهْلِ الْبَهَاءِ الَّذِينَ وَفَوْا بِمِيثَاقِ اللَّهِ وَ كَانُوا مِنَ الرَّاسِخِينَ

BLIB_Or11095#277

BH06196

To: Nabil Qabl-i-Ibrahim, in Ardikan

Date: 1290-05 [1873-Jun]

- 1 Glorified art Thou, O my Lord! Thou beholdest my tribulations and all that hath befallen me at the hands of such of Thy servants as keep company with me, who have disbelieved in Thy most resplendent signs, and turned back from Thy most effulgent Beauty. I swear by Thy glory! Such are the troubles that vex me, that no pen in the entire creation can either reckon or describe them.
- 2 I implore Thee, O Thou Who art the King of names and the Creator of earth and heaven, so to assist me by Thy strengthening grace that nothing whatsoever will have the power to hinder me from remembering Thee, or celebrating Thy praise, or to keep me back from observing what Thou hast prescribed unto me in Thy Tablets, that I may so arise to serve Thee that with bared head I will hasten forth from my habitation, cry out in Thy name amidst Thy creatures, and proclaim Thy virtues among Thy servants. Having accomplished what Thou hadst decreed, and delivered the thing Thou hadst written down, the wicked doers among Thy people would, then, compass me about and would do with me in Thy path as would please them.
- 3 In the love I bear to Thee, O my Lord, my heart longeth for Thee with a longing such as no heart hath known. Here am I with my body between Thy hands, and my spirit before Thy face. Do with them as it may please Thee, for the exaltation of Thy word, and the revelation of what hath been enshrined within the treasures of Thy knowledge.
- 4 Potent art Thou to do what Thou willest, and able to ordain what Thou pleasest.
- 1 الأقدم الأعظم سبحانه يا الهى تعلم بلائى و ما ورد على من الذين طافوا حولى من العباد الذين كفروا بآياتك الكبرى و اعرضوا عن طاعتك التوراء و عزتكم قد بلغت البلايا الى مقام لا تحصى و لا تجرى من قلم الانشاء
- 2 اسئلك يا مالک الأسماء و فاطر الأرض و السماء بأن تؤيدنى على شأن لا يمنعنى شىء عن ذكرک و ثنائک و لا يشغلنى امر عما امرتنى به فى الواحک اقوم على امرک على شأن اعزى رأسى و اطلع من البيت صائحاً باسمک بين خلقک و ناطقاً بذكرک بين عبادک و اذا قضيت ما قضيت و اديت ما كتبت [إذا] يجتمع على اشرار بریتک و يفعلون ما يشاؤون فى سبيلک
- 3 اى ربّ انا المشتاق فى حبک بما لا يشنقه احد هذا جسدی بين یدیک و روحی تلقاء وجهک فافعل بهما ما شئت لاعلاء کلمتک و ابراز ما کنز فى خزائن علمک
- 4 انک انت المقتدر على ما تشاء و انک انت المهيم على ما تريد

PM#151

PMP#151, NFR.112, NSR_1993.045, ABDA.269

BH06145

To: Umm-i-Haram (mother of Gawhar Khanum), in Kashan

Date: 1290-05 [1873-Jun]

- 1 In the Name of God, the Most Holy, the Most Exalted
بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْنَعِ 1
- 2 This is a mention from Us to her who has turned to the Qiblih of all who are in the heavens and on earth, that she may rejoice in God's remembrance of her and be upon a straight path.
ذَكَرَ مِنْ لَدُنَّا لِلَّتِي أَقْبَلَتْ إِلَى قِبْلَةٍ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ لِتَفْرَحَ بِذِكْرِ اللَّهِ أَيَّاهَا وَتَكُونَ عَلَى صِرَاطٍ مُسْتَقِيمٍ 2
- 3 We have sent down verses to thee before, and now again, as a token of Our grace upon thee. Be thou grateful unto thy Lord, the Mighty, the Bountiful. The grace of thy Lord sufficeth thee, in that He remembereth thee from this remote station. By God! His remembrance hath encompassed the loved ones and His mercy hath preceded all the worlds. When anyone perceiveth the fragrance of God's love, he uttereth His praise. To this beareth witness He in Whose grasp is the kingdom of the heavens and earth.
أَنَا نَزَّلْنَا لَكَ الْآيَاتِ مِنْ قَبْلُ تِلْكَ مَرَّةً أُخْرَى فَضْلاً مِنْ لَدُنَّا عَلَيْكَ إِنْ أَشْكُرِي رَبَّكَ الْعَزِيزَ الْكَرِيمَ يَكْفِيكَ فَضْلُ رَبِّكَ أَنَّهُ يَذْكُرُكَ فِي هَذَا الْمَقَامِ الْبَعِيدِ تَالَلَّهِ ذَكَرَهُ أَحَاطَ الْأَحْبَابُ وَرَحْمَتُهُ سَبَقَتْ الْعَالَمِينَ إِذَا وَجَدَ مِنْ أَحَدٍ عَرَفَ مَحَبَّةَ اللَّهِ نَطَقَ بِثَنَائِهِ يَشْهَدُ بِذَلِكَ مَنْ فِي قَبْضَتِهِ مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِينَ 3
- 4 Grieve thou not for thy son. He is in the most exalted companionship, and the Most Exalted Pen maketh mention of him at this hour. Upon thee, O servant who speaketh in praise of thy Lord and who hath turned toward the direction of grace, be the glory of God and the glory of those in the Concourse on High and the glory of those in the cities of eternity and the glory of all things at all times.
لَا تَحْزَنِي فِي ابْنِكَ أَنَّهُ لِبِالْرَّفِيقِ الْأَعْلَى وَيَذْكُرُهُ الْقَلَمُ الْأَعْلَى فَيُذَكِّرُكَ الْحَيْنَ عَلَيْكَ يَا أَيُّهَا الْعَبْدُ النَّاطِقُ بِثَنَاءِ مُوَلِّيكِ وَالْمُقْبِلِ إِلَى شَطْرِ الْفَضْلِ بِهَاءِ اللَّهِ وَبِهَاءِ مَنْ فِي الْمَلَأِ الْأَعْلَى وَبِهَاءِ مَنْ فِي مَدَائِنِ الْبَقَاءِ وَبِهَاءِ كُلِّ الْأَشْيَاءِ فِي كُلِّ حِينٍ 4
- 5 This is a mention that hath been sent down for him amid the surging waves of thy Lord's favors. Blessed is he who visiteth him with this perspicuous mention. Verily, glory be upon him and upon thee and upon those who are with thee, from One Who is Forgiving, Merciful.
هَذَا ذَكَرَ قَدْ نَزَلَ لَهُ عِنْدَ تَمَوُّجَاتِ بَحْرِ الطَّافِ رَبِّكَ طَوْبَى لِمَنْ يَزُورُهُ بِهَذَا الذِّكْرِ الْمُبِينِ أَمَّا الْبِهَاءُ عَلَيْهِ وَعَلَيْكَ وَعَلَى مَنْ مَعَكَ مِنْ لَدُنْ غُفُورٍ رَحِيمٍ 5

INBA18:213

BH06250

To: bint 'Ammih, in Kashan

Date: 1290-05 [1873-Jun]

1 Hs is the Most Great, the Most Ancient

1 الأعظم الأقدم

2 The breeze of the All-Merciful hath wafted from the direction of the prison, and the ocean of utterance hath surged through this mighty Name. Blessed is the one who hath discovered the fragrance and turned toward it with a luminous countenance. O My handmaiden! Harken unto the call of thy Lord, the All-Glorious, from the supreme horizon. Verily, there is none other God but Me, the All-Knowing, the All-Wise. Draw nigh unto God through remembrance and praise, for He is indeed the Near, the Answering One. Beware lest the conditions of other women veil thee. Turn with pure vision toward the Greatest Scene and say: "Praise be unto Thee for having made Thyself known unto me, and for having strengthened me to remember Thee, and for having mentioned me by the tongue of Thy grandeur in this mighty Tablet."

2 قد هبت نسمة الرحمن من شطر السجن و توج
بحر البيان بهذا الاسم العظيم طوبى لمن وجد
العرف و اقبل اليه بوجه منير يا امتى ان استمعى
نداء ربك الأبهى من الأفق الأعلى انه لا
اله الا انا العليم الحكيم تقربنى الى الله بالذكر و
الثناء انه هو المجيب القريب اياك ان تحجبك
شؤون الاماء توجهى بالبصر الأطهر الى المنظر
الأكبر و قولى لك الحمد بما عرفتني نفسك و
أيدتني على ذكرك و ذكرتني بلسان عظمتك في
هذا اللوح المنيع

3 We had sent down a Tablet unto thee aforetime as a token of Our grace upon thee. He is verily the Mighty, the Bountiful. Drink thou the choice wine of life from the Kawthar of thy Lord's utterance, the All-Merciful. Thus doth command thee the Lord of all worlds. We hear those who make mention of their Lord, and We behold those who have turned toward Him on this wondrous Day. Rejoice thou in My remembrance of thee. Nothing in the kingdom can equal it, as doth testify He with Whom is the knowledge of all things in a clear Book. May the glory rest upon thee and upon those handmaidens who have believed in God, the Peerless, the All-Informed.

3 قد نزل لك لوح من قبل فضلاً من عندنا عليك
انه هو العزيز الكريم ان اشربى رحيق الحيوان من
كوثر بيان ربك الرحمن كذلك يأمرک مولی
العالمین انا نسمع من يذكر ربه و نرى من كان
مقبلاً اليه في هذا اليوم البديع ان افرحى بذكرى
اياك انه لا يعادله شيء في الملك يشهد بذلك
من عنده علم كل شيء في لوح مبين انما البهاء
عليك و على الاماء اللاتي آمن بالله الفرد الخبير

INBA23:073

BH06146

To: Havva, in Qazvin

Date: 1290-05 [1873-Jun]

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

¹ الأقدس الأَمع الأعظم

² A tablet of remembrance from Us to her who attained to the dawn of meanings and utterance when the All-Merciful came with the hosts of revelation and inspiration, that the fragrances of the garment might attract her once again from God, the Lord of the first and the last, in such wise that she might remember Him at eventide and at dawn. Grieve not for thy father. He hath ascended unto God and hath quaffed the choice wine of reunion from the hands of the favors of thy Lord, the Self-Sufficient, the Most Exalted. Whereupon the Supreme Pen addresseth him from the presence of the Creator of heaven and the Lord of Names, saying:

² ذَكَرَ مِنْ لَدُنَّا لَلَّتِي فَازَتْ بِفَجْرِ الْمَعَانِي وَالْبَيَانِ إِذْ أَتَى الرَّحْمَنُ بِجُنُودِ الْوَحْيِ وَالْإِلْهَامِ لِتَجْذِبَهَا نَفْحَاتِ الْقَمِيصِ مَرَّةً أُخْرَى مِنْ لَدَى اللَّهِ مَالِكِ الْآخِرَةِ وَالْأُولَى عَلَى شَأْنٍ يَذْكُرُهُ فِي الْعَشِيِّ وَالْإِشْرَاقِ لَا تَحْزَنِي فِي إِيَّاكَ أَنَّهُ صَعِدَ إِلَى اللَّهِ وَشَرِبَ رَحِيقَ الْوَصَالِ مِنْ إِيَادِي الطَّافِ رَبِّكَ الْغَنِيِّ الْمُتَعَالِ إِذَا يُخَاطِبُهُ الْقَلَمُ الْأَعْلَى مِنْ لَدُنْ فَاطِرِ السَّمَاءِ وَمَالِكِ الْأَسْمَاءِ وَيَقُولُ

³ Upon thee be the glory of God, O thou who hast recognized God and turned unto Him when most of the servants turned away from Him. I testify that thou didst fulfill the Covenant of God and His Testament, and didst attain unto the days when most of mankind were heedless thereof. Blessed is he and blessed is he who visiteth him, by virtue of what hath been revealed in this Tablet. He is of them that followed the Command of their Lord, Who came with power and sovereignty. Rejoice thou in the bounty of thy Lord. He is with you under all conditions. Then glorify from My behalf all who are related to him. Thus doth command thee the Lord of all men. Verily, the glory be upon thee and upon the handmaidens who have believed in God, the One, the Mighty, the Self-Subsisting.

³ عَلَيْكَ يَا اللَّهُ يَا مَنْ اعْتَرَفْتَ بِاللَّهِ وَاقْبَلْتَ إِلَيْهِ إِذْ أَعْرَضَ عَنْهُ أَكْثَرُ الْعِبَادِ أَشْهَدُ أَنَّكَ وَفَيْتَ مِيثَاقَ اللَّهِ وَعَهْدَهُ وَفَزْتَ بِالْأَيَّامِ إِذْ غَفَلَ عَنْهُ أَكْثَرُ الْأَنَامِ طَوْبَى لَهُ وَلِمَنْ يَزُورُهُ بِمَا نَزَلَ فِيهِذَا اللَّوْحُ أَنَّهُ مَنْ اتَّبَعَ أَمْرَ مَوْلَاهِ الَّذِي أَتَى بِقُدْرَةٍ وَسُلْطَانٍ أَنْ أَفْرَحِي بِفَضْلِ مَوْلَاكَ أَنَّهُ مَعَكُمْ فِي كُلِّ الْأَحْوَالِ ثُمَّ كَبَّرِي مِنْ قِبَلِي عَلَى كُلِّ مَنْ يَنْسَبُ إِلَيْهِ كَذَلِكَ يَا مُرَكَّ مَالِكِ الرَّقَابِ إِنَّمَا الْبَهَاءُ عَلَيْكَ وَعَلَى الْأَمَاءِ اللَّائِي آمَنَ بِاللَّهِ الْوَاحِدِ الْمُقْتَدِرِ الْمُخْتَارِ

BLIB_Or15715.134c

BH06100

*To: wife of Hi, in Tihiran**Date: 1290-05 [1873-Jun]*

- 1 In the name of the Wronged One of the world 1 بنام مظلوم آفاق
- 2 O steadfast leaf! The divine fragrance from the repository of the manifestation of the light of oneness hath turned toward thee, and the Temple of Pre-existence calleth thee with the most wondrous and sweet voice, inasmuch as thou art resplendent with the lights of His recognition and adorned with the garment of His love. Blessed art thou for having attained unto this great bounty. 2 ای ورقهء مستقرهء نفعهء ربّانیّه از ممکن ظهور نور احدیه بتو توجه نموده و هیکل قدم بندای ابداع احلی ترا ندا میفرماید چه که بانوار عرفانش لائخی و بقمیص حبش مزین طوبی لک بما فزت بهذا الفضل العظیم
- 3 We have found from thee the fragrance of faithfulness after it was withheld from most of the men and women servants. This is from His latter bounty upon thee. Be thou thankful unto thy Lord, the Forgiving, the Generous. 3 انا وجدنا منك عرف الوفاء بعد الذي منع عنه اكثر العباد والاماء هذا من فضله الآخر عليك ان اشكري ربك الغفور الكريم
- 4 Be not grieved at the contingent affairs of the world of possibilities, for ye dwell beneath the shade of the Most Great Mercy and abide under the shadow of His infinite bounty. 4 از امور محدثهء امکانیه محزون نباشید چه که در ظل رحمت کبری ساکنید و در سایهء فضل یتیمی مستقر
- 5 Previously a Tablet was sent especially for that leaf by the hand of Nabil-i-Qabli-'Ali. This is another time, as a bounty from His presence upon thee. Verily He is the All-Bountiful, the Generous. God willing, the successive bounties of the All-Merciful shall at all times encompass that leaf. 5 از قبل لوحی مخصوص آن ورقه پید نبیل قبل علی ارسال شده هذه مرة اخرى فضلاً من عنده عليك انه هو الفضل الكريم انشاء الله در كل احيان عنايات متابعهء رحمانیه شامل آن ورقه خواهد شد
- 6 Make mention of the handmaidens of God in that place on My behalf and give them the glad-tidings of My remembrance of them. Verily He is the All-Remembering, the All-Knowing. 6 ان اذكری اماء الله فی هناك من قبلی و بشریهن بذكری اياهن انه هو الذاکر العليم
- 7 The Glory be upon thee and upon thy offspring, from thy Lord and the Lord of all worlds. 7 ائما البهاء عليك و علی ذریّتك من لدن ربك و رب العالمين

INBA18:061

BH06084

*To: Unknown, in Tihra**Date: 1290-05 [1873-Jun]*

1 In the Name of the Incomparable Friend

بنام دوست یگا 1

2 O people of God! God grant that thou art happy and cheered by the grace of God and the outpourings of His loving-kindness on this triumphant Day. Verily, it is the King of days. He who is other than the Friend is the enemy; flee him; and he who is other than the Beloved is the snake; fly from him. The scorpions of spite lurk in ambush, and the dragons of jealousy lie in wait. Seek thou shelter in the Greatest Name, and appear in the utmost strength and power.

2 ای اهل حق انشاءالله در این روز فیروز که فی الحقیقه سید روزهاست بعنایت الهیه و فیوضات الطاف ربانیه مسرور و خرم باشید غیر دوست دشمن است از او بگریزید و غیر از یار مار است از او فرار نمائید کرمهای کین در کین و ثعبانهای حسد در انتظار باسم اعظم خود را حفظ نمائید و بکمال قدرت و اقتدار ظاهر شوید

3 I swear by the Horizons of the Sun of My Cause! If one shall remain steadfast with perfect confidence, he shall surpass all beings. The Sun of Munificence hath appeared, and the Clouds of Generosity have gathered. Happy is he who hath attained unto those lights, and blessed is he who hath partaken of these divine outpourings.

3 قسم بآفتاب افق امرم که اگر نفسی باطمینان کامل بایستد بر کل فایق شود آفتاب جود موجود و سحاب کرم مشهود نیکو کسی که بانوار آن فائز گشت و مبارک نفسی که از فیوضات این محروم نماند

4 Today is the Day of remembering God with eloquent words, not the day of forgetfulness. It is the Day of striving and effort, not the day of indolence and laxity. Thus, with the assistance of the Incomparable Friend, hasten thou to the immortal City and to the eternal world. Speak thou, and be not afraid of the wicked. With utter kindness and compassion call men to the Lord of the Day of Resurrection, for perchance this life-giving breeze may set them astir.

4 امروز روز ذکر و بیانست نه روز خاموشی و روز جهد و کوشش است نه هنگام وقوف و کاهلی پس باعانت دوست یگا آهنگ شهر باقی و عالم جاودانی نمائید بگفتار آئید و از اشرار مترسید و بکمال رأفت و رحمت عباد را بشطر مالک یوم معاد دعوت کنید که شاید از این نسیم جانبخش بحرکت آیند

BLIB_Or11096#163, BRL_DA#202,

HDQI.056, ANDA#23 p.03

BH06274*To: Shams, in Tihran**Date: 1290-05 [1873-Jun]*

- 1 He is the Most Great, the Most Holy, the Most Ancient
- 2 A book from Us to those people who have followed what was sent down from God, the Powerful, the Mighty. Therein He makes mention of His handmaidens who have believed in God when He came with the truth through a Cause at which all in the heavens and earth were struck with terror, save whom thy Lord willed, the All-Knowing, the All-Informed. Today it behooveth every soul to aid his Lord. Thus hath the matter been decreed in a Book which none hath comprehended save God, the Powerful, the Wise.
- 3 O My handmaidens! Harken once again unto the call of God, the Most High, the Most Glorious, from the Lote-Tree raised up upon the crimson hill - verily there is no God but Me, the Mighty, the Generous.
- 4 Follow ye the commandments of God and His laws, then speak forth this Name through which faces have been darkened while the faces of those near unto God were illumined. Follow not those who speak according to their desires and do what they were forbidden in the Book - verily they are among the wrongdoers. Remember ye God in the days of the Beloved through Whom every wise command was revealed. Blessed is the one who hath today heard My call, turned away from all else beside Me, and remained steadfast in My Cause which hath encompassed the worlds.
- 5 Thus hath the Most Exalted Pen flowed in remembrance of His servants and handmaidens that all may rejoice and be among the thankful ones.
- 1 الأعظم الأقدس الأقدم
- 2 كتاب من لدنا لقوم اتبعوا ما نزل من لدى الله المقتدر القدير يذكر فيه امائه اللائ آمن بالله اذ اتى بالحق بأمر فرغ عنه من في السموات و الأرض ألا من شاء ربك العليم الخبير ينبغي اليوم لكل نفس ان ينصر ربه كذلك قضى الأمر في كتاب ما اطلع به احد الا الله المقتدر الحكيم
- 3 يا امائي ان اسمعن نداء الله العليّ الأسمى مرة اخرى من السدرة المرتفعة على الكتيب الأحمر انه لا اله الا انا العزيز الكريم
- 4 ان اتبعن اوامر الله وحدوده ثم انطقن بهذا الاسم الذي به اسودت الوجوه و انارت وجوه المقربين لا تعقبن الذين يتكلمون بأهوائهم ويعملون ما نهوا عنه في الكتاب الا انهم من الظالمين ان اذكرن الله في ايام المحبوب الذي به ظهر كل امر حكيم طوبى لمن سمع اليوم ندائي و اعرض عن سوائى و استقام على امرى الذي احاط العالمين
- 5 كذلك جرى القلم الأعلى على ذكر عباده و امائه ليفرحن الكل ويكونن من الشاكرين

INBA18:366, INBA51:261, BLIB_Or15696.187c,
KB_620:254-255, LHKM3.128

BH06118*To: Muhammad Karim, in Urumiyyih**Date: 1290-05 [1873-Jun]*

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

1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَعْظَمِ

2 Thou seest, O my God, the Beloved of all creation in the hands of the veiled ones, and the Wronged One in the grasp of the oppressors. Mine eye hath witnessed that which no eye hath witnessed, and mine ear hath heard that which no ear hath heard. Thou art the All-Merciful and the All-Powerful over all existence. I beseech Thee by Thy Name through which Thou hast raised up the standards of Thy victory amongst Thy servants and lifted high the banners of Thy power amidst Thy creation, to send down from the heaven of Thy grace that which will cause the soil of hearts to become verdant. Thou art, verily, powerful over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the Beloved.

2 ترى يا الهى محبوب الامكان بين ايدى المحتجين
و المظلوم بين ايدى الظالمين قد رأت العين ما
لا رأت العيون قد سمعت الآذن ما لا سمعته
الآذان أنك انت الرحمن والمقتدر على الأكوان
استلک باسمک الذى به نصبت اعلام نصرتك
بين عبادک و ارتفعت رايات اقتدارک بين
خلقک بأن تنزل من سماء فضلک ما تخضر به
اراضى القلوب أنك انت المقتدر على ما تشاء
لا اله الا انت العزيز المحبوب

3 O Lord! Thou seest Thy loved ones in the hands of the most wicked among Thy creation, and Thy chosen ones in the grasp of the most rebellious among Thy creatures. I beseech Thee by Thy Name which hath conquered all names and encompassed all who are in earth and heaven, to assist Thy loved ones through the wonders of Thy victory. Then cause them to soar in such wise that their spirits will take flight in the atmosphere of Thy love and passion. Then make them to be among those who have remained steadfast in Thy love in such wise that through them the feet of the wavering ones became firm and the souls of the doubtful found peace. Thou art He in Whose grasp is the dominion of all things. Thou doest through Thy sovereignty what Thou wilt and ordainest through Thy power what Thou desirest. There is none other God but Thee, the Strong, the Conquering, the Mighty, the Powerful.

3 اى رب ترى اجباک بين ايادى اشقياء
خلقک واصفيائك بين طغاة بريتك استلک
باسمک الذى غلب الأسماء و احاط من فى
الأرض و السماء بأن تنصر اجبتک ببدايع
نصرک ثم اجتذبهم على شأن تطير به ارواحهم
فى هواء عشقک و هوىک ثم اجعلهم من الذين
استقاموا فى حبک على شأن استقرت بهم اقدام
المضطربين و اطمئت نفوس المريبين أنك انت
الذى فى قبضتک ملکوت کل شىء تفعل
بسلطانک ما تشاء و تحكم بقدرتک ما تريد لا
اله الا انت القوى الغالب المقتدر القدير

NFR.093

JHT_S#184

BH06149*To: Rad**Date: 1290-05 [1873-Jun]*

- 1 In His Name, Who abideth after all things have passed away 1
 بِسْمِهِ الْبَاقِي بَعْدَ فَنَاءِ الْأَشْيَاءِ
- 2 This is a remembrance from Us unto him who hath turned 2
 towards God, the Lord of the Day of Mutual Summoning, that
 the remembrance of his Lord may so attract him that he will
 not be saddened by what hath befallen him at the hands of
 the people of hypocrisy. لِيَجْذِبَهُ ذِكْرُ رَبِّهِ عَلَى شَأْنٍ لَا يَحْزَنُهُ مَا وَرَدَ عَلَيْهِ مِنْ
 أَهْلِ النِّفَاقِ
- 3 Consider what We have commanded thee aforetime, that thou 3
 mayest be assured that with Him is the knowledge of all things
 in the Book. He commandeth no one save that which is best
 for him. Verily thy Lord is the Mighty, the All-Bountiful. إِنْ أَنْظَرَ إِلَى مَا أَمْرُنَاكَ بِهِ مِنْ قَبْلِ لَتَوْفُنَ بِأَنَّ
 عِنْدَهُ عِلْمَ كُلِّ شَيْءٍ فِي الْكِتَابِ لَا يَأْمُرُ أَحَدًا إِلَّا
 بِمَا هُوَ خَيْرٌ لَهُ إِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الْوَهَّابُ
- 4 Those who have wronged thee - God will surely seize them 4
 with His authority from His presence and will aid thee with
 the truth. He, verily, is the Powerful, the Unconstrained. إِنَّ الَّذِينَ ظَلَمُواكَ سَوْفَ يَأْخُذُهُمُ اللَّهُ بِسُلْطَانٍ مِنْ
 عِنْدِهِ وَيَنْصَرِّكُ بِالْحَقِّ أَنَّهُ لَهُوَ الْمُقْتَدِرُ الْمُخْتَارُ
- 5 Despair not of God's mercy, then act according to what thou 5
 wast commanded before. He will grant thee that which will
 gladden thy heart and the hearts of the loved ones. We have
 mentioned thee in diverse books as a bounty from Us, that thy
 remembrance might endure through the kingdom of thy Lord,
 the Mighty, the All-Knowing. لَا تَيْأَسْ مِنْ رَحْمَةِ اللَّهِ ثُمَّ أَعْمَلْ بِمَا أَمَرْتُ مِنْ قَبْلُ
 أَنَّهُ يُعْطِيكَ مَا يَفْرَحُ بِهِ قَلْبُكَ وَقُلُوبُ الْأَحْبَابِ
 أَنَا ذَكَرْنَاكَ فِي كُتُبٍ شَتَّى فَضْلاً مِنْ عِنْدِنَا لِيَبْقَى
 بِهِ ذِكْرُكَ بِدَوَامِ مُلْكُوتِ رَبِّكَ الْعَزِيزِ الْعَلَّامِ
- 6 Be not heedless of wisdom - keep thy gaze fixed upon it in 6
 all conditions. This is what We have commanded thee in the
 Psalms and Tablets. Verily, he whom this world hath deluded
 shall soon find himself in abasement and loss. لَا تَغْفُلْ عَنِ الْحِكْمَةِ كَنْ نَاضِراً إِلَيْهَا فِي كُلِّ
 الْأَحْوَالِ هَذَا مَا أَمْرُنَاكَ بِهِ فِي الزَّيْرِ وَالْأُلُوحِ
 أَنَّ الَّذِي غَرَّتْهُ الدُّنْيَا سَوْفَ يَرَى نَفْسَهُ فِي ذِلَّةٍ وَ
 خَسْرَانٍ
- 7 The glory be upon thee and upon those with thee who have 7
 been faithful to God's covenant, the Lord of all men. أَمَّا الْبَهَاءُ عَلَيْكَ وَعَلَى مَنْ مَعَكَ الَّذِينَ وَفَوْا بِعَهْدِ
 اللَّهِ مَالِكِ الرِّقَابِ

BLIB_Or15715.129a

BH06101

*To: sister of Jinab-i-Nazir**Date: 1290-05 [1873-Jun]*

- 1 In the name of the one incomparable Friend! These are the days of the All-Merciful, and the lamp of divine favor is lit and shining at the axis of contingent being. Blessed is the soul that hath attained unto this resplendent lamp and, through its lights, hath found its way to the Dawning-Place of eternity and the Day-Spring of the Most Great Name.
- 2 O handmaiden of God! Know thou the value of the days of God, and be thou a supplicant and seeker of the wonders of His grace, that thou mayest circle round Him in all the worlds and be reckoned among the people of the Most Great Vision.
- 3 Consider His bestowals: thou dwellest in thy home while He, in the Most Great Prison, maketh mention of thee. This is a station that cannot be equaled by aught that hath been created in the earth.
- 4 In that which He uttereth He hath had and hath no purpose for Himself; rather, out of pure bounty and infinite mercy doth He summon all to the realm of oneness. He it is Whose loving-kindness hath preceded all things and Whose grace hath encompassed all.
- 5 Blessed is the soul that hath heard His call and attained unto His knowledge, and woe and regret be unto the one who hath been deprived and kept back from this station. The glory be upon thee.
- بنام دوست یگا ایام رحمن و سراج عنایت
در قطب امکان مشتعل و منیر مبارک نفسیکه
باین سراج وهاج فائز شد و بسبب انوارش بمطلع
قدم و مشرق اسم اعظم راه یافت
- ای امة الله قدر ایام الله را بدان و از بدایع فضلش
سائل و آمل باش که در جمیع عوالم طائف
حولش باشی و از اهل منظر اکبر محسوب گردی
- ملاحظه در الطافش نما تو در محلت ساکنی و
او در سخن اعظم بذکرت ذا کر این مقامی است
که معادله نمینماید بآن آنچه در زمین خلق شده
- و از آنچه میفرماید از برای خود مقصودی نداشته
و ندارد بلکه محض فضل و رحمت نامتناهیہ کلّ
را بشطر احدیہ میخواند اوست که عنایتش بر
کلّ سبقت گرفته و فضلش احاطه نموده
- طوبی از برای نفسیکه ندایش را شنید و بعرفانش
فائز گشت و حسرت و ندامت از برای نفسی
است که از این مقام محروم و ممنوع گشت انما
البهاء علیک

INBA15:352, INBA26:356

BH06120

*To: Wife of Hasan**Date: 1290-05 [1873-Jun]*

- 1 In the name of God, the Bestower upon all things.
- 2 Today all things are engaged in glorifying and praising the Lord of Names, and yet most of the heedless servants remain
- بنام خداوند بخشنده جمیع اشیاء
- الیوم بتسبیح و تحمید مالک اسماء ناطق و ذا کرند
و مع ذلک عباد غافل اکثری محبوب و ممنوع

veiled and deprived. Whosoever today has heard the divine call is reckoned among those endowed with hearing, and whosoever has turned toward the Dawning-Place of God's Cause is recorded in the Most Great Tablet as one endowed with sight. Besides these, all are but worthless and ignorant rabble, and shall remain so.

هر که الیوم ندای الهی را شنید او از اهل گوش محسوب و هر که بمطلع امر ربّانی توجّه نمود از اهل بصر در لوح اکبر مذکور و مسطور و من دون آن هیچ رعاع بوده و خواهند بود

- 3 O handmaid of God! Praise the Lord of the seen and unseen, Who aided thee to recognize the Presence of the Intended One. This is among thy Lord's greatest bounties unto thee. How many handmaids remained deprived of the Truth, while thou didst attain His shelter and wert blessed with His days. However, a mighty effort is needed so that the pearl of divine love may remain safe in the heart from the guile of thieves and traitors.

3 ای کنیز حقّ حمد کن مالک غیب و شهود را که ترا بر عرفان حضرت مقصود تأیید فرمود و این از نعمتهای بزرگ پروردگار تست چه مقدار از اماء از حقّ محروم مانده اند و تو در ظلّش ساکن و بایامش فائز گشتی ولکن جهد بلیغ باید تا لؤلؤ محبت الهی در قلب از مکر سارقین و خائنین محفوظ ماند

- 4 God willing, thou shalt take from the hand of thy cousin and drink the Water of Everlasting Life which hath flowed from the Supreme Pen and appeared in the form of a Tablet, and thou shalt be gladdened by the remembrance of thy Friend.

4 انشاء الله کوثر بقا را که از معین قلم اعلی جاری شده و بهیئت لوح ظاهر گشته از دست ابن عمّ بگیری و بنوشی و بیاد دوست مسرور باشی

BLIB_Or15715.160a, AQA7#372 p.062b

BH06537

To: Nabil qabl Ibrahim, in Ardikan

Date: 1290-05 [1873-Jun]

- 1 The Most Exalted, the Most Wondrous, the Most Impregnable. A remembrance from Us to people who know and who have stood firm in the Cause in such wise that hearts and minds have been attracted. Through steadfastness your stations become manifest among all people and your ranks are elevated before God, the Protector, the Self-Subsisting.

1 الأرفع الأبدع الأمتع ذکر من لدنا لقوم يعلمون و استقاموا على الأمر على شأن بها انجذبت الأفئدة و العقول بالاستقامة تظهر مقاماتکم بین البریة و ترتفع مراتبکم عند الله المهيمن القيوم

- 2 By God! He who hath no steadfastness hath no religion. He is to be numbered among the doubtful ones. In a hidden Tablet We have enjoined the servants in all the Tablets to stand firm in the Cause, yet when the Calf appeared they hastened toward it. Lo! They rush about in the wilderness of error and perceive it not.

2 تالله من لا استقامة له لا دين له انه من المريبين في لوح مکنون قد وصينا العباد في كل الألواح بالاستقامة على الأمر و اذا ظهر عجل اقبلوا اليه الا انهم في هيماء الضلال يسرعون و لا يشعرون

- 3 We beseech God to raise up men from the essence of power who will aid this mighty Faith and make them among the protectors of His Cause in such wise that no lying doubter will be able to lay claim to it. By My life! This is a Day wherein all

3 نسنل الله بأن يبعث رجالاً من عنصر الاقتدار لينصروا هذا الدين القويم و يجعلهم من حفاظ امره على شأن لا يقتدر ان يدعى كل كاذب

must show servitude unto God, the True One. Thus hath the matter been decreed by the Finger of the Will of your Lord, the All-Knowing, the All-Informed.

مريب لعمري هذا يوم ينبغي للكل العبودية لله
الحق كذلك قضى الأمر من اصبع ارادة ربكم
العليم الخبير

- 4 Seize ye, O My loved ones, the grace of these days and be ye among the steadfast. Thus have We adorned the horizon of wisdom with the luminary of the Command, from the presence of One mighty and ancient. Blessed is he who hath attained unto that which he hath been commanded by One Who is a sincere and trusted Counsellor.

4 ان اغتنموا يا احبائي فضل هذه الايام و كونوا
من الراشدين كذلك زيننا افق الحكم بنير الامر
من لدن مقتدر قلدير طوبى لمن فاز بما امر به من
لدن ناصح امين

AQA6#177 p.003a

BH06425

To: Aqa Lur, in Barfurush

Date: 1290-05 [1873-Jun]

- 1 In the Name of Him Who has power over all names
- 2 The Beloved calls out: "The Best-Beloved has come with clear sovereignty!" And the Spirit proclaims before His face: "That which was hidden in the heaven of your Lord's will, the All-Knowing, the All-Informed, has been made manifest!" And the Son of Imran says: "By God! This is your Lord, the All-Merciful, Who has come with a Cause before which all who are in the heavens and earth shall not stand!" And the Friend says: "The All-Glorious has come - hasten to Him with your hearts and follow not every doubtful pretender!"
- 3 The Lord of Days has appeared and therein the King of all mankind has been established upon the throne of His Great Name. Turn to Him, O people of the earth, then hearken to what descends from the heaven of His all-encompassing favors upon the worlds. Blessed is he who has attained in the days of his Lord, and woe to him who has turned away and was among the idolaters.
- 4 The carpet of glory and power shall be rolled up even as was rolled up the carpet of those who were heedless and were among the wrongdoers. Grieve not at anything - turn with thy heart's face toward God, thy Lord, and say: "Praise be to Thee for having made known to me the Dawning-Place of Thy verses

1 بسمه المقتدر على الأسماء

2 انّ الحبيب ينادى قد اتى المحبوب بسلطان مبين و
الروح ينادى امام الوجه قد ظهر ما هو المكنون
في سماء مشيئة ربكم العليم الخبير و ابن عمران يقول
تالله هذا ربكم الرحمن قد اتى بأمر لا يقوم معه
من في السموات و الأرضين و الخليل يقول قد
اتى الجليل ان اسرعوا اليه بالقلوب و لا تتبعوا
كل متوهم مريب

3 قد ظهر سيد الايام وفيه استقر مالک الأنام على
عرش اسمه العظيم توجهوا اليه يا اهل الأرض
ثم استمعوا ما ينزل من سماء الطافه المهيمنة على
العالمين نعيماً لمن فاز في ايام ربه و ويل لمن
اعرض و كان من المشركين

4 سيطوى بساط العزة و الاقتدار كما طوى بساط
الذين غفلوا و كانوا من الظالمين انك لا تحزن
من شيء توجه بوجه القلب الى الله ربك و قل
لك الحمد بما عرفتني مطلع آياتك و جعلتني من
المعترفين الحمد لله رب العالمين

BLIB_Or15715.124d

and made me among those who acknowledge.” Praise be to God, the Lord of the worlds.

BH06665

To: Mirza Aqa, in Sansan

Date: 1290-05 [1873-Jun]

- 1 He is the Ever-Abiding, the Everlasting 1 هو الباقي الدائم
- 2 The Cause hath appeared when the Promise came to pass, yet the people remain in evident delusion. Among them are those who have cast aside what is known, clinging to mere fancy, and those who have forsaken it, turning unto the Mighty, the Generous. Thou hast quickened all created things through the breezes of the verses. Blessed is he who hath arisen to serve his Lord when He came with a wondrous name. 2 قد ظهر الأمر إذ أتى الوعد والناس في وهم مبين منهم من نبذ المعلوم متمسكاً بالموهوم منهم من تركه مقبلاً إلى العزيز الكريم قد أحيت الممكّات من نفحات الآيات طوبى لمن قام على خدمة مولاه إذ أتاه باسم بديع
- 3 Verily the Friend hath attained the presence of the Beloved, and He Who conversed with God in the Kingdom saith: “Praise be unto Thee for having visited Thy beauty, O Thou Goal of the worlds!” This is a Day wherein the world hath been renewed and every wise decree hath been made firm. 3 إنّ الحبيب فاز بلقاء المحبوب والكليم في الملكوت يقول لك الحمد بما زرت جمالكَ يا مقصود العالمين هذا يوم فيه جدد العالم و حدد كل امر حكيم
- 4 Say: Cast not the ordinances of God behind your backs, and be not of the heedless. Act ye according to what hath been sent down in the Tablets from the presence of One Who is knowing, informed. 4 قل لا تدعوا حدود الله ورائكم ولا تكونن من الغافلين ان اعملوا ما نزل في الألواح من لدن عليم خبير
- 5 All things have been adorned with the ornament of names, and the Lord of Eternity hath been established upon the throne of His Great Name. The Hidden One hath appeared and the darkness hath been illumined through His grace that hath encompassed the heavens and the earth. 5 قد تزينت الأشياء بطراز الأسماء واستقرّ مالک القدم على عرش اسمه العظيم قد ظهر المستور و أضاء الديجور من فضله الذي احاط السموات و الأرضين
- 6 Verily thou shalt not sit still, for thou art of the people of this station. Thus doth He Who standeth over all things ordain. Thy Lord is, in truth, the All-Knowing, the All-Wise. Be thou steadfast, then remember thy Lord at all times. 6 أنّك لا تتعد لأنتك من اهل هذا المقام كذلك يحكم من كان قائماً على الأشياء أنّ ربك هو العليم الحكيم ان استقم ثم اذكر موليك في كل حين

BLIB_Or15696.065a

BH06417*To: Zahra wife of the brother, in Ta A**Date: 1290-05 [1873-Jun]*

1 In the name of the One True Friend

1 باسم دوست یگنا

2 This is a Day wherein all things are delighting and rejoicing in the fragrant breezes of the utterance of the Lord of Names, and all creation is drawn in rapture and ecstasy to this spiritual breeze. Blessed is the state of the one who has become illumined by the lights of this most mighty, most holy Day and who has attained to the outpouring bounties from the heaven of generosity.

2 الیوم یومیست که جمیع اشیاء از نفحات بیان مالک اسماء محظوظ و مسرورند و کل آفرینش از این نفحه روحانیّه در جذب و شوقند نیکوست حال نفسیکه بانوار این یوم امنع اقدس منور شد و بفیوضات منزله از سماء کرم فائز گشت

3 Strive, make a mighty effort, that perchance you may discover the fragrance of the merciful garment in these days and find your way to the eternal city, and not be among those souls who are occupied with the mention of the Beloved while remaining veiled from Him. Many were the servants and handmaidens who at all times would remember the Friend and yearn for His presence, yet when the veil was lifted remained veiled from Him and turned to other than Him.

3 جهد نما جهد بلیغ که شاید عرف قیص رحمانی را در این ایام یابی و بمدینه ابدیه راه یابی و نباشی از نفوسیکه بذکر مقصود مشغولند و از او محجوب بسی از عباد و اماء که در لیلی و ایام بذکر دوست ذا کر بودند و لقایش را آمل و چون کشف حجاب شد از او محتجب ماندند و بغیرش توجه نمودند

4 We beseech God not to deprive that handmaiden from the ocean of His bounty and to count her among those handmaidens who have turned their faces to the All-Merciful in the days of His manifestation. Verily He is the Forgiving, the Generous. Praise be to God, the Lord of the worlds.

4 از حقّ میطلبیم که آن امه را از بحر جودش محروم نفرماید و از امائیکه بوجه رحمانی در ایام ظهور توجه نموده اند محسوب فرماید آنه هو الغفور الکریم الحمد لله رب العالمین

INBA27:454, AYI2.186

BH06726*To: Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Tabriz**Date: 1290-05 [1873-Jun]*

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

1 بسم الله الأعزّ الأقدس الأملع

2 This is a letter from the Wronged One to him who hath believed in God, the Protector, the Self-Subsisting, who hath attained unto the Most Great Ocean when it surged through the breaths of the days of the Lord of Eternity, and was of

2 کتاب من لدی المظلوم الی الذی آمن بالله المهیمن القیوم الذی فاز بالبحر الأعظم اذ ماج من نفحات ایام مالک القدم و کان من الذینهم مهتدون طوبی لنفس استضاءت بأنوار

those who are guided. Blessed is the soul that hath been illumined by the lights of Revelation and the heart that hath drunk from the ocean of My love, the Mighty, the Beloved. Verily, he who hath answered his Lord in His days is assuredly among the dwellers of Paradise. It behooveth him to beseech God throughout all days to make him steadfast in that wherein he is. This, verily, is a conspicuous favor.

- 3 O people of Baha! Ye are the temples of the Cause. Let no one destroy you through the hands of tyranny and vainglory. Say: O concourse of the wicked! The Lord of all things hath come, yet ye remain veiled from Him, and the Sun of Grace hath dawned, yet ye remain far removed from it. Trust not in yourselves, but put your trust in God, the Mighty, the Praised. Be ye of such constancy that neither the winds of the world nor its vain ornaments can move or attract you. Thus doth the All-Knowing command you, would that ye might hear.

الوحى ولقلب شرب من بحر حبي العزيز المحبوب
ان الذي اجاب موليه في ايامه انه من اهل
الفردوس ينبغي له ان يسئل الله في كل الايام
ان يجعله مستقيماً على ما هو عليه ان هذا لفضل
مشهود

3 يا اهل البهاء انتم هياكل الامر ليس لأحد ان
يخرّبكم بأبادي الظلم والغرور قل يا ملاء الفحشاء
قد اتى مالک الاشياء وانتم عنه محتجبون وقد
اشرقت شمس الفضل وانتم عنها مبعدون لا تتكلموا
على انفسكم توكّلوا على الله العزيز المحمود كونوا على
شأن لا تحرككم ارياح الدنيا ولا يجذبكم ما فيها
من الزخارف الفانية كذلك يأمرکم العليم لو انتم
تسمعون

AQA6#231 p.129

BH06458

To: Unknown, in Tihiran

Date: 1290-05 [1873-Jun]

- 1 In the Name of the Creator of all things.
- 2 God willing, in this spiritual springtime thou shalt be made joyous and adorned through the vernal rain of divine mercy.
- 3 O friends! Every gardener tendeth the trees he hath planted in his garden, and when he observeth that any of the branches have withered, he cutteth them off, for should he leave them in their condition, their decay would affect all the other branches until it reacheth the very root of the tree. Likewise doth he cleanse his garden of the weeds that have sprung up therein, that all the trees may bear fruit and men may benefit therefrom.
- 4 O friends! Tend ye the gardens of the Lord of creation and keep them pure from the thorns and weeds that have grown therein. These gardens are your hearts. Whosoever hath planted the tree of divine love in the garden of his heart must needs preserve it, water it with the rain of remembrance, and keep it

1 بنام خالق اشياء بوده

2 انشاء الله در اين بهار روحاني از باران نيسان
رحمت رحمانی خرم و مزین باشی

3 ای دوستان هر صاحب بستانى اشجار مغرسه در
آن را تربيت مينمايد و اگر شاخه‌ئى از شاخها
را خشک مشاهده نمود او را قطع نمايد چه اگر
بجالت خود گذارد بجمع شجره سرايت خواهد
نمود تا آنکه باصل شجره ميرسد و همچنين آن بستانرا
از گياههاى مضره که روئیده پاک میکند تا
جميع اشجار بثمر آیند و ناس از آن منتفع شوند

4 ای دوستان بساتين مالک امکان را تربيت نمائيد
و از خار و خاشاک زايده مقدّس داريد اين
بساتين قلوب شماست هر نفسی که شجره محبت
رحمانیه را در بستان قلب خود کاشته بايد او
را حفظ نمايد و از باران اذکار سيراب دارد و

pure from the weeds of self and passion. Such is the counsel of the All-Wise, the All-Knowing. Well is it with him who acteth according to the words of his Lord.

از خاشاک نفس و هوی پاک کند اینست
سخن حکیم دانا نیکوست حال نفسیکه بگفتار
پروردگار رفتار نمود

BLIB_Or11096#164,

HDQI.122,

ANDA#26 p.03

BH06534

To: Unknown, in Tihiran

Date: 1290-05 [1873-Jun]

- 1 In the Name of God, the Most Unapproachable, the Most Holy. A mention from Us to those who have been illumined by the lights of the Countenance and who have been attracted by the verses of God, the Mighty, the Wise, and who have arisen to make mention of God in His days and have aided the Cause of their Ancient Lord.

1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ ذَكَرَ مِنْ لَدُنَّا إِلَى الَّذِينَ
اسْتَضَاءُوا مِنْ أَنْوَارِ الْوَجْهِ وَانْجَذَبُوا مِنْ آيَاتِ اللَّهِ
الْعَزِيزِ الْحَكِيمِ وَقَامُوا عَلَى ذِكْرِ اللَّهِ فِي أَيَّامِهِ وَنَصَرُوا
أَمْرَ مَوْلَاهُمُ الْقَدِيمِ
- 2 O helpers of victory! By God, this is His Day, were ye of them that know. O ye who are endowed with power! This is the Day whereon it behoveth you to arise with your might to aid the Cause of your Lord, the Mighty, the Inaccessible. Seize ye these days and then aid your Lord, the Mighty, the All-Knowing. This is what ye have been commanded in the Tablets of your Lord, the Mighty, the Praiseworthy.

2 يَا أَوْلِيَاءَ النَّصْرِ تَاللَّهِ هَذَا يَوْمُهُ لَوْ أَنْتُمْ مِنَ الْعَارِفِينَ
يَا أَوَّلَى الْأَقْتِدَارِ هَذَا يَوْمٌ يَنْبَغِي لَكُمْ أَنْ تَقُومُوا
بِأَقْتِدَارِكُمْ عَلَى نَصْرَةِ أَمْرِ رَبِّكُمْ الْعَزِيزِ الْمُنِيعِ أَنْ
اغْتَنَمُوا الْأَيَّامَ ثُمَّ انْصَرُوا رَبَّكُمْ الْعَزِيزَ الْعَلَامَ هَذَا
مَا أَمَرْتُمْ بِهِ فِي الْوَحْاحِ رَبُّكُمْ الْعَزِيزُ الْحَمِيدُ
- 3 Glory and might and power and authority shall pass away, and the Cause shall remain with God alone, did ye but know. Blessed is the powerful one who serveth his Lord, and the mighty one who followeth His binding and wise command.

3 سَتَفْنِي الْعِزَّةَ وَالْإِعْتِزَازَ وَالْقُدْرَةَ وَالْأَقْتِدَارَ وَيَبْقَى
الْأَمْرُ لِلَّهِ وَحْدَهُ إِنْ أَنْتُمْ مِنَ الْعَالَمِينَ طُوبَى لِقَادِرِ
يُخْدَمُ مَوْلَاهُ وَلِمُقْتَدِرِ يَتَّبِعِ أَمْرَهُ الْمُبْرَمَ الْحَكِيمِ
- 4 We have made the servants manifestations of Names that through them might appear that which befitteth this Day wherein the Desired One proclaimeth: The dominion belongeth unto God, the Powerful, the Forgiving, the Generous. And whoso hath attained unto this, verily he liveth in Our exalted Kingdom and his mention shall endure through the eternity of God, the Lord of the worlds. And whoso is deprived, he is indeed among the dead though he be among those who speak.

4 أَنَّا جَعَلْنَا الْعِبَادَ مَظَاهِرَ الْأَسْمَاءِ لِيُظْهَرَ مِنْهُمْ مَا
يَنْبَغِي لِهَذَا الْيَوْمِ الَّذِي فِيهِ يَنَادِي الْمَقْصُودُ الْمَلِكُ
لِلَّهِ الْمُقْتَدِرِ الْغَفُورِ الْكَرِيمِ وَالَّذِي فَازَ بِذَلِكَ أَنَّهُ
لَحَى فِي مَلَكُوتِنَا الْأَعْلَى وَيَبْقَى ذِكْرُهُ بِدَوَامِ اللَّهِ
رَبِّ الْعَالَمِينَ وَالَّذِي مَنَعَ أَنَّهُ مِنْ أَهْلِ الْقُبُورِ وَلَوْ
يَكُونُ مِنَ النَّاطِقِينَ

INBA27:081

BH06642*To: Jinab-i-Haji Murshid, in Yazd**Date: 1290-05 [1873-Jun]*

- 1 In His Name, the Protector over all names! 1 بِسْمِهِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
- 2 The Sun of Grace has dawned and the Moon of Justice has appeared, yet the people remain in manifest darkness save those who have cast away vain imaginings and followed that which they were commanded by the All-Knowing, the All-Wise. The Cause has been manifested in such wise that the horizons are illumined thereby, yet the people of hypocrisy remain behind a mighty veil. Were anyone to reflect upon what hath appeared in this Revelation, he would cry out among the servants with this Name through which the heavens and earth were illumined. Blessed is he who hath attained, and woe unto the heedless! 2 قَدْ اشْرَقَتْ شَمْسُ الْفَضْلِ وَلَا حَ قَرَّ الْعَدْلَ وَلَكِنَّ النَّاسَ فِي ظُلْمٍ مَبِينٍ إِلَّا الَّذِينَ نَبَذُوا الْأَوْهَامَ وَاتَّبَعُوا مَا أَمَرُوا بِهِ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ قَدْ ظَهَرَ الْأَمْرُ عَلَى شَأْنٍ بِهِ انْأَارَتْ الْآفَاقُ وَلَكِنْ أَهْلُ النِّفَاقِ فِي حِجَابٍ عَظِيمٍ لَوْ يَتَفَكَّرُ أَحَدٌ فِيمَا ظَهَرَ فِيهِذَا الظُّهُورُ لَيُصِيحُ بَيْنَ الْعِبَادِ بِهَذَا الْاسْمِ الَّذِي بِهِ اشْرَقَتِ السَّمَوَاتُ وَالْأَرْضُ طُوبَى لِمَنْ فَازَ وَوَيْلٌ لِلْغَافِلِينَ
- 3 Say: O people! Fear God and commit not that which causeth the Concourse on High to lament. Have mercy upon yourselves and be not of the patient ones. This is a Day the like of which hath not appeared in creation. Seize ye the days of your Lord, the All-Merciful. This verily is the source of all good, did ye but know. 3 قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَلَا تَرْتَكِبُوا مَا يَنْوَحُ بِهِ الْمَلَأُ الْأَعْلَى إِنْ أَرْحَمُوا عَلَى أَنْفُسِكُمْ وَلَا تَكُونُوا مِنَ الصَّابِرِينَ هَذَا يَوْمٌ مَا ظَهَرَ شَبْهُهُ فِي الْإِبْدَاعِ إِنْ اغْتَنَمُوا أَيَّامَ رَبِّكُمْ الرَّحْمَنُ إِنَّ هَذَا أَصْلُ الْخَيْرِ لَوْ أَنْتُمْ مِنَ الْعَارِفِينَ
- 4 Hearken unto that which the Most Great Ocean calleth out to thee from the midmost heart of the world: "There is none other God besides Me, the Mighty, the All-Wise." Be thou a pillar of steadfastness among all creatures. This is God's command, both before and after. Blessed are they that have attained. 4 إِنْ اسْتَمِعَ مَا يَنَادِيكَ بِهِ الْبَحْرُ الْأَعْظَمُ فِي قُطْبِ الْعَالَمِ إِنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْحَكِيمُ كُنْ رَكْنًا لِلْإِسْتِقَامَةِ بَيْنَ الْبَرِيَّةِ هَذَا أَمْرُ اللَّهِ مِنْ قَبْلِ وَمِنْ بَعْدِ طُوبَى لِلْفَائِزِينَ

BLIB_Or15730.139a

BH06636*To: Jinab-i-Muhammad qabl Sad, in Yazd**Date: 1290-05 [1873-Jun]*

- 1 In the Name of Him Who is manifest by His name, the Self-Subsisting! 1 بِسْمِهِ الظَّاهِرِ بِاسْمِهِ الْقَيُّومِ
- 2 The world hath been illumined by the lights of the countenance of the Ancient King, yet most of the people remain in manifest remoteness. All things have been set in motion through the wafting of the breezes of mercy from the Lord of Names, yet 2 قَدْ اسْتَضَاءَ الْعَالَمُ مِنْ أَنْوَارِ وَجْهِ مَالِكِ الْقَدَمِ وَالنَّاسُ أَكْثَرُهُمْ فِي بَعْدٍ مَبِينٍ قَدْ تَحَرَّكَ كُلُّ الْأَشْيَاءِ مِنْ اهْتِزَازِ أَرْيَاحِ رَحْمَةِ مَالِكِ الْأَسْمَاءِ

most of the people remain among the heedless. The stones have drawn nigh unto the Dayspring of lights, yet the wicked remain in manifest drunkenness.

- 3 Blessed are they who have attained on this day unto the lights of the countenance and are numbered among those who have drawn nigh. These are they whose names have been inscribed in the Tablets by the Pen through which the life of the worlds hath been suspended. Verily, We make mention of the loved ones at all times, as attested by that which hath been sent down from the presence of the All-Knowing, the All-Wise. We beseech God to aid them to remain steadfast in His Cause, for this is a mighty matter.

- 4 O servant! Rejoice in that which hath been sent down unto thee from the direction of the Throne and say: Praise be unto Thee, O Beloved of them that know, for having moved Thy Most Exalted Pen to make mention of me while I was imprisoned among the heedless. I beseech Thee to aid me in that which Thou lovest and art pleased with. Verily, Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

ولكنّ النَّاسَ اكْثَرُهُمْ مِنَ الْغَافِلِينَ قَدْ اسْتَقْرَبَ
الْأَجَارَ إِلَى مَطْلَعِ الْأَنْوَارِ وَلَكِنَّ الْأَشْرَارَ فِي سَكْرِ
مَبِينٍ

3 طُوبَى لِلَّذِينَ فَازُوا الْيَوْمَ بِأَنْوَارِ الْوَجْهِ وَ كَانُوا
مِنَ الْمُقْبِلِينَ أَنَّهُمْ مِنَ الَّذِينَ ذَكَرَتْ أَسْمَائُهُمْ فِي
الْأَلْوَابِ مِنْ قَلَمِ الَّذِي عَلَّقَ بِهِ حَيَاةَ الْعَالَمِينَ إِنَّا
نَذْكُرُ الْأَحْيَاءَ فِي كُلِّ الْأَحْيَانِ يَشْهَدُ بِذَلِكَ مَا
نَزَلَ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ نَسْتُلِ اللَّهَ بِأَنْ يُوقِّعَهُمْ
عَلَى الْإِسْتِقَامَةِ عَلَى أَمْرِهِ لِأَنَّ هَذَا شَأْنٌ عَظِيمٌ

4 أَنْكَ يَا عَبْدَ إِنْ أَفْرَحَ بِمَا نَزَلَ لَكَ عَنْ جِهَةِ
الْعَرْشِ وَ قُلْ لَكَ الْحَمْدُ يَا مُحَبَّبَ الْعَارِفِينَ بِمَا
تَحَرَّكَ عَلَى ذِكْرِي قَلْبُكَ الْأَعْلَى إِذْ كُنْتَ فِي سَبْجِ
الْغَافِلِينَ نَسْتُلُكَ بِأَنْ تَوْقِّفَنِي عَلَى مَا أَنْتَ تَحِبُّ وَ
تَرْضَى أَنْكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا
أَنْتَ الْغَفُورُ الْكَرِيمُ

BLIB_Or11095#339

BH07056

To: Mother of Nabat, in Ardikan

Date: 1290-05 [1873-Jun]

- 1 He is Most Holy, Most Exalted, Most Great
- 2 This is a mention from Us to her who hath been set ablaze with the fire of God when she appeared from the Lote-Tree which was planted by the hand of grace in this exalted and impregnable Paradise, that the breezes of revelation may draw her and cause her to speak forth this glorious and exalted remembrance.
- 3 O My handmaiden! Harken unto that which the Dove uttereth upon the branch of eternity: "Verily, there is none other God beside Me, the All-Knowing, the All-Wise." Remember thy Lord in such wise as to attract thereby the hearts of the handmaidens and cause the spirits of those who have turned towards Him to take wing. Whosoever holdeth fast unto this

1 الْأَقْدَسُ الْأَمْنَعُ الْأَعْظَمُ

2 ذَكَرَ مِنْ لَدُنَّا لِلَّتِي اشْتَعَلَتْ بِنَارِ اللَّهِ إِذْ ظَهَرَتْ مِنْ
سِدْرَةِ غَرْسَتْ بِيَدِ الْفَضْلِ فِيهِذَا الرِّضْوَانِ الْمَمْنَعِ
الْمَنْعِ لِتَجْذِبَهَا نَفْحَاتُ الْوَحْيِ وَ يَنْطَقُهَا بِهَذَا الذِّكْرِ
الْعَزِيزِ الْمَنْعِ

3 إِنْ يَا أُمِّي إِنْ اسْتَمَعِيَ مَا نَطَقَ بِهِ الْوَرَقَاءُ عَلَى غَصَنِ
الْبَقَاءِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْحَكِيمُ إِنْ أَذْكَرِي
رَبِّي عَلَى شَأْنٍ تَجْذِبُ بِهِ أَفْتَدَةَ الْأَمْءَاءِ وَ تَطِيرُ
أَرْوَاحُ الْمُقْبِلِينَ مِنْ تَمَسَّكَ بِهَذَا الْأَصْلِ يَفْتَحُ عَلَى

root shall have opened before the face of his heart the gate of wisdom and utterance. Exalted be the All-Merciful Who doeth what He willeth in the kingdom. He, verily, is the Almighty, the Powerful.

وجه قلبه باب الحكمة والبيان تعالى الرحمن الذي يفعل في الملك ما يشاء أنه هو المقتدر القدير

- 4 It behooveth every leaf to be stirred upon the tree by such winds as blow from the will of her Lord, the Forgiving, the Generous. Grieve thou not at anything, but place thy trust in God in all matters. Verily, He is with His believing handmaidens and believing servants.

4 ينبغي لكل ورقة ان تتحرك على الشجر بما تمر عليها من ارياح مشية ربها الغفور الكريم لا تحزني من شيء توكل على الله في كل الأمور أنه مع امائه القانتات وعباده القانتين

- 5 Thus have We illumined the horizon of utterance with the mention of thy Lord, the All-Merciful, and made it a remembrance for all the worlds.

5 كذلك نورنا افق البيان بذكر ربك الرحمن و جعلناه تذكرة للعالمين

ABDA.325

BH07230

To: *Dal' Jinab-i-Mirza Muhammad, in Ardikan*

Date: 1290-05 [1873-Jun]

- 1 In the Name of the Goal of all horizons!

1 باسم مقصود آفاق

- 2 The Most Exalted Pen proclaims: In truth I say, that which is acceptable today and beloved in the sight of the Best Beloved is humility and submissiveness, praiseworthy character and goodly attributes, and steadfastness in the Cause of the Lord of all creation. How many handmaidens there were who claimed faith and counted themselves among those reclining upon the cushions of certitude, yet afterwards, with but a single breath, remained remote from the Beloved and turned away from the breath of the All-Merciful. Such souls were not and are not worthy of mention, for verily, whosoever is mentioned with God today is alive and enduring, and without that is as nothing and dead. These are the utterances of the Lord of Oneness that have been inscribed in emerald tablets. God willing, may you be occupied at all times and under all conditions with the remembrance of the King, the Source and Goal of all, turning away from aught else. We beseech God to assist you to be steadfast in His love and to act according to His good-pleasure. Verily, He is the Almighty, the Exalted, the All-Knowing, the All-Wise.

2 قلم اعلى ميفرمايد براسى ميگويم آنچه اليوم مقبولست و عند المحبوب محبوب خضوع و خشوع و اخلاق حميده و صفات حسنه و استقامت بر امر مالک بریه است چه بسيار از اماء که دعوى ايمان مينمودند و خود را از متکات وساید ايقان ميشمردند بعد بیک هبوب از محبوب دور ماندند و از نفس رحمن اعراض کردند امثال اين نفوس قابل ذکر نبوده و نيستند چه که هر نفسی اليوم عندالله مذکور او زنده و پاينده بوده و من دون آن لاشيء و مرده اينست بيانات مالک احديه که در الواح زبرجديه ثبت شده انشاءالله در کل احيان و احوال بذكر سلطان مبدء و مآل مشغول باشید و از دوش معرض نسل الله بأن يوفقک على الاستقامة على حبه و العمل برضائه أنه هو المقتدر المتعالی العليم الحكيم

BLIB_Or11096#136

BH06993*To: daughter of Jinab-i-Amin, in Ardikan**Date: 1290-05 [1873-Jun]*

1 In the name of the one true God

1 بنام خداوند یگّا

2 O My handmaiden! Your acceptance is manifest before the All-Knowing One, and your turning to the Most Great Horizon is clear and evident. However, be not grieved at not attaining His presence, for the essence of all matters lies in the acceptance of the One Beloved of all worlds. Whatever He accepts has been and will ever be accepted. For example, if concerning one who is remote, the decree of nearness should be revealed from the heaven of the Divine Will, that one shall become near. Give thanks to the Sovereign of existence that He has accepted your deed and transformed your intention into the deed itself, accounting it as such.

2 ای کنیز من اقبال لدی العلیم مشهود و توجّهت بمنظر اکبر واضح و مبرهن ولكن از عدم وصول محزون مباش چه که اصل امور قبول مقبول عالمیانست هر امری را که قبول فرمود او مقبول بوده و خواهد بود مثلاً اگر در بارهٔ بعیدی حکم قرب از سماء مشیت نازل شود او قریب خواهد بود شکر کن سلطان وجود را که عملت را قبول نمود و نیتت را بنفس عمل تبدیل فرمود و محسوب داشت

3 Convey greetings from the Tongue of Him Who reveals the verses to your sisters. All are beneath the shadow of the Truth and dwell in the expanse of His mercy.

3 اخوات خود را از لسان منزل آیات تکبیر برسان کلّ در ظلّ حقّید و در فضای رحمت او ساکن

4 Know ye the station of your father, for he is among those who emigrated unto God and attained His presence and heard His most wondrous, most beautiful, mighty and invincible call, and succeeded in serving the Cause in His days when every distant misbeliever turned away from it.

4 ان اعرفن قدر ایکنّ انه ممّن هاجر الى الله و دخل محضر ربّه و سمع ندائه الأبدع الأملح العزیز المنیع و فاز بخدمة الأمر فی آیامه اذ اعرض عنه کلّ مشرک بعید

BLIB_Or15715.159e

BH07195*To: Karbalai Karam Bihnamir, in Bar**Date: 1290-05 [1873-Jun]*

1 In His Name, the Everlasting, the Eternal, the Single, the All-Knowing!

1 بسمه الدائم الباقي الفرد الخبیر

2 The Most Great Talisman hath appeared in this Square which God hath made the source and return of creation. Through it the vessel of wisdom and utterance hath been unsealed. Blessed is he who hath recognized it, and woe unto them that deny! Through it God hath made the weakest of His servants the mightiest. He, verily, is the One Who hath power over

2 قد ظهر الطّاسم الأعظم بهذا المربع الّذی جعله الله مبدء الخلق و مرجعه و به فتح اناء الحکمة و البیان طوبی لمن عرف و ویل للمنکرین و به جعل الله اضعف العباد اقویهم انه هو المقتدر علی ما یشاء لا اله الا هو العلیم الحکیم

whatsoever He willeth. There is none other God but Him, the All-Knowing, the All-Wise.

- 3 Say: O people! Spread not corruption in the earth. God hath manifested Me for the reformation of the world. Abandon dissimulation and hold fast unto unity. Thus doth He command you Who possesseth the knowledge of the heavens and the earth. Be ye guides of the Merciful One amidst all creation. Set right your mutual differences through this Name that ruleth over the worlds. Look not unto your own desires but unto that which your Lord, the Ancient of Days, hath desired.

3 قل يا قوم لا تفسدوا في الأرض قد اظهرني الله
لاصلاح العالم دعوا النفاق و تمسكوا بالاتفاق
كذلك يأمركم من عنده علم السموات والأرضين
كونوا ادلاء الرحمن بين الامكان ان اصلحوا ذات
بينكم بهذا الاسم المهيمن على العالمين لا تنظروا الى
اهوائكم بل الى ما اراد موليكم القديم

- 4 O thou who hast turned towards Me! Rejoice thou in My remembrance of thee, then render thanks unto thy Lord for this mighty favor. Verily, nothing whatsoever escapeth His knowledge. He seeth him who turneth towards Him and heareth the sighing of the lovers.

4 انك انت يا ايها المقبل ان افرح بذكرى اياك ثم
اشكر ربك بهذا الفضل العظيم انه لا يعزب عن
علمه من شيء يرى من اقبل اليه ويسمع حنين
العاشقين

BLIB_Or15715.128a

BH07072

To: *Mirza Husayn Nephew of Jinab-i-Nazir, in Miyandu'ab*
Date: 1290-05 [1873-Jun]

- 1 In His Name that prevaieth over all names
- 2 A mention from Us to one who has attained the lights of the Kingdom when the Truth came with manifest sovereignty.
- 3 Verily We remember, through the nights and days, those servants who have turned toward the countenance of their Lord, the Mighty, the Praiseworthy, and We bid them to that which will profit them in this world and the next. He, verily, is the All-Bountiful, the All-Generous. Those who hearkened to the call of God when it was raised in truth, they are assuredly among the denizens of Paradise in the sight of God, the Exalted, the Great. The Concourse on High make mention of them, and the Tongue of Grandeur and Glory offers prayers for them in a station sanctified above the mention of all mankind.
- 4 O My loved ones! Be steadfast in helping the Cause of God in such wise that the imaginings of the doubters move you not. Seize ye the grace of these days, then await what hath been ordained for you by the All-Knowing Ordainer.

1 بسمه المهيمن على الأسماء

2 ذكر من لدنا لمن فاز بأنوار الملكوت اذ اتى الحق
بسلطان مبين

3 انا نذكر في الليالي والأيام عباد الذين توجهوا الى
وجه ربهم العزيز الحميد و نأمرهم بما ينفعهم في
الدنيا والآخرة انه هو الفضل الكريم ان الذين
سمعوا نداء الله اذ ارتفع بالحق انهم من اهل
الفردوس لدى الله العلي العظيم يذكركم الملائكة
الأعلى ويصلي عليهم لسان العظمة والكبرياء في
مقام كان مقدساً عن ذكر العالمين

4 يا احبائي ان استقيموا على نصره امر الله على شأن
لا تحرككم اوهام المربين ان اغنموا فضل الأيام
ثم ارتقبوا ما قدر لكم من لدن مقدّر علم

- 5 Thus hath thy mention been sent down in the Kingdom of God, and this noble Book been dispatched unto thee. When thou attainest unto it, say: Praise be unto Thee, O Thou Who art imprisoned in the hands of the oppressors!

5 كذلك نزل ذكرى في ملكوت الله و ارسل اليك هذا الكتاب الكريم اذا فزت به قل لك الحمد يا ايها المسجون بين ايدي الظالمين

AQA6#260 p.255a

ADMS#261

BH07060

To: Jinab-i-Ahmad, in Tihiran

Date: 1290-05 [1873-Jun]

- 1 The Most Holy, Most Impregnable, Most Great
- 2 A remembrance from Us to him who has turned to the Most Great Remembrance, when He came with His Name, the Self-Subsisting, from the heaven of the will of your Lord, the Mighty, the Wise, that he might aid his Lord through remembrance and utterance, and arise to praise his Lord, the Omnipotent, the Powerful.
- 3 Beware lest the conditions of those on earth extinguish thee, or the allusions of the falsifiers veil thee. Stand firm among the servants in the name of thy Lord, the Subduer of lands, in such wise that the words of the opposers move thee not - they whom the winds of passion move as they please, until they turned away from a Face whereby were illumined the faces of those near unto God.
- 4 We commanded them to righteousness and godliness, yet they wander in the wilderness of error and wickedness. They are assuredly among the companions of the Fire. Blessed is he who takes what he is given with the hand of submission and contentment, and draws near unto God, the Lord of Names. He is assuredly among the sincere ones.
- 5 Let not the events of the earth grieve thee. Rejoice in this Name which God has made the Dayspring of the joy of the worlds. Thus have We commanded thee as a favor from Us, and We are verily the All-Bountiful, the Bestower, the Mighty, the Generous.

1 الأقدس الأمنع الأعظم

2 ذكر من لدنا لمن اقبل الى الذكر الأعظم اذ اتى باسمه القيوم من سماء مشية ربكم العزيز الحكيم لينصر ربه بالذكر و البيان و يقوم على ثناء ربه المقتدر القدير

3 اياك ان تحذك شئوننا من على الأرض او تحجبك اشارات المغلين كن قائماً بين العباد باسم ربك مسخر البلاد على شأن لا تحركك كلمات المعرضين الذين تحركهم ارياح الهوى كيف تشاء الى ان اعرضوا عن وجهه به اضائت وجوه المقربين

4 انا امرناهم بالبر و التقوى و هم هائمون في تيه الضلالة و الفحشاء الا انهم من اصحاب السعير طوبى لمن اخذ ما اوتي بيد التسليم و الرضاء و تقرب الى الله مالک الأسماء الا انه من المخلصين

5 اياك ان تحزنك حوادث الأرض ان افرح بهذا الاسم الذى جعله الله مطلع فرح العالمين كذلك امرناك فضلاً من عندنا و انا الفضال المعطى العزيز الكريم

BLIB_Or15715.124c

BH07263*To: Aqa Buzurg**Date: 1290-05 [1873-Jun]*

- 1 In the Name of the Beloved of all creation! بنام محبوب امکان 1
- 2 The tongue of God's loving-kindness doth at all times summon creation unto the Dayspring of the light of oneness, inasmuch as He hath ever loved His creation, that all may partake of the immortal wine which hath appeared in the Days of God and none be deprived. Some among the people, through the whisperings of the embodiments of Satan, remained deprived of this most pure wine, while others took and drank it in the name of the Friend. لسان عنایت حق در کلّ احیان خلق را بمطلع نور احدیت دعوت میفرماید چه که خلق خود را لمیزل و لایزال دوست داشته تا آنکه کل از رحیق باقی که در ایام الله ظاهر شده قسمت برند و محروم نمانند برخی از ناس بوساوس مظاهر خناس از رحیق اطهر محروم ماندند و بعضی باسم دوست گرفته و آشامیدند 2
- 3 This is a station wherein poor and rich, learned and ignorant, lowly and noble are all equal. Whosoever turneth unto the Qiblih of the horizons is reckoned among the learned and is established upon the throne of glory before God, and whosoever remaineth deprived is accounted before the Divine Throne as the poorest, most abject and most ignorant of people. این مقامیست که فقیر و غنی و عالم و جاهل و ذلیل و عزیز کل یکسانند هر نفسی بقبله آفاق اقبال نمود او از اهل علم و بر سریر عزّ عندالله متمکن و مستقرّ است و هر که محروم ماند افقر ناس و اذلّم و اجهلهم لدی العرش محسوب 3
- 4 Strive thou that, God willing, thou mayest at all times drink of this most pure Kawthar in the name of the Lord of Power and be detached from all else but the Friend. جهد کن که انشاءالله از این کوثر اطهر باسم مالک قدر در کلّ احیان پیاشمی و از غیر دوست فارغ باشی 4

BLIB_Or15715.157d

BH07172*To: Mirza Husayn brother of Ali Muhammad Varqa**Date: 1290-05 [1873-Jun]*

- 1 In the Name of Him Who is manifest in this bright horizon! The world hath been illumined by the Most Great Luminary, yet the people remain veiled in thick darkness. The Mount of Sinai hath soared with longing to attain the presence of God in this Revelation whose lights have encompassed all worlds. بسمه الظاهر فی هذا الأفق المبین قد اضاء العالم من النیر الأعظم ولكنّ القوم فی حجاب غلیظ قد طار الطور شوقاً للقاء الله فی هذا الظهور الذی احاطت انواره العالمین 1
- 2 The dead have arisen when the verses were sent down, and the fragrance of the All-Merciful hath wafted between earth and heaven. He who hath inhaled the fragrance hath attained unto the Purpose, and he who hath been deprived thereof is قد قامت الأموات اذ نزلت الآیات و تضرّع عرف الرحمن بین السموات والأرضین انّ الذی وجد العرف انه فاز بالمقصود والذی منع انه من 2

among the most wretched. Blessed is the countenance that hath turned toward the Face of the Beloved, and blessed is the heart that hath been illumined by this Sun through which those in the heavens and on earth have been enlightened.

- 3 O people! Cast aside your idle fancies and turn toward the Dayspring of certitude. Thus doth the All-Merciful command you, if ye be of them that know.
- 4 We have been remembering the loved ones in the night seasons and at dawn, that the verses of their Lord, the All-Knowing, the All-Wise, may draw them nigh. I beseech God to aid thee to assist His Cause, to enable thee to voice His praise, and to ordain for thee in the Kingdom that which He hath ordained for the sincere ones.
- 5 When thou art illumined by the lights of the Tablet, say: Praise be unto Thee, O Thou the Goal of them that know!

الأخسرين طوبى لوجه اقبل الى وجه المحبوب و
لقلب استضاء من هذه الشمس التي منها انار من
في السموات و الأرضين

3 يا قوم دعوا الظنون و توجهوا الى مشرق الايقان
كذلك امركم الرحمن ان اتم من العارفين

4 قد تكنا نذكر الأحاب في الليالي و الأسحار لتجذبهم
آيات ربهم العليم الحكيم ان اسئل الله بأن يؤيدك
على نصره امره و ينطقك بثنائه و يقدر لك في
المللكوت ما قدر للمخلصين

5 اذا استنورت بأنوار اللوح قل لك الحمد يا مقصود
العارفين

INBA19:126a, INBA32:116a, BLIB_Or15715.127d

BH06971

To: sister of Isma'il

Date: 1290-05 [1873-Jun]

- 1 O Most Holy, Most Exalted, Most Bountiful! God willing, mayest thou drink of the spiritual wine which is the knowledge of the Beauty of the All-Merciful, and give others to drink thereof. This divine nectar hath not been, nor shall be, the portion of every soul. This wine is befitting only to enduring souls and detached hearts, and ever shall be. Blessed is the soul that hath drunk and attained, and woe unto him who hath been deprived of this sweet and refreshing stream, this mighty and resplendent Euphrates.
- 2 Strive thou to remain steadfast on the path of divine knowledge and love, and be not deprived of eternal spiritual stations through attachment to ephemeral things.
- 3 The favors of God and His watchful care have ever been and shall continue to be directed toward His handmaidens. Consider this bounty as great and magnificent, for how many were the handmaidens of God who yearned for His days and ardently desired His presence, yet when He rent asunder the veil, they

1 الأقدس الأرفع الأكرم انشاء الله از باده روحاني
كه معرفت جمال رحمانيت بنوشي و بنوشاني اين
رحيق معنوي نصيب هر نفسى نبوده و نيست
لايق اين باده انفس باقيه و قلوب مجرده بوده و
خواهد بود طوبى لنفس شربت و فازت و ويل
لمن منع عن هذا الفرات السائغ العزيز المنير

2 جهد نما تا بر صراط معرفت و محبت الهى مستقيم
مانى و بامورات فانيه از مقامات باقيه معنويه
محروم نگردي

3 الطاف حق و لحاظ عنايتش متوجه اماء بوده و
خواهد بود اين فضل را عظيم شمر و بزرگش دان
چه مقدار از اماء الله كه طالب ايامش بودند و
بجان مشتاق لقائش و چون كشف حجاب فرمود

failed to recognize Him and partook not a drop from the cup of His love.

- 4 Praise be to God that thou didst turn unto Him and received thy portion of the wine of His knowledge. Verily thy Lord is the All-Bountiful, the Ancient of Days. Praise be to God, the Lord of all worlds.

بمعرفتش فائز نگشتند و قطره‌ای از کأس حبش
نیاشامیدند

4 الحمد لله که تو اقبال نمودی و از نجر عرفانش
قسمت بردی آن ربّک هو الفضال القديم الحمد
لله ربّ العالمین

LHKM3.366b

BH07185

Date: 1290-05 [1873-Jun]

- 1 The Most Holy, the Most Great, the Most Glorious!
- 2 We have rent asunder the veils and sent down the verses, that perchance the people may attain certitude through the meeting with their Lord. Every party has been held back by the imaginings they possess, and hath turned away from God, the Protector, the Self-Subsisting.
- 3 Say: O people, abandon what ye possess and hold fast unto that which your Lord, the Mighty, the Loving, commandeth you. Nothing shall profit you this day, nor shall the treasures of the earth avail you, could ye but know. Beware lest vain imaginings withhold you from the direction of My Hidden Name. Draw nigh unto God and be not of those who have denied God, the Mighty, the Beloved.
- 4 That which ye possess shall perish and that which hath been ordained shall endure in a preserved Tablet. The Beloved calleth you at all times, yet ye perceive it not. Ye have been prevented from this bounty by following those who cling to idle fancies and vain imaginings.
- 5 Despair not of the Spirit of God and His mercy. Remember Him as thou hast remembered from this praiseworthy horizon. Thus doth the Pen of Command move to make mention of thee, that thou mayest thank thy Lord for this manifest bounty.

1 الأقدس الأعظم الأبهى

2 قد خرقنا السّجّات و نزّلنا الآيات لعلّ النّاس
بلقاء ربّهم یوقنون قد منع کلّ حزب بما عنده
من الأوهام و اعرض عن الله المهيمن القيوم

3 قل یا قوم دعوا ما عندکم و تمسّکوا بما یأمرکم به
ربکم العزیز الودود لا ینفعکم الیوم شیء و لا یغنیکم
کنوز الأرض لو انتم تعرفون ایاکم ان [تمنعکم]
الظّنون عن شطراسمی المکنون تقرّبوا الى الله و
لا تكونن من الذین کفروا بالله العزیز المحبوب

4 سیفنی ما عندکم و یبقی ما قدّر فی لوح محفوظ أنّ
المحبوب ینادیکم فی کلّ الأحيان و انتم لا تشعرون
قد منعتکم عن هذا الفضل بما اتبعتم الذین اعتکفوا
على الأوهام و الظّنون

5 أنّک لا تیأس من روح الله و رحمته ان اذکره
بما ذکرتم من هذا الأفق الحمود کذلک تحرّک
على ذکرک قلم الأمر لتشکر ربّک بهذا الفضل
المشهود

BLIB_Or15715.136b

BH07489*To: Jinab-i-Aqa Siyyid Musa, in Barfurush**Date: 1290-05 [1873-Jun]*

1 The Most Holy, Most Exalted, Most Great

1 الأقدس الأَمع الأعظم

2 Verily the Pen proclaimeth: "The Ancient King is come!" Yet most among the peoples remain heedless. Lo, the Lamp declareth: "The All-Glorious is come!" And the Fire crieth out: "The Chosen One hath appeared!" And the Water proclaimeth: "The Ocean of grace hath surged forth in the name of Him Who is the Lord of all worlds!" Blessed is the seeker who hath turned toward the Desired One, and the pursuer who hath sought after Him Who is the Goal of all in the heavens and the earth.

2 أن القلم ينادى قد اتى مالک القدم ولكن الأمم
اکثرهم من الغافلين أن السراج يقول قد اتى البهّاج
و النار تنادى قد ظهر المختار و الماء يقول قد
ماج بحر الفضل باسمه المهيمن على العالمين طوبى
لطالِب توجّه الى المطلوب و لقاصد قصد مقصود
السّموات و الأرضين

3 O peoples of the earth! Hearken unto that which the Tongue of Grandeur uttereth from the most exalted station. Cast away what ye possess, then turn with illumined hearts toward the court of your Lord, the Almighty, the Powerful. Beware lest the conditions of men prevent you from your Lord, the Creator of all things. Leave the world behind you, turning unto God, the Forgiving, the Generous. That which ye possess will profit you not this day. Have mercy upon yourselves and be not of the transgressors. Hasten unto the stream of the favors of your Lord, the Glorious, the Praiseworthy. Thus hath the Tongue of Grandeur spoken, when seated upon the throne with manifest sovereignty.

3 يا اهل الأرض ان اسمعوا ما يتكلّم به لسان
العظمة فى اعلى المقام ضعوا ما عندكم ثمّ توجّهوا
بقلوب نوراء الى شطر ربّكم المقتدر القدير ايّاكم
ان تمنعكم شئون العباد عن ربّكم مالک
الايجاد دعوا الورى عن ورائكم مقبلين الى الله
الغفور الكريم لا ينفعكم اليوم ما عندكم ان ارحموا
على انفسكم و لا تكونن من المعتدين ان اسرعوا
الى فرات الطاف ربّكم العزيز الحميد كذلك
نطق لسان العظمة اذ استقرّ على العرش بسلطان
مبين

BLIB_Or15715.125b

BH07446*To: Unknown, in Barfurush**Date: 1290-05 [1873-Jun]*

1 The Most Holy, Most Exalted, Most Glorious

1 الأقدس الأَمع الأَمرى

2 When the Promise came and the Promised One appeared, the divines opposed Him and prevented the people from the Path of God, the Protector, the Mighty, the All-Wise. They would make mention of God from pulpits and in mosques, yet when

2 اذا جاء الوعد و اتى الموعد اعترض عليه العلماء و
صدّوا الناس عن صراط الله المهيمن العزيز الحكيم
كانوا ان يذكروا الله على المنابر و المساجد و اذا ظهر
مطلع امره قاموا على الاعراض على شأن ناحت

the Dawning-Place of His Cause appeared, they arose in opposition, to such an extent that the heavens and earth lamented their actions. Some issued death warrants against Him, while others disputed the verses of God after they had been sent down. Thus was the matter decreed when God came with manifest authority. This is not the first Cause they have opposed and from which they have turned away. Consider when We sent Our Messengers - they rose against them with hypocrisy, having cast the Covenant behind their backs. To this testifyeth every fair-minded and informed one. The learned one is he who hath recognized the Truth, while he who denieth it is among those who are confuted. Thus crowed the Cock of the Throne in this Most Great Prison, while in the hands of the oppressors. When thou hearest the verses of God, arise to serve His Cause and be thou of those who remember.

السَّمَوَاتِ وَالْأَرْضُونَ مِنْهُمْ مَنْ أَفْتَى عَلَى قَتْلِهِ وَ
مِنْهُمْ مَنْ جَادَلَ بِآيَاتِ اللَّهِ بَعْدَ انْزَالِهَا كَذَلِكَ
قَضَى الْأَمْرَ إِذْ أَتَى اللَّهَ بِسُلْطَانٍ مَبِينٍ لَيْسَ هَذَا أَوَّلُ
أَمْرٍ اعْتَرَضُوا عَلَيْهِ وَاعْرَضُوا عَنْهُ تَفَكَّرُوا إِذْ أَرْسَلْنَا
سَفَرَانَا قَامُوا عَلَيْهِمُ بِالْإِتْفَاقِ بِمَا نَبَذُوا الْإِثْقَالَ يَشْهَدُ
بِذَلِكَ كُلُّ مَنْصُفٍ خَبِيرٌ أَنَّ الْعَالَمَ مِنْ عَرَفِ
الْحَقِّ وَالَّذِي أَنْكَرَ أَنَّهُ مِنَ الْمُدْحِضِينَ كَذَلِكَ دَلَّعَ
دِيكَ الْعَرْشِ فِيهِذَا السَّجْنِ الْأَعْظَمِ إِذْ كَانَ بَيْنَ
إِيْدِي الظَّالِمِينَ إِذَا سَمِعْتَ آيَاتِ اللَّهِ قُمْ عَلَى خِدْمَتِهِ
وَكُنْ مِنَ الذَّاكِرِينَ

BLIB_Or15715.126c

BH07616

To: *Yusuf Ali, in Ishtihard*

Date: 1290-05 [1873-Jun]

- 1 In the Name of God, the Most Unapproachable, the Most Holy 1 بِسْمِ اللَّهِ الْأَمْعِ الْأَقْدَسِ
- 2 A remembrance from Us to one of the servants, that the attraction of the call of the Lord of creation may seize him in such wise that neither the dust of vain imaginings nor the murk of those who have clung to the cord of repudiation and debarred men from turning toward the supreme horizon shall trouble him. They are, verily, worshippers of idols in the sight of God, the All-Knowing, the All-Informed. 2 ذَكَرَ مِنْ لَدُنَّا عَبْدٍ مِنَ الْعِبَادِ لِيَأْخُذَهُ جَذْبُ نَدَاءِ
مَالِكِ الْإِبْجَادِ عَلَى شَأْنٍ لَا تَكْذُرُهُ عَجَاجُ الْأَوْهَامِ
وَلَا غَبْرَةِ الَّذِينَ تَمَسَّكُوا بِجَبَلِ التَّكْرَاءِ وَمَنَعُوا الْعِبَادَ
عَنِ التَّوَجُّهِ إِلَى الْأَفْقِ الْأَعْلَى إِلَّا أَنَّهُمْ مِنْ عِبْدَةِ
الْأَصْنَامِ لَدَى اللَّهِ الْمَلِكِ الْعَلِيمِ الْخَبِيرِ
- 3 Put aside all else, holding fast to the cord of My loving-kindness and clinging to the hem of My mercy, uttering My remembrance and turning thy face toward My luminous countenance. 3 دَعِ مَا سِوَايَ مَتَمَسِّكًا بِجَبَلِ عِنَايَتِي وَتَمَسِّبًا بِذَيْلِ
رَحْمَتِي وَنَاطِقًا بِذِكْرِي وَمُتَوَجِّهًا إِلَى وَجْهِ الْمُنِيرِ
- 4 Say: O people! Follow not those who have made mere words the ladder of their vain hopes. Leave them behind you and turn your faces toward the horizon from which hath dawned the sun of the loving-kindness of your Lord, the Mighty, the Praiseworthy. Beware lest ye be veiled by allusions or by the words of those who know not their left from their right. 4 قُلْ يَا قَوْمِ لَا تَتَّبِعُوا الَّذِينَ جَعَلُوا الْأَقْوَالَ مَرْقَاةَ
الْأَمَالِ إِنْ أَتْرَكُوهُمْ عَنْ وِرَائِكُمْ مَقْبِلِينَ إِلَى الْأَفْقِ
الَّذِي مِنْهُ اشْرَقَتْ شَمْسُ عَنَايَةِ رَبِّكُمْ الْعَزِيزِ الْحَمِيدِ
إِيَّاكُمْ أَنْ تَحْجِبَكُمْ الْإِشَارَاتُ أَوْ كَلِمَاتُ الَّذِينَ لَا
يَعْرِفُونَ الْيَسَارَ عَنِ الْيَمِينِ
- 5 Arise in the name of thy Lord, actuated by His love and good-pleasure. This is better for thee than the kingdoms of the

heavens and of earth. We counsel thee for the sake of God - to this testifieth every discerning and insightful one.

5 قم باسم ربك على حبه ورضاه هذا خير لك
عن ملكوت ملك السموات والأرضين أنا
نصحك لوجه الله يشهد بذلك كل عارف بصير

INBA27:431b

BH07886

To: *Ammih, in Kashan*

Date: 1290-05 [1873-Jun]

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

1 بسمه الأقدس الأبهى

2 A leaf from God to the leaf who hath clung to this ancient Root and heard the Call when it was raised in truth, and said: "I believe in Thee, O God of the worlds," and was blessed to hearken unto the Word of God when it appeared with manifest sovereignty.

2 ورقة من الله الى الورقة التي تمسكت بهذا الأصل
القديم وسمعت النداء اذ ارتفع بالحق وقالت
آمنت بك يا اله العالمين و فازت باصغاء كلمة
الله اذ ظهرت بسلطان مبین

3 O My handmaiden! Blessed art thou for having immersed thyself in the ocean of My knowledge, and attained unto the lights of My love, and taken refuge in the stronghold of My protection, and held fast to the cord of My generosity, and clung to the hem of My favors which have encompassed the heavens and the earth.

3 ان يا امتي طوبى لك بما تغمست في بحر عرفاني و
فرت بأنوار حيي ولذت بحصن حمايتي وتمسكت
بجبل كرمي وتشبثت بذيل الطافي التي احاطت
السموات والأرضين

4 By My life! Were the fragrance of what hath been revealed for thee in this Tablet to possess thee, thou wouldst find within thyself such warmth of love as could not be cooled by the waters of the world. Thus have We illumined thy heart with the splendors of the Sun of utterance and adorned thee with the ornament of grace from thy Lord, the Mighty, the Praised.

4 لعمري لو يأخذك عرف ما نزل لك في هذا
اللوح لتجدين في نفسك حرارة المحبة على شأن
لا تسكنها مياه العالمين كذلك نورنا قلبك بأنوار
شمس البيان وزيتاك بطراز الفضل من لدن
ربك العزيز الحميد

5 Beware lest sorrows overtake thee in aught. Put thy trust in God. He verily will suffice thee in truth. He is in truth the Protector of them that turn unto Him, and the Guardian of them that have recognized Him.

5 آياك ان تأخذك الأحزان في شيء توكل على
الله انه يكفيك بالحق انه لمولى المقبلات وولى
المقبلين

6 Praise be to God, the Lord of the worlds.

6 ان الحمد لله رب العالمين

INBA23:074a

BH07672*To: Maryam Sultan Afnan Alai, in Miyandu'ab**Date: 1290-05 [1873-Jun]*

1 He is the Almighty, the Most Generous

1 الاعظم الاكرم

2 Glory be unto Thee, O my God! Thou seest humanity turning away from Thee and opposing Thee, despite that Thou hast made Thyself manifest in the revelations of Thy divinity and hast so sent down Thy signs that they have filled all Thy dominion. I entreat Thee, O Thou Quickener of the mouldering bone, Who didst shed the light of Thine effulgence unto Moses, to shelter Thy loved ones, man and woman alike, beneath the shelter of Thy sovereignty and heavenly favors. Solace their eyes, O my God, with the splendors of Thy countenance, and their hearts with the light of Thy knowledge. Thou art their only assistance, O Lord, and their sole protector on this day. Ordain for them such as shall gladden them, exalt their names, and bring peace unto their souls. Potent art Thou to do as Thou wilt. None other god is there beside Thee, the Forgiving, the Merciful.

2 سبحانك يا الهى ترى العباد اعرضوا عنك و اعترضوا عليك بعد الذى اظهرت نفسك بشئونك الوهيتك و انزلت الايات على شان ملات نها مملكتك اسئلك يا محي عظم الرميم و المجلى على الكلم بان تحفظ احبائك من الذكر و الانثى تحت ظلال سلطنتك و مواهبك وقر يا الهى عيونهم بانوار وجهك و صدورهم بنور معرفتك ايرب ليس لهم اليوم معين سواك و لا حافظ دونك قدر لهم و لمن ما تفرح به قلوبهم و ترفع به اسمائهم و تطمئن نفوسهم انك انت المقتدر على ما تشاء لا اله الا انت الغفور الرحيم

3 Send Thy blessings, O God, unto Him Who is the Dayspring of Thy Cause and the Orient of Thy Revelation, and unto those who have confessed Thy sovereignty and acknowledged Thy grandeur. Thou art, verily, the Almighty, the Giving, the All-Bountiful, the Munificent.

3 صل اللهم على مطلع امرك و مشرق وحيك و على الذين اقروا بسلطانك و اعترفوا بعظمتك انك انت العزيز المعطى الفضل الكريم

INBA51:342, BLIB_Or15696.084c,
ADM1#048 p.093, NFR.148, AQMJ2.078

JHT_S#116

BH07801*To: Karbala'i Muhammad, in Tabriz**Date: 1290-05 [1873-Jun]*

1 In the Name of God, Who endures without change!

1 بسم الله الباقي بلا انقلاب

2 The Book of God hath been sent down in truth from the heaven of the mercy of your Lord, the Help in Peril, the Self-Subsisting. Verily it is the Call of God unto all else besides Him, and the sign of His mercy unto those in the unseen and visible worlds. He who hath taken hold of the Book with the hand of might

2 كتاب الله نزل بالحق من جبروت رحمة ربكم المهيمن القيوم انه لمناد الله فيما سواه و آية رحمته لمن فى الغيب و الشهود ان الذى اخذ الكتاب بيد الاقتدار يتباهى به اهل ملاء الأعلى ولكن الناس اكثرهم لا يعرفون

- with him do the denizens of the Supreme Paradise glory, yet most of the people know not.

- 3 Beware lest the veils of humanity withhold you from the Most Great Vision, and lest the affairs of those who have disbelieved in God, the Mighty, the Beloved, cause you to waver. Sow with the hands of trust and detachment that which will cause the plants of wisdom and utterance to grow in hearts and minds. Verily He is with you and beholds what ye do in His path and what ye speak in remembrance of Him, the Mighty, the Loving.
- 4 We created the servants for the hereafter, and the Promise hath come, yet they are heedless. Remind them that perchance they may discover this sanctified, mighty and treasured fragrance, and that the breeze of God may stir them and bring them to that station which God hath sanctified above all limitations.

3 اَيَاكُمْ ان تحجبكم حجابات البشر عن المنظر الأكبر
و تضطربكم شؤونات الذين كفروا بالله العزيز
المحجوب ان ازرعوا بأيادي التوكل و الانتقطاع
ما ينبت به نبات الحكمة و البيان في الأفئدة و
العقول انه معكم و يرى ما انتم تعملون في سبيله
و تنطقون بذكره العزيز الودود

4 قد خلقنا العباد للمعاد و اتى الوعد و هم غافلون
ذكرهم لعل يجدون هذا العرف المقدس العزيز
المنوع و تحركهم نسمة الله و تبلغهم الى مقام
الذى جعله الله مقدساً عن الحدود

LHKM3.200b

BH07563

To: Zaynab, in Takur

Date: 1290-05 [1873-Jun]

- 1 In the name of the Desire of the worlds
- 2 These days are the days of God, and all creation is in a state of rapture, yearning and attraction. The one who perceived the fragrance of the divine raiment and turned with heart and soul toward the Beloved of the worlds - through the key of the Most Great Name, the door of the ancient treasury was opened, and the hidden mystery was revealed and made manifest through the grace of the Self-Subsisting Name.
- 3 O handmaids of God! Count these days as a precious opportunity and occupy yourselves with the remembrance of the Friend, for besides Him there was and shall be naught but absolute nothingness and utter nonexistence. Pass beyond creation and turn to the Truth. Free yourselves from this ephemeral world and turn to the eternal divine City.
- 4 This is the counsel of the peerless Friend. Whoever turned attained their portion and share, and whoever remained heedless was deprived and distant. Blessed are they, men and women,

1 بنام مقصود عالمیان

2 ایام ایام الله است و جميع آفرینش در وله و
شوق و انجذاب محبوب نفسیکه رایحه قیص
رحمانی را ادراک نمود و بدل و جان بشرط
محبوب عالمیان متوجه گشت بمفتاح اسم اعظم
باب کنز قدم مفتوح شد و سر مکنون بعنایت
اسم قیوم ظاهر و هویدا آمد

3 ای کنیزان حق این ایام را غنیمت شمرد و بذکر
دوست مشغول گردید چه که جز او مفقود بخت
و معدوم بات بوده و خواهد بود از خلق بگذرید
و بحق توجه نمائید از دنیای فانیه فارغ شوید و
بمدینه باقیه الهیه توجه کنید

4 اینست وصیت دوست یگا هر که توجه نمود
قسمت برد و نصیب برداشت و هر که غافل شد

who have turned, and woe to them, men and women, who are heedless.

AQA7#407 p.190b

BH07780

To: *Mirza Siyyid Abdullah Intizamus-Saltanih, in Tihran*

Date: 1290-05 [1873-Jun]

- 1 Lauded be Thy Name, O Lord my God! I am Thy servant who hath laid hold on the cord of Thy tender mercies, and clung to the hem of Thy bounteousness. I entreat Thee by Thy name whereby Thou hast subjected all created things, both visible and invisible, and through which the breath that is life indeed was wafted over the entire creation, to strengthen me by Thy power which hath encompassed the heavens and the earth, and to guard me from all sickness and tribulation. I bear witness that Thou art the Lord of all names, and the Ordainer of all that may please Thee. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.
- 2 Do Thou ordain for me, O my Lord, what will profit me in every world of Thy worlds. Supply me, then, with what Thou hast written down for the chosen ones among Thy creatures, whom neither the blame of the blamer, nor the clamor of the infidel, nor the estrangement of such as have withdrawn from Thee, hath deterred from turning towards Thee.
- 3 Thou, truly, art the Help in Peril through the power of Thy sovereignty. No God is there save Thee, the Almighty, the Most Powerful.

1 هو الحافظ المعطى العزيز الكريم قل سبحانك اللهم يا الهى انا عبدك الذى تمسكت بجبل الطافك و تشببت بذيل افضالك اسئلك باسمك الذى سخرت به الوجود من الغيب و الشهود و به مرت نفحة الحيوان على من فى الامكان بأن تجعلنى قوياً بقوتك التى احاطت الأرض و السماء و تحفظنى عن كل سقم و بلاء اشهد انك انت مالك الأسماء و الحاكم على ما تشاء لا اله الا انت المقتدر العليم الحكيم

2 اى رب قدر لى ما ينفعنى فى كل عالم من عوالمك ثم ارزقنى ما كتبته لأصفياء خلقك الذين ما منعهم فى الله لومة لائم و لا شتمانة مشرك و لا اعراض معرض

3 انك انت المهيمن بسلطانك لا اله الا انت المقتدر القدير

INBA15:243, INBA26:245, BLIB_Or15715.128c,

PMP#136, NFR.162, PYK.213

PM#136, BPRY.167-168

BH07648

To: Haji, in Urumiyyih
Date: 1290-05 [1873-Jun]

- 1 The Most Holy, the Most Glorious. Glorified be He Who speaketh with truth and remembereth whomsoever He willeth among His creatures. There is none other God but Him, the Mighty, the All-Wise. Verily, those who have been hindered from Him are in grievous schism.

1 الأقدس الأَمْع سبحان الذى ينطق بالحق و يذكر
 من يشاء من خلقه لا اله الا هو العزيز الحكيم ان
 الذين منعوا عنه انهم فى شقاق بعيد
- 2 O My loved ones! Be not grieved by that which hath befallen you in My straight and manifest path. Were it not for tribulation in His love, the Glory would not have rejoiced amidst the hosts of creation. To this beareth witness that which I am in, if ye be of those endowed with insight.

2 يا احبائى لا تحزنوا عما ورد عليكم فى سبيلى الواضح
 المستقيم لو لا البلاء فى حبه ما استفرح البهاء بين
 ملائ الانشاء يشهد بذلك ما انا فيه ان اتم من
 المتبصرين
- 3 Drink ye the Kawthar of gladness from the hands of the mercy of the Manifestation, and turn not unto those who worship idols and imagine themselves to be among the believers. Break ye the idols of vain imaginings through My name and My sovereignty, and be not disturbed by any oppressive tyrant.

3 ان اشربوا كوثر السرور من ايدى رحمة الظهور
 ولا تلتفتوا الى الذين يعبدون الأصنام و يظنون
 انهم من الموحدين كسروا اصنام الأوهام باسمى
 و سلطانى و لا تضطربوا من كل جبار عنيد
- 4 Thus hath moved the Supreme Pen and the tongue of revelation hath spoken on this night whereby the faces of all worlds have been illumined.

4 كذلك تحرك القلم الأعلى و نطق لسان الوحي
 فى هذا الليل الذى به استضاء وجوه العالمين
- 5 When thou attainest unto this Tablet, turn with thy heart unto the Dawning-Place of might and say: Praise be unto Thee, O Thou Who art wronged, the Stranger, the Unique One.

5 اذا فزت باللوح ان اقبل بقلبك الى مطلع
 الاقتدار و قل لك الحمد يا ايها المظلوم الغريب
 الفريد

BLIB_Or11095#342

BH07679

To: Ustad 'Ali Askar, in Yazd
Date: 1290-05 [1873-Jun]

- 1 Lauded be Thy name, O my God! I can discover no one in Thy realm who can befittingly turn unto Thee, or is able to adequately hearken unto what hath gone out of the mouth of Thy will. I beseech Thee, therefore, O Thou Who art the Possessor of the entire creation and the King of the realm of Thine invention, graciously to aid Thy creatures to accomplish

1 الأعظم [الأعظم] سبحانك يا الهى لا اجد فى
 مملكته من يقدر ان يقبل اليك حق الاقبال
 او يستمع ما خرج من فم مشيتك حق الاستماع
 اسئلك يا مالک الابداع و ملك الاختراع بأن
 تؤيدهم على ما تحب و ترضى ليقوموا على امرى

that which is pleasing and acceptable unto Thee, that they may arise to serve Thy Cause amidst Thy creatures, and to speak forth Thy praise before all who are in heaven and on earth.

- 2 Thou art He, O my Lord, Whose bounty hath surpassed all things, and Whose power hath transcended all things, and Whose mercy hath encompassed all things. Look, then, upon Thy people with the eyes of Thy tender mercies, and leave them not to themselves and to their corrupt desires in Thy days. How farsoever they may have strayed from Thee, and however grievously they have turned back from Thy face, yet Thou, in Thine essence, art the All-Bountiful, and, in Thine inmost spirit, art the Most Merciful. Deal with them according to the unrevealed tokens of Thy bounty and Thy gifts. Thou art, verily, the One to the power of Whose might all things have testified, and to Whose majesty and omnipotence the whole creation hath borne witness.

- 3 No God is there but Thee, the Help in Peril, the Self-Subsisting.

PM#152

بين خلقك و ينطقن بذكرک بين السموات و الأرضين

2 ای ربّ انت الّذى سبق کرّمک و علت قدرتک و احاطت رحمتک فانظر الى بریتک بلحظات اعین الطافک و لا تدعهم بأنفسهم و اهوائهم فی ایّامک ولو أنّهم یا الهی بعدوا عن قربک و اعرضوا عن وجهک ولكن انت الکریم فی ذاتک و الرّحیم فی نفسک عاملهم بخفیّات جودک و مواهبک انک انت الّذى اقر کلّ شیء بقدرتک و اعترف کلّ شیء لعظمتک و اقتدارک

3 لا اله الا انت المهیمن القیوم

PMP#152, NFR.150

BH07630

To: Aqa Karim

Date: 1290-05 [1873-Jun]

- 1 The Most Great, the Most Holy.
- 2 A mention from Us to him who has won the lights of guidance, when the supreme horizon was illumined by the Luminary of the Most Great Name, Who appeared among the nations with a proof that none deny except those who turned away from God in the eternity of eternities - that he may rejoice in the remembrance of his Lord and hold fast to this Cord through whose movement all created things were set in motion.
- 3 When We found the fragrances of thy love for God, the Originator of verses, We sent down unto thee this Tablet whereby the proof of God hath been made manifest to all who are in earth and heaven.
- 4 Know thou the value of these days, then make mention of thy Lord, the Lord of all mankind, Who came with power and

1 الأقدس الأعظم

2 ذکر من لدنا لمن فاز بأنوار الهدی اذ انار الأفق الأعلى بنیر الاسم الأعظم الّذى ظهر بین الأمم بحیجة لا ینکرها الا من اعرض عن الله فی ازل الآزال لیفرح بذكر مولیه و یتبسک بهذا الحبل الّذى بحرکتہ تحرکت الممکات

3 انا لما وجدنا نفحات حبک لله موجد الآيات نزّلنا لک هذا اللوح الّذى به ظهر برهان الله على من فی الأرضین و السموات

4 ان اعرف قدر الايام ثم اذكر ربک مولی الأنام الّذى اتی بقدرة و سلطان ثم اذكر اخیک الّذى

sovereignty. Then make mention of thy brother who was named with this Most Great Name, and glorify his countenance from thy Lord, the Mighty, the All-Knowing.

- 5 We counsel you to steadfastness, then wisdom amongst all people. Verily thy Lord is the Counselor, the All-Knowing.

- 6 May the glory rest upon thee and upon those with thee and upon those who have turned towards God, the Lord of all men.

سَمِّ بِهَذَا الْاِسْمِ الْأَعْظَمِ وَكَبِّرْ عَلَى وَجْهِهِ مِنْ
لَدُن رَّبِّكَ الْعَزِيزِ الْعَلَّامِ

5 اَوْصِيكُمْ بِالْاِسْتِقَامَةِ ثُمَّ بِالْحِكْمَةِ بَيْنَ الْبَرِيَّةِ اِنَّ رَّبَّكَ
لَهُوَ النَّاصِحُ الْعَلَّامُ

6 اَمَّا الْبَهَاءُ عَلَيْكَ وَ عَلَى مَنْ مَعَكَ وَ عَلَى الدِّينِ
تَوَجَّهُوا اِلَى اللَّهِ مَالِكِ الرَّقَابِ

BLIB_Or15715.137d

BH07552

To: Sakinih

Date: 1290-05 [1873-Jun]

- 1 In the Name of the Peerless Lord!

- 2 O Sakina! Your letter reached the court of the Most Holy, and the gaze of favor was directed toward it. Praise be to God that you were not deprived of the outpourings from the clouds of divine mercy, nor remained distant from the fragrances of God's days. You have drunk from the ocean of His love and received your portion from the cup of His knowledge. Beseech God to keep you firm in this station, which is the most glorious of stations. Blessed art thou for having been mentioned before the Divine Countenance, and this exalted Tablet hath been revealed for thee. How many handmaidens of God who, night and day, with tears and supplications, yearned and hoped for the days of His Manifestation, yet when the Day Star of reunion dawned from the horizon of the Cause, all remained veiled by the veils of the people of error, save those whom thy Lord willed. And thou art accounted before the Divine Throne among those who have attained. Give thanks and say: Praise be unto Thee, O Beloved of the worlds!

1 بنام خداوند بیماند

2 ای سکینه مکتوبت بساحت احدیه وارد و طرف
عنایت بآن متوجه الله الحمد که از فیوضات سیاح
رحمت سبحانی محروم نگشتی و از نفحات ایام
الهی دور نماندی از بحر حبش آشامیدی و از
کأس عرفانش قسمت بردی از خدا بخواه که
ترا بر این مقام که اشرف مقاماتست مستقیم دارد
طوبی لک بما ذکر کردی الوجه و نزل لک هذا
اللوح المنیع چه بسیار از اماء الله که شب و روز
بتضرع و ناله از حق منبع ایام ظهور را راجی و
آمل بودند و چون از افق امر نیر وصال طالع شد
کلّ بحجبات اهل ضلال محتجب ماندند الا من
شاء ربک و تولدی العرش از فائزات محسوبی
ان احمدی و قولی لک الحمد یا محبوب العالمین

INBA27:452b

BH07641*Date: 1290-05 [1873-Jun]*¹ The Most Holy, The Most Glorious, The Most Splendid¹ الأقدس الأَمع الأَبهى

² Glorified be He Who hath sent down the Book in truth and made it a proof from Him unto all the worlds. Verily it is the Lamp of Guidance amidst mankind and the Sign of Grandeur unto all who are in the heavens and on the earth. Through it every Book sent down aforetime hath been established and every wise decree hath been fulfilled. O servants of the All-Merciful! Fear ye God and follow not every heedless one far removed from Him. That which was hidden throughout all eternity hath now been made manifest. Draw ye nigh unto Him and be not of them that hesitate. The mountains have passed away at the mention of His Name, yet ye remain fast asleep. Aid ye yourselves by turning towards the court of your Lord, the Mighty, the Praiseworthy. Then aid ye the people through wisdom and utterance. Thus have ye been commanded in every perspicuous Tablet. Grieve thou not over anything. Rather give thanks that the Countenance of the Ancient of Days hath turned towards thee from this distant station and remembereth thee through His grace. Verily He is the Mighty, the Generous.

² سبحان الذى انزل الكتاب بالحق وجعله برهاناً من عنده على العالمين انه لمصباح الهدى بين الورى و آية العظمة لمن فى السموات والأرضين وبه ثبت كل كتب نزل من قبل وتحقق كل امر حكيم يا عباد الرحمن اتقوا الله ولا تتبعوا كل غافل بعيد قد ظهر ما هو المكنون فى ازل الآزال تقرّبوا اليه ولا تكونن من المتوقفين قد مرّت باسمه الجبال وانتم من الرأقدين ان انصروا انفسكم بالاقبال الى شطر ربكم العزيز الحميد ثم انصروا الناس بالحكمة والبيان هذا ما امرتم به فى كل لوح منبع انك لا تحزن من شئ ان اشكر بما توجه اليك وجهه القدم من هذا المقام البعيد ويذكرك بفضل من عنده انه لهُ العزيز الكريم

BLIB_Or15715.137a

BH07740*Date: 1290-05 [1873-Jun]*

¹ In His Name, the One Who dominates what was and what will be! The veils have been rent asunder by what the All-Giving hath sent down from the heaven of Command with supreme sovereignty. Thereupon all things proclaimed: "The Kingdom belongeth unto God, the One, the Single, the Powerful, the Mighty, the Great!"

¹ بسمه المهيمن على ما كان وما يكون قد خرقت الأجاب بما اتى الوهاب من سماء الأمر بسلطان عظيم اذا نادت الأشياء الملك لله الواحد الفرد المقتدر العزيز العظيم

² Among the people are those who have cast aside the Beloved, turning unto him who hath disbelieved in God; among them are those who have hesitated; among them are those who are bewildered; and among them are those who have drunk the

² من الناس من نبذ المحبوب مقبلاً الى من كفر بالله و منهم من توقف و منهم من تحير و منهم من شرب سلسال الوصال بهذا الاسم الذى احاط العالمين

pure water of reunion through this Name that hath encompassed the worlds.

- 3 Say: O people! All meanings have appeared in a concise word - this is what is intended, were ye of those who know. The Most Great Sea hath appeared in the form of man. Blessed be God, the Lord of the worlds!
- 4 Give thanks unto God for having turned unto Him and made mention of Him, and for His having revealed unto thee this mighty Tablet. Be steadfast in the Cause and firm in that whereunto thou hast attained, lest the doubts of the transgressors cause thee to slip - they who whisper in the breasts of men. Verily, they are the manifestations of the slinking whisperer. Thus hath it been sent down in the Tablets from One Who is All-Knowing, All-Informed.

3 قل يا قوم قد ظهرت المعاني كلها في لفظ موجز
انه لهذا المنظور لو انتم من العارفين قد ظهر البحر
الأعظم على هيئة الانسان تبارك الله مولى
العالمين

4 ان احمد الله بما اقبلت و ذكرت و نزل لك
هذا اللوح العظيم كن مستقيماً في الأمر و راسخاً
فيما انت عليه لئلا تنزلك شبهات المعتدين الذين
يوسوسون في صدور الناس الا انهم مظاهر
الخناس كذلك نزل في الألواح من لدن عليم
خبير

INBA23:044, BLIB_Or15715.135c

BH08318

To: Naqib, in Bar

Date: 1290-05 [1873-Jun]

- 1 The Most Holy, The Most Glorious
- 2 The call hath been raised from the prison-quarter of Him Who is the Lord of Names upon the luminous spot: There is none other God but Me, the All-Protecting, the Self-Subsisting. Blessed is the countenance that hath been illumined by the lights of the face of its Lord, and the heart that hath been enlightened by this light which hath shone forth from the horizon of the Will of its Lord, the Mighty, the Loving. They who are veiled this Day - these have no mention in the Tablets save that they are dead servants. And they who have drunk the living waters - these are the people of Baha, and by them hath the Kingdom of eternity been adorned. Blessed are the people who know. Beware lest the affairs of creation veil thee from the Truth. Cast aside idle fancy and hold fast unto the Name of thy Lord, the All-Protecting over all that witness and are witnessed. Thus doth the Lord of all mankind teach thee whilst imprisoned in the prison of the enemies, that thou mayest rejoice in His remembrance and be of them that act.

1 الأقدس الأَمْنَع

2 قد ارتفع النداء من شطر سجن مالک الأسماء
على البقعة النوراء انه لا اله الا انا المهيمن القيوم
طوبى لوجه اضاء من انوار وجه ربه و لقلب
استنار من هذا النور الذي اشرق من افق مشية
ربه العزيز الودود ان الذين احتجبوا اليوم اولئك
ليس لهم ذكر في الألواح الا انهم عباد ميتون
و الذين شربوا كأس الحيوان اولئك اهل البهاء
و بهم زين ملكوت البقاء طوبى لقوم يعرفون
اياك ان تحجبك شئون الخلق عن الحق دع
الموهوم و تمسك باسم ربك المهيمن على كل
شاهد و مشهود كذلك عليك مولى الورى اذ
كان محبوباً في سجن الأعداء لتفرج بذكره و تكون
من العالمين انما البهاء لأهل البهاء من لدن عليم
خبير

BLIB_Or15730.141d

Verily the glory is for the people of glory, from One Who is All-Knowing, All-Informed.

BH08061

To: Mulla Abdu'l-Karim, in Barfurush

Date: 1290-05 [1873-Jun]

- 1 In the Name of God, the Most Holy, the Most Great! بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْظَمِ 1
- 2 O servant! Harken unto the call of the Lord of Names, then immerse thyself in the ocean of inner meanings and divine knowledge, that thou mayest behold what thou hast never beheld before and discover therein the pearls of thy Lord's remembrance, the Mighty, the Bestower. All things have hastened unto God, the Lord of Names, yet We behold the people standing in the wilderness of idle fancy and error. 2

ان يا عبد ان استمع نداء مالك الأسماء ثم تغمّس
في بحر المعاني والعرفان لترى ما لا رأيته من قبل
وتطلع بما فيه من لآلئ ذكر ربك العزيز الوهاب
قد سرعت الأشياء الى الله مالك الأسماء ونرى
الناس واقفين في بيداء الوهم والضلال
- 3 Blessed is the stranger who hath found in this day his true home, and blessed the weak one who hath laid hold on the cord of might. Say: O people! Fear ye God and follow not the desires of them who have disbelieved when the Promised One came with the standards of revelation and inspiration. Follow Him Who calleth you to a station round which circle the denizens of Paradise at eventide and at dawn. Be thou grateful that thou hast been mentioned by the tongue of the Beloved, and that this Book hath been sent down unto thee, whereunto nothing in the heavens and the earth can compare. 3

طوبى لغريب عرف وطنه اليوم ولضعيف تمسك
بجبل الاقتدار قل يا قوم اتقوا الله ولا تتبعوا
اهواء الذين كفروا اذ اتى الموعد برايات الوحي
والالهام ان اتبعوا من يدعوكم الى مقام يطوفه
اهل الفردوس في العشي والاشراق ان اشكر بما
ذكرت بلسان المحبوب ونزل لك هذا الكتاب
الذي لا يعادله ما خلق في الأرضين والسموات

BLIB_Or15730.141a

BH08127*To: Izzatullah, in Ishtihard**Date: 1290-05 [1873-Jun]*

1 In the Name of the One Friend

- 2 O 'Izzatu'llah! May you ever gaze toward the One Beloved Friend and remain detached and sanctified from all else. The glory of all today lies in the glory of God, which is the recognition of Him. And this recognition is not complete except through acknowledging His oneness and confessing His singleness, in such wise that no likeness, peer, similitude or equal be seen for Him. For if any likeness were to be seen for the Ancient Being and the Dawning Place of the Most Great Name, such a truth would be like creation and ever remain so.

- 3 Hearken unto the counsel of the Faithful Counselor and strive that thou mayest attain unto the most great gift, which is the good-pleasure of the One Friend, and become free and independent of all else. This is God's counsel to His loved ones. Hold fast unto it, detached from all the worlds. Praise be to God, the Lord of the worlds.

1 بنام دوست یگنا

2 ای عزة الله انشاء الله لميزل و لايزال بشرط دوست یگانه ناظر [باشی] و از بیگانه فارغ و مقدس عزت کل الیوم [بعز] الله بوده و آن عرفان حقست و عرفان تمام نمیشود مگر باقرار بوحدانیت او و اعتراف بفردانیت او بشأنی که از برای او شبیه و نظیر و مثل و ند دیده نشود چه اگر شبیه از برای ذات قدم و مطلع اسم اعظم مشاهده شود چنین حق مثل خلق بوده و خواهد بود

3 بشنو ندای ناصح امین را و جهد نما تا [بموهبت] کبری که رضای دوست یگاست فائز شوی و از غیرش بینایز و آزاد گردی اینست نصیح الهی احبای خود را تمسک به منقطعاً عن العالمین الحمد لله رب العالمین

INBA27:434

BH08251*To: Gulbaji wife of Jinab Amin, in Manshad**Date: 1290-05 [1873-Jun]*

1 He is the Most Holy, the Most Glorious

- 2 Praise be to Thee, O my God! Thou seest how the Wronged One is imprisoned in the most ruined of lands because He summoned the servants unto Thee and commanded them to pure piety in Thy days, and to gaze toward the horizon of Thy glory and to turn to the court of Thy grace. And for this there befell Him that which hath not befallen anyone in Thy realm. Thus dost Thou behold Him, O my Lord, the Chosen One, among the wicked ones from among the enemies of Thy Self. The

1 الأقدس الأبهی

2 سبحانک اللهم یا الهی تری المظلوم سجين فی انحراب البلاد بما دعا العباد الیک و امرهم بالتقوی الخالصی فی ایامک و النظر الی افق مجدک و التوجه الی شطر فضلک و بذلک ورد علیه ما لا ورد علی احد من اهل مملکتک اذاً تراه یا ربی المختار بین الفجار من اعادی نفسک قد اشتد علیه الأمر الی ان اغلق باب لقائک و ستر الوجه بما قدر فی الواحدک

matter hath become so grievous for Him that the gate of meeting with Thee hath been shut and the Face hath been veiled according to what was ordained in Thy tablets.

- 3 I beseech Thee, O Cleaver of the dawn and Sender of winds, to assist Thy servants to turn unto Thee and to recognize the Manifestation of Thy Cause and the Dawning-Place of Thy signs. Then assist her who hath believed in Thee and turned toward Thy direction to attain Thy love and good-pleasure. Verily Thou art the Lord of the worlds and the Ultimate Goal of them that know.

3 استلک یا فالق الأصباح و مرسل الأرياح بأن
تؤيد عبادک علی التوجه اليک و عرفان مظهر
امرک و مطلع آياتک ثم ايد التي آمنت بک و
اقبلت الى شطرك علی حبک و رضائك انک
انت مولی العالمين و غاية رجاء العارفين

NFR.180

BH08412

To: Aqa Isma'il, in Sari

Date: 1290-05 [1873-Jun]

- 1 The Most Great, Most Holy

1 الأقدس الأعظم

- 2 A Book sent down in truth from God, the All-Powerful, the Self-Subsisting. Verily it summoneth mankind unto the most exalted horizon - that horizon from which hath shone forth the Sun of Glory and Majesty. Blessed is he who hath advanced towards it, and woe unto every hesitating one who is veiled. Those who have rent asunder the veils are numbered among the people of this praiseworthy station, and they who have turned away are cursed by honored servants. Give thanks unto God for having aided thee to recognize the Dayspring of His Cause and given thee to drink of this Sealed Wine. He, verily, is the Almighty Who doeth as He willeth through His sovereignty. He, verily, is the All-Powerful, the Most Exalted, the Mighty, the Best-Beloved. Hold thou fast unto the hem of steadfastness and grasp the cord of God, the Lord of what was and what shall be. Arise to promote the Cause, then remind the people in the days of thy Lord, that perchance they may arise from the couch of heedlessness and turn towards God, the Master of the seen and unseen.

2 کتاب نزل بالحق من لدى الله المهيمن القيوم و
انه يدع الناس الى الأفق الأعلى هذا الأفق الذي
منه اشرقت شمس العظمة و الاجلال طوبى لمن
اقبل و ويل لكل متوقف محجوب ان الذين خرقوا
الأجباب اولئك من اهل هذا المقام المحمود و
الذين اعرضوا يلعنهم عباد مكرمون ان احمد الله
بما ايدک علی عرفان مطلع امره و سقاک هذا
الرحیق المختوم انه هو المقتدر علی ما يشاء يفعل
ما اراد بسلطان من عنده انه هو المهيمن المتعالی
العزیز المحبوب تشبث بذیل الاستقامة و تمسک
بعروة الله رب ما کان و ما يكون قم علی الأمر
ثم ذکر الناس فی ایام ربک لعل يقوم عن فراش
الغفلة و يتوجهن الى الله مالک الغيب و الشهود

BLIB_Or15715.154a

BH08066*To: Murad, in Sarkh**Date: 1290-05 [1873-Jun]*

1 The Most Holy, Most Great, Most Glorious

1 الأقدس الأعظم الأبهى

2 O Most Exalted Pen! Make mention of him who is the Desired One, that the remembrance of his Lord may draw him in such wise as to cause him to turn wholly unto Him Whom God hath made the Object of the desire of all the worlds.

2 ان يا قلم الأعلى ان اذكر المراد ليجذبه ذكر ربّه على شأن يتوجّه بكلّه الى الذی جعله الله مراد العالمين

3 O servant! Take thou the cup of life in the days of thy Lord, the All-Merciful, then drink therefrom in His Name, the All-Powerful, the Almighty. Beware lest the conditions of vain imaginings withhold thee from thy Lord, the Mighty, the All-Knowing. Arise in His love with such steadfastness as cannot be shaken by the hosts of them that are lost in idle fancies. Turn not unto them that have violated God's Covenant, and place thy trust in all conditions in the All-Knowing, the All-Informed.

3 ان يا عبد خذ كأس الحيوان في أيام ربّك الرحمن ثم اشرب منها باسمه المقتدر القدير آياك ان تمنعك شئوننا الأوهام عن ربّك العزيز العلام قم على حبه باستقامة لا تضطربها جنود المتوهمين لا تلتفت الى الذين نقضوا عهد الله و توكل في كلّ الأحوال على العليم الخبير

4 Verily thy Lord sendeth His blessings upon those from whose hearts the sweet savors of love have been wafted when the Lord of all beings appeared with clear sovereignty. Hold fast unto the cord of His favors and cling to the hem of His Name, the All-Forgiving, the All-Bountiful. He is with those who love Him and remember Him in the Most Great Prison. His remembrance hath preceded all who are in the heavens and on earth.

4 انّ ربّك يصلي على الذين فاحت من قلوبهم نفحات الوداد اذ اتى ربّ العباد بسلطان مبين تمسك بجبل الطافه و تثبت بذيل اسمه الغفور الكريم انه مع من احبه ويذكره في السجن الأعظم انّ ذكره سبق من في السموات والأرضين

BLIB_Or15730.141b

BH08357*To: Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Tabriz**Date: 1290-05 [1873-Jun]*

1 He is the Single, the One, the Mighty, the Praiseworthy

1 هو الفرد الواحد العزيز الحميد

2 The Book hath been sent down in truth - verily it is a revelation from One Who is All-Knowing, All-Informed. Whoso acknowledgeth it hath acknowledged all the Books of God, the

2 قد نزل الكتاب بالحقّ انه لتنزيل من لدن عليم خبير و الذي اقرّ به قد اعترف بكتب الله المهيمن العليّ العظيم و الذي انكر انه انكر الصّحائف كلّها و ما نزل من جبروت الوحي من لدن قوى امين

Supreme, the Most High, the Most Great. And whoso denieth it hath denied all the Scriptures and whatsoever hath been revealed from the heaven of divine revelation by One Who is Mighty, Trustworthy. Blessed is he who hath attained unto confession of faith when the Chosen One came with sovereignty and power. Woe unto the proud! Rejoice, O concourse of creation, in the manifestation of the All-Merciful, and be not of them that hesitate. They who have attained unto the verses of God and His recognition - these are they who are numbered among the guided ones in a mighty tablet. And they who have turned away or hesitated - these are among the most lost. Give thanks unto God for having remembered thy name before the Throne and revealed unto thee that which hath enraptured the hearts of the sincere ones.

نعماً لمن فاز بالاقرار اذ اتى المختار بسلطان العظمة
و الاقتدار و ويل للمتكبرين ان افرحوا يا ملأ
الامكان بظهور الرحمن و لا تكونن من المتوقفين
ان الذين فازوا بآيات الله و عرفانه اولئك من
المهتدين فى لوح عظيم و الذين اعرضوا [او] توقفوا
انهم من الاخسرين ان اشكر الله بما ذكر اسمك
لدى العرش و نزل لك ما انجذبت به افئدة
الخلصين

BLIB_Or11095#343

BH08136

To: Jinab-i-Nasru'llah Khan, in Tabriz

Date: 1290-05 [1873-Jun]

1 The Most Holy, Most Impregnable, Most Great

1 الأقدس الأَمع الأعظم

2 O thou who hast turned thy face towards God! Give praise unto Him Who is the Goal of all worlds, that in His days thou hast attained unto His knowledge and partaken of the choice wine of His love. His favors have ever been and shall ever continue to be. Among His favors is His remembrance of His servants, though some today perceive not the fruits of the Tree of Remembrance and know not the effects of divine remembrance. Yet there shall come a time when it will be made manifest from the divine Treasury of Time, and in that hour all shall become aware and informed thereof. Blessed are they who today have attained unto the Most Great Remembrance and have arisen to serve the Cause. We beseech the Exalted True One that He may guide all to the river of His mercy and nourish them from the springs of submission. Verily, He is the All-Forgiving, the All-Bountiful. And the glory be upon thee and upon those who have believed in God, the Help in Peril, the Mighty, the All-Wise.

2 اى مقبل حمد كن مقصود عالمنا كه در
ايامش بعرفانش فائز شدى و از حقيق محبتش
اشاميدى الطاف او لميزل بوده و لايزال خواهد
بود از جمله الطاف ذكر اوست عباد خود را
اگرچه بعضى اليوم از اثمار سدره ذكرية مطلع
نيستند و تأثيرات ذكر الهية را نميدانند ولكن
وقتي از خزانه زمانيه الهية ظاهر خواهد شد و
در آن حين كل واقف شوند و مطلع گردند
طوبى از براى نفوسيكه اليوم بذكر اعظم فائز
گشته اند و بخدمت امر قيام نموده اند از حق
منيع ميطلبيم كه جميع را بفرات رحمت خود
هدايت فرمايد و از تسنيم تسليم روزى نمايد انه
لهو الغفور الكريم اتما الهاء عليك و على الذين
آمنوا بالله المهيمن العزيز الحكيم

BLIB_Or11096#134

BH08408*To: Mirza Asadullah son of Jinab-i-Nazir, in Tabriz**Date: 1290-05 [1873-Jun]*

- 1 He is the Most Holy, the Most Mighty, the Most Great 1 الأقدس الأَمع الأعظم
- 2 A book from Us unto him who hath turned towards the Most Exalted Horizon when he appeared with My Most Glorious Name and believed in God, the Lord of the worlds. 2 كُتِبَ مِن لَدُنَّا لِمَن أَقْبَلَ إِلَى الْأَفْقِ الْأَعْلَى إِذْ ظَهَرَ بِاسْمِي الْأَبْهَى وَأَمَّنَ بِاللَّهِ رَبِّ الْعَالَمِينَ
- 3 Verily, one word from Him cannot be equaled by whatsoever existeth in the heavens and the earth. We seized creation through a word from Us and raised them up again through it, for verily We are powerful over all things. 3 أَنَّهُ لَا يَعَادِلُ بِكَلِمَةٍ مِنْ عِنْدِهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِينَ قَبْضَنَا الْخَلْقَ بِكَلِمَةٍ مِنْ عِنْدِنَا وَبَعَثْنَاهُمْ بِهَا مَرَّةً أُخْرَى أَنَا كَتَمَّا قَادِرِينَ
- 4 Blessed is he who hath recognized the Word of God and its Source, and hath attained unto the lights of His Face, the Shining, the Luminous. Verily it speaketh at all times through My Name, the All-Subduing Lord of Names, and summoneth all unto this Luminous Horizon. 4 طُوبَى لِمَن عَرَفَ كَلِمَةَ اللَّهِ وَمَبْدِئَهَا وَفَازَ بِأَنْوَارِ وَجْهِهِ الْمَشْرِقِ الْمُنِيرِ إِنَّهَا تَنْتَقِطُ فِي كُلِّ الْأَحْيَانِ بِاسْمِي الْمَهِيمِ عَلَى الْأَسْمَاءِ وَتَدْعُ الْكُلَّ إِلَى هَذَا الْمَنْظَرِ الْمُنِيرِ
- 5 Those who are heedless, they are assuredly the people of the Fire, and those who have believed, they are assuredly the people of Paradise - to this doth the Tongue of God, the Mighty, the Great, bear witness. 5 إِنَّ الَّذِينَ غَفَلُوا أَوَّلَتْكَ مِنْ أَهْلِ النَّارِ وَالَّذِينَ آمَنُوا أَوَّلَتْكَ مِنْ أَهْلِ الْفِرْدَوْسِ يُشْهَدُ بِذَلِكَ لِسَانُ اللَّهِ الْعَزِيزِ الْعَظِيمِ
- 6 Be thou steadfast in the Cause of thy Lord in such wise that neither the veils of the divines nor the promptings of the evil ones shall hold thee back. 6 كُنْ مُسْتَقِيمًا عَلَى أَمْرِ مَوْلَيْكَ عَلَى شَأْنٍ لَا تَحْجُبُكَ حِجَابَاتُ الْعُلَمَاءِ وَلَا إِشَارَاتُ الشَّيَاطِينِ

AQA6#189 p.019

BH08063*To: Ali, in Takur**Date: 1290-05 [1873-Jun]*

- 1 In His Name, the Eternal, the Ancient 1 بِسْمِهِ الْأَبَدِيِّ الْقَدِيمِ
- 2 O 'Ali! Hearken unto the call of the Lord of Eternity from the precincts of His Most Great Prison. Verily, there is none other God but Me, the All-Forgiving, the All-Bountiful. He hath created all things for My meeting, and hath sent down all books for the mention of this Mighty Book. The Sacred Scriptures testify that there is none other God but Me, the 2 اِن يَا عَلِيَّ اِنْ اَسْتَمِعْ نِدَاءَ مَالِكِ الْقَدَمِ مِنْ شَطْرِ سِجْنِهِ الْأَعْظَمِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْغَفُورُ الْكَرِيمُ قَدْ خَلَقْتُ كُلَّ شَيْءٍ لِلْقَائِي وَنَزَّلْتُ كُلَّ كِتَابٍ لِذِكْرِ هَذَا الْكِتَابِ الْعَظِيمِ إِنَّ الصِّحْفَ تَشْهَدُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا

Almighty, the Powerful, and the Holy Books proclaim this is He Who is mentioned in the Tablets and inscribed in a preserved Book.

- 3 Then know thou that thy letter hath come before the Throne, and this glorious Tablet hath been revealed for thee. Read it by night and by day; verily it will draw thee to an exalted station. Blessed art thou for having turned unto God and turned away from every rebellious infidel.
- 4 Beware lest the vain imaginings of those who have drunk the love of the calf keep thee back, or the veils of the deniers prevent thee. Hold thou fast unto the cord of steadfastness, detached from all created things. Thus doth thy Lord command thee, verily He is the Protector of the doers of good.

المقتدر القدير و الزّير تنادى هذا هو المذكور في الألواح و المسطور في لوح حفيظ

3 ثمّ اعلم قد حضر كتابك لدى العرش و نزل لك هذا اللوح المنيع ان اقرئه في الليالى و الايام انه يجذبك الى مقام رفيع طوبى لك بما اقبلت الى الله و اعرضت عن كلّ مشرك بعيد

4 اياك ان تحجبك اوهام الذين شربوا حبّ العجل او تمنعك سبحات المعرضين تمسك بجبل الاستقامة منقطعاً عن العباد كذلك يأمرك موليك انه ولىّ المحسنين

BLIB_Or15715.137c

BH08407

To: Dr Muhammad Khan Munajjim, in Tihran

Date: 1290-05 [1873-Jun]

- 1 A Tablet from Our presence to him who hath attained unto the days of his Lord, the Mighty, the Chosen One, and hath hearkened unto the Call which was raised in truth from this Tree that speaketh in the midmost heart of the world: 'Verily, there is none other God beside Me, the Mighty, the Bountiful.'
- 2 Blessed art thou inasmuch as the Most Exalted Pen remembereth thee whilst in the clutches of the oppressors. Ye are beneath the pavilion of My loving-kindness; guard ye this sublime station.
- 3 It behooveth thy script to be presented before the Throne. Thy Lord, verily, is the Educator, the All-Knowing, the All-Wise.
- 4 Make mention, on My behalf, of him who hath been named 'Ali-before-Nabil, saying: 'Blessed art thou inasmuch as thou hast hearkened unto the command of thy Lord and art of those who are set ablaze.'
- 5 We cherish those who have held fast unto the cord of means, placing their trust in God, the Powerful, the Almighty.

1 كتاب من لدنا الى الذى فاز بايام ربه العزيز المختار و سمع النداء او ارتفع بالحق من هذه السدرة التى تنطق فى قطب العالم انه لا اله الا انا العزيز الكريم

2 طوبى لك بما يذكرك القلم الاعلى اذ كان بين ايدى الظالمين اتم تحت خباء عنايتى ان احفظوا هذا المقام العظيم

3 ينبغي ان يحضر خطك لدى العرش انّ ربك هو المربى العليم الحكيم

4 ان اذكر من قبلى من سمى بعلى قبل نبيل قول طوبى لك بما سمعت امر ربك و كنت من المشتعلين

5 انا نحبّ الذين تمسكوا بجبل الاسباب متوكّلين على الله المقتدر القدير

6 ثمّ اذكر الاخر و بشره بذكرى اياه انّ فضلى احاط العالمين

- 6 Then make mention of the other and gladden him with the remembrance I have made of him. Verily, My grace hath encompassed the worlds.
- 7 May the glory of God rest upon you all from the presence of One mighty and praiseworthy.

7 أئما البهاء عليكم من لدن عزيز حميد

INBA18:053

BH08072

To: Shah Jahan Khanum, in Tihiran

Date: 1290-05 [1873-Jun]

- 1 In the name of Him who abideth after the passing of all things! O leaf of love! Thy letter hath come before the Throne, and this perspicuous Tablet hath been revealed for thee. We have heard that which thou didst call upon God, thy Lord, the Lord of all worlds.
- 2 Immerse thyself in the ocean of joy, inasmuch as the Lord of Revelation remembereth thee in this mighty prison. Verily, He remembereth whoever hath uttered His praise, and loveth whoever hath turned towards His shining countenance. Blessed art thou, and thy father and mother, and whosoever hath believed in God, the Single, the All-Informed.
- 3 Hold fast unto the Tree in such wise that the tempests of the allusions of the ungodly shall not move thee. We have ordained for each one of you a station which none knoweth save My Self, the All-Subduing over all who are in the heavens and earths.
- 4 Thus hath My Most Exalted Pen moved to make mention of thee. This is of His grace unto thee. Be thou thankful, for verily He is the All-Giving, the Generous, the All-Knowing, the All-Wise.
- 1 بِسْمِهِ الْبَاقِي بَعْدَ فَنَاءِ كُلِّ شَيْءٍ اِنْ يَا وَرْقَةَ الْحَبِّ
قَدْ حَضَرَ كِتَابُكَ لَدَى الْعَرْشِ وَ نَزَلَ لَكَ هَذَا
اللَّوْحُ الْمُبِينُ وَ سَمِعْنَا مَا نَادَيْتَ بِهِ اللَّهُ رَبَّكَ مَوْلَى
الْعَالَمِينَ
- 2 تَغْمَسِي فِي بَحْرِ السَّرُورِ بِمَا يَذْكُرُكَ مَالِكُ الظُّهُورِ
فِي هَذَا السِّجْنِ الْعَظِيمِ اِنَّهُ يَذْكُرُكَ مِنْ نَظَائِهِ وَيَحِبُّ
مَنْ اَقْبَلَ اِلَى وَجْهِهِ الْمُنِيرِ طُوبَى لَكَ وَلِأَيِّكَ وَ
أُمِّكَ وَ لِمَنْ آمَنَ بِاللَّهِ الْفَرْدِ الْخَبِيرِ
- 3 تَمَسَّكِي بِالسَّدْرَةِ عَلَى شَأْنٍ لَا تَحْرُكُكَ عَوَاصِفُ
إِشَارَاتِ الْمُشْرِكِينَ قَدْ قَدَّرْنَا لَكُلِّ وَاحِدٍ مِنْكُمْ مَقَاماً
مَا أَطَّلَعَ بِهِ إِلَّا نَفْسِي الْمُهَيْمِنَةُ عَلَى مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِينَ
- 4 كَذَلِكَ تَحْرُكُ عَلَى ذِكْرِكَ قَلَمِي الْأَعْلَى هَذَا مِنْ
فَضْلِهِ عَلَيْكَ اِنْ أَشْكُرِي اِنَّهُ هُوَ الْمُعْطَى الْبَازِلُ
الْعَلِيمُ الْحَكِيمُ

INBA27:076, YMM.034

BH08108*To: Sister of Jinab-i- Shaykh Sadiq, in Yazd**Date: 1290-05 [1873-Jun]*

- 1 In the name of the Peerless Beloved 1 بنام محبوب یگا
- 2 O handmaiden of God! God willing, thou shalt be enkindled by the fire of divine love on this spiritual day and be occupied with His remembrance and praise. Withdraw not the hand of seeking from the hem of the Desired One. With the eye of the spirit, gaze upon the Beloved of all worlds, that perchance thou mayest not be deprived of the ocean of His bounty nor be forbidden from the heaven of His grace. 2 ای امة الله انشاء الله از نار محبت الهی در این یوم روحانی برافروزی و بذکر و شایش مشغول باشی دست طلب از دامن مطلوب برمدار بچشم جان محبوب عالمیان ناظر باش که شاید از بحر فضلش محروم ثمانی و از سماء فیضش ممنوع نگردی
- 3 His mercy hath encompassed all creation, and His loving-kindness hath embraced the entire realm of being. Bereft indeed is the heart that hath not attained to His love, and deprived is the ear that hath not heard His call. 3 رحمتش جمیع آفرینش را احاطه نموده و عنایتش همه امکان را فرا گرفته بی نصیب قلبیکه بچشم فائز نشد و محروم گوشیکه ندایش را شنید
- 4 O ye who seek the eternal and flowing Kawthar! Drink ye of His love through that Divine Pen and shut your eyes to all the worlds. 4 ای قاصدان کوثر باقی جاری و معین آن قلم رحمانی بچشم بنوشید و از عالمیان چشم پیوشید
- 5 Verily, glory be upon those who have remained faithful to God's Covenant and His Testament, and upon those handmaidens who have remained faithful, for they are indeed among the triumphant ones in the Preserved Tablet. 5 انما البهَاء علی الذین وفوا بميثاق الله وعهده و علی اللائی وفین الا انهن من الفائزات فی لوح کریم
- AYI2.363

BH08415*To: sister-In-law of Jinab-i-Mihdi, in Yazd**Date: 1290-05 [1873-Jun]*

- 1 He is the Most Holy, the Most Glorious 1 الأقدس الأبهی
- 2 This is a Book sent down from the heaven of Revelation unto her who believed when she heard the call of her Lord, the Mighty, the Wise, that the Word of God might draw her nigh unto a station wherein naught is seen save the lights of His face, the Mighty, the Generous. 2 کتاب نزل من سماء الوحي للتي آمنت اذ سمعت نداء ربها العزيز الحكيم لتقرّبها كلمة الله الى مقام لا يرى فيه الا انوار وجهه العزيز الكريم

- 3 Verily, We make mention of him who hath turned among the servants and then of her who hath turned among the handmaidens. He, verily, is the Forgiving, the Merciful. Verily, he who hath attained unto the days of God is assuredly among the people of Paradise in a mighty tablet, and she who hath recognized her Lord is assuredly among those who have attained in the presence of the mighty Throne.
- 4 O My handmaiden! The Tongue of Grandeur maketh mention of thee from this far-distant horizon. Be thou thankful for this bounty and make mention of Him at all times. Thy Lord, verily, is the All-Hearing, the All-Seeing.
- 5 Thus hath been sent down unto thee from the heaven of grace that which God hath made the Kawthar of life for all who are in the heavens and on earth.

3 أَنَا نَذَكِرُ مَنْ أَقْبَلَ مِنَ الْعِبَادِ ثُمَّ آتَى أَقْبَلَ مِنَ
الْأَمَاءِ أَنَّهُ لَهِوَ الْغُفُورِ الرَّحِيمِ أَنَّ الَّذِي فَازَ بِأَيَّامِ
اللَّهِ أَنَّهُ مِنْ أَهْلِ الْفَرْدُوسِ فِي لَوْحٍ عَظِيمٍ وَ الَّتِي
عَرَفَتْ رَبَّهَا أَنَّهَا مِنَ الْفَائِزَاتِ لَدَى الْعَرْشِ الْعَظِيمِ

4 اِنْ يَا اِمْتِي يَذْكُرُكَ لِسَانُ الْعِظَمَةِ مِنْ هَذَا الشَّطْرِ
الْبَعِيدِ اِنْ اَشْكُرِيهِ بِهَذَا الْفَضْلِ ثُمَّ اَذْكُرِيهِ فِي اللَّيَالِي
وَالْأَيَّامِ أَنَّ رَبَّكَ لَهِوَ السَّمِيعِ الْبَصِيرِ

5 كَذَلِكَ نَزَلَ لَكَ مِنْ سَمَاءِ الْفَضْلِ مَا جَعَلَهُ اللَّهُ
كَوْثَرَ الْحَيَوَانِ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ

INBA19:055a, INBA32:052a

BH08293

To: Fatimih daughter of Mirza Haydar Quli

Date: 1290-05 [1873-Jun]

- 1 In the Name of the One Peerless God!
- 2 The Beauty of Hijaz addresses His handmaidens in the Persian tongue, that they may become intoxicated with the Kawthar of divine remembrance and arise to make mention of the Friend. Though He hath ever been and will forever remain sanctified from all directions, and though He hath attributed Himself to the Hijaz, or to Iraq, or other places, this is but in consideration of the understanding of created things within the bounds of contingent being; else He is and hath ever been the Creator of all and sanctified above all.
- 3 O handmaiden of God! May you be, God willing, gladdened and made joyous through the fragrances of the Days of God and the gentle breezes of His favors, and may you walk in the pleasant atmosphere of trust and assurance, of devotion and certitude. Thy mention was made at the Divine Throne, and thus hast thou been blessed with the remembrance of the Beloved of the worlds. Praise be to God in all conditions.

1 بِنَامِ خَدَاوَنْدِ يَكَّا

2 طَلَعَتْ حِجَازِي بِلِسَانِ پَارِسِي اِمَاءِ خُودِ رَا ذَكَرْ
مِیفرماید تا از کوثر ذکر الهی سرمست شوند و
بذکر دوست قیام نمایند اگرچه اولمیزل و لایزال
مقدس از جهات بوده و اینکه خود را بحجاز
نسبت داده و یا بعراق و دون آن این نظر بعرفان
ممکن در حد امکان بوده والا او خالق کل و
مقدس از کل بوده و خواهد بود

3 ای امة الله انشاء الله از نفحات ایام الله و نسيمات
الطافش مسرور و خرم باشی و در فضای خوش
توکل و اطمینان و توسل و ایقان سائر گردی
ذکرت لدی العرش مذکور لذا بذکر محبوب عالمیان
فائز شدی لله الحمد فی کل الأحوال

BLIB_Or15715.157e, AQA7#379 p.069

ADMS#394x

BH08339*To: Havva wife of Mirza Muhammad Vazir-i-Nuri**Date: 1290-05 [1873-Jun]*

1 In the Name of Him Who abideth after the passing of all things

1 بِسْمِهِ الْبَاقِي بَعْدَ فَنَاءِ الْأَشْيَاءِ

2 We have adorned the books of heaven with this Book which hath shone forth from the sun of the Revelation of thy Lord, the All-Knowing, the All-Wise. We have made it a lamp of guidance amongst creation and the Most Great Sign for all who are in the heavens and on earth. Blessed is he who draweth nigh unto it and taketh hold of it with the hand of might and power. He is indeed among the most exalted of beings in this noble scene.

2 قَدْ زَيَّنَّا كُتُبَ السَّمَاءِ بِهَذَا الْكِتَابِ الَّذِي اشْرَقَ مِنْ شَمْسِ وَحْيِ رَبِّكَ الْعَلِيمِ الْحَكِيمِ وَجَعَلْنَاهُ سِرَاجَ الْهُدَى بَيْنَ الْوَرَى وَآيَةَ الْأَعْظَمِ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ طُوبَى لِمَنْ تَقَرَّبَ إِلَيْهِ وَاخْذِهِ بِيَدِ الْقُوَّةِ وَالْإِقْتِدَارِ إِنَّهُ مِنْ أَعْلَى الْخَلْقِ فِيهِذَا الْمَنْظَرِ الْكَرِيمِ

3 O Most Exalted Pen! Make mention of My sister's daughter who hath been named after her, then gladden her with this wondrous remembrance that she may rejoice within herself and thank her Lord Who hath caused all things to speak in praise of His Self, the Help in Peril, the Self-Subsisting. Thou art one of the leaves of the Tree of the Command. Hold fast unto it lest the winds of doubts cause thee to fall or the signs of the wayward move thee. Rejoice thou in the Most Great Name, then prostrate thyself and be thou submissive before God, the Lord of all worlds.

3 اِنْ يَا قَلَمَ الْأَعْلَى اِنْ اَذْكُرْ بِنْتَ اخْتَى الَّتِي سَمَّيْتُ بِاسْمِهَا ثُمَّ بَشَّرَهَا بِهَذَا الذِّكْرِ الْبَدِيعِ لِتَفْرَحَ فِي نَفْسِهَا وَتَشْكُرَ رَبَّهَا الَّذِي اَنْطَقَ كُلَّ شَيْءٍ بِنِشْأَةِ نَفْسِهِ الْمُهَيْمِنَةِ عَلَى الْعَالَمِينَ اَنْتَ مِنْ اَوْرَاقِ سِدْرَةِ الْأَمْرِ تَمْسُكِي بِهَا لئَلَّا تَسْقُطَكَ اَرْيَاحُ الشَّهَاتِ اَوْ تَحْرُكَكَ اِشَارَاتُ الْمَعْرُضِينَ اِنْ اَفْرَحِي بِالْأَسْمِ الْأَعْظَمِ ثُمَّ اسْجُدِي وَاقْنِي لِلَّهِ مَوْلَى الْعَالَمِينَ

4 Thus have We sent down the verses unto thee as a grace from Our presence. Verily thy Lord is the All-Forgiving, the All-Bountiful.

4 كَذَلِكَ نَزَّلْنَا لَكَ الْآيَاتِ فَضْلًا مِنْ لَدُنَّا اِنَّ رَبَّكَ لَهُو الْغَفُورُ الْكَرِيمُ

BLIB_Or15715.138a

BH08351*Date: 1290-05 [1873-Jun]*

1 The Most Ancient, Most Great, Most Bountiful!

1 الْأَقْدَمُ الْأَعْظَمُ الْأَكْرَمُ

2 The gate of heaven hath been opened in the name of thy Lord, the Most Glorious, and there hath come forth from it He Who hath proclaimed unto mankind this Message whereby the trees have been set ablaze and the seas have overflowed. They that have turned unto Him have attained unto all good, and they

2 قَدْ فَتَحَ بَابَ السَّمَاءِ بِأَسْمِ رَبِّكَ الْأَبْنَى وَاتَى مِنْهُ مَنْ حَدَّثَ النَّاسَ بِهَذَا النَّبَأِ الَّذِي بِهِ اشْتَعَلَتِ الْأَشْجَارُ وَتَجَرَّتِ الْبِحَارُ اِنَّ الَّذِينَ اِقْبَلُوا إِلَيْهِ قَدْ فَازُوا بِكُلِّ الْخَيْرِ وَالَّذِينَ اعْرَضُوا عَنْهُمْ مِنْ أَهْلِ

that have turned away are verily among those who have gone astray. Had men recognized the excellence of this Day, they would have cast blame behind their backs, turning unto God, the Lord of all mankind.

- 3 Say: O people! Associate not partners with God. He hath borne witness unto His Own Self by His Own Self that there is none other God but Him, the Single, the One, the Mighty, the Self-Subsisting. Turn ye unto the Qiblih of all existence, and follow not every idolatrous infidel. He desireth for you naught save that which profiteth you in this world and in the world to come. Seize ye the time, O ye that are endued with insight!

- 4 Thus hath the horizon of Remembrance shone forth with the sun of the utterance of thy Lord, the Mighty, the Bestower.

الضلال لو عرف الناس فضل هذا اليوم لنبدوا
الملام عن ورائهم مقبلين الى الله مالک الأنام

3 قل يا قوم لا تشركوا بالله انه شهد لذاته بذاته انه
لا اله الا هو الفرد الواحد العزيز المختار ان اقبلوا
الى قبلة الوجود ولا تتبعوا كل مشرك كفار انه
ما اراد لكم الا ما هو خير في الدنيا والآخرة ان
اغتنموا الوقت يا اولى الأبصار

4 كذلك لاح افق الذكر بشمس بيان ربك العزيز
الوهاب

BLIB_Or15715.124b

BH08774

To: Gulbaji wife of Jinab Amin, in Ardikan

Date: 1290-05 [1873-Jun]

- 1 In the name of the benevolent Friend
- 2 The gracious and almighty God saith: O my handmaiden! Thou hast been called to remembrance before the Throne of Glory and the Tongue of God giveth utterance to this Tablet that thou mayest rejoice in the wondrous effusions of His all-embracing grace and rest assured of His unfailing providence. Make thou mention, at all times, of the Well-Beloved of the world and be wholly detached from aught else save Him. The purpose underlying all creation is to know God. Praise be to Him thou hast attained His knowledge and quaffed thy fill of the ocean of His loving-kindness. Treasure thou so precious a favor and belittle not its worth. Guard it from the thieves, the deniers and the evil ones, inasmuch as the thief is lying in wait on every side, ready to rob thee of so priceless a gem. We fain would hope that through the assistance of God's Most Great Name thou wilt succeed in protecting it.

1 بنام دوست مهربان

2 حق عزيز ميفرمايد اي كنيز من ذكرت لدى
العرش مذکور و لسان الهی باین لوح ناطق تا
از بدایع فیوضات رحمت محیطه اش سرور
شوی و بعنایاتش مطمئن در کلّ احیان بذكر
محبوب امکان مشغول باش و از دوش فارغ
آنچه مقصود از آفرینش بوده عرفان الله است
الحمد لله بمعرفتش فائز شدی و از بحر محبتش
آشامیدی این نعمت بزرگ را غنیمت دان و
سهل مشمر و از سارقین و منکرین و شیاطین
حفظش نما چه که لؤلؤ ثمین را سارقین از کلّ
جهات در کمین بوده و خواهند بود انشاء الله
بتأییدات اسم اعظم الهی مکنون و محفوظش
داری

BLIB_Or15715.159d, BRL_DA#026

BH08764*To: Nawruz Ali, in Ishtihard**Date: 1290-05 [1873-Jun]*

- 1 In His name, the Ever-Abiding after the passing away of all things! 1 بِسْمِهِ الْبَاقِي بَعْدَ فَنَاءِ الْأَشْيَاءِ
- 2 The Beauty of the Cause hath been witnessed rising from the horizon of justice with grace. Blessed is he who hath cast away desire and laid hold on guidance in these days wherein the Book of Dawn hath been seen from the horizon of might. 2 جَمَالُ الْأَمْرِ قَدْ كَانَ مِنْ أَفْقِ الْعَدْلِ بِالْفَضْلِ
مَشْهُودًا طَوْبِي لِمَنْ نَبَذَ الْهَوَىٰ وَ اخَذَ الْهُدَىٰ فِيْهِ
الْأَيَّامُ الَّتِي كَانَ كِتَابُ الْفَجْرِ مِنْ أَفْقِ الْعِزِّ مَرْتَبًا
- 3 Say: O people! Follow not your desires. Follow Him Who speaketh with truth, for He, verily, hath knowledge of all things. Beware lest the intimations of the people hinder you. By God! They wander in the wilderness of error and find no path for themselves. 3 قُلْ يَا قَوْمِ لَا تَتَّبِعُوا أَهْوَاءَكُمْ إِنْ اتَّبِعُوا مِنْ يَنْطِقُ
بِالْحَقِّ أَنَّهُ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا إِيَّاكُمْ إِنْ تَصَدَّقُمْ
أَشَارَاتِ الْقَوْمِ تَاللَّهِ أَنَّهُمْ فِي هَيْمَاءِ الضَّلَالِ وَلَا
يَجِدُونَ لَأَنْفُسِهِمْ سَبِيلًا
- 4 The breezes of revelation have wafted and the fragrances of the All-Merciful have been diffused throughout creation. Blessed is he who hath chosen Him as his helper. Rejoice ye in the joy of My Most Great Name, for He hath appeared through a Command that hath encompassed the worlds. 4 قَدْ سَرَتْ نَسَمَةُ الْوَحْيِ وَ فَاحَتْ نَفْحَةُ الرَّحْمَنِ فِي
الْأَمْكَانِ طَوْبِي لِمَنْ اتَّخَذَهُ لِنَفْسِهِ مَعِينًا إِنْ أَفْرَحُوا
بِفَرَحِ اسْمِي الْأَعْظَمِ إِذْ ظَهَرَ بِأَمْرٍ كَانَ عَلَى الْعَالَمِينَ
مَحِيطًا
- 5 Thus have We lit the lamp of utterance in the niche of wisdom and exposition that thou mayest thank thy Lord and be steadfast in the Cause. 5 كَذَلِكَ أَوْقَدْنَا سِرَاجَ الْبَيَانِ فِي مَشْكُوءَةِ الْحِكْمَةِ وَ
التَّيْيَانِ لِتَشْكُرَ رَبَّكَ وَ تَكُونَ عَلَى الْأَمْرِ مُسْتَقِيمًا

INBA27:431a

BH08792*To: Mahmud, in Sarkh**Date: 1290-05 [1873-Jun]*

- 1 In the Name of God, the Most Ancient, the Most Great 1 بِسْمِ اللَّهِ الْأَقْدَمِ الْأَعْظَمِ
- 2 A remembrance from Us unto him who hath turned towards the horizon of Revelation when the Dayspring of verses appeared with grandeur and power, that he may remember his Lord amongst the servants in such wise as to awaken thereby them that are in all lands. O servant! Harken unto the call from the Most Exalted Horizon, the seat of thy Lord, the Most Glorious. Verily, there is none other God but Him, the Mighty, 2 ذَكَرَ مِنْ لَدُنَّا لِمَنْ أَقْبَلَ إِلَى أَفْقِ الْوَحْيِ إِذْ ظَهَرَ
مَطْلَعُ الْآيَاتِ بِالْعِظَمَةِ وَ الْاِقْتِدَارِ لِذِكْرِ رَبِّهِ بَيْنَ
الْعِبَادِ عَلَى شَأْنٍ يَنْتَبِهُ بِهِ مَنْ فِي الْبِلَادِ إِنْ يَا عَبْدَ
إِنْ اسْتَمَعَ النَّدَاءَ مِنَ الْأَفْقِ الْأَعْلَى مَقَرَّ رَبِّكَ
الْأَبْهَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْوَهَّابُ إِيَّاكَ إِنْ
تَحْزَنُكَ شُؤْنَاتِ الدُّنْيَا إِنْ أَنْطَقَ بِنَاءَ مَوْلِيكَ هَذَا

the Bestower. Beware lest the affairs of the world grieve thee. Speak forth in praise of thy Lord - thus doth the Lord of Names command thee from this most far-off Station. Verily thy Lord is the Mighty, the All-Knowing. The fragrances of the garment have been diffused and the sweet-scenting aroma of holiness hath been wafted, yet the people are in strange delusion. We beseech God to preserve thee from the imaginings of those who have disbelieved in God and to make thee steadfast in this Cause whereby necks have been brought low.

ما يأمرك مالک الأسماء من هذا المقر الأقصى
أن ربك هو العزيز العلام قد تضرعت نفحات
القميص وفاح عرف التقديس والناس في وهم
عجاب نسل الله بأن يحفظك من اوهام الذين
كفروا بالله وتستقيم على هذا الأمر الذي به ذلت
الرقاب

BLIB_Or15730.141c

BH08855

To: wife of Aqa Abdul-Husayn et al., in Tabriz

Date: 1290-05 [1873-Jun]

1 He is the Most Holy, the Most Exalted

1 الأقدس الأرفع

2 Lauded be Thy name, O my God and the God of all things, my Glory and the Glory of all things, my Desire and the Desire of all things, my Strength and the Strength of all things, my King and the King of all things, my Possessor and the Possessor of all things, my Aim and the Aim of all things, my Mover and the Mover of all things! Suffer me not, I implore Thee, to be kept back from the ocean of Thy tender mercies, nor to be far removed from the shores of nearness to Thee.

2 سبحانك يا الهى واله كلشيء وبهائى وبهاء كل
شيء ورجائى ورجاء كل شيء وعزى وعز
كلشيء وسلطانى وسلطان كل شيء ومالكى و
مالك كل شيء ومحبوئى ومحبوب كل شيء و
مقصودى ومقصود كل شيء ومحركى ومحرك
كلشيء اسئلك بان لا تمنعنى عن بحر افضالك
ولا تبعدنى عن شاطئ قربك

3 Aught else except Thee, O my Lord, profiteth me not, and near access to any one save Thyself availeth me nothing. I entreat Thee by the plenteousness of Thy riches, whereby Thou didst dispense with all else except Thyself, to number me with such as have set their faces towards Thee, and arisen to serve Thee.

3 اى رب دونك لا ينفعنى و قرب غيرك لا
يغنينى اسئلك بغنائك الذى به استغنيت عما
سواك بأن تجعلنى من الناظرين اليك والقائمين
على خدمتك

4 Forgive, then, O my Lord, Thy servants and Thy handmaidens. Thou, truly, art the Ever-Forgiving, the Most Compassionate.

4 اى رب فاغفر عبادك و امائك انك انت
الغفور الرحيم

PMP#042, NFR.213, ABDA.114

PM#042, BPRY.077, BSC.432 #784

BH09009*To: Fatimih, in Tabriz**Date: 1290-05 [1873-Jun]*

1 The Most Ancient, the Most Great, the Most Generous

1 الأقدم الأعظم الأكرم

2 A Book sent down in truth, wherein is that which gladdens the hearts of those who have turned towards the Countenance and soared in the atmosphere of the love of their Lord, the All-Merciful, and have acknowledged that which the Tongue of Revelation hath spoken. Sovereignty belongeth unto God, the One, the Single, the All-Knowing, the All-Wise.

2 كتاب نزل بالحق وفيه ما تفرح به أفئدة الذين
أقبلوا الى الوجه وطاروا في هواء محبة ربهم الرحمن
واقروا بما نطق به لسان الوحي الملك لله الواحد
الفرد العليم الحكيم

3 The faces of those near unto God have been illumined by the lights of the Countenance, while the faces of those who turned away have been darkened by their rejection of this Brilliant Dawn. This is a Day wherein the mountains have been moved and the foundations of every obstinate infidel have been shaken. Lost indeed are they who have forgotten that which We counselled them in the Tablets, and gained are they who have attained unto the lights of His mighty Throne.

3 قد ابيضت وجوه المقربين من انوار الوجه و
اسودت وجوه المعرضين بما اعرضوا عن هذا
الفجر المنير هذا يوم فيه مرت الجبال وتزلزلت
اركان كل مشرك عنيد قد خسر الذين نسوا ما
وصيناهم في الألواح ورح الذين فازوا بأنوار
عرشه العظيم

4 Blessed art thou for having attained unto the Tablet of God and its effect, and there hath been sent down for thee that which cannot be equaled by the treasures of the worlds. Thus have We perfumed the Tablet of Love with the musk of the ink as a bounty from the presence of Him Who is the Lord of creation, that thou mayest render thanks unto thy Lord, the Mighty, the All-Praised.

4 طوبى لك بما فزت بلوح الله و اثره و نزل
لك ما لا تعادله خزائن العالمين كذلك عطرنا
لوح الوداد بمسك المداد فضلاً من لدن مالك
الايجاد لشكري ربك العزيز الحميد

BLIB_Or15715.136a

BH08732*To: Ali ibn Vazir, in Takur**Date: 1290-05 [1873-Jun]*

1 In the Name of the One True Friend! O Ali! God willing, in these most excellent days thou art occupied with the remembrance of the Lord of all beings, detached and free from people who are as cattle. Divine favors and heavenly bounties have encompassed and will continue to encompass thee, for thou art

1 بنام دوست یگا ای علی انشاء الله در این سید ایام
بذکر مالک انام مشغول باشی و از انام کالأنعام
فارغ و آزاد عنایت الهیه و فیوضات ربانیه شامل
شما بوده و خواهد بود چه که از اصل شجره
محسوبید و باسم او مذکور

reckoned as being of the root of the Tree and art mentioned by His name.

- 2 Strive thou, in this springtime of youth, to adorn thyself with the ornament of goodly character and conduct, with benevolent deeds and praiseworthy actions. The criterion of human beings is the manifestation of humanity, which is the expression of those spiritual perfections that lie hidden within.
- 3 Assuredly, neglect not, throughout thy days and nights, the acquisition of spiritual and outward perfections, that the fruits of existence may be made manifest through thee. This is the counsel and testament of a faithful counselor.

2 جهد کن تا در این اوّل شباب بطراز آداب و اخلاق و اعمال حسنه و افعال مرضیه مزین شوی شرط انسان ظهور انسانیت است و آن بروز کالات معنویه است که در او مستور شده

3 البتّه در ایّام و لیالی در تحصیل کالات معنویه و صوریّه اهمال مکن تا ثمرات وجود از تو ظاهر شود اینست نصیحت و وصیت ناصح امین

BLIB_Or15715.155f

BH08724

To: Unknown, in Tihiran

Date: 1290-05 [1873-Jun]

- 1 The light of the world is the remembrance of the One Friend.
- 2 O friends! The earth of the knowledge of the All-Merciful was observed to be ruined and desolate. We therefore sent forth the Mature Cultivator and Wise Physician to cut away, through perfect remedies, the corrupt roots and worthless weeds, and to nurture that earth through the rains of divine commandments, that it might become a place for the growth of goodly plants and fruit-bearing trees. This is the purpose of sending forth the Messengers and revealing the Books.
- 3 O friends! Strive to educate the wayward and ignorant, that perchance the saplings of human existence may become verdant and flourishing through the springtime of divine grace. With pure ears hear My call, and with pure eyes turn toward My horizon. Sightless is he who is deprived of this bounty, and blind is the one who recognized not the All-Powerful Lord.

1 روشنائی عالم ذکر دوست یگاست

2 ای دوستان ارض معرفت رحمن خراب و ویران مشاهده شد لذا زارع بالغ و حکیم حاذق فرستادیم تا اعراق فاسده و گیاههای لایسمنه را بتدابیر کامله قطع نماید و بامطار اوامر الهیه آن ارض را تربیت فرماید تا محلّ انبات نبات طیّبه و اشجار مثمره شود اینست مقصود از ارسال رسل و تنزیل کتب

3 ای دوستان در صدد تربیت گمراهان و بیدانشان باشید که شاید نهالهای وجود انسانی بطراز ربیع رحمانی سرسبز و خرم شوند بگوش پاک ندایم را بشنوید و بچشم پاک بافق وحیم توجه نمائید بی دیده کسیکه از این عطیه محروم ماند و بی بصر نفسیکه مالک قدر را نشناخت

BLIB_Or11096#162, AHM.316

BH08771*To: Amatu'llah Taranj, in Turanj**Date: 1290-05 [1873-Jun]*

1 In the Name of the Kind Friend!

1 بنام دوست مهربان

2 How excellent is the remembrance of God for His creation, and how sweet is the mention of the Lord for His servant, the remembrance of the Beloved for His lover! It hath been and shall ever be, for the sincere seeker, the capital of eternal life and an everlasting bounty. The word of the Desired One is better than both worlds, more delicate than the spirit and more life-giving.

2 چه نیکوست ذکر حقّ خلق خود را و چه قدر ملیحست ذکر مولی عبد خود را ذکر معشوق عاشق خود را سرمایه حیوة باقیه و نعمت دائمه بوده و خواهد بود نزد طالب صادق کلمه مطلوب از دو عالم بهتر است و از روح لطیف تر و جان بخش تر

3 Praise be to God, thou hast attained through His grace unto this eternal bounty, inasmuch as the Beloved of the world in the Most Great Prison is occupied with thy remembrance. This is of His grace which hath encompassed all the worlds. With the tongue of the soul, be thou grateful to the Beloved of all creation and render praise, for thou hast attained unto this bounty and art mentioned before the Throne.

3 الحمد لله تو از فضلش باین نعمت باقیه فائز شدی چنانچه محبوب عالم در سجن اعظم بذکر تو مشغولست این از فضل اوست که احاطه نموده عالمیان را بلسان جان محبوب امکان را شاکر شو و حامد باش چه که باین عنایت فائز شدی و لدی العرش مذکور گشتی

BLIB_Or15715.159c

BH08921*To: Mirza Baji wife of Muhammad Javad Isfahani, in Yazd**Date: 1290-05 [1873-Jun]*

1 In the Name of the One Friend

1 باسم دوست یگنا

2 He is the Most Holy, the Most Exalted, the Most Great

2 الأقدس الأَمَنع الأعظم

3 The Tree hath called aloud saying: "There is none other God but He, the Mighty, the All-Wise!" And the Rock crieth out saying: "There is none other God but He, the All-Powerful, the Mighty, the Great!" And the Tongue of Grandeur speaketh forth from within the all-glorious pavilion saying: "There is none other God but He, the One, the Single, the All-Knowing, the All-Informed!"

3 قد تنادی السّدره أنّه لا اله الاّ انا العزيز الحكيم و تصیح الصّخرة أنّه لا اله الاّ انا المقتدر العزيز العظيم و ينطق لسان الکبرياء فی سرادق الأبهی أنّه لا اله الاّ انا الواحد الفرد العليم الخبير

4 Blessed is the ear that hath heard the Call, and the heart that hath been illumined by this Lamp whereby the heavens and

4 طوبی لأذن سمعت الدّاء و لقلب انار بهذا المصباح الذی به اشرقت السّموات و الأرض و

earth were made to shine, and the face that hath been lit by the lights of its Lord's countenance, the Mighty, the Praiseworthy. O My handmaiden! Rejoice thou in the days of thy Lord, then remember thou this favor that hath encompassed the worlds. Thou art in thy home while thy Lord remembereth thee in this mighty Prison. Reflect thou upon the gifts of thy Master, then prostrate thyself and bow down with this remembrance through which the sweet fragrances of thy Lord's favors, the Forgiving, the Bountiful, have been wafted.

لوجه انار من انوار وجه ربّ العزيز الحميد يا امتي
ان افرحى في ايام ربّك ثم اذكرى هذا الفضل
الذى احاط العالمين انك في البيت و ربّك
يذكرك في هذا السجن المتين تفكرى في مواهب
موليك ثم اسجدى واركعى بهذا الذكر الذى منه
فاحت نفحات الطاف ربّك الغفور الكريم

INBA51:119, KB_620:112-113, LHKM2.156

BH08763

To: Hayyim

Date: 1290-05 [1873-Jun]

- 1 In His Name, the One, the Single! 1 بسمه الواحد الأحد
- 2 These are the verses of the Book which have been sent down in truth from God, the Mighty, the Bestower. Verily it is the Ancient Sign amongst the nations and the Lamp of Guidance for whoso is in the earth and heaven. Verily it is the Water of Life for the life of all who dwell in the realm of possibility, and the Proof of the All-Merciful to every discerning mystic. 2 تلك آيات الكتاب نزلت بالحق من لدى الله العزيز الوهاب و أنّها لآية القدم بين الأمم و مشكوة الهدى لمن فى الأرضين و السموات و [أنّها] لكوثر الحيوان الحية من فى الامكان و برهان الرحمن لكلّ عارف بصار
- 3 Draw nigh unto Him, O peoples of the earth, and follow not every idolatrous deceiver. Say: This is the Path which you were promised in the Book, and the Balance whereby all things are weighed - know this, O ye who are endued with insight! 3 ان اقبلوا اليه يا ملأ الأرض و لا تعقبوا كلّ مشرك مكار قل هذا لصراط الذى وعدتم به فى الكتاب و الميزان الذى يوزن به كلّ الأشياء ان اعرفوا يا اولى الأبصار
- 4 Beware lest the affairs of creation veil you from this Cause whereby the horizons have been illumined. Give thanks unto God for having been mentioned before the Throne, and for that which God hath sent down unto thee, making it an ornament of the Book of Creation. 4 ايّاكم ان تحجبكم شؤونات الخلق عن هذا الأمر الذى به الاحت الآفاق ان احمد الله بما ذكرت لدى العرش و نزل لك ما جعله الله طراز كتاب الابداع

AQA6#261 p.255b

BH08888

*To: Mah Bibi 'Ammih**Date: 1290-05 [1873-Jun]*

- 1 In the Name of the One Friend! بنام دوست یگانه 1
- 2 Blessed art thou in whatever world thou art and shalt be! طوبی لک فی ایّ عالم کنت و تکنونین 2
- 3 Praise be to God that thou hast attained unto the love and knowledge of the Best-Beloved of the worlds - which is the ultimate purpose of creation - and hast quaffed the pure wine in the days of His manifestation. الحمد لله بحبّ محبوب عالمیان و عرفانش که مقصود کلی از آفرینش است فائز شدی و نهمر ظهور را در ایام ظهور آشامیدی 3
- 4 Physical death shall not prevent those who have turned to Him, whether men or women, from attaining eternal life, for after their ascension to their own kingdom, the spirits of such souls shall find themselves adorned with the most beauteous raiment and in the most exalted station. Whosoever hath held fast unto the truth hath been and shall be with the Truth in all the worlds. موت ظاهره مقبلین و مقبلات را از حیوة ابدیّه منع نماید چه که ارواح این نفوس بعد از ارتقای بملکوت خود را باحسن طراز و در احسن مقام مشاهده نمایند هر که بحق متمسک شد در جمیع عوالم با حق بوده و خواهد بود 4
- 5 The people, however, are veiled: most are deprived of this station and are powerless and incapable of comprehending it. Blessed is the soul that hath attained unto this station and hath been illumined by the lights of the Ancient Countenance. ولکن خلق محبوب اکثری از این مقام محرومند و از ادراکش عاجز و قاصر مبارک نفسی که با ین مقام فائز شد و بانوار وجه قدم منور گشت 5

BLIB_Or15715.158d

BH08742

*To: Mahmud son of Mirza Khudavirdi**Date: 1290-05 [1873-Jun]*

- 1 In the name of the One True Friend باسم دوست یگا 1
- 2 O Mahmud! May you not remain distant from the cloud of mercy of the Lord of existence and the Sovereign of the unseen and seen, and may you drink from the Kawthar of nearness and assurance. ای محمود انشاء الله از سخاب رحمت مالک وجود و سلطان غیب و شهود دور نمائی و از کوثر قرب و اطمینان بیاشامی 2
- 3 Strive to make firm the cord of relationship, and its firmness depends upon steadfastness in the Cause of the Lord of possibilities. Whosoever attains to this station, no harm ever was or سعی نما که حبل نسبت را محکم نمائی و استحکام آن منوط باستقامت در امر مالک امکانست هر که باین مقام فائز شد از برای او خطری نبوده 3

- shall be for him, and he shall attain to the good of this world and the next.
- 4 Every soul who today turns to the Luminary of the horizon of inner meanings is accounted among the living before the Divine Countenance, and whoso remains deprived is reckoned among the dead.
- 5 Praise the Absolute Truth Who assisted thee and caused thee to attain His recognition.
- و نخواهد بود و بخیر دنیا و آخرت فائز خواهد شد
- 4 هر نفسی الیوم بنیر افق معانی اقبال نمود او از اهل حیات لدی الوجه مذکور است و هر که محروم ماند از میتین محسوب
- 5 حمد کن حقّ مطلق را که ترا تأیید فرمود و بعرفانش فائز نمود
- INBA27:455a, BLIB_Or15715.158b, AYT2.260

BH08721

To: Muhammad Ali son of Jinab-i-Najaf Quli

Date: 1290-05 [1873-Jun]

- 1 In the name of the One Friend!
- 2 O youth! God willing, through the loving-kindness of the All-Merciful mayest thou be blessed with the infinite bounties of the divine days and be nourished and sustained by the fruits of the celestial Tree.
- 3 Thou wert mentioned in His presence, and these few words have dawned from the Dawning-Place of the Pen of the All-Merciful, that thou mayest be illumined by the lights of the words of the Dawning-Place of names and attributes, in such wise that the traces of that light shall endure forever.
- 4 Blessed is thy father, for he attained recognition of this Cause when We were in those regions, and to this the Revealer of verses beareth witness.
- 5 Strive thou to remain steadfast in the Cause of God, for Satan hath been and shall ever be lying in wait. Under all conditions hold fast unto the Lord of all worlds and be detached from aught else but Him.
- 1 بنام دوست یگنا
- 2 ای جوان انشاءالله از عنایت رحمن بفیوضات نامتناهیہ آیام الہیہ فائز باشی و از اثمار سدرہ ربانیہ متنعّم و مرزوق
- 3 ذکرّت لدی الوجه مذکور و این چند کلمہ از مطلع قلم رحمانیہ مشرق تا بانوار کلمات مطلع اسماء و صفات منور شوی بشأنیکہ آثار آن نور الی الأبد باقی ماند
- 4 طوبی لأبیک آنہ فاز بهذا الأمر اذ کنا فی تلک الجہات و یشہد بذلک منزل الآیات
- 5 جهد نما تا در امر الله مستقیم مانی چه کہ شیطان در کہین بودہ و خواهد بود در کلّ احوال ربّ العالمین متمسک شو و از دوش منقطع

ADMS#284

BLIB_Or15715.156d, AQA7#398 p.168b

BH08799*Date: 1290-05 [1873-Jun]*

- 1 The Most Ancient, the Most Great. A remembrance from Us to him who hath attained unto the recognition of his Lord, when the veil was rent asunder and the Promised One appeared with manifest sovereignty.
- 2 Say: This is the Lamp which the All-Merciful hath lit in the midmost heart of creation. Verily He is the One with power over whatsoever He willeth. All the hosts of the earth combined cannot prevent Him from that which He desireth. Verily thy Lord is the Triumphant, the All-Powerful, the Almighty.
- 3 Those who desired to extinguish the light of God through their might, or their vain imaginings, or their learning, shall soon find themselves in manifest loss. His power hath conquered all who are in creation, and His mercy hath preceded all in the worlds. Blessed is he who hath turned unto Him and arose to make mention of Him - he is of those who have attained.
- 4 Thus have We adorned the Tablet of Creation with the remembrance of thy Lord, the Lord of Names. Read thou and say: Praise be unto Thee, O Thou Who hast aided me to recognize the Dawning-Place of Thy Cause and made me to be of those who have turned unto Thee.
- 1 الأقدم الأعظم ذكر من لدنا لمن فاز بعرفان ربّه
اذ كشف الغطاء و ظهر الموعد بسلطان مبين
- 2 قل هذا سراج اوقده الرحمن في قطب الامكان
انه هو المقتدر على ما يشاء لا تمنعه عما اراد جنود
الأرض كلها ان ربك هو الغالب المقتدر القدير
- 3 ان الذين ارادوا ان يطفئوا نور الله بسطوتهم او
بأهوائهم او بعلومهم سوف يجدون انفسهم في
خسران عظيم قد غلبت قدرته من في الابداع و
سبقت رحمته من في العالمين طوبى لمن توجه اليه
وقام على ذكره انه من الفائزين
- 4 كذلك زيننا لوح الانشاء بذكر ربك مالك
الاسماء ان اقرأ و قل لك الحمد يا من ايدتني
على عرفان مطلع امرك وجعلتني من المقبلين
- BLIB_Or15715.137b, AQA6#198 p.027a

BH09005*Date: 1290-05 [1873-Jun]*

- 1 The Most Holy, Most Great, Most Glorious Book from Us to him who hath turned towards the Dawning-Place of Revelation when the horizon of utterance was illumined with the Sun of wisdom and exposition, that he may inhale the fragrances of the verses in the days of his Lord, the Almighty, the Mighty, the Bestower, and may arise amidst the servants in the name of his Lord, the Possessor of all being, saying: "O people! The Hour hath come and the Resurrection hath appeared. Blessed are they who are endued with vision."
- 1 الأقدس الأعظم الأبهى كتاب من لدنا لمن اقبل
الى مشرق الوحي اذ انار افق البيان بشمس الحكمة
والتبيان ليجد نفحات الآيات في أيام ربّه المقتدر
العزیز الوهاب و يقوم بين العباد باسم ربّه مالك
الايجاد و يقول يا قوم قد ات الساعة و قامت
القيامة طوبى لأولى الأبصار

- 2 O servant! Harken unto that which the Lord of all beings doth mention unto thee, and hold fast unto the Sure Handle in such wise that the hosts of the wicked shall not prevent thee.
- 3 Say: This is a Day wherein all things have proclaimed with most loud voice: "The Kingdom belongeth unto God, the Almighty, the Mighty, the Unconstrained."
- 4 Beware lest that which ye possess prevent you. Leave it and take what hath been given you by God. Verily nothing that hath been created in earth or heaven can equal it.
- 2 ان يا عبد ان استمع ما يذكرک به مولی الوری و تمسک بالعروة الوثقی علی شأن لا تمنعک جنود الفجار
- 3 قل هذا يوم فيه نطقت الأشياء بأعلى النداء الملك لله المقتدر العزيز المختار
- 4 ایاکم ان يمنعکم ما عندکم دعوه بهذا الاسم الذی به سخرت البلاد ثم خذوا ما اوتیتکم من لدی الله انه لا يعادله ما خلق فی الارضین و السموات

INBA23:045a, BLIB_Or15715.125a

BH09350

*To: Izzatullah, in Ishtihard**Date: 1290-05 [1873-Jun]*

- 1 In His Name, the All-Ruling over all names!
- 2 A remembrance from Us to him who hath attained the lights of the countenance when it shone forth from the horizon of the Will of God, the Sovereign, the Almighty, the All-Knowing, the All-Wise.
- 3 Blessed is he who hath clung to the hem of bounty and held fast to the strong cord of God. He is indeed among the most exalted of creatures in the sight of the Truth, though he be considered the most abject of servants. Verily thy Lord is the Forgiving, the Bountiful.
- 4 Be thou steadfast in the Cause of thy Lord - this is the very foundation of the Cause, if thou be of them that comprehend. How many a servant hath believed and then turned away by following the heedless ones, and how many a servant hath stood with such steadfastness as to astonish the hearts of them that have turned unto God.
- 5 Thus doth the Ancient King make mention of thee from within the Most Great Prison. Be thou grateful and say: Praise be unto Thee, O Beloved of the worlds!
- 1 بسمه المهیمن علی الاسماء
- 2 ذکر من لدنا لمن فاز بأنوار الوجه اذ اشرق من افق مشیة الله الملك المقتدر العظیم الحکیم
- 3 طوبی لمن تشبث بذیل الکرم و تمسک بجبل الله المتین انه من اعلی الخلق لدی الحق ولو یكون احقر العباد ان ربک هو الغفور الکریم
- 4 ان اثبت علی امر مولیک هذا لأصل الأمر ان انت من العارفين کم من عبد آمن ثم اعرض بما اتبع الغافلين و کم من عبد قام باستقامة تحیرت عنها افئدة المقبلین
- 5 کذلک یدکرک مالک القدم اذ کان فی السجن الأعظم ان اشکر و قل لک الحمد یا محبوب العالمین

INBA27:433a

BH09266*To: Muhammad Ali son of Jinab-i- Ali Baba, in Ti Alif**Date: 1290-05 [1873-Jun]*

1 The Most Holy, Most Great, Most Glorious!

1 الأقدس الأعظم الأبهى

2 God willing, through the favor of the Friend, may you be detached and free from all else besides Him, and at all times drink the wine of inner meanings from the hand of the True Cup-bearer. The gaze of God's favor has been and will be with you.

2 انشاء الله بعنايت دوست از آنچه غير اوست فارغ و آزاد باشي و در كل احيان رحيق معاني را از يد ساق حقيقي بياشامي نظر عنايت حق با شما بوده و خواهد بود

3 Blessed is your father, for he attained the presence of God and believed in the presence of His countenance. Verily for him is a great reward in the Book. He was among those souls who, after the exaltation of the Divine Word, attained recognition of God, and in the days of the rising of the Sun of Truth in those regions, was present before His countenance, was guided by His lights, and remained steadfast in His Cause. Verily for him is a goodly return.

3 طوبى لأبيك انه فاز بلقاء الله و آمن تلقاء الوجه ان له اجرا عظيماً في الكتاب او از نفوسيست كه بعد از ارتفاع كلمه الهيه عرفان الله فائز شد و در احيان اشراق شمس حقيقت در آنجهات لدى الوجه حاضر و بانوارش مهتدى و بر امرش ثابت بود ان له حسن مآب

BLIB_Or15715.156c, AQA7#328 p.006a

BH09373*To: Radiyih Baygum, in Yazd**Date: 1290-05 [1873-Jun]*

1 He is the Most Holy, the Most Glorious

1 بسم الأقدس الأمنع

2 O my God! I beseech Thee by Thy names which have encompassed all created things, and by Thy attributes which have preceded all existence, to protect Thy handmaidens who have turned toward Thy countenance and hearkened unto Thy call in Thy days, and who have arisen to praise Thee and Thy Cause. Verily Thou art God, there is none other God but Thee. The atoms testify to Thy oneness, and the signs to Thy sovereignty and power. Nothing can prevent Thy dominion. Verily Thou art the Almighty, the Exalted, the Glorious, the All-Wise.

2 سبحانك اللهم يا الهى اسئلك باسمائك التى احاطت الممكّات و بصفاتك التى سبقت الكائنات بأن تحفظ امائك اللائى اقبلن الى وجهك و سمعن ندائك فى ايامك و قن على ثنائك و امرك انك انت الله لا اله الا انت تشهد الذرات بفردانيتك و الايات بسلطنتك و اقتدارك لا يمنعك شئ عن حكومتك انك انت المقتدر المتعالى العزيز الحكيم

3 O my God! Send down Thy blessings upon the people of Baha who were not deterred by the contingencies of fate from turning

3 صلّ اللهم يا الهى على اهل البهّاء الذين ما منعهم شؤونات القضاء عن التوجه الى وجهك يا فاطر

toward Thy face, O Creator of heaven and Lord of Names!
Verily Thou art the Exalted, the Mighty, the All-Wise.

السَّامَاءُ وَمَالِكِ الْأَسْمَاءِ أَنْتَ الْمُتَعَالَى الْعَزِيزُ
الْحَكِيمُ

INBA33:154.16, NFR.195, AQMJ2.044

BH09275

To: Ahmad son of one who ascended

Date: 1290-05 [1873-Jun]

1 In the name of the Loving Friend

1 بنام دوست مهربان

2 O Ahmad the Single, the One! He saith: With the wings of knowledge soar in the atmosphere of the love of the All-Merciful, that perchance through His pre-existing mercy and all-encompassing grace thou mayest attain unto the Dawning-Place of His most excellent names and the Day-Spring of His most exalted attributes. The outward foot cannot traverse this distance, and the outer wings are powerless to fly in this spiritual atmosphere. Therefore with spiritual wing and mystic foot set out toward thy goal.

2 ای احمد فرد احد میفرماید بجنابین عرفان در هوای محبت رحمن طیران نما که شاید از رحمت سابقه و فضل محیطه اش بمطلع اسماء حسنی و مرجع صفات علیا فائز شوی قدم ظاهر این مسافت را طی ننماید و پرهای ظاهره از طیران در این هوای روحانی عاجز ماند پس پیر معنوی و قدم حقیقی آهنگ مقصود کن

3 This hath ever been and shall ever be the ultimate journey for those who seek, and the final homeland of the lovers. We beseech God to cause all to attain unto this most exalted station and to grant them to partake of the wine of revelation.

3 این منتهی سفر قاصدان و منتهی وطن عاشقان بوده و خواهد بود از حق میطلبیم که کل را باین مقام که اعلی مقامست فائز فرماید و از ریح و حی روزی نماید

BLIB_Or15715.157b, AYI2.348

BH09293

To: Fatimih daughter of Najaf Quli Amu

Date: 1290-05 [1873-Jun]

1 In the name of the Lord of Names!

1 باسم مالک اسماء

2 O Fatimih, Dawning-Place of the Light of Oneness! From the Most Great Prison He calleth thee and summoneth thee to the Lord of Eternity. He hath had and hath no purpose save the guidance of the handmaidens and servants of God, inasmuch

2 ای فاطمه مطلع نور احدیه از بجن اعظم ترا ندا میفرماید و بمالک قدم میخواند و مقصودی جز هدایت اماء الله و عبادۀ نداشته و ندارد چه که او بنفس خود لم یزل غنی بوده و خواهد بود نه از

as He, of His own Self, hath ever been and shall ever be self-sufficient. Neither doth any good deed of His servants profit Him, nor any evil act of His creatures harm Him. He calleth all purely for the sake of God, that all may attain unto the fruit of their own being, which is the recognition of God and the Manifestation of His Cause. May it be that thou wilt, through His name, preserve the pearl of divine love within the treasury of thy heart. The Glory be upon thee.

حسنه عباد باو نفعی راجع و نه از سیئه انام
ضرری باو وارد کلّ را خالصاً لله بحق میخواند
تا کلّ بثمره وجود خود که عرفان الله و مطلع
امر اوست فائز شوند انشاء الله لؤلؤ محبت رحمانی
را در خزینه دل باشمش محفوظ داری البهاء
علیک

BLIB_Or15715.154d, AQA7#336 p.016a

BH09301

To: *Mardiyyih*

Date: 1290-05 [1873-Jun]

1 In the Name of Him Who is the Desire of all the world

1 باسم مقصود عالمیان

2 O Marziyyih! The Dawning-Place of the Light of Oneness summons thee to the eternal divine realms. Hearken with thy soul's ear to the call of the All-Merciful, and turn to Him with all thy heart and spirit. Whosoever today has drunk of this eternal wine has attained eternal life, and whosoever has been deprived is accounted as among perishable forms in the sight of God.

2 ای مرضیه مطلع نور احدیه ترا بعالم باقیه الهیه
دعوت مینماید بگوش جان ندای رحمن را بشنو
و بتام قلب و روان بشطرش توجه نما هر که الیوم
از این نحر باقیه آشامید بحیوة ابدیه فائز شد و هر
که محروم ماند از هیاکل فانیه عندالله محسوب
گشت

3 Until the Ancient Beauty appears with the Most Great Name, strive that ye may attain through His grace to the fruit of creation, and that fruit is the knowledge of the Beloved. None but detached spirits have been or shall be given a share from this cup. How blessed is the state of one who remains steadfast upon the path of His love and is not prevented by the whisperings of evil souls.

3 تا جمال قدم باسم اعظم ظاهر جهد نمائید تا از
فضلش بثمره آفرینش فائز گردید و ثمره آن
عرفان محبوبست جز ارواح مجرّده را از این کأس
قسمت نبوده و نخواهد بود نیکوست حال نفسیکه
بر صراط حبش مستقیم ماند و از وساوس انفس
خیثه ممنوع نشد

BLIB_Or15715.158c, AQA7#337 p.016b,

AKHA_119BE #01-02 p.a

BH09296*To: mother of Aqa Hasan**Date: 1290-05 [1873-Jun]*

1 In the name of the one God

1 بنام خداوند یگانه

2 O handmaiden of God! God willing, through the grace of the Dawning-Place of Names, thou shalt attain unto the holy bounties in these divine days and receive thy portion and share from the fragrances of His garment of grace. Most of the handmaidens were deprived of this infinite gift, for they were veiled by the veils of their former delusions. Yet some removed the veil and turned toward the Lord of Lords. These handmaidens are accounted as men in the sight of God.

2 ای کنیز خدا انشاءالله بعنایت مطلع اسماء بفیوضات مقدره در ایام الهیه فائز شوی و از نفحات قیص عنایتش قسمت و نصیب بری اکثری از اماء از این عطیهء لاتخصی ممنوع شدند چه که بحجبات اوهام قبلیه محتجب بودند و برخی کشف حجاب نموده بشطر ربّ الأرباب توجه نمودند این اماء عندالله از رجال محسوبند

3 Praise the Beloved of the world that thou hast attained the honor of recognizing the Dawning-Place of His verses, and He hath manifested through thee one who turned to the supreme horizon and attained the sea of meeting and reunion.

3 حمد کن محبوب عالم را که بشرف عرفان مطلع آیاتش فائز شدی و از تو ظاهر فرمود نفسی را که بافق اعلی توجه نمود و بجر لقا و وصال فائز گشت

INBA27:453a, BLIB_Or15715.158e

BH09337*To: Taqi son of Abdul-Vahhab**Date: 1290-05 [1873-Jun]*

1 In the name of the Desire of the World

1 بنام مقصود امکان

2 The One True Friend saith: O friends! Purify yourselves from the defilement of contingent existence, that you may attain to everlasting rest. All that is other than Him has been and will be transient, and all that is with Him will endure by the perpetuity of the Kingdom. Strive that you may attain unto eternal life, and the cause and means of this is the love of God and steadfastness in His Cause. God willing, you shall attain unto this.

2 دوست یگا میفرماید ای دوستان از آلاینش امکان خود را طاهر نمائید تا باسایش جاودان فائز گردید آنچه غیر اوست فانی بوده و خواهد بود و آنچه با اوست بدوام ملکوت باقی خواهد ماند جهد نمائید تا بحیوة باقیه فائز شوید و علت و سبب این امر حب الله و استقامت بر امرش بوده انشاءالله بان فائز شوید

3 Blessed be your father! Verily he attained unto the lights of the Countenance and was set ablaze by the fire of the love of God to such degree that he was martyred in His path. By My

3 نعمیماً لأبیک انه فاز بأنوار الوجه و اشتعل من نار محبة الله علی شأن استشهد فی سبيله لعمری هذا

life! This is a bounty and station that the Kingdom of the realms of heaven and earth cannot equal.

فضل و مقام لا يعادله ملك السموات
والأرضين

BLIB_Or15715.156e, AQA7#406
p.190a, AKHA_119BE #03-04 p.a,
AKHA_135BE #05 p.94

BH09286

Date: 1290-05 [1873-Jun]

1 In the Name of the Peerless, One God!

1 بنام یگا خداوند بیانند

2 O friends! The ocean of bounty is surging and the Sun of grace is shining forth. Today is the day of praise, not the time of defilement. Say: O friends! Cleanse your souls from the defilement of the world and arise in praise of the One Beloved. Today is the day of the tongue, for it was created for praise. Today is the day of meeting, for the Beloved has appeared. Soar on the wings of the love of the All-Merciful, that perchance ye may attain spiritual nearness.

2 ای دوستان دریای جود در امواج و آفتاب
کرم در اشراق امروز روز ستایش است نه زمان
آلایش بگوای دوستان روان را از آلایش دنیا
پاک سازید و بستایش دوست یگا پردازید روز
زبان امروز است چه که مخصوص ثنا خلق شده
روز دیدار امروز است چه که محبوب پدیدار
گشته پیرهای محبت رحمن پرواز نمائید که شاید
بقرب معنوی فایز گردید

3 O friends! Be not grieved at separation - this is the day of joy, not the time of sorrow. Whosoever has arisen in the love of the All-Merciful is of Us, and whosoever is occupied with aught else is accounted among strangers. Such is the utterance of the All-Merciful. Blessed are they that hear!

3 ای دوستان از هجران محزون مباشید روز
شادایست وقت اندوه نه هر که بجهت رحمن
برخواست از ماست و هر که بغیر ما مشغول از
اغیار محسوب اینست بیان رحمن طوبی للسامعین

BLIB_Or11096#161, AHM.313

BH09545

Date: 1290-05 [1873-Jun]

1 In the Name of the Everlasting, the Ever-Abiding!

1 بسمه الباقی الدائم

2 This is a Book sent down from Our presence - verily it is a lamp of guidance among mankind, a sign of eternity among the nations, and the Most Great Remembrance for all who are in the heavens and on earth. Blessed is he who draweth nigh

2 کتاب نزل من لدنا انه لمصباح الهدی بین الوری
و آیه القدم بین الأمم و الذکر الأعظم لمن فی
السموات والأرضین طوبی لمن تقرّب واستضاء

and is illumined thereby; woe unto him who wandereth in the wilderness of error and is among those who are far removed.

- 3 Arise, O loved ones of God, to fulfill His binding, mighty and wondrous Cause, then aid your Lord, the All-Merciful, through that which causeth all creation to quake. Thus doth the Lord of the worlds command you.

- 4 Whoso draweth nigh and drinketh, verily he is of the people of Baha before God, the Lord of Names; and whoso is debarred, he is assuredly among the dead. Verily the glory belongeth unto the people of Baha who have fulfilled God's Covenant and His Testament and are among the steadfast.

ویل لمن هام فی هیماّ الضلال و کان من المبعدين

3 قوموا یا احباء الله على امره المبرم العزيز البديع ثم انصروا ربکم الرحمن بما یهتّز به الامکان کذلک یا امرکم مولی العالمین

4 من تقرب و شرب انه من اهل البهاء لدى الله مالک الأسماء و الذی منع انه من المیتین انما البهاء لأهل البهاء الذین وفوا بميثاق الله و عهده و كانوا من الراسخین

INBA23:035b

BH10017

To: Himmat-Ali Khi Alif, in Ishtihard

Date: 1290-05 [1873-Jun]

- 1 In the Name of the Beloved of all creation!

- 2 Divine counsels are a spiritual feast sent down from the heaven of the All-Merciful Will. The friends must appreciate the value of this everlasting bounty and not lose this most great favor and most perfect grace through the conjectures of transient souls.

- 3 The glance of loving-kindness from the horizon of the Prison is directed to all, and He observes each soul according to its condition. Blessed are they from whose countenances radiate the All-Merciful splendor and the lights of the Divine Word.

- 4 Strive that perchance ye may attain to this station and become sanctified, detached and purified from all else.

1 بنام محبوب امکان

2 نصایح الهیه مائدهء معنویّه است که از سماء مشیت رحمتیه نازل شده باید احبّا قدر این نعمت باقیه را بدانند و بظنونات انفس فانیه این فضل اعظم و فیض اقوم را از دست ندهند

3 لحاظ عنایت از افق سبحن بكل متوجّه و هر نفسی را به ما هی علیه مشاهده میفرماید طوبی از برای نفوسیکه از وجوهشان نضرهء رحمانی و انوار کلمهء سبحانی لایحست

4 جهد نمائید که شاید باین مقام فائز شوید و از دوش مقدّس و منزّه و مبری گردید

INBA27:432, AYI2.236

BH09781*To: Muhammad, in Ishtihard**Date: 1290-05 [1873-Jun]*

1 In the Name of the One Friend

- 2 O servant of the One God! The Peerless Beloved calls unto thee, saying: The call of the All-Merciful is raised before the faces of men, and the croaking of the ghouls follows. Blessed is he whom the croaking of ghouls prevented not from the living waters, and who arose with perfect steadfastness to serve the Cause of the Lord of all beings. Guard ye with utmost endeavor the pearls of divine love, for thieves have been and shall be lying in wait, watching for an opportunity to plunder. Such is the counsel of the Beloved of creation unto His loved ones. The Glory be upon you.

1 بنام دوست یگا

- 2 ای بندهء خدا یگا محبوب بیهمتا ترا ندا مینماید و میفرماید ندای رحمن امام وجوه ناس مرتفع و نعاق غولان از پی مبارک نفسیکه نعیق غولان او را از حقیق حیوان منع نمود و باستقامت تمام بر امر مالک انام قیام نمود لآلی محبت رحمانی را بتمام جهد حفظ نمائید چه که سارقین در کمین بوده و خواهند بود و مترصدند که فرصت یابند و پیغما برند اینست وصیت محبوب امکان احبای خود را البهاء علیکم

INBA27:433b

BH09800*To: Mahdi (ibn Vazir), in Takur**Date: 1290-05 [1873-Jun]*

1 In the Name of the One Creator

- 2 O Mihdi of the world! Through the breezes of the Ancient Lord's favor, the world hath been adorned with the flowers of divine knowledge and the fruits of inner truth. Blessed is the soul that hath not been deprived or forbidden therefrom. To-day is the day when the ocean of generosity is surging and the heart of creation is in joy. God willing, thou shalt attain unto this most great bounty and gaze upon the most luminous horizon. Praise be to God that thou art reckoned among the twigs of the Divine Tree and art related to the Celestial Tree. Hold fast with complete determination, lest diverse winds prevent thee. In all conditions, keep thy gaze fixed upon the Truth and remain detached and free from aught else.

1 بنام آفریننده یگا

- 2 ای مهدی عالم از نسایم عنایت مالک قدم باوراد معارف و اثمار حقایق مزین گشته مبارک نفسیکه از آن محروم نماند و ممنوع نگشت امروز روزیست که بحر کرم در امواج است و قلب امکان در ابتهاج انشاءالله باین فضل اکبر فائز باشی و بمنظر انور ناظر الحمد لله از افنان سدره محسوبی و بشجره الهیه منسوب بتمام همت متمسک باش که مبادا ریاخ مختلفه ترا منع نماید در جمیع احوال بحق ناظر باش و از دوش فارغ و آزاد

BLIB_Or15715.155e

BH09791*To: Shamsiyyih Nuri sister of Aqa Mirza Fadlullah**Date: 1290-05 [1873-Jun]*

1 In the Name of the One True God

1 بنام خداوند یگّا

2 O Shamsiyyih! God willing, through the favors of the Countenance of Divine Unity, mayest thou shine forth even as the sun from the horizon of the heaven of certitude, that the darkened hearts of the heedless handmaidens may be illumined by its rays. Give thanks to the Best-Beloved of the worlds that thou art accounted among the people of the pavilion of glory, inasmuch as thou hast sprung from the tree of grace and art related unto the Truth. Know thou the value of this most great bounty and be thou engaged day and night in His remembrance and be thou steadfast in His Cause. Verily the glory be upon thee and upon those whom God hath related to the Tree of His Cause.

2 ای شمسیه انشاءالله بعنایت طلعت احدیه چون شمس از افق سماء ایقان مشرق و لائخ باشی تا قلوب تیره اماء غافله از انوار آن منور شود شکر کن محبوب عالمیان را که از اهل سرادق رفعت محسوب گشتهئی چه که از دوحه عنایت روئیدهئی و بحق منسوبی قدر این نعمت کبری را بدان و شب و روز بذکرش ذاکر شو و در امرش مستقیم اتما البهاء علیک و علی الدین نسبهم الله الی سدره امره

BLIB_Or15715.159b, AQA7#377 p.068a

BH09802*To: Dal' Jinab-i-Ahmad**Date: 1290-05 [1873-Jun]*

1 In the Name of the One Friend

1 بنام دوست یگّا

2 O leaf of the Divine Lote-Tree! Be thankful that thou hast sprung from Me and art attributed unto Me. This is a divine bounty bestowed upon thee. But what behooveth thee is to hold fast unto the Tree with perfect trust and strength, lest thou be cast down by the diverse winds of the souls of the ungodly. His favors have ever been and shall ever continue to be. Through the mere turning of any soul to the Most Exalted Horizon, the confirmations of the Lord of Names have reached and shall continue to reach. Bind thy heart firmly to the love of the Beloved of the worlds. He is the source of all good and the bestower of every bounty. Verily, the glory be upon thee from the presence of One All-Knowing, All-Wise.

2 ای ورقه سدره میفرماید شکر نما که از من روئیدهئی و بمن منسوبی این فضل الهیست در باره تو ولیکن آنچه بر تو لازمست آنکه بکمال توکل و قوت بشجر متمسک باشی که مباد از ارباب مختلفه نفس مشرکه ساقط شوی عنایت او لم یزل بوده و خواهد بود بجزد اقبال هر نفسی بافق اعلی تأییدات مالک اسماء رسیده و خواهد رسید دل محبت محبوب عالمیان محکم بند او است منزل کل خیر و معطی کل فیض اتما البهاء علیک من لدن علیم حکیم

BLIB_Or15715.156b

BH09815*To: Dal' Jinab-i-'Am al-ladhi Sa'ada ila Allah**Date: 1290-05 [1873-Jun]*

1 In the Name of the One Creator!

1 بنام آفریننده یگا

2 How many servants and handmaidens there were who occupied themselves day and night with reciting divine books and heavenly scriptures, yet remained veiled from their Revealer when He appeared, and clinging to their own imaginings and holding fast to the Book, were deprived of its Revealer and remained veiled from the Mother Book. They passed by the Sweet Ocean and turned instead to the river of their own vain fancies. Blessed is the soul that held fast to the divine Lote-Tree and became free and detached from all else.

2 چه مقدار از عباد و اماء که در شب و روز بتلاوت کتب الهیه و صحف ربانیه مشغول بودند و چون منزل آن ظاهر از او محجوب ماندند و باو هام خود عاکف و متمسک بکتاب از منزل آن محروم ماندند و از ام الکتاب محجوب گشتند از بحر شیرین گذشتند و بنهر توهمات خود اقبال نمودند

3 O handmaiden of God! God willing, may you remain steadfast in His love and be free and detached from all else. The glory be upon you.

3 طوبی از برای نفسیکه بسدره الهیه متمسک شد و از دوش فارغ و آزاد گشت ای امة الله انشاء الله بر حبش مستقیم مانی و از ماسوی فارغ و آزاد باشی البهاء علیک

INBA27:453b,

BLIB_Or15715.159a,

AY12.258

BH09782*To: Nephew of Baha'u'llah et al.**Date: 1290-05 [1873-Jun]*

1 In the Name of the One True Friend

1 بنام دوست یگا

2 Thy letter reached the Most Great Horizon and was honored to attain the presence and favors of the Lord of Power. Praise be to the Beloved of the worlds Who assisted thee to recognize His Own Self and to turn toward His direction. Know thou the worth of this most great bounty and supreme gift, and occupy thyself with such matters as will cause the station of man to be made manifest. Excellence hath ever been and shall ever be beloved in the sight of the Self-Sufficing, the Most High. Strive diligently to attain it. God willing, the glance of merciful compassion hath been and shall be upon thee. Verily the glory

2 ای پسر برادر کجابت بمنظر اکبر وارد و بلحاظ مالک قدر مشرف و فائز گشت حمد محبوب عالمیان را که ترا مؤید فرمود بر عرفان نفسش و اقبال بشرطش قدر این نعمت عظمی و موهبت کبری را بدان و بامورائیکه سبب ظهور مقام انسانیت مشغول باش کمال نزد غنی متعال محبوب بوده و خواهد بود در تحصیل آن سعی بلیغ نما انشاء الله نظر رحمت رحمانی بتو بوده و

be upon thee and upon thy mother and upon thy brother and thy sister, from God, the Protector, the Self-Subsisting.

خواهد بود انما البهاء علیک و علی امّک و علی
اخیک و اختیک من لدی الله المهیمن القیوم

INBA27:450

BH09788

To: Ramidan

Date: 1290-05 [1873-Jun]

1 In the name of the Best-Beloved of the world

1 بنام محبوب آفاق

2 O Ramadan! God willing, through the loving-kindness of the All-Merciful thou wilt drink from the cup of everlasting life and remain firm in thy attachment to the Beloved of all creation, in such wise that the hosts of Satan will not prevent thee nor deprive thee of this most great bounty.

2 ای رمضان انشاءالله بعنایت رحمن از کأس
حیوان پیاشمی و بمحسوب امکان متمسک باشی
بشأنیکه جنود شیطان ترا منع ننمایند و از این
فضل اکبر محروم نسازند

3 While time remaineth, strive that perchance some service may proceed from thee which shall be acceptable in the presence of the Eternal One, for the fruit of human existence hath ever been and shall ever be the remembrance of the All-Merciful, service unto Him and steadfastness in His Cause. How excellent is the state of that soul who hath attained unto these two and detached himself from all else.

3 تا وقت باقی جهد نما که شاید از تو خدمتی ظاهر
شود و آن در نزد حضرت باقی پسندیده آید چه
که ثمره وجود انسان خدمت رحمن بوده و آن
ذکر او و استقامت بر امرش بوده و خواهد بود
نیکوست حال نفسیکه باین دو فائز شد و از
دو نش منقطع

BLIB_Or15715.157c

BH09789

To: Sakinih

Date: 1290-05 [1873-Jun]

1 In the Name of Him Who is the Goal of earth and heaven!

1 بنام مقصود ارض و سماء

2 O Sakinih! The Lord of Creation declares: I created all beings for this Day and for its recognition, yet most remained veiled from knowing it. The cause of their veiling has been and will continue to be vain imaginings and idle fancies. Whosoever to-day attains to this most great bounty and most generous favor - if she be among the handmaidens, she is mentioned before

2 ای سکینه مالک بریه میفرماید جمیع عباد را از
برای این یوم و معرفت آن خلق نمودم و اکثری
از عرفان آن محتجب ماندند و سبب احتجاب
ظنون و اوهام بوده و خواهد بود هر که الیوم باین
فیض اعظم و فضل اکرم فائز شد اگر از اماست

God as being among the denizens of the highest chambers of Paradise, and if he be among the men, he is accounted as one of the people of the Ridvan. O handmaiden of God! Give thanks to the Lord of Names that thou hast attained to this supreme gift and hast drunk from the Kawthar of His love.

از اهل غرفات فردوس لدى الله مذکور است
و اگر از عباد است از اهل رضوان محسوب ای
کنیز خدا حمد کن مالک اسماء را که باین عطیة
عظمی فائز شدی و از کوثر محبتش آشامیدی

BLIB_Or15715.154c

BH09826

To: Shamsiyyih

Date: 1290-05 [1873-Jun]

- 1 In His Name, the Ever-Abiding, the Eternal, the Mighty, the Beautiful
- 2 A remembrance from Us to her who turned to God in her early days, that she may rejoice in the remembrance of her Lord and be numbered among the devout ones in a mighty tablet. Blessed art thou and blessed is thy father who hath believed in God, the Single One, the All-Powerful, the All-Knowing, the All-Informed. He is among those who did not hesitate in this Cause when the Call was raised, but said: "Here am I, O God of the worlds!" We have forgiven him through Our grace and have sent down for him that which shall immortalize his memory amongst all peoples. Be thou thankful unto thy Lord for having been mentioned in the presence of His Countenance and for this mighty Tablet which hath been revealed unto thee. Verily, the glory from thy Lord, the Forgiving, the Bountiful, be upon thee and upon thy father and thy mother.

1 بسمه الدائم الباقي العزيز الجليل

2 ذکر من لدنا للتي اقبلت الى الله في اول ايامها
لتفرح بذكر ربها و تكون من القانتات في لوح
عظيم طوبى لك و لأبيك الذي آمن بالله الفرد
المقتدر العليم الخبير انه من الذين ما توقفوا في هذا
الأمر اذا ارتفع النداء قال ليبيك يا اله العالمين
انا غفرناه بفضل من عندنا و نزلنا له ما يبقى
به ذكره بين العالمين ان اشكري ربك بما ذكرت
لدى الوجه و نزل لك هذا اللوح المنيع انما البهاء
عليك و على ابيك و امك من لدن ربك الغفور
الكريم

BLIB_Or15715.137e

BH09840*Date: 1290-05 [1873-Jun]*

- 1 In the name of the Ever-Abiding, the Eternal, the Mighty, the All-Wise!
- 2 Glorified be He Who hath sent down the verses and made them a cause of joy to all worlds. Blessed is he who hath recognized them and believed in them when they were sent down from the presence of a Mighty, Powerful One. Those who have cast them behind their backs are among the most lost. How many a servant hath lamented in separation, yet when the ocean of reunion surged, turned away and was numbered with the heedless. O people! Abandon what ye possess. By God, the Object of the knowers hath appeared and speaketh from the Most Great Prison that there is none other God but Him, the Forgiving, the Generous. Blessed art thou for having turned unto the Countenance and drunk the sealed wine from the hands of thy Lord's bounty, the Merciful.

1 بِسْمِهِ الْبَاقِي الدَّائِمُ الْعَزِيزُ الْحَكِيمُ

2 سُبْحَانَ الَّذِي نَزَلَ الْآيَاتُ وَ جَعَلَهَا عِلَّةً فَرَحَ
 الْعَالَمِينَ طُوبَى لِمَنْ عَرَفَهَا وَ آمَنَ بِهَا إِذْ نَزَلَتْ مِنْ
 لَدُنْ مُقْتَدِرٍ قَدِيرٍ إِنَّ الَّذِينَ نَبَذُوهَا عَنْ وِرَائِهِمْ
 أَوَّلُكُمْ مِنَ الْأَخْسَرِينَ كَمْ مِنْ عَبْدٍ نَاحَ فِي
 الْفِرَاقِ فَلَمَّا مَاجَ بَحْرُ الْوَصَالِ اعْرَضَ وَ كَانَ
 مِنَ الْغَافِلِينَ يَا قَوْمَ دَعُوا مَا عِنْدَكُمْ تَاللَّهِ قَدْ ظَهَرَ
 مَقْصُودُ الْعَارِفِينَ وَ يَنْطِقُ مِنَ السَّجْنِ الْأَعْظَمِ إِنَّهُ
 لَا إِلَهَ إِلَّا هُوَ الْغَفُورُ الْكَرِيمُ طُوبَى لَكَ بِمَا اقْبَلْتَ
 إِلَى الْوَجْهِ وَ شَرِبْتَ الرَّحِيقَ الْمَخْتُومَ مِنْ إِيَادِي
 عَطَاءِ رَبِّكَ الرَّحِيمِ

BLIB_Or15715.136d

BH09925*Date: 1290-05 [1873-Jun]*

- 1 In His Name, the Most Holy, the Most Ancient, the Most Great
- 2 We have lit the Lamp in the midmost heart of creation and sent down the verses from the heaven of the All-Merciful's loving-kindness, yet the people remain in manifest remoteness. The atoms lament what hath befallen the Dawning-Place of verses while the people remain veiled by a thick veil. All things call out to them saying "Draw nigh unto the Most Great Ocean," yet they sport with their vain imaginings and are not among those who comprehend. Their eyes have been prevented from beholding the Face and their hearts from recognizing the Source of their Lord's revelation, the All-Knowing, the All-Informed. Grieve thou not at anything, but place thy trust in God, the Lord of all worlds. Then render thanks unto Him for

1 بِسْمِهِ الْأَقْدَسُ الْأَقْدَمُ الْأَعْظَمُ

2 قَدْ أَوْقَدْنَا السَّرَاجَ فِي قُطْبِ الْأَمْكَانِ وَ انْزَلْنَا
 الْآيَاتِ مِنْ سَمَاءٍ عَنَاءِ الرَّحْمَنِ وَلَكِنَّ النَّاسَ فِي
 بَعْدِ مَبِينٍ تَوَحُّ الذَّرَاتِ بِمَا وَرَدَ عَلَى مَطْلَعِ الْآيَاتِ
 وَ الْقَوْمُ فِي حِجَابِ غَلِيظٍ تَنَادِيهِمُ الْأَشْيَاءُ وَ تَقُولُ
 تَقَرَّبُوا بِالْبَحْرِ الْأَعْظَمِ وَ هُمْ بِأَهْوَائِهِمْ يَلْعَبُونَ وَ لَا
 يَكُونُونَ مِنَ الْفَقْهِينَ قَدْ مَنَعَتْ أَبْصَارُهُمْ عَنِ النَّظَرِ
 إِلَى الْوَجْهِ وَ قُلُوبُهُمْ عَنْ عِرْفَانِ مَطْلَعِ وَحْيِ رَبِّهِمْ
 الْعَلِيمِ الْخَبِيرِ إِنَّكَ لَا تَحْزَنُ مِنْ شَيْءٍ تَوَكَّلْ عَلَى
 اللَّهِ رَبِّ الْعَالَمِينَ ثُمَّ اشْكُرْهُ بِمَا آيَدَكَ عَلَى مَا أَرَادَ
 إِذْ ظَهَرَ مَرَادُ الْمُقَرَّبِينَ

BLIB_Or15715.135b

having aided thee in what He hath willed, inasmuch as that which the near ones desired hath been made manifest.

BH10228

To: mother of Dhabih, in Miyandu'ab

Date: 1290-05 [1873-Jun]

- 1 Creation exists and is sustained through the remembrance of the Friend. Say: O people of contingent being! The Countenance of the All-Merciful declares: Today is not the day for words, nor the time for waiting. Act ye according to the divine utterances which have dawned and appeared from the Dayspring of the Most Holy Pen.
- 2 O people of the land! The Peerless Friend hath appeared unveiled, and the Hand of Divine Power hath shone forth from the horizon of the Divine Robe. While time remains, occupy yourselves with the remembrance of the Everlasting One and turn ye towards the Face of God. We have ordained the heart as the pathway of turning unto Him, for the outward path is forbidden.

1 آفرینش بذکر دوست برپا و موجود بگو ای اهل
امکان طلعت رحمن میفرماید امروز روز گفتار
نیست و هنگام انتظار نه بیانات ربّانیه که از
مشرق قلم احدیه مشرق و ظاهر شده رفتار نمائید
و عامل شوید

2 ای اهل دیار پروردگار دوست یگانه حجاب ظاهر
و دست قدرت سبحانی از افق جیب یزدانی
باهر تا وقت باقیست بذکر باقی مشغول شوید و
بوجه ایزدی توجه نمائید سبیل توجه را بقلب قرار
فرمودیم زیرا که سبیل ظاهر ممنوعست

BLIB_Or11096#207,

AHM.315,

HDQI.035a

BH10376

To: Fatimih bint Mirza Muhammad Sadiq

Date: 1290-05 [1873-Jun]

- 1 In the Name of the All-Bountiful, the All-Merciful!
- 2 The Perspicuous Book hath been made manifest by the command of the Lord of the Worlds. Whosoever attaineth unto it and taketh hold of it through divine strength is mentioned before the Throne as being among the dwellers of the most exalted Paradise.

1 بنام بخشنده مهربان

2 کتاب مبین بامر ربّ العالمین ظاهر و هویدا است
هر نفسی بآن فائز شد و بقوت الهیه اخذ نمود او
از اهل علین لدی العرش مذکور است

- 3 O handmaiden of God! Strive that thou mayest not be deprived of the fragrances of the Lord of Names and Attributes, nor be forbidden from His wondrous and glorious outpourings. Be not saddened by the transient affairs of this base world. Keep thy heart illumined and joyous through the remembrance of the King of Oneness. This is the counsel of the Ancient Beauty unto His handmaidens.

3 ای امه‌الله جهد نما تا از نفحات مالک اسماء و صفات محروم نمائی و از فیوضات بدیعه منیعه‌اش ممنوع نگردی از امورات فانیه دنیای دنیّه محزون مباشید بذكر سلطان احدیه قلب را منور و مسرور دارید اینست وصیت مالک قدم اماء خود را

BLIB_Or15715.158a, AQA7#369 p.058

BH10193

To: Haji Isma'il

Date: 1290-05 [1873-Jun]

- 1 In the Name of the Beloved of the Contingent World!
- 2 God willing, may you, through divine grace, be detached from creation and hold fast unto Him. Turn your gaze away from all the peoples and fix it upon the All-Merciful. All that is visible shall soon pass away and perish. The fruit of human existence hath been and ever shall be the recognition of the All-Merciful. Whoso hath attained unto this fruit in this day is reckoned as human and is mentioned in the presence of the All-Glorious. Strive that perchance thou mayest drink of the everlasting Kawthar from the hand of the spiritual Cup-bearer and attain unto the true Friend. This is the counsel of the Wronged One unto His friends. Blessed are they that act!

1 بنام محبوب امکان

2 انشاءالله بعنایت حقّ از خلق منقطع باشی و باو متمسک و متشبّث چشم از عالمیان بردار و بمنظر رحمن توجه کن آنچه مشهود است عنقریب معدوم و فانی خواهد شد ثمره وجود انسان عرفان رحمن بوده و خواهد بود هر نفسی الیوم بثمره فائز شد او از انسان محسوب و لدی السّبحان مذکور سعی نما که شاید کوثر باقی را از دست ساقی معنوی بیاشامی و بدوست حقیقی فائز شوی اینست وصیت مظلوم دوستان را طوبی للعاملین

BLIB_Or15715.157a

BH10637

To: Kulthum bint Mirza Haydar Quli

Date: 1290-05 [1873-Jun]

- 1 In the Name of Him Who is the Goal of all the worlds!
- 2 The Supreme Pen addresses Its loved ones in the Persian tongue, that they may comprehend the utterance of the

1 بنام مقصود عالمیان

2 قلم اعلی منتسبین خود را بلسان پارسی ذکر میفرماید تا بیان رحمن را ادراک نمایند و متذکر

All-Merciful, be mindful, and with complete assurance remain firm and steadfast in the Cause of the Beloved of the worlds. O handmaiden of God! The Wronged One of the world calls out to thee from the Most Great Prison, that thou mayest not be deprived of the choice wine of divine knowledge and the living waters of faith, and that thou mayest at all times be occupied with His remembrance and praise. This is the cause of salvation in both worlds.

شوند و باطمینان تمام بر امر محبوب عالمیان ثابت
و راسخ گردند ای امة الله مظلوم عالم از شطر
سجن اعظم ترا ندا میفرماید و مقصود آنکه از
رحیق عرفان و کوثر ایمان محروم ننماید و در
کلّ احیان بذکر و ثنایش مشغول باشید اینست
سبب رستگاری دارین

BLIB_Or15715.157f

BH00876

To: *Zaynul-Abidin, in Tabas*

Date: 1290-05-15 ? [1873-Jul-11]

- 1 He is the Most Sorrowful, the Most Sorrowful! 1 الأحن الأحن
- 2 Verily doth Joy proclaim: "My soul be a sacrifice to Thy sorrow, O Thou Who art wronged by the peoples of the world!" Gladness doth cry aloud: "My spirit be a sacrifice to Thy grief, O Thou Peerless One of all creation!" Happiness in its entirety doth exclaim: "My very being be a sacrifice to Thy distress, O Thou Stranger in the world!" Prosperity doth lament and declare: "My essence be a sacrifice to Thy hardship, O Thou Captive in the hands of the oppressors!" Rest doth speak and call out: "My reality be a sacrifice to Thy tribulation, O Thou Who art the Rest of all mankind!" 2 أنّ السّور يقول نفسی لحزنک الفداء یا مظلوم العالمین أنّ الابهاج ینادی روحی لهمک الفداء یا فرید العالمین أنّ الفرح بأسره یصبح ذاتی لغمک الفداء یا غریب العالمین أنّ الرخاء ینوح و یقول کینونتی لشدّتک الفداء یا اسیراً بین ایدی الظالمین أنّ الراحة تنطق و تنادی حقیقتی لرحمتک الفداء یا راحة العالمین
- 3 This is a Book inscribed with the ink of Command from God, the Almighty, the Powerful, the All-Knowing. Say: This is God's mystery and His sovereignty, His proof and His testimony unto all who dwell in the heavens and on earth. This is the Day whereon God calleth unto all besides Him. Blessed is he who hath found the sweetness of this wondrous, this mighty Call. Can any day be compared with this Day? Nay, by the Lord of all beings! Yet the people are wrapped in a thick veil. 3 کتاب مرقوم قد رقم من حبر الأمر من لدى الله المقتدر العزيز العليم قل هذا لسرّ الله و سلطانه و حجّته و برهانه لمن فی السموات و الأرضین هذا يوم فيه ینادی الله کلّ ما سواه طوی لمن وجد حلاوة هذا النداء الأبدع المنیع هل یعادله يوم من الأيام لا و مالک الأنام ولكن الناس فی حجاب غلیظ
- 4 The ears were created to hearken unto the call of the All-Merciful, and the eyes to behold the Holy Horizon. We have adorned the Most Exalted Horizon with the splendors of Our Most Glorious Name. Blessed are they among all created things who have attained the vision of this luminous Horizon. 4 قد خلقت الآذان لنداء الرّحمن و العیون للنظر الى المنظر الکریم قد زینّا الأفق الأعلى بأشراق اسمنا الأبهی طوی لأهل الانشاء الذین فازوا بالنظر الى هذا الأفق المنیر
- 5 O servant! Hearken unto that which is revealed unto thee from the direction of thy Lord, then detach thyself from all else and

arise to serve this mighty Cause. Say: O peoples of all religions! The All-Glorious hath come riding upon the clouds! He is the One mentioned in a preserved Tablet.

5 ان يا عبد ان استمع ما يوحى اليك من شطر ربك ثم انقطع عما سواه و قم على هذا الأمر العظيم قل يا ملأ الأديان قد اتى السبحان على ظلل السحاب انه هو المذكور فى لوح حفيظ

6 Say: O people of the Torah! He Who revealed the verses hath come, He Who was promised to you in God's Tablets, if ye be of them that understand. He judgeth from David's throne and calleth you unto the Mighty, the All-Praised.

6 قل يا ملأ التوراة قد اتى منزل الآيات الذى وعدتم به فى الواح الله ان انتم من العارفين انه يحكم على كرسى الداود و يناديكم الى العزيز الحميد

7 Say: O people of the Gospel! The All-Glorious hath come and summoneth you unto His holy, His mighty, His sublime Kingdom. Cast aside what ye possess and turn unto the Dayspring of proof, Who hath come for your salvation. Follow not every obstinate oppressor. Mention not your sins save before your Lord, the All-Merciful. Verily, He is the Forgiving, the Compassionate. He forgiveth whomsoever He willeth, for He is the Ever-Relenting, the Mighty, the Bountiful.

7 قل يا ملأ الانجيل قد اتى الجليل و يدعوكم الى ملكوته المقدس العزيز المنيع دعوا ما عندكم و توجهوا الى مطلع البرهان الذى اتى لخلاصكم و لا تتبعوا كل جبار عنيد لا تذكروا خطاياكم الا عند ربكم الرحمن انه هو الغفور الرحيم انه يغفر لمن يشاء و انه هو التواب العزيز الكريم

8 O people of the Qur'an! Do ye read the Qur'an yet object to its Revealer? Then are ye in manifest error. Your deeds curse you, and what ye read from God's Book, the Mighty, the All-Praised. Abandon oppression and open your eyes with fairness that ye may behold the Sun of Utterance shining from this luminous Horizon. Do ye imagine yourselves to be on the right path or think yourselves to be among the righteous? Nay, by His very truth! The words return unto yourselves, if ye but perceive it.

8 يا ملأ الفرقان هل تقرأون القرآن و تعترضون على منزله اذا انتم فى ضلال مبين يلعنكم اعمالكم و ما انتم تقرأون من كتاب الله العزيز الحميد دعوا الاعتساف ان افتحوا الأبصار بالانصاف لتروا شمس البيان مشرقة من هذا الأفق المنير هل تحسبون انتم على امر او تظنون انكم من المحسنين لا ونفسه الحق قد رجع القول الى انفسكم لو انتم من الشاعرين

9 Ye turned away from the people of the Gospel because they paused in the Cause of the Beloved, and from the people of the Torah because they turned away from Him Who came with the truth from the presence of a Mighty, Faithful One. And today ye follow in their footsteps - to this testifieth every fair-minded, knowing one. Have ye any proof greater than what We have manifested in truth, or any evidence mightier than what hath come from the presence of One powerful, ancient? If ye say "yea," then produce it! Then shall ye find yourselves in the wilderness of perplexity with none to help you.

9 انتم اعرضتم عن ملأ الانجيل بما توقفوا فى امر الحبيب و عن ملأ التوراة بما اعرضوا عن اتى بالحق من لدن قوى امين و انتم اليوم على قدمهم يشهد بذلك كل منصف عليم هل عندكم حجة اعظم عما اظهرناها بالحق او برهان اكبر عما اتى من لدن مقتدر قدير لو تقولون بلى لنقول فاتوا بها و به اذا تجدون انفسكم فى هيماء الحيرة و لم تجدوا لها من نصير

10 All things bear witness to the Creator of the heavens Who hath come with the Kingdom of Names, while ye remain in your ancient error. Ye have objected to Us as the Jews objected to Christ and the people of the Gospel to Him Who dawned from the horizon of Batha. Thus doth the Tongue of Grandeur remind you that ye may turn to the countenance of your Lord, the Mighty, the Bountiful.

10 تشهد الأشياء لفاطر السماء الذى اتى بملكوت الأسماء و انتم فى ضلالكم القديم قد اعرضتم علينا كما اعترض اليهود على المسيح و اهل الانجيل على من اشرق من افق البطحاء كذلك يذكركم لسان العظمة لعل يتوجهون الى وجه ربكم العزيز الكريم

- 11 Say: O people of the Bayan! We see you more veiled than these, for ye have turned away from Him through Whom the Bayan began and by Whose mighty mention it was sealed. Ye were commanded not to follow your own desires at the time of His manifestation and not to cling to your own fancies. Ye have rejected the Cause of God and turned away from Him through Whom every wise command appeared. All good hath been made dependent upon His mention and every matter upon His leave, were ye but among those who understand. Verily the verses lament for their Revealer, and the proof crieth out for Him Who came with truth, and the testimony calleth between earth and heaven. Blessed is he who hath turned and was among those who hear.
- 12 Say: O people of the Bayan! Through your oppression the Creator of all creation hath lamented, yet ye remain joyful within yourselves. Were ye not promised this Revelation? Were ye not given glad tidings of this Cause through which the horizon of your Lord's will, the Mighty, the Great, hath been illumined? If ye deny this Cause, by what proof do ye uphold that which ye possess? Cast aside vain imaginings and turn unto God, the Lord of all beings. This would be better for you, were ye but fair-minded. Do ye not see the shining of the Sun? Do ye not find this fragrance which hath wafted from the garment of your Lord's favor, the Mighty, the Peerless? We have sent down verses unto thee and dispatched them that thou mayest be informed of what We have suffered from the idolaters.
- 13 O thou who art mentioned before the Throne! We counsel thee to remain steadfast in the Cause of thy Lord - this is among the greatest of matters with God, the One, the Single, the Mighty, the Powerful. Soon shall a putrid odor spread among the concourse of creation. Thus doth He inform thee, with Whom is the knowledge of all things in a clear Book. When Satan's call is raised there, avoid it and be among the steadfast, such that every contentious matter may be set aright through thee. Beware lest the tempests of allusions move thee, or the words of those who have denied God disturb thee. Be among the stars of steadfastness amidst all creatures. Thus doth the Wronged One command thee from this remote prison.
- 14 Remember thy Lord with wisdom and utterance among the concourse of creation, that they may arise at God's call and turn their faces toward Him to Whom the faces of those near unto God have turned. Grieve not over the world and what hath occurred therein. Leave it behind thee and turn thy heart to God, the Protector, the Self-Subsisting. Were We to recount for thee what hath befallen Us as it deserveth mention, thou
- 11 قل يا ملأ البيان نريكم احجب من هؤلاء لأنكم اعرضتم عن الذي به بدء البيان وختم بذكره المنيع قد امرتم بأن لا تتبعوا اهوائكم عند ظهوره ولا تتسكوا بما عندكم انتم نبذتم امر الله و اعرضتم عن الذي به ظهر كل امر حكيم قد علق كل خير بذكره و كل امر باذنه لو انتم من الفقهاء ان الآيات قد تنوح لمنزلها و البرهان يصيح لمن اتى بالحق و الحق تنادى بين الأرض و السماء طوبى لمن توجه و كان من السامعين
- 12 قل يا ملأ البيان بظلمكم ناحت خالق الامكان و انتم في انفسكم من الفرحين أما وعدتم بهذا الظهور أما بشرتم بهذا الأمر الذي به انار افق مشية ربكم العزيز العظيم لو تنكرون هذا الأمر بأى امر تستدلون على ما عندكم دعوا الأوهام و توجهوا الى الله مولى الأنام هذا خير لكم لو انتم من المنصفين أما ترون اشراق الشمس أما تجدون هذا العرف الذى فاح من قميص عناية ربكم العزيز الفريد قد نزلنا لك الآيات و ارسلناها اليك لتطلع بما ورد علينا من المشركين
- 13 يا أيها المذكور لدى العرش نوصيك بالاستقامة على امر موليك و هذا من اعظم الأمور لدى الله الواحد الفرد العزيز القدير سوف تنتشر رائحة دفرأ بين ملأ الانشاء كذلك يخبرك من عنده علم كل شىء فى كتاب مبين اذا ارتفع نداء الشيطان فى هناك أنك تجنب و كن من الراشخين على شأن يستقيم بك كل امر مريح اياك ان تحرك عواصف الاشارات او يضطربك كلمات الذين كفروا بالله كن من انجم الاستقامة بين البرية كذلك يأمرك المظلوم فى هذا السجن البعيد
- 14 ان اذكر موليك بالحكمة و البيان بين ملأ الامكان لعل يقوم بنداء الله و يتوجهن الى وجه الذى توجهت اليه ووجه المقرين لا تحزن من الدنيا و ما حدث فيها دعها عن ورائك و توجه بقلبك الى الله المهيمن القيوم لو نذكر لك ما ورد علينا حق

wouldst lament until death. But We have been patient and concealed it. Verily thy Lord is the Concealer, the Forbearing.

الذِّكْرُ لَتَنُوحَ إِلَى أَنْ تَمُوتَ وَلَكِنْ صَبَرْنَا وَسَتَرْنَا أَنَّ رَبَّكَ هُوَ السَّتَّارُ الْحَلِيمُ

- 15 They have committed around Me that which none before hath committed. Whenever We counseled them, they increased in transgression, and when We banished them, they spoke that which caused the hearts of those who circle round the Throne to burn. Verily they are among the companions of the Fire. The stories of the Youth cannot be borne by the tablets of creation, nor can the Pen flow with what hath befallen Him. Thus doth He Who announced Me and manifested My Cause, Who came with truth from the presence of One knowing and wise, inform you. Blessed art thou and he who remaineth steadfast in this Cause whereby the feet of the steadfast have slipped.

15 قَدْ ارْتَكَبُوا فِي حَوْلِي مَا لَا ارْتَكَبَهُ أَحَدٌ مِنْ قَبْلِ كَلَّمَا نَصَحْنَاهُمْ زَادُوا فِي الطَّغْيَانِ وَإِذَا اطْرَدْنَاهُمْ تَكَلَّمُوا بِمَا احْتَرَقَتْ بِهِ أَفْئِدَةُ الَّذِينَهِمْ طَافُوا حَوْلَ الْعَرْشِ إِلَّا أَنَّهُمْ مِنْ أَصْحَابِ السَّعِيرِ لَا تَحْمِلُ قِصَصُ الْغَلَامِ الْوَاحِ الْإِمْكَانَ وَلَا يَجْرِي مِنَ الْقَلَمِ مَا وَرَدَ عَلَيْهِ كَذَلِكَ أَخْبَرَكُمْ مَبْشَرِي وَمُطْلَعُ أَمْرِي الَّذِي أَتَى بِالْحَقِّ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ طُوبَى لَكَ وَلِمَنْ اسْتَقَامَ فِي هَذَا الْأَمْرِ الَّذِي بِهِ زَلَّتْ أَقْدَامُ الْمُسْتَقِيمِينَ

- 16 Say: Look not at what ye possess, but look upon Me with Mine eye. This is what ye were commanded in the Book, as every discerning one doth testify. Whoso looketh with his own eye shall not know Me, and whoso holdeth fast to what he hath cannot soar in My atmosphere. This is certain truth. Thus were ye commanded by the All-Merciful in the Bayan. He bore witness to Me even as I bear witness to Him, and thereupon the tongues of the Prophets were loosed and they testify from the Supreme Horizon to this firm, decisive, mighty Cause.

16 قُلْ لَا تَنْظُرُوا إِلَى مَا عِنْدَكُمْ أَنْ تَنْظُرُونِي بِعَيْنِي هَذَا مَا أَمَرْتُمْ بِهِ فِي الْكِتَابِ يُشْهَدُ بِذَلِكَ كُلُّ عَارِفٍ بِصِيرٍ مِنْ يَنْظُرُ بَعَيْنَهُ لَا يَعْرِفُنِي وَمَنْ يَتَمَسَّكْ بِمَا عِنْدَهُ لَا يَقْدِرُ أَنْ يَطِيرَ فِي هَوَائِي أَنَّ هَذَا الْحَقَّ يَقِينٌ كَذَلِكَ أَمَرْتُمْ مِنْ لَدُنِ الرَّحْمَنِ فِي الْبَيَانِ أَنَّهُ شَهِدَ لِي كَمَا أَشْهَدُ لَهُ وَإِذَا فَتَحْتَ السَّنَّ النَّبِيَّيْنِ وَيُشْهَدُنِ مِنَ الْأَفْقِ الْأَعْلَى لِهَذَا الْأَمْرِ الْمُبْرَمِ الْمُحْكَمِ الْمُتَيْنِ

- 17 Say: O concourse of creation! I adjure you by God to open your eyes with fairness that ye may recognize the truth and not be among the ignorant. Thus have We bestowed Our favor upon thee and sent down for thee from heaven, from this luminous cloud, all by My leave, despite My enemies - and say: Thou art the Mighty, the Bountiful.

17 قُلْ يَا مَلَأَ الْإِمْكَانِ اقْسِمُكُمْ بِاللَّهِ أَنْ تَفْتَحُوا الْأَبْصَارَ بِالْإِنْصَافِ لَعَلَّ تَعْرِفُونَ الْحَقَّ وَلَا تَكُونُ مِنَ الْجَاهِلِينَ كَذَلِكَ مِنْنَا عَلَيْكَ وَنَزَّلْنَا لَكَ مِنَ السَّمَاءِ مِنْ هَذَا السَّحَابِ الْمُنِيرِ كُلَّ بَازِيٍّ رَغْمًا لِأَعْدَائِي وَقُلْ أَنْتَ الْكَرِيمُ الْعَزِيزُ الْكَرِيمُ

BLIB_Or11095#012

BH02477

To: daughter of woman who ascended

Date: 1290-05-15 ? [1873-Jul-11]

- 1 In His Name that is sanctified above all that exists in the kingdom of names
- 2 You have ever been beneath the shade of the grace of the Self-Sufficient, the Transcendent, and His favoring glance has been turned toward you.

1 بِسْمِهِ الْمَقْدَّسِ عَمَّا فِي مَلَكُوتِ الْأَسْمَاءِ

2 لَا زَالَ دَرِ ظِلِّ عَنَايَتٍ غَنَى مُتَعَالٍ بِوَدَائِدٍ وَطَرَفٍ عَنَايَتٍ مُتَوَجِّهٍ شِمَا بِوَدِهِ

- 3 The fundamental relationship has been and will continue to be the spiritual bond of faith. When this relationship is established and any soul attains to it, that soul is mentioned eternally before the Throne, even if not outwardly mentioned, and is counted among the names recorded in God's Tablet, though none may be aware of it. Observe that if this relationship is not established, the outward relationship is not considered and is not mentioned before the Throne. Thus many who had outward relationships failed to attain to faith at the time of the appearance of the Dawning Places of the divine Command, and were therefore not counted among those related. Praise be to the Ancient Lord that you have attained to this station and turned toward His direction. God willing, you must remain so firmly established on the path that all who are on earth will be unable to prevent you and will find themselves powerless. This is among the most excellent of deeds.
- 4 Your letter has come before Us and We have heard that which you called upon God, your Lord, and We have accepted your mention, O you who are mentioned among the worlds. Rejoice in the favors of your Lord, for He is the Forgiving, the Generous. Grieve not for the leaf who has winged her flight to the branches of the Divine Lote-Tree. She has attained to what was ordained for her in the Book of your Lord, the Most High, the Most Great. We mentioned her before, and her name is recorded in the Tablets of your Lord. Be thankful to your Master for this great favor.
- 5 O leaf! Great is this Day and mighty is this Cause. You must at all times turn to the All-Merciful in such wise that the intimations of deluded souls will not cause you to slip. Any soul who speaks today other than what the Sovereign of Manifestation has outwardly spoken - that is pure delusion and sheer calumny, and avoidance of it is necessary and obligatory. Be ever anticipating God's grace and detached from all else.
- 6 The handmaidens who have ascended to the Most Glorious Horizon dwell beneath the shade of the Tree of Grace, partaking of the wine of bounty. Blessed are they in having attained the Dawning-Place of the Cause and in soaring in the atmosphere of the love of God, the Powerful, the All-Knowing, the All-Wise. Be joyous at all times through God's grace and celebrate His remembrance. His confirmations have been and will continue to be the helper of those who have turned to Him, both men and women.
- 3 اصل نسبتها نسبت حبیّه ایمانیّه بوده و خواهد بود این نسبت که محقق شد و هر نفسی بآن فائز گشت لم یزل لدی العرش مذکور است اگر بر حسب ظاهر مذکور نباشد و از اسماء مثبتّه در لوح الهی محسوب اگرچه احدی بآن مطلع نباشد مشاهده کن اگر این نسبت محقق نباشد نسبت ظاهریّه ملحوظ نه و لدی العرش مذکور نشود چنانچه بسی از منتسبین ظاهره در حین ظهور مطلع شمس امریّه الهیه بایمان فائز نشدند لذا از منتسبین محسوب نگشتند حمد کن مالک قدم را که باین رتبه فائز شدید و بشطروش توجه نمودید انشاء الله باید بر صراط بشأنی مستقیم بمانید که من علی الأرض نتواند منع نماید و خود را عاجز مشاهده کنند اینست از افضل اعمال
- 4 قد حضر کتابک و سمعنا ما نادیت فیهِ الله ربّک و قبلنا ذکرک مذکور العالمین ان افرحی بألطاف ربّک انه هو الغفور الکریم لا تحزنی فی الورقة الّتی طارت الی افنان دوحه الالهیه انها فازت بما قدر لها فی کتاب ربّک العلیّ العظیم انا ذکرناها من قبل و ثبت اسمها فی الواح ربّک ان اشکری مولیک بهذا الفضل العظیم
- 5 ای ورقه یوم بزرگست و امر بسیار عظیم باید در کلّ احوان متوجه رحمن باشید بشأنیکه اشارات انفس موهمه شما را نلغزاند هر نفسی الیوم تکلم نماید بغیر آنچه سلطان ظهور در ظاهر ظاهر بآن تکلم فرموده آن وهم صرف و افک محض بوده و خواهد بود تجنّب از آن لازم و واجبست همیشه اوقات مترصد عنایه الله باشید و از دوش منقطع
- 6 امائیکه بافی ایهی عروج نمودند در ظلّ شجره فضل ساکنند و از ریح عنایت مشروب و فائز طوبی هنّ بما فزن بمطلع الأمر و کنّ طائرات فی هوآء محبّه الله المقتدر العلیم الحکیم در کلّ حین و حان بعنایت حقّ مسرور باشید و بذکرش ذا کر تأییداتش معین مقبلین و مقبلات بوده و خواهد بود

- 7 The friends of God whose names were mentioned in the book of the Most Great Nabil are all remembered before the Throne. Convey greetings from God to them all. The glory be upon you and upon them from your Lord, the Mighty, the Praiseworthy.

7 دوستان حق که اسمایشان در کتاب نبیل اعظم مذکور بود کلّ لدی العرش مذکورند و جمیع را من قبل الله تکبیر برسانید ائما البهاء علیک و علین و علیهم من لدن ربک العزیز الحمید

BLIB_Or11096#056

BH04543

To: Najaf qabl 'Ali, in Tabas

Date: 1290-05-15 ? [1873-Jul-11]

- 1 The Most Holy, the Most Exalted, the Most High, the Most Glorious! This is a remembrance from Us unto him whom the breezes of revelation have stirred and who was of the assured ones, that he may rejoice in Our remembrance of him and arise to help the Wronged One amidst the oppressors.

1 الأقدس الأَمَنع العلیّ الأَهبیّ هذا ذَکر من لدنا لمن اخذته نفحات الوحی و کان من الموقنین لیفرح بذکری آیاه و یقوم علی نصره المظلوم بین الظالمین

- 2 Hearken unto the murmuring of the Water of Life that floweth from the Pen of thy Lord, the All-Merciful. Verily, there is none other God but Me, the Mighty, the All-Knowing. He that hath heard and drunk thereof is assuredly of the people of Baha - the denizens of Paradise and they that circle round the Throne of thy Lord, the Almighty, the Powerful, shall pray for him. Is there any refuge for anyone save, by My Self, this resplendent Station?

2 ان استمع خیر کوثر الحیوان الذی جرى من قلم ربک الرحمن انه لا اله الا انا العزیز العلیم انّ الذی سمع و شرب انه من اهل البهاء یصلّین علیه اهل الفردوس و الذین طافوا حول عرش ربهم المقتدر القدیر هل لأحد من مفرّ لا ونفسی الا هذا المقام المنیر

- 3 Arise in My Name amongst My servants, then impart unto them what We have imparted unto thee from the heaven of Our favor, that they may soar in the atmosphere of My grandeur and recognize their Ancient Lord. We have manifested Our Self more greatly than We manifested it aforetime. Woe unto the heedless!

3 قم باسمی بین عبادی ثمّ الق علیهم ما القیناک من سماء عنایتی لعلّ یطیرن فی هواء عظمیّ و یعرفن مولیهم القدیم انا اظهرنا نفسنا اعظم عما اظهرناها من قبل ویل للغافلین

- 4 We have changed the Name, whereat most of the servants remain veiled, though We commanded them to rend asunder the veils of names through the power of the Creator of heaven, Who came with the truth through this wise Remembrance. We behold some among them speaking as women speak, uttering what the widows of past religions uttered. Say: Fear ye God, and follow not the imaginings of them that have turned aside. Thus hath the gate of utterance been unlocked by the finger of the will of thy Lord, the Almighty, the All-Powerful.

4 قد بدّلنا الاسم بذلک احتجب اکثر العباد بعد الذی امرناهم بأن یخرقوا حجابات الأسماء بقدره فاطر السّماء الذی اتی بالحقّ بهذا الذکر الحکیم نری بعضهم بمثل النساء یتکلّمون بما تکلّمت به ارامل ملل القبل قل خافوا و لا تتّبّعوا اوهام المعرضین کذلک فتح باب البیان باصبع ارادة ربک المقتدر القدیر

- 5 When thou attainest unto what hath been revealed unto thee, ponder what hath befallen Us, then thank thy Lord for having remembered thee before the Face when sorrows encompassed it through what the hands of them that disbelieved in God, the Most High, the Most Great, had wrought. Verily, the glory from Us be upon them who have stood fast in this Cause whereby feet have slipped save such as were preserved by the hands of thy Lord's grace, the Inaccessible, the Most High.

5 اذا فزت بما تزل لك تفكر فيما ورد علينا ثم اشكر ربك بما ذكرت لدى الوجه اذ احاطته الحزان بما اكتسبت ايدى الذين كفروا بالله العلى العظيم انما البهء من لدنا على الذينهم استقاموا على هذا الامر الذى به زلت الاقدام الا من حفظه ايدى فضل ربك الممتنع المنيع

BLIB_Or11095#281

BH04668

To: *Varaqat-ul-Firdaws*

Date: 1290-05-15 ? [1873-Jul-11]

- 1 The Most Holy, Most Exalted, Most Great
- 2 O Leaf of Paradise! Your letter was present in the court of intimacy and the sanctuary of holiness, and from it wafted the fragrances of the love of the Beloved. We beseech God to assist you in all conditions in that which you are engaged in, namely His remembrance and praise, and to aid you in that which He loves and is pleased with. We have ordained for you what you desired in your letter, that you may be one who speaks His praise in the Kingdom of Creation and circles round Him in the Supreme Heaven. Verily your Lord is the All-Powerful, the Almighty.
- 3 Be not grieved at what has befallen you. By My life! I grieve not for the one who has ascended, but rather for the one who remains, for the one who has ascended in the love and remembrance of God has attained unto the Most Great Ocean and the Supreme Joy, while the one who remains is in the sorrows and troubles of the world and deserves prayers until they return to their place. Blessed is the leaf that has returned to its branch and root.
- 4 God willing, you should engage in the remembrance of the Beloved of the horizons with perfect attraction, eagerness, joy and yearning, in such wise that it may cause the attraction of all who are on earth, that all may turn to the most holy court of the Lord of Names. Convey wondrous and exalted greetings to all the kindred and loved ones of God, and gladden them all with the favors of God. Although Tablets have not been

1 الأقدس الأرفع الأعظم

2 اى ورقة فردوس كانت در محضر انس و مقدر قدس حاضر و نفحات حب محبوب از او در هبوب نسئل الله بأن يوفقك فى كل الأحوال على ما انت عليه فى ذكره و ثنائه و يؤيدك على ما يحب و يرضى قد قدرنا لك ما اردته فى كتابك لتكونى ناطقة بذكره فى ملكوت الانشاء و طائفة حوله فى جبروت الأعلى ان ربك لهو المقتدر القدير

3 محزون مباشيد از آنچه بر شما وارد شده لعمري انى ما احزن لمن صعد بل لمن بقى لأن الذى صعد فى حب الله و ذكره اتصل بالبحر الأعظم و الفرح الأكبر و الذى بقى انه فى حزن الدنيا و كدوراتها و يستحق الدعاء الى ان يرجع الى محله طوبى لورقة رجعت الى غصنها و اصلها

4 انشاء الله بايد بکمال جذب و شوق و انبساط و اشتياق بذكر محبوب آفاق مشغول باشيد بشأنیکه سبب انجذاب من على الأرض شود تا كل بفناء اقدس مالک اسماء توجه نمایند جميع متعلقان و احبای الهى را تکبير بديع منبع برسانيد و کل را بعنايت حق مسرور نمايد اگرچه اين کره

revealed this time except in answer to petitions, yet all are mentioned in the presence of God and exist beneath the glance of His loving-kindness. And glory be upon you all.

الواح نازل نشده الا در جواب عرايض ولكن
كل لدى الحق المذكورند و تحت لحاظ مكرمتش
موجود و البهاء عليكم و عليكن

BLIB_Or11096#106

BH07837

To: Bibi Rawhani, in Bushruiyih

Date: 1290-05-15 ? [1873-Jul-11]

1 In His Name, the Most Holy Above All Mention

2 O My handmaiden and daughter of My handmaiden! Your mention hath been made before the Throne, and the glances of the favors of God are directed towards you. God willing, you shall ever drink from the cup of divine bounty and be speaking in His remembrance. Praise the Beloved of the world that you have attained unto the hearing of the Decisive Utterance in His days. Grieve not over anything, place your trust in God, your Lord, the Most High, the Most Great. That which you sent hath been presented before the Throne. This is of My favor unto you. Then We accepted it, and this is another favor, and We shall clothe it with Our bounties. This is of Our mercy which hath preceded all worlds. Remember thy Lord, then thank Him in all conditions for having guided thee to His straight path and for the Ancient Beauty having turned towards thee and remembered thee in His Most Great Prison. Convey My greetings to all the steadfast women in that land. All are mentioned before the Throne. Verily, He is the Protector of those who turn unto Him and the Helper of those who remember Him.

1 بسمه المقدّس عن الأذكار لسان الله ميفرمايد

2 اى كنيز من و فرزند كنيز من ذكرّت لدى العرش
مذكور و لحاظ الطاف حق بتو متوجّه انشاء الله
لازال از كاس عنایت رحمانی بیاشامی و بذكرش
ناطق باشی حمد كن محبوب عالم را كه باصغای
فصل الخطاب در آیامش فائز شدی لا تحزنی من
شئ توكلی على الله ربك العلیّ العظیم قد حضر
لدى العرش ما ارسلته هذا من فضلی عليك ثمّ
قبلناه و هذا فضل آخر و نلبسه بعناية من عندنا
هذه من رحمتنا التي سبقت العالمين ان اذكری
ربك ثمّ اشكریه فی كلّ الأحوال بما وفقك
على صراطه المستقیم و توجّه اليك وجه القدم
و يذكرک فی سجته العظیم قانتات آن ارض كلّ
را تكبير برسانید جميع لدى العرش المذكورند انه
ولی المقبلات و معین الدّاکرین

BLIB_Or11096#135

BH00791

To: friends of the Merciful, in Faran

Date: 1290-05-15 [1873-Jul-11]

- 1 He is the One Who Warbleth upon the Twigs! هو المغرّد على الأفنان 1
- 2 This is a remembrance from Our presence unto them that remember. Verily it is the ornament of grace unto all who dwell in the world. Through it there springeth forth from hearts the sweet basil of love, proclaiming "There is none other God but He, the All-Merciful, the Most Compassionate." By it faces became radiant and the heavens and earth were illumined. How many servants have found the sweetness of utterance and turned toward the All-Merciful, and how many remained heedless and were among the wayward! ذكر من لدنا للذاكرين أنّه لطراز الفضل لمن في العالمين به ينبت من القلوب ريحان الحب ينطق لا اله الا هو الرحمن الرحيم به لاحت الوجوه و انارت السموات والأرضون كم من عباد وجدوا حلاوة البيان و توجهوا الى الرحمن و كم منهم غفلوا و كانوا من المعرضين 2
- 3 Behold then and remember the days of Moses when He came with the truth and called the people unto God, the Mighty, the Gracious. The people opposed Him, save those who drank the choice wine of revelation from the hand of the mercy of their Lord, the Mighty, the Inaccessible. The divines rose against Him with rancor and hatred. Then did We preserve Him by a sovereignty from Our presence and delivered Him from the oppressors. فانظروا ثم اذكروا ايام الكليم اذ اتى بالحق و دعا الناس الى الله العزيز الكريم اعترض الناس عليه الا من شرب رحيق الوحي من يد رحمة ربه العزيز المنيع قام عليه العلماء بالضغينة والبغضاء اذا حفظناه بسلطان من عندنا و نجيناه من الظالمين 3
- 4 Then We sent forth the Spirit and dispatched Him with a spirit from Our presence and a mercy from Our side, and He called the people unto this Great Name. He said: "Verily He shall come with the truth and shall fulfill for you what ye possess." Thus was the matter decreed from the presence of One knowing, informed. He would hasten through the field of praise and remembrance, and proclaim the mystery of this Secret that hath appeared with the ornament of God, the Powerful, the Supreme, the All-Knowing, the All-Wise. ثم بعثنا الروح و ارسلناه بروح من عندنا و رحمة من لدنا و دعا الناس الى هذا الاسم العظيم قال انه ياتي بالحق و يتم لكم ما عندكم كذلك قضى الامر من لدن عليم خبير كان يركض في ميدان الذكر و الثناء و يكرز في سر هذا السر الذي ظهر بطراز الله المقتدر المهيمن العليم الحكيم 4
- 5 Thereupon necks were stretched forth in hypocrisy and they arose to extinguish that resplendent, luminous Light. There befell Him in My path what hath not befallen anyone before Him - verily We were aware. Then We sent forth after Him the Beloved with clear signs and manifest proofs, and He called the people by this ancient Remembrance. He bore hardships and tribulations in love of this Beauty that hath shone forth from the horizon of eternity. Then most of the people opposed Him and denied God, the Mighty, the Praised. Were it not for My protection and sovereignty, they would have slain Him on the very first day wherein He called the servants unto God, the Powerful, the Mighty. اذا طالت الأعناق بالنفاق و قاموا على اطفاء ذاك النور المشرق المنير و ورد عليه في سبيلي ما لا ورد على احد من قبله انا كما علمين ثم بعثنا من بعده الحبيب بآيات و اخحات و بينات لاثبات و دعا الناس بهذا الذكر القديم قد حمل الشدائد و البلايا في حب هذا الجمال المشرق من افق البقاء اذا اعترض عليه اكثر الناس و كفروا بالله العزيز الحميد لو لا حظي و سلطاني لقتلوه في اول يوم فيه نادى العباد الى الله المقتدر القدير 5

- 6 Then We adorned the tablet of creation with the ornament of the Primal Point, Who gave the people glad tidings of this wondrous Cause. He began the Book with this Name and sealed it with this beauteous Remembrance. He said: "Verily He shall manifest whatsoever He willeth, not what ye desire. He is indeed the Ruler over what He willeth. In all things He proclaimeth: 'There is none other God but I, the Single, the Unique, the All-Encompassing.' Behold Him with His eye, not with your eyes. Leave what ye possess in your quest for what He possesses. This is better for you, if ye be of them that know."
- 6 ثم زينّا لوح الانشاء بطراز النقطة الاولى الذي بشرّ الناس بهذا الأمر البديع بدء الكتاب بهذا الاسم و ختم بهذا الذكر الجميل قال انه يظهر بما اراد لا بما اردتم انه هو الحاكم على ما يريد ينطق في كلشيء انه لا اله الا انا الواحد الفرد المحيط ان انظروه بعينه لا بعيونكم دعوا ما عندكم ابتغاء لما عنده هذا خير لكم ان انتم من العارفين
- 7 "O people! A single word from Him cannot be equaled by what was revealed in the Bayan, nor will all the books of the world suffice you at His appearance. He shall manifest however He pleaseth, not as ye wish. His Will is hidden in the treasures of knowledge and none hath comprehended it save His own knowing Self. O people! When He cometh and ye attain unto the lights of those days, turn ye unto Him with radiant faces and follow not every remote idolator. Beware lest the Bayan withhold you from your Lord, the All-Merciful. By God! Nothing shall profit you this Day, even if ye cling to every mighty pillar. This is a Day wherein light is transformed into fire and the Bird of the Divine Throne crieth out: 'This is a mighty Day!' This is a Cause the like of which hath not appeared in creation." Thus testified the Lord of Invention, Who came with the truth and dwelleth in this remote prison.
- 7 يا قوم لا يعادل بكلمة منه ما نزل في البيان ولا يكفيكم عند ظهوره كتب العالمين انه يظهر كيف يشاء لا بما تشاؤون ان مشيئته مكنونة في خزائن العلم وما اطلع بها الا نفسه العليم يا قوم اذا اتى و فزتم بأنوار تلك الأيام توجهوا اليه بوجوه بيضاء ولا تتبعوا كل مشرك بعيد اياكم ان يمنعكم البيان عن ربكم الرحمن تالله لا يغنيكم اليوم شيء ولو تتمسكون بكل ركن قويم هذا يوم فيه يبدل التور بالنار و يصيح ديك العرش هذا يوم عظيم هذا امر ما ظهر شبهه في الابداع كذلك شهد مالک الاختراع الذي اتى بالحق و سكن في هذا السجن البعيد
- 8 Behold how the people of the Bayan read the Book and make mention of Him Whom We sent with the truth, yet oppose Him by Whom every mouldering bone was quickened. Behold these people – they are like those who passed before, nay more veiled. Blessed be they who perceive!
- 8 فانظروا في ملأ البيان يقرئون الكتاب و يذكرون الذي ارسلناه بالحق و يعترضون على الذي به اهتز كل عظم رميم فانظروا هؤلاء كالذين مضوا من قبل بل هم احجب طوبى للناظرين
- 9 Among them is he who cast aside his God, turning to his own desire. Lo! He hath not found the fragrance of the Bayan in the days of his Lord, the All-Merciful. He would have been among the perishing ones if he had known to walk with his own eyes toward the Spring by which hearts were stirred and the eyes of those near to God were solaced.
- 9 و منهم من نبذ الهه مقبلاً الى هويه الا انه ما وجد عرف البيان في أيام ربه الرحمن و كان من الهالكين لو يعرف ليمشي بعينه مقبلاً الى العين التي بها هاجت القلوب و قرت عيون المقربين
- 10 Thus do We recount unto you what hath befallen Us from those who denied the right of God and His proof when He came from the heaven of bounty with this Ancient Name. They behold the Sun yet deny it; they hear the most wondrous melodies of the All-Merciful, yet say, "Sufficient unto us are the imaginings of the idolaters." Say: If ye possess a proof greater than what hath been sent down in truth, or evidence mightier than what hath appeared in creation, bring it forth if ye be truthful.
- 10 كذلك قصصنا لكم لتطلعوا بما ورد علينا من الذينهم انكروا حق الله و برهانه اذ اتى من جبروت العطاء بهذا الاسم القديم يرون الشمس و يتكرونها يسمعون نداء الرحمن بأبدع الألحان و يقولون يكفيما ما عندنا من ظنون المشركين قل لو كان عندكم حجة اعظم عما نزل بالحق او برهان

أكبر عما ظهر في الامكان فاتوا بها و به ان انتم
من الصادقين

- 11 Power hath filled all regions, proof hath encompassed all in the realms of being, and evidence hath surrounded all creation, yet most people are as dead. Their ears are debarred from truly hearing, their tongues from mentioning the Lord of Names, and their eyes from turning to this resplendent horizon. The Beloved hath come, yet they know not; the Desired One hath appeared, yet they perceive not; the oceans of knowledge flow, while they hasten in the wilderness of ignorance, understanding not.
- 11 قد ملئت القدرة كلّ الآفاق و البرهان احاط
من في الأكوان و الحجّة احاطت البريّة ولكنّ
النّاس اكثرهم من الميتّين قد منعت آذانهم عن
حقّ الاصغاء و لسانهم عن ذكر مالک الاسماء
و ابصارهم عن التّوجّه الى هذا الأفق اللّيع قد
اتى المحبوب و هم لا يعرفون و اتى المقصود و هم
لا يشعرون و جرت بحور العلم و هم في هيما
الجهل يسرعون و لا يفقهون
- 12 The Kawthar of life hath circulated by the hands of the grace of their Lord, the All-Merciful, yet they turn away therefrom. The breezes of revelation have wafted, yet they sense them not. The countenance of Glory hath shone forth from the horizon of eternity, yet they see it not. The Hidden Book hath been recited, yet they hear it not. The table of the spirit hath been sent down, yet they remain far from it.
- 12 قد دار كوثر الحيوان بأيدى عناية ربّهم الرّحمن
و هم عنها معرضون قد فاحت نفحات الوحي و
هم لا يجدون قد انار وجه البهاء من افق البقاء
و هم لا ينظرون قد تلى الكتاب المكنون و هم لا
يسمعون قد نزلت مائدة الرّوح و هم عنها مبعدون
- 13 Blessed is he who hath stretched forth the hand of power in the name of his Lord, the Chosen One, and thereby rent asunder the veils of those who hesitated in the Cause of God, the Self-Subsisting, the Self-Existing, and who hath spoken with such authority that the might of the wicked ones – who, when the Self-Subsisting came, followed mere fancy – could not prevent him.
- 13 طوبى لمن اخرج يد الاقتدار باسم ربّه المختار و
بها شقّ حجابات الذينهم توقّفوا في امر الله المهيمن
القيوم و نطق بسلطان الأذكار على شأن ما منعه
سطوة الفجار الذين اذا اتى القيوم اتبعوا الموهوم
- 14 Were We to recount what We have suffered at the hands of the workers of iniquity, all things would lament and honored servants would cry out. We have accepted all afflictions in the path of God, and all calamities for the exaltation of His Word, the Mighty, the Beloved. In all times have We been slain by the swords of the lost. Say: The sword of hypocrisy is sharper than the sword of steel, were ye to know.
- 14 لو نذكر لكم ما ورد علينا من اهل الفحشاء لتنوح
الأشياء و تصيح عباد مكرمون قد قبلنا البلايا كلّها
في سبيل الله و الرّزايا بأسرها لارتفاع كلمة الله
العزیز المحبوب قد قتلت في كلّ الأحيان بأسياف
اهل الخسران قل سيف التّفاق احد من سيف
الحديد لو انتم تعلمون
- 15 My hair crieth out, and my neck asketh: “Was I severed in the path of God?” It answereth: “Yea, by my Lord!” but the people see not. We remember God in all conditions, and the veils of majesty prevent Us not – to this do near servants testify. Blessed is he who hath arisen to serve the Cause and hath called the people with supreme steadfastness to this Cause whereby hearts have been illumined.
- 15 شعري ينادي عنقي هل قطعت في سبيل الله
يقول اى وربّي ولكنّ النّاس لا يبصرون انا نذكر
الله في كلّ الأحوال و ما منعتنا سجات الجلال
يشهد بذلك عباد مقربون طوبى لمن قام على
الأمر و دعا النّاس بالاستقامة الكبرى الى هذا
الأمر الّذى به انارت القلوب
- 16 Woe unto him who hath been deprived of the fragrances of the verses and hath opposed Him at Whose call they that lay in the graves arose. Turn ye unto God, detached from all else, then remind the people in such wise that they who hesitate may hasten.
- 16 ويل لمن صار محروماً من نفحات الآيات و
اعترض على الّذى بندائه قام من في القبور ان
اقبلوا الى الله منقطعين عما سويه ثمّ ذكروا النّاس
على شأن يسرعن به المتوقّفون

- 17 Say: He asketh no recompense or reward from you, nor doth He command you save what is better for you than all that is hidden and manifest. Cast aside that which preventeth you from guidance; turn with pure hearts to the horizon of the revelation of your Lord, the Mighty, the Loving. Those whom the winds of the love of their Lord, the All-Merciful, have not stirred – these are indeed a people confounded.
- 17 قل الله لا يريد منكم اجراً ولا جزاءً ولا يأمرکم الا بما هو خير لكم عما في الغيب والشهود دعوا ما يمنعکم عن الهدى ان اقبلوا بقلوب بيضاء الى افق وحى ربکم العزيز الودود ان الذين ما حركتهم ارياح محبة ربهم الرحمن اولئك قوم مدحزون
- 18 Say: O people! Make good what hath escaped you in the days of God, and follow not every rejected learned one. Say: Knowledge is the recognition of My Self, turning unto My Face, standing firm in My Cause, and following what hath been sent down in the scrolls of My glory and the tablets of My grace, would ye but know. Say:
- 18 قل يا قوم تدارکوا ما فات عنکم في ايام الله و لا تتبعوا کل عالم مردود قل ان العلم هو عرفان نفسي والاقبال الى وجهي والاستقامة على امری و اتباع ما نزل في صحائف مجدی و الواح فضلی ان انتم تعلمون قل
- 19 Glorified art Thou, O my God! I beseech Thee by Thy Name which Thou hast made the Crown of all names, and through which earth and heaven were illumined, to cause me to be numbered with them who have quaffed the wine of Thy Revelation from the hands of Thy bounty, and who have stood firm in Thy Cause in such wise that neither the veils of human allusions could withhold them from Thy wondrous signs, nor the curtains of words could hinder them from turning unto the manifestations of Thy grace. O Lord! Number me, then, with them that are steadfast in Thy Cause and firm in their love for Thee. Moreover, ordain for me that which Thou hast ordained for Thy trusted ones, whom Thou hast made the Daysprings of certitude in Thy land and the Dawning-Places of faith in Thy realm. Thou art He in Whose grasp is the kingdom of the heavens and of the earth. Thou doest what Thou willest through Thy sovereignty and ordainest what Thou pleasest through Thy power. There is no God but Thee, the Almighty, the Most Exalted, the All-Powerful, the Inaccessible, the All-Subduing, the Self-Subsisting.
- 19 سبحانک اللهم يا الهی اسئلك باسمک الذي جعلته اکليل الاسماء و به اشرقت الأرض و السماء بأن تجعلني من الذين شربوا رحيق وحیک من ابدی الطافک و استقاموا على امرک على شأن ما منعتهم سبحات الاشارات عن بدایع آياتک و حجاب الکلمات عن التوجه الى ظهورات فضلک ای رب فاجعلني من الراشخين على امرک و الثابتين على حبک ثم قدر لي ما قدرته لأمتائک الذين جعلتهم مطالع الايقان في ارضک و مشارق الايمان في مملکتک انک انت الذي في قبضتک ملکوت ملک السموات و الأرض تفعل ما تشاء بسلطانک و تحکم ما تريد بقدرتک لا اله الا انت العزيز المتعالی المقتدر الممتنع المهيمن القيوم

BLIB_Or11095#011, ADM1#064 p.115x

JHT_S#136x

BH00892

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa*
 Date: 1290-05-15 [1873-Jul-11]

1 In His Name, the Most Holy, the Most Exalted, the Most Mighty, the Most Glorious

2 I testify that through thee hath been adorned the Book of Love amongst all creatures, and embellished the brocade of affection through thy love and sincerity for God, the Lord of all worlds. How can this evanescent one make mention of him whom God hath related unto Himself? Blessed art thou for having attained unto this sublime, lofty, mighty and ancient station. Ye are they who are mentioned before the Throne, and ye are they who gaze upon the countenance of your Lord, the All-Forgiving, the Most Generous - He at Whose grief all things have lamented, and by what befell Him the sincere ones, the Messengers, and the denizens of the highest Paradise do weep.

3 Although this evanescent servant was and is unworthy of mention, yet the sweet fragrances of thy love are so diffused that I felt compelled to intrude with this letter. His honor Amin and his honor Abu'l-Hasan, upon them be the Glory of God, the Mighty, the Trusted, have arrived and are frequently occupied with thy mention. Numerous exalted Tablets have descended from the heaven of the Lord's Will specifically for thee and those who circle round thee, and were sent. However, before the departure of his honor Amin, his honor Aqa Hasan, upon him be the Glory of God, intended to travel, hence this letter was ventured. Two or three months ago, that is, during the days of Ridvan, a letter arrived from his honor Aqa'i, the Name of God M.H., upon him be all the Most Glorious Glory, from the direction of Hadba, containing certain names, for whom exalted Tablets were also revealed and sent. Among them was mentioned his honor Shaykh S., upon him be the Glory of God, for whom two Tablets were revealed, one in Persian and one in Arabic, and likewise for his sons. Also, numerous exalted Tablets were graciously bestowed without names, that they might give to whomever they wish. Some of these Tablets were sent with his honor Amin and some with his honor Aqa Hasan.

4 Furthermore, at one time when this servant was present before the Throne, the Blessed Countenance turned to this servant and the Tongue of Grandeur uttered these words: Write to

1 بِسْمِ الْأَقْدَسِ الْأَمْنَعِ الْأَعَزِّ الْأَبِيِّ

2 اَشْهَدُ اَنْ بَكَ زَيْنَ كِتَابِ الْمَحَبَّةِ بَيْنَ الْبَرِيَّةِ وَطَرَزَ دِيْبَاجَ الْمُوَدَّةِ لَوْدَكَ وَخُلُوصَكَ لِلَّهِ رَبِّ الْعَالَمِينَ كَيْفَ يَقْدِرُ هَذَا الْفَانِي اِنْ يَذْكُرُ مَنْ نَسَبَهُ اللَّهُ إِلَيْهِ طَوْبِي لِحَضْرَتِكَ بِمَا فَزَتْ بِهَذَا الْمَقَامِ الْمُنِيعِ الرَّفِيعِ الْعَظِيمِ الْقَدِيمِ اَنْتُمْ الْمَذْكُورُونَ لَدَى الْعَرْشِ وَ اَنْتُمْ النَّاطِرُونَ اِلَى وَجْهِ رَبِّنا الْغَفُورِ الْكَرِيمِ الَّذِي بِحُزْنِهِ نَاحَتْ الْأَشْيَاءُ وَ بِمَا وَرَدَ عَلَيْهِ يَنُوحُنِ الْمَخْلُصُونَ وَ الْمُرْسَلُونَ ثُمَّ مَلَأَ الْعَالِينَ

3 اِگرچه این عبد فانی لایق ذکر نبوده و نیست
 ولكن نفعات محبت آنحضرت بشأنی متذوَّعتست
 که بر خود لازم شمردم که باین عریضه مصدِّع
 آیم جناب امین و جناب ابوالحسن علیهما بهاء الله
 العزیز المؤمن وارد در اکثر احوال بذكر آنحضرت
 مشغول و الواح منیعه متعده از سماء مشیت
 ربانیّه مخصوص آنحضرت و طائفتین حول نازل
 و ارسال شد ولكن قبل از حرکت جناب امین
 جناب آقا حسن علیه بهاء الله قصد مسافرت
 نمودند لذا باین عریضه جسارت رفت مکتوبی
 دو سه شهر قبل یعنی آیام رضوان از جناب آقائی
 اسم الله مه علیه من کل بهاء ابهه از طرف حدبا
 رسید و اسامی نفوسی در آن ثبت بود مخصوص
 آن نفوس مذکوره هم الواح منیعه نازل و ارسال
 شد از جمله ذکر جناب شیخ اس علیه بهاء الله
 بود مخصوص ایشان دو لوح نازل یکی بلسان
 پارسی و یکی بلسان عربی و همچنین از برای ابناء
 ایشان و عدد ها الواح منیعه من غیر اسم عنایت
 شد که بهر که بخواهند بدهند و الواح مذکوره
 بعضی بهمراهی جناب امین ارسال شد و بعضی
 بهمراهی جناب آقا حسن

4 و دیگر وقتی از اوقات تلقاء عرش این عبد خادم
 حاضر بود وجه مبارک باین عبد توجه فرمود و

him whom God loves and who loves God that they should never relinquish wisdom in any circumstance and should act with moderation, for if the Cause exceeds wisdom it will cause sedition, and sedition causes distress to the weak ones. Therefore, with consideration for them, you must act in such a way that no harm occurs. After the martyrdom of Badi' We commanded preservation, especially for those like thyself who are engaged in service to the Cause. Although preservation has been and will be in God's hands, since He has commanded wisdom, therefore you must strive with utmost effort to observe it. Thus have ye been commanded by the All-Knowing, the All-Informed. You must surely exert mighty effort and noble striving in this matter. Thus doth God explain to those whom He loveth; verily He is the Protector of the sincere ones.

لسان عظمت باین بیان ناطق بنویس به من احبّ الله و احبه الله در کلّ احوال حکمت را از دست ندهند و باعتدال حرکت نمایند چه که اگر امر از حکمت تجاوز نماید سبب فتنه خواهد شد و فتنه سبب اضطراب مستضعفین لذا باید ناظرّاً الهم بقسمی حرکت نمائید که ضرری واقع نشود بعد از شهادت بدیع امر بحفظ نمودیم مخصوص آنجناب که بخدمت امر مشغولند اگرچه حفظ بید الله بوده و خواهد بود ولیکن چون بحکمت امر فرموده لذا باید بکمال جهد بان ناظر قد امرتم بها من لدن علیم خبیر البتّه در اینفقره [جهد] منیع و سعی بلیغ نمائید کذلک بین الله لمن احبه انه ولیّ المخلصین انتهى

5 Furthermore, his honor Amin will present the details of this land. In truth, he has labored extensively and is wholly occupied with service, not slackening for a moment. His reward is with God Who created him and assisted him to recognize Him, turn to Him, and serve in His path. Verily He is the All-Powerful, the Almighty.

5 و دیگر جناب امین تفصیل این ارض را معروض خواهند داشت فی الحقیقه ایشان بسیار زحمت کشیده‌اند بتمامه بخدمت مشغولند و آتی تکامل ننموده‌اند اما اجره علی الله الذی خلقه و آیده علی عرفانه و اقباله و خدمته فی سبيله انه لهو المقتدر القدیر

6 Whatever was in my mind from the utterances of the Dawning-Place of Names and Attributes, and which I was commanded to submit to your honor, I have submitted according to my capacity. Otherwise it is evident that He is able to mention divine utterances as they truly deserve. Convey greetings to the honored brother, upon him be the Most Glorious Beauty of God, and to the assured, content souls who are in your presence - to all of them from this evanescent servant convey greetings. We beseech God to assist all to serve Him and to be steadfast in His Cause. Verily He is the Mighty, the Powerful.

6 آنچه از بیانات از مطلع اسماء و صفات در نظر بود و مأمور بودم که خدمت آنحضرت معروض دارم علی قدر وسع عرض شد و الا معلومست که قادر است بر آنکه بیانات الهیه را علی ما هو حقّه ذکر نماید جناب اخوی علیه بهاء الله الاهی و نفوس مطمئنّه راضیه که در حول آنحضرتند کلّ را از قبل این خادم فانی تکبیر برسانید نسلّ الله بأن یوفق کلّ علی خدمته و الاستقامه علی امره انه لهو المقتدر القدیر

7 They mentioned that your honor had sent an amount specifically for Zaynu'l-Muqarrabin, upon him be the Glory of God. As commanded, it was left with Aqa Muhammad Javad, upon him be the Glory of God, so that whenever someone travels to Mosul it may be sent. Likewise, on behalf of Mulla Muhammad-'Ali an amount along with a box of tea was left with this lowly one specifically for the aforementioned one. Until now its dispatch has been delayed as no one was traveling. God willing it will be sent.

7 ذکر نمودند مبلغی آنجناب مخصوص جناب زین‌المقرّبین علیه بهاء الله فرستاده‌اند حسب الامر نزد جناب آقا محمد جواد علیه بهاء الله گذاشته شد که هر نفسی به موصل عازم شود ارسال گردد و همچنین از قبل جناب ملا محمد علی مبلغی مع یک قوطی چای نزد حقیر گذاشتند مخصوص جناب مذکور تا حال ارسال آن تأخیر شد چه که کسی عازم نبود انشاء الله ارسال خواهد شد

8 Whatever has reached Jinab-i-Amin has reached completely and fully, nay even more. Sufficient for him is what was revealed concerning him: "Verily he is the Trustworthy one before thy Lord, the Mighty, the Generous."

8 آنچه بجناب امین رسیده تمام و کمال بل ازید رسیده یکفیه ما نزل فی حقّه انه لهو الامین عند ربک العزیز الکریم

- 9 Furthermore, in the letter of Aqay-i-Ism'ullah M.H., upon him from all glory its most glorious, it was written that your honor had beseeched God, exalted be His glory, that seven might end in eight and conclude with the name of that Beloved One. This was submitted before the Divine Throne. The Tongue of Grandeur spoke, smiling, and said: "Verily We have made him the first of these and their last. Exalted is this wondrous and lofty favor." End quote.
- 10 Furthermore, it was written that some souls who have newly attained to the stream of recognition desire to turn towards the Most Great Scene. This was submitted to the Most Holy Court. He said: "Most certainly prevent them, for without permission it has not been and will not be permitted."
- 11 Again I submit that the Tablets which were presented, some of which were given to Aqa Hasan, were again given to Jinab-i-Amin, as the aforementioned one was intending to travel by another route. A Tablet specifically for Aqa Mirza A.B., upon him be the Glory of God, was revealed from the heaven of will. Whenever they deem it advisable they may deliver it. I entreat and hope from your honor that to each of the loved ones of God who are present in that gathering you will convey most wondrous and most mighty greetings from this evanescent servant. The Glory which has shone forth from the Sun of the name of my Lord, the Most Glorious, and then the salutation which has risen from the horizon of grandeur be upon you and upon those who are related to your honor and upon the loved ones of God who are honored to serve you. How excellent is this for you.
- 12 The servant 66 [of God], 15 Jumada 1290
- 13 According to what Jinab-i-Amin mentioned, the honored brother, upon him be the Glory of God, had requested a sample of this lowly servant's unworthy handwriting. Therefore I wrote and sent the Most Holy, Most Mighty Tablet which was revealed on the blessed night of the Birth specifically for them. It was intended to write and send specifically for your honor as well the Most Holy, Most Mighty Tablet which was revealed this year on the Most Great Festival, but due to the abundance of writings and the sudden departure of Jinab-i-Amin as commanded, there was no opportunity whatsoever. God willing it will be written and sent later. Furthermore, one page of the wondrous handwriting of the Most Great Branch, may my spirit be a sacrifice for the dust
- 9 و دیگر در نامه آقائی اسم الله مه علیه من کل بهاء ابهاه مرقوم بود که آنحضرت از حق جلّ جلاله مسئلت نموده اند که سبعة منتهی بثمانیه شود و باسم آنحبيب ختم گردد باری لدی العرش معروض گشت قد نطق لسان العظمة متبسماً فرمودند انا جعلناه اول هؤلاء و آخرهم تعالى هذا الفضل البديع المنيع انتهى
- 10 و دیگر مرقوم بود بعضی از نفوس که تازه بشریعه عرفان فائز شده اند اراده توجّه بمنظر اکبر دارند بساحت اقدس عرض شد فرمودند البته منع نمائید که من غیر اذن جایز نبوده و نخواهد بود
- 11 مجدّد عرض میشود الواحی که عرض شده که بعضی بجناب آقا حسن داده شده مجدّد بجناب امین داده شد چه که جناب مذکور از راه دیگر عازم بودند لوحی مخصوص جناب آقا میرزا ع ب علیه بهاء الله از سماء مشیت نازل هر وقت مصلحت دانند برسانند از آنحضرت راجی و آلم هر یک از احبابی الهی که در آنحضرت حاضرند تکبیر ابداع منع از جانب این عبد فانی ابلاغ دارید البهاء الذی لاح من شمس اسم ربی الأبهی ثم التکبیر الذی طلع من افق الکبریاء علیک و علی من نسب بحضرتک و علی احباء الله الذین یشرفون بخدمتک
- 12 فیهناک خادماً ٦٦ [الله] ١٥ جمادی ١٢٩٠
- 13 از قراریکه جناب امین ذکر نمودند جناب اخوی علیه بهاء الله نوشته ای از خط ناقابل این عبد حقیر خواسته بودند لذا لوح منع اقدس که در لیلۀ مولود مقدّس نازل شده مخصوص ایشان نوشته ارسال داشتم اراده بود که مخصوص آنحضرت هم لوح منع اقدس که در این سنه در عید اعظم نازل شده نوشته ارسال دارم از کثرت تحریرات و حرکت جناب امین حسب الامر بعتۀ بهیچوجه مجال نشد انشاء الله از بعد نوشته ارسال میشود و دیگر یک صفحه از خطوط بدیعه حضرت غصن الله الاکبر روحی لثراب قدومه الفداء مخصوص [ابن] آنحبيب عنایت فرمودند

of His footsteps, was graciously given specifically for the [son]
of that beloved one.

BH01000

To: friends of God, in Darakhsh

Date: 1290-05-15 [1873-Jul-11]

1 The Most Holy, Most Great, Most Exalted

1 الأقدس الأعظم الأعلى

2 This is a remembrance from Our presence to people who hear, and wisdom from Us to people who understand, and light from the horizon of the Cause to people who see. This is the countenance of God, if you would turn to it. This is the Temple of the Cause, if you would accept it. This is the horizon of Revelation, if you would behold it. This is verily the Dawning-Place of inspiration, if you would perceive it.

2 ذكر من لدنا لقوم يسمعون و حكمة من عندنا لقوم يفقهون و نور من افق الأمر لقوم ينظرون هذا وجه الله ان اتم تتوجهون هذا هيكل الأمر لو اتم تقبلون هذا افق الوحى لو اتم تبصرون هذا لمطلع الالهام لو اتم تشعرون

3 Say: This is the Fire through which all things were stirred and ascended unto God, the Almighty, the Self-Subsisting. This is the Word through which was created what was and what will be. This is the fragrance through which the world was perfumed, if you would discover it. These are the winds through which the gardens of hearts were made verdant, if you would know. This is the Hand which emerged from the bosom of grandeur and power and encompassed all that is seen and unseen. This is He Who cannot be known through aught else - behold Him, O people, through His own eyes and follow not every rejected liar.

3 قل هذه لنار التي بها اهتز كل شيء و صعد الى الله المهيمن القيوم و هذه لكلمة التي بها خلق ما كان و ما يكون هذه لنفحة التي بها تعطر العالم لو اتم تجدون و هذه لأرياح التي بها اخضرت رياض القلوب ان اتم تعلمون هذه ليد التي خرجت من جيب العظمة و الاقتدار و احاطت كل شاهد و مشهود هذا هو الذي لا يعرف بما سواه ان انظروه يا قوم بعينه و لا تتبعوا كل كاذب مردود

4 Say: This is the righteousness of God which you were promised in a hidden Tablet, and this is the Temple built by the hands of your Lord's power, the Mighty, the Loving. Say: This is He but for Whom the verses would not have been revealed nor would every decreed matter have appeared. This is He Whom the Desired One of the world intended, while you are as dead. This is He to Whom the tongue of grandeur calls out, indicating: "This, verily, is the Beloved of God, the Mighty, the Best-Beloved."

4 قل هذا لبر الله الذي وعدتم به في لوح مكنون و هذا لهيكل الذي بنى بأيادي قدرة ربكم العزيز الودود قل هذا هو الذي لولاه ما نزلت الآيات و ما ظهر كل امر محتوم هذا هو الذي قصده مقصود العالم و اتم ميتون هذا هو الذي ينادى لسان العظمة مشيراً اليه ان هذا المحبوب الله العزيز المحبوب

5 Yet ignorant servants denied Me and broke God's covenant - verily they are bewildered. They cast aside the All-Knowing and took hold of vain imaginings - verily they are a people who deny. They turned away from the ocean and approached the

5 ولكن انكروني عباد مشركون و نقضوا عهد الله الا انهم هائمون نبذوا العلام و اخذوا الأوهام الا انهم قوم منكرون اعرضوا عن البحر و اقبلوا الى

pond - they do not understand. Thus has the Most Exalted Pen raised its cry between earth and heaven. Blessed is he who turned to it with the ear of innate nature - verily he is of the triumphant ones.

- 6 Arise to the Cause through God's might and power. Say: O people! The veil has been rent asunder and the Bestower has come with a manifest proof. All that appears from Him is evidence, if you be of those who know. He calls, at all times, all who are in the realm of possibility, yet people are in a mighty veil. Among them is he who was veiled by remembrances until he opposed the Chosen One and was of the opposers. And among them is he who clung to tales of the past and spoke that which caused the hearts of those near to God to burn. And among them is he who said "He has not yet thus revealed Himself in those days" and was of the heedless.

- 7 Say: I have not revealed Myself, but God has revealed all things, if you be of those who know. Say: Were you to ponder what you oppose, you would find it a proof and evidence for Him Who has come with the truth by a clear command. Can the clamor of these people prevent Him? No, by His own Self, the Truth! He speaks what He is commanded by One knowing and wise. Say: He has come with power and sovereignty that none in the worlds can prevent. Through Him has shone the sun of Will and through Him has appeared God's decree, the Mighty, the Generous.

- 8 Thus have We recounted to thee the conditions of the servants that thou might become aware of what has befallen Us from the hosts of the ungodly. They hasten to the fire while supposing it to be light. Say: No, by His sovereignty which encompasses all in the heavens and earths! This is the Manifestation which you were promised in the Tablets. He has come at an hour none among the people perceived, and thy Lord is witness to what I say. Say: It is the Hour at which the Hour was shaken and the Resurrection wailed, if you be of those who hear. The Cause is mighty, mighty! None can bear it save the people of Baha who have cast aside the world and are of the detached.

- 9 When thou hast attained unto God's verses and known the conditions of the leaves, say: Praised be Thee, O Thou Who didst remember me when I was in the prison of the idolaters. I beseech Thee, O my God, by Thy Most Great Name, to assist me to arise to serve Thy Cause, to stand firm in Thy love, and to turn towards the horizon of Thy favors. Thou art, verily, the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the Forgiving, the Merciful.

الغدير ما هم لا يفقهون كذلك ارتفع صرير القلم
الأعلى بين الأرض والسماء طوى لمن توجه إليه
بسمع القطرة الا أنه من الفائزين

- 6 قم على الأمر بحول الله وقوته قل يا قوم قد خرق
الحجاب واتي الوهاب ببرهان مشهود كل ما ظهر
من عنده انه لبرهان ان انتم من العارفين انه يدعو
في كل الأحيان من في الامكان ولكن الناس في
حجاب عظيم منهم من احتجب بالأذكار الى ان
اعترض على المختار و كان من المعرضين ومنهم
من تمسك بقصص القبل وتكلم بما احترقت به
افئدة المقرئين ومنهم من قال لم اظهر نفسه في
تلك الأيام بذلك بعد و كان من الغافلين

- 7 قل اتي ما اظهرت نفسي بل الله الذي اظهر
كل شيء ان انتم من العالمين قل لو يتفكرون فيما
تعترضون لترونه حجة وبرهاناً لمن اتى بالحق بأمر
مبين هل يمنعه ضوضاء هؤلاء لا ونفسه الحق
ينطق بما امر من لدن عليم حكيم قل انه قد اتى
بقوة وسلطان لا يمنعه احد من العالمين به اشرقت
شمس المشية وبه ظهرت ارادة الله العزيز الكريم

- 8 كذلك قصصنا لك اطوار العباد لتطلع بما ورد
علينا من جنود المشركين يسرعون الى النار و
يحسبون انها نور قل لا وسلطانك الذي احاط من
في السموات والأرضين هذا لظهور الذي وعدتم
به في الألواح قد اتى في ساعة ما ادركها احد
من الناس وربك علي ما اقول شهيد قل انها
لساعة اضطربت منيا الساعة و ناحت القيامة لو
انتم من السامعين ان الأمر عظيم عظيم لا يحمله
احد الا اهل البهاء الذين نبذوا الدنيا و كانوا من
المنقطعين

- 9 انك انت اذا فزت بآيات الله وعرفت اطوار
الورقات قل لك الحمد يا من ذكرتني اذ كنت في
سجن المشركين اسئلك يا الهى باسمك الأعظم
بأن تؤيدني على القيام على امرك و الاستقامة
على حبك والنظر الى شطر الطافك انك انت
المقتدر على ما تشاء لا اله الا انت الغفور الرحيم

- 10 Convey my greetings unto My loved ones who have stood firm in the Cause and abided by that which was enjoined upon them from the presence of the Mighty, the Powerful. Say: By the Lord of the Great Throne, ye are the triumphant ones, and by the Lord of the Exalted Seat, ye are the spring breezes. Ye are they who have quaffed this pure wine which was unsealed in the name of your Lord, the All-Knowing, the All-Wise. Ye are they who speak that which your Ancient Lord hath desired, and ye are the witnesses this Day, while all others are in strange concealment. Thus doth the All-Merciful testify for you, and nothing created on earth can equal this. Every discerning soul beareth witness thereunto. Verily, they who are remote this Day are among the dead. They have not drunk of the water of life and they abide forever in the graves of ignorance.
- 11 Arise to assist the Cause of your Lord in such wise that the affairs of men shall not grieve you, nor shall the doubts of the heedless hinder you. Be ye the helpers of God in His lands and the emblems of His might amongst His servants, that the people of the earth may find in you that whereby their souls may be assured and the hearts of the hesitant ones be set ablaze. Remember God in your homes, and He will remember you in this mighty Prison.
- 12 Be not disturbed by those who have wronged Us. Soon shall We seize them as We seized the transgressors before them who transgressed against God in those regions. He, verily, is the Powerful, the Determiner. He who pronounced judgment against Us hath been seized by the breaths of chastisement from every direction. He is, verily, the most severe of revengers. Thus was it revealed in the Tablet of the Heart when the Ancient Beauty arrived at the Most Great Prison. He is, verily, the All-Knowing, the All-Informed. Were it not for thy Lord's mercy, thou wouldst find those on earth as a handful of dust, but My mercy hath preceded My servants; therefore have We left them to themselves until the appointed time.
- 13 Say: Glory be unto Thee, O God, in Whose right hand are the reins of all created things, and in Whose grasp is the kingdom of earth and heaven. I beseech Thee by the light of Thy countenance, whereby the horizons were illumined, to send down upon us from the heaven of Thy bounty that which will draw us nigh unto the ocean of Thy favors and make us to be of those whom the blame of the blamer hath not kept back from turning toward Thy face, nor hath the clamor of the infidels deterred from drawing nigh unto the court of Thy Cause. O Lord! Thou art the Generous, possessed of great bounty. I beseech Thee not to withhold us from that Ocean which hath
- 10 بلغ التكبير من قبلى احبائي الذين استقاموا على الأمر واستقروا على ما امروا به من لدن مقتدر قدیر قل انتم الفائزون ورب العرش العظيم و انتم ارياح الربيع ورب الكرسي المنيع و انتم الشاربون هذا الرحيق الذي فتح باسم ربكم العليم الحكيم و انتم الناطقون بما اراد موليكم القديم و انتم الشاهدون اليوم و ما دونكم في ستر عجيب كذلك شهد الرحمن لكم و لا يعادله ما خلق في الأرض يشهد بذلك كل عالم بصير ان الذين بعدوا اليوم اولئك من الميتين اولئك ما شربوا رحيق الحيوان و هم في قبور الجهل لمن المخلدين
- 11 قوموا على نصرة امر ربكم على شأن لا تحزنكم شئون الخلق و لا تمنعكم شبهات الغافلين كونوا انصار الله في بلاده و آيات العظمة بين عبادہ ليجدن منكم اهل الأرض ما تطمئن به نفوسهم و تشتعل به افئدة المتوقفين ان اذكروا الله في بيوتكم و انه يذكركم في هذا السجن المتين
- 12 لا تضطربوا من الذين ظلموا سوف نأخذهم كما اخذنا المعتدين من قبلهم الذين اعتدوا على الله في تلك الجهات انه هو المقتدر المريد ان الذي حكم علينا قد اخذته نفحات العذاب من كل الجهات انه لأشد المنتقمين كذلك نزل في لوح الفؤاد اذ ورد جمال القدم في السجن الأعظم انه هو العليم الخبير لو لا رحمة ربك لترى من على الأرض كقبضة من التراب ولكن رحمتي سبقت عبادي لذا تركاهم بأنفسهم الى ان يأتي الحين
- 13 قل سبحانك اللهم يا من في يمينك زمام الكائنات و في قبضتك ملكوت الأرضين و السموات استلك بنور وجهك الذي به اضاءت الآفاق بأن تنزل علينا من سماء عطائك ما يقرّبنا الى بحر الطافك و يجعلنا من الذين ما منعهم لومة الأئمن عن التوجه الى وجهك و لا شامة المشركين عن التقرب الى شطر امرک ای رب انت الكريم ذو الفضل العظيم استلك بأن لا تمنعنا عن البحر الذي تموج باسمك و استعلى بأمرک انك انت المقتدر على ما تشاء

surged through Thy Name and been exalted through Thy Command. Thou art, verily, the Omnipotent over whatsoever Thou willest. Within Thy grasp is the kingdom of names. There is none other God but Thee, the Most High, the Self-Subsisting, the Powerful, the Mighty, the Wise.

JHT_S#135x

في قبضتك ملكوت الأسماء لا اله الا انت
المتعالى المتباهى المقتدر العزيز الحكيم

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BH01327

To: Mulla Ali Bajistani

Date: 1290-05-15 [1873-Jul-11]

1 In the Name of Him Who is Mighty to do as He willeth!

1 بسمه المقتدر على ما يشاء

2 O 'Ali! The Most Great Ocean hath surged, and from each drop thereof is heard: "There is no God but Him, the One, the Mighty, the All-Bountiful!" The fragrance of divine favors hath wafted when thy letter reached the Throne. This is of His grace upon thee. Be thou grateful and say: "Praise be unto Thee, O Thou in Whose hand is the dominion of all things!" We found thy letter purified from the mention of aught else but Me, and adorned with the remembrance of the name of thy Lord, the Mighty, the All-Bountiful. Therefore hath the Lord of Destiny turned toward thee from the direction of His Most Sublime Vision, speaking unto thee through these verses, before which every proof and evidence must needs bow down in prostration. Rend asunder the veils of all created things through My Name and My sovereignty, then illumine the horizons with My remembrance. This is a Day whose station, were We to describe it, could not be encompassed by all the Tablets of heaven and earth, and all pens would be powerless to recount it.

2 ان يا على قد ماج بحر الأعظم ويسمع من كل قطرة منه انه لا اله الا هو الواحد العزيز الوهاب و هاج عرف الألفاظ اذ حضر كتابك لدى العرش هذا من فضله عليك ان اشكر و قل لك الحمد يا من بيدك زمام الكائنات قد وجدنا كتابك مطهراً عن ذكر غيري و مزيناً بذكر اسم ربك العزيز الوهاب لذا توجه اليك مالک القدر من شطر منظره الأكبر و يتكلم معك بهذه الآيات التي اذا نزلت سجدت لها كل حجة و برهان ان اخرق احجاب الكائنات باسمي و سلطاني ثم نور بذكرى الآفاق هذا يوم لو نذكر شأنه لا تحصيه الواح السموات و الأرض و تعجز عن ذكره الأقلام

3 O 'Ali! How many of the chosen ones have beseeched and attained not, have turned toward and reached not, have lamented and heard not - yet thou hearest the Call from the horizon of eternity, the Outlook of thy Most Glorious Lord, in the voice of grandeur and majesty: "There is no God but Me, the Mighty, the Powerful, the Self-Subsisting." By God! The Interlocutor of Moses calleth from this Prison while in the hands of the wicked ones, and the Beloved of the Beloved mentioneth thee with verses that have caused the very rocks to quake, how much more the hearts of the righteous! The Father of the Son

3 يا على كم من اصفياء سئلوا و ما فازوا و توجهوا و ما بلغوا و ناحوا و ما سمعوا و انت تسمع النداء من افق البقاء منظر ربك الأبهى بلسان العظمة و الكبرياء لا اله الا انا العزيز المقتدر المختار تالله معلم الكليم ينادى من هذا السجن اذ يكون بين ايدي الفجار و محبوب الحبيب يذكرك بالآيات التي اهتزت منها الأجار و كيف افئدة الأخيار و اب الابن يناديك من هذا المقام و يخاطبك بفصل الخطاب

calleth thee from this station and addresseth thee with decisive utterance.

- 4 O 'Ali! Were We to reveal unto thee what lieth concealed in the treasures of infallibility, by God, the heaven would be cleft asunder, the earth would be rent, and the hearts of all servants would be convulsed, save whom thy Lord willeth, the Mighty, the All-Forgiving. Hadst thou been present at the time of the revelation of this Tablet, thou wouldst have soared on the wings of longing, transcending all stations of knowledge and all heights of names, and wouldst have witnessed thy Lord's all-encompassing power over all who dwell in earth and heaven. Through My sweetest remembrance hath the sun risen from the horizon of eternity, and through My Most Glorious Name have the dead been raised.

4 ان يا على لو نذكر لك ما هو المستور في كائز
العصمة تالله تنفطر السماء وتنشق الأرض و
تضطرب افئدة العباد الا من شاء ربك العزيز
الغفار لو كنت حاضراً عند نزول هذا اللوح
لطرت بأجنحة الشوق ومررت عن مواقع العلوم
كلها وعن معارج الأسماء بأسرها و اطلعت
احاطة ربك على من في الأرضين و السموات
بذكرى الأحلى قد اشرقت الشمس من افق
البقاء و باسمى الأبهى قد قامت الأموات

- 5 O 'Ali! Despite such majesty, before which all matters have been subdued, the hosts of the oppressors have encompassed Me from every direction. Consider how, in the midst of ultimate tribulation, He speaketh and summoneth all unto God, the Lord of all names, in such wise that neither the might of the oppressors nor the armies of the infidels can hinder Him. Thus have We bestowed Our favor upon thee time and again. When thou hast attained, recite and turn with an illumined heart toward the Dawning-Place of thy Lord's revelation, the Mighty, the Bountiful. God hath forgiven those whom thou didst mention in thy letter. Verily, He forgiveth whomsoever He willeth through His sovereignty. There is no God but Him, the Mighty, the Self-Subsisting. Rejoice in that thou art under the gaze of thy Lord, and He hath made thee know the Dawning-Place of His verses, while the people were in doubt and schism. Be thou steadfast in the Cause, then make mention of those who are there, by the leave of the Revealer of verses.

5 ان يا على مع هذا الشأن الذى انقادت له الشؤون
احاطتنى جنود الظالمين من كلّ الأقطار تفكر انه
فى منتهى البلايا ينطق ويدع الكل الى الله مالک
الأسماء على شأن لا تمنعه سطوة الذين ظلموا ولا
جنود الكفار كذلك مننّا عليك مرّة بعد اخرى
اذا فزت ان اقراء و توجه بالقلب الأنور الى مشرق
وحى ربك العزيز المنان قد غفر الله الذين ذكروا
فى كتابك انه يغفر من يشاء بسلطانه لا اله الا
هو العزيز المختار ان افرح بما كنت تحت لحاظ
موليك و عرفتک مطلع آياته اذ كان القوم فى
مرية و شقاق ان استقم على الأمر ثم اذكر الذين
فى هناك من لدن منزل الآيات

- 6 In the Persian tongue it was mentioned: O thou who gazeth toward God! Look not to the words of the past and what hath been mentioned, for most of it was either pure falsehood or intermingled therewith. And even if there was a word of truth, they comprehended not its meaning and distorted it. Consider what was written in the Book concerning the signs of resurrection, gathering, raising of the dead, the Hour, the Calamity, the Inevitable Event, the Cry, the Trump, Paradise and Fire, and the like, and likewise concerning the Qa'im and His appearance - not a letter thereof did they comprehend, and from its purpose they remained wholly veiled.

6 بلسان پارسی ذکر میشود اى ناظر الى الله ناظر
بکلمات قبل و آنچه ذکر شده مباشيد چه که
اکثر آن کذب صراح بوده و يا ممزوج بآن و
اگر هم کلمهئى صدق بوده معنى آنرا ادراک
نموده و تحريف نموده اند ملاحظه کن آنچه از
اخبار قيامت و حشر و نشر و بعث و قيام و ساعه
و قارعه و حاقه و صيحه و ناقور و صور و جنت
و نار و امثال آن و همچنين قائم و ظهور آن در
کتاب بوده حرفى از آن را ادراک ننموده بودند
و از مقصود بالمره محتجب بودند

- 7 That which was revealed in God's Book, the Furqan, is the truth wherein there is no doubt, and none hath understood its true meaning save whom thy Lord willeth. Apart from this,

7 آنچه در کتاب الهى که فرقانست نازل شده حقّ
لا ريب فيه و معنى آنرا کما هو حقّه احدى

most of the traditions and tales had no foundation, even as in this most great Revelation some such vain imaginings have been rent asunder and their meaning made clear and evident, while others remain between the hands of the All-Merciful, that He may rend them asunder through His sovereignty.

ادراک ننوده آلا من شاء ربک و من دون
آن اکثری از روایات و قصص لا اصل لها بوده
چنانچه در این ظهور اعظم بعضی از موهومات
خرق شد و مقصود معلوم و مبرهن گشت و
بعضی هم در این ایام بین اصبعی الرحمن است
لعل یخرقه بسطانه

- 8 In any case, purify thine ears from that which is with the people. That which is now raised up sufficeth for hearkening. Verily He is the Enricher of the worlds.

8 باری آنجناب سماع را از ما عند الناس مطهر
[نمائید] آنچه حال مرتفعست لأجل اصغا کفایت
مینماید آنه لمغنی العالمین

- 9 The Teacher of Moses was the heavenly confirmations, which are none other than the divine revelatory effulgences that now speak forth, and which in every world are known by one of His names. In God's Book [the Qur'an] they are named "Khidr".

9 معلّم کلیم تأییدات الهیه بوده که نفس تجلیات
امریه الهیه است که الآن نطق میفرماید و آن
در هر عالمی با سبی از اسماء مذکور و در کتاب
الهی به خضر نامیده شده و

- 10 Most of the mysteries of this Revelation have remained concealed. Verily it cannot be compared with aught else. Should one reflect upon the Bayan, God will open unto his heart such gates of understanding for recognizing this Revelation as have never been opened unto any among His servants. Thus doth the Lord of all beings decree. Know thou, then conceal, and the glory be upon thee.

10 اسرار این ظهور اکثری مستور مانده آنه لا یقاس
بأمر اگر نفسی در بیان تفکر نماید یفتح علی قلبه
فی معرفة هذا الظهور باب المعانی الذی ما فتح
علی وجه احد من العباد کذلک یحکم ربّ العباد
ان اعرف ثم استر و البهاء علیک

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MAS7.127x, YMM.257x

BH01412

To: Ahmad Mu'allim, in Turshiz

Date: 1290-05-15 [1873-Jul-11]

- 1 He is the Ever-Abiding Who knoweth no decline! Thy letter was presented before the Throne and was observed by the lights of the Kingdom, and hath attained unto utterance. Praise be to the Best-Beloved of the world, that thou hast been illumined by the effulgences of the Morn of Eternity and stirred by the wafting of the Primary Word, and hast recognized the Second Six after the Upright Alif, which indicated the rolling up of the First Six.

1 هو الدائم بلا زوال کتاب آنجناب لدی العرش
حاضر و بانوار ملکوت مشاهده و بیان فائز حمد
محبوب عالم را که با شرافات صبح قدم منور و از
اهتزاز نفحه کلمه اولیه مهتر گشته اید و بستیه
ثانیه بعد از الف قائمه که مشعر بر انطواء سته
اولیه بوده عارف شده اید

- 2 This is the station concerning which Ahmad-i-Ahsa'i, upon him be the Glory of God, gave tidings, saying: "The Vav consisteth of three letters: six and alif and six; and the Six Days have passed, and the Alif is the Completion, and there is no word;

2 اینست مقامیکه جناب احمد احسائی علیه بهاء
الله از آن اخبار فرموده قوله الواو ثلاثة احرف
سته و الف و سته و قد مضت ستة الايام و
الألف هو التمام و لا كلام فكيف الستة الايام

how then the Last Six Days? Otherwise the Return would not be realized, for it is the mystery of inversion for the symbol of the Chief. And if acknowledgment be obtained from others concerning the Remaining Six, the Cause will be completed with proof and the Most Great Secret will be revealed," and so forth.

- 3 The First Six referreth to the heavens of the previous Cycle which were created in six days, "and have passed," that is, were rolled up by the Upright Alif which is the Point; then another Six were raised up through the manifestation of My Most Glorious Name. Thus doth the All-Knowing, the All-Informed, apprise thee. And thereby was manifested the mystery of inversion, for the banner of the Chief was raised above every lofty and towering standard. Thus did We make their highest to become their lowest, and their lowest to become their highest. Blessed are they that understand!

- 4 O thou who gazest toward God! No one until now hath comprehended the utterances which were revealed in this connection. The Question was specifically put to the Criminal of Kirman to interpret it and, upon his own inability, to inquire of the Dayspring of knowledge. Pride and vainglory so seized him that he was debarred from recognition thereof until he returned to his abode. Verily thy Lord is the Just, the Wise. The purpose of that utterance was this very matter. Every Cause hath been manifested, every secret brought forth, every hidden thing unveiled, every manifestation completed, and every perspicuous Book sealed. We beseech God to assist all in that which beseemeth this Revelation, whereby organization hath been scattered, and the fancies gathered in minds dispersed, and the feet of the steadfast have slipped.

- 5 We found thy letter sanctified from mention of aught else and adorned with this Great Name. Grieve thou not over anything. He hath ordained for thee in His Kingdom that which shall solace thine eyes and gladden thy heart. He is the Protector of whoso hath turned unto Him and spoken in praise of His exalted remembrance.

- 6 That which is necessary today is and shall be the service of the Cause. Most people are heedless. All must be educated in such wise that they will not be prevented from the straight path and the clear way by the croaking of the crows. All that was mentioned in the Tablets of the past and future hath ended in this most wondrous and most holy Revelation, and the time of all hath expired, even as the allusions of previous Books have been sent down in the glorious Tablets from the Divine Pen. Blessed are they that observe!

الآخر و الآلا لما حصل العود لآنه سر التنكيس
لرمز الرئيس فان حصل من الغير الاقرار بالسته
الباقية تم الأمر بالهجة و ظهر السر الأعظم الى
آخره

3 ستهء اوليه اشاره بسموات كور قبل است كه
در ستهء ايام خلق شده و قد مضت اى طويت
بالألف القائمة التى هى النقطة ثم ارتفعت ستهء
اخرى بظهور اسمى الأبهى كذلك ينبئك العليم
الخبير و به ظهر سر التنكيس لأن علم الرئيس قد
نصبت على كل علم باذخ رفيع كذلك جعلنا
اعلاهم اسفلهم و اسفلهم اعلاهم طوبى للعارفين

4 اى ناظر الى الله بياناته كه در اين مقام فرموده اند
احدى تا حين ادراك نموده و از اثم كرماني
مخصوصاً سؤال شد كه تفسير نمايد و عند عجز
نفس خود از مطلع علم سؤال كند قد اخذه
الغرور و الاستكبار على شأن منع عن عرفانه الى
ان رجع الى مقره ان ربك هو العادل الحكيم و
مقصود از آن بيان همين فقره بوده به ظهر كل
امر و برز كل سر و لاح كل مكتوم و انتهى كل
ظهور و ختم كل لوح مبين نسل الله ان يوفق
الكل على ما ينبغي لهذا الظهور الذى به تشتت
الترتيب و تفرقت الأوهام المجتمعة فى الرؤوس و
زلت ارجل المستقيمين

5 قد وجدنا كتابك مقدساً عن ذكر الغير و مزيناً
بهذا الاسم العظيم لا تحزن من شئ قد قدر لك
فى ملكوته ما تقر به عينك و تفرح به قلبك انه
ولى من اقبل اليه و نطق بذكره المنيع

6 آنچه اليوم لازم است خدمت امر بوده و خواهد
بود اكثرى از ناس غافلند بايد كل را بشأنى
تربيت نمود كه از نفاق ناعتين از صراط مستقيم
و سبيل مبين ممنوع نشوند آنچه در الواح از قبل و
بعد مذكور بوده كل باين ظهور ابداع امنع منتهى
شد و ميقات كل منقضى چنانچه اشارات كتب
قبليه در الواح منيعه از قلم الهيه جارى شده طوبى
للمناظرين

7 Thou must strive at all times with the utmost endeavor that perchance the trees of human souls may not be moved by every wind nor stumble at every thorn. Even as in these days an unknown person in one of the cities of God laid claim, and some heedless ones were attracted, until they recognized and returned unto God and were numbered among the penitent. If it were decreed that every day a Manifestation should appear, the Cause of God would never become established. Therefore, in this day, persons such as thyself must summon the people to the Most Great Steadfastness, and this station hath been and shall ever be the greatest of all stations, even as it hath been recorded in the Books of the past and future.

8 That which hath proceeded from thee in the path of God is accepted before the Throne, and although what thou hast written concerning this Most Holy, Most Exalted Cause hath not been presented before the Throne, yet God's knowledge hath encompassed it. After reading this Tablet, refer back to it that it may fully accord with that which hath been sent down from the Throne. Blessed art thou for having drunk the Choice Wine and for having begun from Us and returned unto Us with sincerity and recognition. This is the testimony of the All-Merciful in thy favor. Rejoice thou and say: "Thine is the praise, O Lord of the worlds, and Thine is the gratitude, O Thou Who art wronged in the hands of the ungodly, and Thine is the glory, O Glory of those who are in the heavens and the earth!" Verily the glory be upon thee and upon thy kindred and upon those who are with thee in this Most Great, Most Exalted, Most Holy, Most Mighty Cause.

ADMS#199n77x

7 آنجناب باید در کلّ احیان بکمال جدّ و جهد ساعی باشند که شاید اشجار نفوس از هر ریخی متحرک نشوند و بهر خاری نلغزند چنانچه در این ایّام نفس مجهولی در یکی از مدن الله بدعوی برخاست و بعضی از غافلین اقبال نمودند الی ان اعرفا و رجعوا الی الله و كانوا من التّائین اگر قرار بر این باشد که هر روز ظهوری ظاهر شود هرگز امر الله مستقر نخواهد شد لذا باید الیوم مثل آنجناب ناس را باستقامت کبری دعوت نمایند و اینقام اکبر مقامات بوده و خواهد بود چنانچه در کتب از قبل و بعد مسطور و مذکور است

8 آنچه در سبیل حقّ از آنجناب ظاهر شده لدی العرش مقبول و آنچه در این امر امانع اقدس نوشته اند اگرچه لدی العرش حاضر نشده ولكن علم حقّ بآن احاطه فرموده بعد از قرائت این لوح رجوع بآن نمایند تا بتمامه بما نزل من لدی العرش مطابق شود طوبی لک بما شربت رحيق الحيوان و کان بدئک منّا و رجوعک الینا بالخلوص و العرفان هذه لشهادة الرحمن فی حقّک ان افرح و قل لک الحمد یا مولی العالمین و لک الشکریا ایها المظلوم بین ایادی الفاسقین و لک البهّاء یا بهّاء من فی السّموات و الأرضین انما البهّاء علیک و علی ذوی قرابتک و الذّین معک علی ما انت علیه فی هذا الأمر الأعظم الأمانع الأقدس المنیع

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BRL_DA#110, AVK2.258.12x,
AVK3.420.01x, MAS1.014.2x, MAS8.124x,
RHQM1.560-561 (685) (420-421x),
NSS.099-100x

BH01615

To: *Ali Akbar*

Date: 1290-05-15 [1873-Jul-11]

1 In the Name of God, the Most Invincible, the Most Holy, the Most Wondrous, the Most Glorious

2 I had previously sent a petition to your honor, and this is another time, for whenever anyone turns towards you, my heart

1 بسم الله الأمانع الأقدس الأبدع الأبهی

2 قد ارسل الی حضرتک عریضة من قبل و تلک مرّة اخری لأنّ کلّما یتوجّه الیک احد یشتعّل

is set ablaze with the fire of your remembrance and love, and compels me to mention and praise your honor. Although mention from one such as I befits not one whom God has singled out for the service of His Cause, the manifestation of His Word, and the teaching of His creation. We beseech God, exalted be He, to aid me to do what is befitting of His loved ones who have detached themselves from all else save Him and have arisen to aid His Cause among the worlds.

- 3 Previously when his honor Mulla Muhammad-'Ali was departing, a detailed response to that beloved's letter was submitted and sent. And now too, since his honor Amin and Mulla Abu'l-Hasan and Aqa Hasan, upon them be the glory of God, were departing, I felt obliged to engage again in mention of that beloved. God willing the previous petition has arrived and the books, as mentioned before, were sent. Whosoever wishes to make a copy, please grant permission, but much emphasis is needed that they preserve them so they do not become blackened or lost. And since there was no bookbinder here, they were therefore sent without binding.

- 4 The loved ones of the land of Ta had requested prayers. To whatever extent possible, deliver them to them. And in these days the Kitab-i-Aqdas has been revealed from the holy heaven - blessed is he who looks into it and ponders what has been sent down of the verses of his Lord, the Protector, the Self-Subsisting. The reason was that in recent years some questions regarding divine laws were asked from various quarters. However the Supreme Pen paused - in the Land of Mystery a brief text was revealed in Persian but was not sent anywhere. By command it was preserved in its place until in these days again the petitions of the questioners were presented at the Most Holy Court. Therefore in the most wondrous melodies in the language of verses this wonderful, exalted Book was revealed. And since his honor Aqa H.M., upon him be the glory of God, was present here, whatever was currently expedient to be revealed was bestowed upon him - that is, permission was granted for him to make a copy of it. God willing you will attain unto it and will act according to wisdom. Blessed is he who has a taste to find its sweetness, and who has eyes to recognize what is in it, and who has a heart to discover its symbols and mysteries. By God, the back of utterance trembles at the greatness of what has been revealed in it and the veiled allusions due to their intense manifestation.

- 5 By command: they must strive with utmost effort and endeavor to maintain the unity and harmony of the loved ones.

قلی بنار ذکرک و محبتک و یا امرنی بالذکر و الثناء
لحضرتک ولو ان ذکر مثلی لا یلیق لمن اختصه الله
نخدمه امره و اظهار کلمته و تبلیغ خلقه و نسل
الله تعالی بأن یوقفی علی ما یمکن لاثقاً لأحبائه
الذین انقطعوا عن دونه و قاموا علی نصره امره
بین العالمین

3 از قبل که جناب ملا محمد علی عازم بودند
جواب نامه آن محبوب بتفصیل معروض و
ارسال شد و حال هم چون جناب امین و ملا
ابوالحسن و آقا حسن علیهم بهاء الله عازم بودند
بر خود لازم شمردم که مجدّد بذکر آن محبوب
مشغول شوم انشاء الله عریضه قبل رسیده
کتب هم چنانچه از قبل عرض شد ارسال
گردید هر نفسی بخواهد نسخه نماید التفات
فرمائید ولیکن بسیار تأکید لازمست که حفظ
نمایند که سیاه نشود و ضایع نگردد و در اینجا
چون صحاف موجود نبود لذا بی جلد ارسال شد

4 از احبای ارض طال مناجات خواسته بودند
هر قدر ممکن شود بایشان برسانید و در این ایام
کتاب اقدس از سماء مقدّس نازل طوبی لمن ینظر
فیه و یتفکر فیما نزل من آیات ربّه المهیمن القیوم
و سبب آنکه در سنین معدوده از اطراف بعضی
مسائل در احکام الهیه سؤال نمودند ولیکن قلم
اعلی متوقف در ارض سربلسان پارسی مختصری
نازل ولیکن بطرفی ارسال نشد حسب الامر در
محل محفوظ بود تا آنکه در این ایام مجدداً عرایض
سائلین بساحت اقدس حاضر لذا بابتدع الحان
بلسان آیات این کتاب بدیع منبع نازل و چون
جناب آقا ح م علیه بهاء الله در اینجا تشریف
داشتند آنچه حال مصلحت اظهار آن بود بایشان
عنایت فرمودند یعنی اذن فرمودند که نسخه از آن
بردارند انشاء الله بان فائز خواهید شد و بمقتضای
حکمت عمل خواهید فرمود طوبی لذی ذائقة یجد
حلاوتها و لذی بصر یعرف ما فیها و لذی قلب
یطالع رموزها و اسرارها تالله یرتعد ظهر الکلام
من عظمة ما نزل فیها و الاشارات المقتنة لشدة
ظهورها

5 حسب الامر آنکه باید بکمال جهد و سعی باتفاق
و اتحاد احباب ناظر باشند باید در کل احیان

They must at all times be focused on the Cause and its exaltation, detached from all directions. Once the Tongue of Grandeur spoke these words: Write to his honor 'Ali, upon him be the glory of God, that your service has been and will be noticed, and will not be lost with God, and you are counted among those souls of whom He says "no fear shall be upon them, neither shall they grieve." Therefore they should not be distressed or saddened by certain matters arising from the loved ones. With perfect detachment and reliance engage in promoting love and unity and association, such that even if harm befalls you it matters not, for good deeds will not remain hidden from the All-Knowing and the Commander. Soon you will witness the reward for what you have done and what you have borne in the path of Truth. Be thou grateful and be of the thankful ones. End.

ناظر بأمر و علو آن باشند منقطعاً عن كل الجهات
وقتي لسان عظمت باين بيان ناطق بنويس بجناب
على عليه بهاء الله كه خدمت تو در نظر بوده
و خواهد بود و عندالله ضايع نخواهد شد و از
نفوسى محسوبي كه ميفرمايد لا خوف عليهم ولا
هم يحزنون لذا بايد از بعضى امورات وارده از
احبا مكثر نشوند و محزون نباشند بكمال انقطاع
و توكل در تأليف و تحبيب و اجتماع مشغول
باشيد بقسمي كه اگر ضرر هم بر شما وارد شود لا
باس چه كه عمل طيب نزد عالم و آمر مستور
نخواهد ماند عنقريب اجر آنچه عمل نموده ايد و
آنچه را در سبيل حق حامل گشته ايد خواهيد
مشاهده نمود ان اشكر و كن من الشاكرين انتهى

- 6 Furthermore it is hoped that at all times you will write of your blessed circumstances, for this has been and will be the cause of joy to the heart of this ephemeral servant. Verily glory be upon you and upon those who love you and who hear your words and who associate with your honor purely for the sake of God, the Powerful, the Mighty, the Generous.

6 ديگر اميد چنانست كه همهء احيان احوالات
مبارك را مرقوم فرمائيد چه كه سبب فرح قلب
اين عبد فاني بوده و خواهد بود انما البهاء عليك
و على من يحبك و على من يسمع قولك و على
من يؤانس مع حضرتك خالصاً لوجه الله المقتدر
العزیز الكريم

- 7 The servant 66 [of God], 15 Jamadiyu'l-Avval 1290

GPB.216x

7 خادم ٦٦ [الله] مورخه ١٥ جمادى الأولى
١٢٩٠

INBA28:046, BRL_DA#113, AVK1.010bx,
AVK1.010.10x

BH01718

To: Baha'is of Birjand et al.

Date: 1290-05-15 [1873-Jul-11]

- 1 The Beloved of God in Birjand and its surroundings
2 In His Name, the All-Subduing over whatsoever is not Him
3 These are clear verses, there is no doubt they have descended from One Who is All-Knowing, All-Wise. Whoso doubteth is among the most remote of creation - thus doth the Truth testify when He came with His mighty Cause. He who hath turned to the Countenance is among the people of this luminous horizon, and he who hath turned away is among the companions of the

1 احبّاء الله في بيرجند و من حولها

2 بسمه المهيمن على ما سواه

3 آيات بينات لا ريب انها نزلت من لدن عليم حكيم
من ارتاب الله من ابعاد الخلق كذلك شهد الحق
اذ اتى بأمره العظيم ان الذي توجه الى الوجه انه
من اهل هذا المنظر المنير و الذي اعرض عنه من

- fire. We have ordained that hearts must turn towards Us - thus hath the decree been set down by the Beloved in a clear Book.
- 4 Blessed is he from whose brow shineth forth the sun of steadfastness in such wise that the eyes of the heedless are dazzled thereby, and blessed is the mouth from which wafteth the fragrance of determination upon this straight path.
- 5 O My loved ones! Ye are the lights of the sun, were ye to be of them that know, and ye are the fish of this ocean - immerse yourselves therein in My Name and discover the pearls of My knowledge which encompass the worlds. In every word of thy Lord's words surgeth an ocean whose shore none hath reached save him who hath circled round My Will, which hath conquered all who are in the heavens and the earth.
- 6 O chosen ones of God! Forsake all else, then speak forth in praise of the Desired One, that perchance the dwellers in the tombs may arise and turn toward the station wherein the Lord of existence proclaimeth: "The Kingdom belongeth unto God, the Mighty, the Wise." Blessed is the mouth that hath tasted the sweetness of the Living Waters, and the tongue that hath been moved to praise its Lord, the All-Merciful, and the ear that hath hearkened unto this wondrous Call.
- 7 Are they who turned away based upon anything? Nay, by this exalted station! They are worshippers of idols, moved by the winds of passion - they are among the distracted ones. Arise to serve among humanity. Say: O people! The Dayspring of Oneness hath come with such sovereignty that nothing can withstand it. Turn ye unto Him and be not of the patient ones. He is the Word of God among you - corrupt it not, O heedless ones! He is the Spirit of God - slay Him not with your swords, O hosts of the oppressors! He is the Lamp of Revelation among you - extinguish it not with your breaths, O company of the malevolent!
- 8 Can anyone extinguish the lamp We have lit with the hand of power? Nay, by My radiant Beauty! The Word hath been perfected, the proof completed, and the evidence made manifest, yet the people are in strange drunkenness. Blessed is he who hath recognized the value of these days and attained unto the knowledge of his Lord, the All-Knowing, the All-Informed, and hath taken the cup of eternity in the name of Baha and drunk thereof amidst the concourse of creation, despite those who denied the Lord of Names and rejected the signs whereby every moldering bone was quickened.
- اصحاب السَّعِيرِ قَدْ قَدَّرْنَا التَّوَجَّهَ بِالْقُلُوبِ كَذَلِكَ
قَضَى الْأَمْرَ مِنْ لَدَى الْمَحْبُوبِ فِي كِتَابٍ مُبِينٍ
- طُوبَى لِمَنْ أَشْرَقَتْ مِنْ أَفْقِ جَبِينِهِ شَمْسُ الْإِسْتِقَامَةِ
عَلَى شَأْنٍ سَكَّرَتْ مِنْهَا أَبْصَارَ الْمَغْلِينَ وَ طُوبَى لِمَنْ
خَرَجَ مِنْهُ مَا تَضَوَّعَتْ بِهِ رَائِحَةُ الْعِزِّ عَلَى هَذَا
الصَّرَاطِ الْمُسْتَقِيمِ
- يَا أَحِبَّائِي أَنْتُمْ أَنْوَارُ الشَّمْسِ لَوْ تَكُونَنَّ مِنَ الْعَارِفِينَ
وَأَنْتُمْ حَيْثَانِ هَذَا الْبَحْرِ تَغْمَسُوا فِيهِ بِاسْمِي وَتَفَرِّجُوا
لَا إِلَهَ إِلَّا الَّذِي أَحَاطَ الْعَالَمِينَ فِي كُلِّ كَلِمَةٍ مِنْ
كَلِمَاتِ رَبِّكَ قَدْ مَاجَ بَحْرٌ مَا بَلَغَ أَحَدٌ إِلَى سَاحِلِهِ
إِلَّا مِنْ طَافَ حَوْلَ ارَادَتِي الَّتِي غَلَبَتْ مِنْ فِي
السَّمَوَاتِ وَالْأَرْضِينَ
- يَا أَصْفِيَاءَ اللَّهِ دَعُوا مَا سِوَاهُ ثُمَّ انْطَقُوا بِنِثَاءِ
الْمَقْصُودِ لَعَلَّ أَهْلَ الْخُودِ يَقُومُونَ وَ يَتَوَجَّهُونَ إِلَى
مَقَامِ الَّذِي يَنْطِقُ فِيهِ مَالِكُ الْوُجُودِ الْمَلِكِ
لِلَّهِ الْعَزِيزِ الْحَكِيمِ طُوبَى لِمَنْ ذَاقَ حَلَاوَةَ كُوثَرِ
الْحَيَوَانِ وَلِلَّسَانِ تَحَرَّكَ بِنِثَاءِ رَبِّهِ الرَّحْمَنِ وَلِأُذُنٍ
تَوَجَّهَتْ لِأَصْغَاءِ هَذَا النَّدَاءِ الْبَدِيعِ
- هَلِ الَّذِينَ أَعْرَضُوا عَلَى شَيْءٍ لَا وَهَذَا الْمَقَامُ الرَّفِيعُ
أَنْتُمْ عِبَادَةُ الْأَصْنَامِ تَحْرُكُهُمْ أَرِيَّاحُ الْهَوَى لَا أَنْتُمْ
مِنْ الْهَائِمِينَ قُمْ عَلَى الْخِدْمَةِ بَيْنَ الْبَرِيَّةِ قُلْ يَا قَوْمِ
قَدْ أَتَى مَطْلِعَ الْأَحَدِيَّةِ بِسُلْطَانٍ لَا يَقُومُ مَعَهُ شَيْءٌ
تَوَجَّهُوا وَلَا تَكُونَنَّ مِنَ الصَّابِرِينَ إِنَّهُ لِكَلِمَةِ اللَّهِ
يَبْنِيكُمْ لَا تَحَرِّفُوهَا يَا مَلَأَ الْغَافِلِينَ إِنَّهُ لِنَفْسِ اللَّهِ لَا
تَقْتُلُوهَا بِأَسْيَافِكُمْ يَا جُنُودَ الظَّالِمِينَ إِنَّهُ لِسِرَاجُ الْوَحْيِ
يَبْنِيكُمْ لَا تَطْفُئُوهُ بِأَنْفَاسِكُمْ يَا مَلَأَ الْمُبْغِضِينَ
- هَلْ يَقْدِرُ أَحَدٌ أَنْ يَخْجِدَ مُصْبِحَ الَّذِي أَوْقَدْنَاهُ بِيَدِ
الْإِقْتِدَارِ لَا وَجَمَالِ الْمَشْرِقِ الْمُنِيرِ قَدْ تَمَّتِ الْكَلِمَةُ
وَ كَلِمَتُ الْحُجَّةِ وَ ظَهَرَ الْبَرْهَانُ وَ النَّاسُ فِي سَكَرٍ
عَجِيبٍ طُوبَى لِمَنْ عَرَفَ قَدْرَ الْأَيَّامِ وَ فَازَ بِعُرْفَانِ
رَبِّهِ الْعَلِيمِ الْخَلِيرِ وَ أَخَذَ كُوبَ الْبَقَاءِ بِاسْمِ الْبَهَاءِ وَ
شَرِبَ بَيْنَ مَلَأَ الْإِنْشَاءِ رَغْمًا لِلَّذِينَ كَفَرُوا بِمَالِكِ
الْأَسْمَاءِ وَ جَحَدُوا آيَاتِ الَّتِي مِنْهَا تَحَرَّكَ كُلُّ عَظَمٍ
رَمِيمٍ

- 9 The Tongue of Eternity speaketh and all things speak with it, yet most people are prevented from hearing it, having followed every remote calf. Say: Cleanse your eyes - this is He Whom ye remember at morn and eventide. This is He for Whose mention and praise the Bayan was revealed, and by Whose leave every wise command was established. This is He Who was promised unto you in the Tablets from God, the Mighty, the Praised One. Cast away that which withholdeth you from Him, then approach with shining faces and illumined hearts - thus have ye been commanded in a preserved Tablet.
- 10 Whenever We desire to conclude Our utterance, We see it flowing like the ocean from the valleys and shining like the sun from this luminous horizon. When the Most Great Ocean surgeth, can anything still it? Nay, by My Name which hath subdued the worlds! When the winds of Will blow, can anything prevent them? Nay, by My Cause, before which the necks of the proud have bowed!
- 11 All this is of My grace upon thee - be thou thankful and among those who praise. Reflect within thyself how thy recompense should be for Our having remembered thee while We were imprisoned in the hands of the oppressors. Confine matters to the remembrance of thy Forgiving Lord, then speak of what hath befallen Him at the hands of these transgressors.
- 12 The Most Glorious Beauty from God, the Lord of Names, be upon thee and upon those who are steadfast in the Cause of their Lord, the Mighty, the Beautiful.
- 9 يتكلم لسان القدم و تنطق معه الأشياء ولكن الناس اكثرهم منعوا عن اصغائها بما اتبعوا كل عجل بعيد قل ان امسحوا عيونكم هذا هو الذى تذكرونه فى الاشراق و الاصيل هذا هو الذى نزل البيان لذكره و ثائه و علق باذنه كل امر حكيم هذا هو الذى وعدتم به فى الألواح من لدى الله العزيز الحميد ضعوا ما يمنعكم عنه ثم اقبلوا بوجوه بيضاء و قلوب نوراء هذا ما امرتم به فى لوح حفيظ
- 10 كلما اردنا ان نختتم البيان نرى انه كان جارياً كالبحر من الوهاد و مشرقاً كالشمس من هذا الأفق المنير اذا ماج بحر الأعظم هل يسكنه من شىء لا واسمى الذى تنفر العالمين اذا هاجت ارياح الارادة هل يمنعها من امر لا وامرى الذى خضعت له اعناق المستكبرين
- 11 كل ذلك من فضلى عليك ان اشكر و كن من الخامدين فكّر فى نفسك كيف ينبغي ان يكون جزاء ما ذكرناك اذ كنّا فى السّجن بين ايدي الظّالمين ان اقتصر الأمور على ذكر ربك الغفور ثم انطق بما ورد عليه من هؤلاء المعتدين
- 12 انما البهاء الأبهى من لدى الله مالک الأسماء عليك و على الذين استقروا على امر ربهم العزيز الجميل

BLIB_Or11095#025

BH01919

*To: Jinab-i-Muhammad, in Furugh**Date: 1290-05-15 [1873-Jul-11]*

- 1 In His Name, He Who is established upon the throne of 'He doeth what He willeth'
- 2 Glory be to Him Who speaketh at the heart of the world and calleth all peoples to the eternal, everlasting Law through which He quickeneth all worlds and aideth whomsoever He willeth through His sovereignty and confirmeth those who have
- 1 بسمه المستقرّ على عرش يفعل ما يشاء
- 2 سبحان الذى ينطق فى قطب العالم و يدعو الأمم الى الشريعة الباقية الأبدية التى بها يحيى العالمين و ينصر من يشاء بسلطان من عنده و يؤيد الذين اقبلوا الى مطلع الأمر انه هو القوى القدير

turned to the Dayspring of His Cause. He is, verily, the All-Powerful, the Almighty.

3 We have sent down verses for every occasion that are unequalled by all that hath been created in the heavens and earth. Blessed is he who, when hearing, ariseth, and he who, when attaining unto hearing, speaketh forth this wise remembrance. They who have been set ablaze by the fire of the Word among all creatures - these are the people of Baha in the kingdom of creation, as doth testify unto this the Lord of Names in this mighty prison.

4 Blessed art thou for having been touched by the breezes of revelation and drawn nigh unto God, the Lord of the worlds. Give thanks for Our causing thee to hear this Call, for the hearing of which the ears of the Prophets and Messengers were created. By God! Were it not for this Call, ears would not have been created, nor would the eyes of the mystics have been opened. Hold fast to the cord of steadfastness in such wise that through thee every doubting soul may become steadfast. Then protect the Cause from the allusions of those who have denied God and the veils of every sinful misbeliever.

5 Thy letter was present before the Throne and was honored with the glance of the loving-kindness of the Lord of existence. Praise the Beloved of the worlds that thou hast been and wilt continue to be mentioned in the Most Holy and Most Exalted Court. This is among the great bounties of thy Lord. Today what is incumbent upon all is to protect people from the conditions of self and passion, and the steadfastness of all in the love of the Beloved of all creation. Ye must educate the loved ones of God in such wise that they remain not deprived of the Lord of the worlds by the cry of the cawers, for from every direction the cry of haste hath been and will be raised. They consider all things nonexistent and void. They should not be deceived before the completion of a thousand years, as hath been expressly revealed in the Tablets, but should remain so firm in the Cause that they regard all else as perishing. This is among the most mighty matters, that the Cause of God may be established in all else. God willing, ye must be occupied with utmost endeavor in service to the Cause. Most people are ignorant; it is necessary that steadfast souls be educated by the hands of training. We beseech God to assist thee in all conditions and make thee among those who have aided the Cause of God by their own selves. He is the Helper of the helpers.

6 Blessed art thou, O My Name, then blessed art thou, O My Name, for having attained unto that which most of the servants have not attained, and for having drunk the wine of life

3 قد نزلنا في كلّ شأن آيات لا يعادلها ما خلق في السموات والأرضين طوبى لجالس اذا سمع قام و لصامت اذا فاز بالاصغاء نطق بهذا الذكر الحكيم ان الذين اشتعلوا بنار الكلمة بين البرية اولئك اهل البهائم في ملكوت الانشاء يشهد بذلك مالک السماء في هذا السجن العظيم

4 طوبى لك بما اخذتك نفحات الوحي وقربك الي الله رب العالمين ان اشكر بما اسمعناكي هذا النداء الذي قد خلقت لاصغائه آذان النبيين والمرسلين تالله لولا ما خلقت الآذان وما فتحت اعين العارفين تمسك بجبل الاستقامة على شأن بك يستقيم كلّ مضطرب مريب ثم احفظ الأمر من اشارات الذين كفروا بالله و حجابات كلّ مشرک اثم

5 مكّلت لدى العرش حاضر و بلحاظ عنایت مالک وجود فائز حمد کن محبوب عالمنا که در ساحت اقدس امنع مذکور بوده و خواهی بود اینست از فضلهای بزرگ پروردگار تو اليوم امری که بر کل لازم است حفظ ناس است از شیوئات نفس و هوى و استقامت کل است بر حب محبوب امکان باید بقسمی احبای الهی را تربیت نمائید که بندای ناعقین از رب العالمین محروم نمانند چه که از هر جهتی ندای عجلی مرتفع شده و خواهد شد کل را معدوم و مفقود شمردن قبل الف سنهء کامله چنانچه در الواح بتصریح نازل شده فریب نخورند و بر امر چنان ثابت باشند که ماسوايش را هالک دانند اینست از اعظم امورتا امر الله فیما سواه استقرار باید انشاء الله باید بتمام همت بخدمت امر مشغول باشید ناس اکثری جاهلند لازم است که بایادی تربیت نفوس موقنه تربیت شوند نسل الله بأن یوفقک فی کل الأحوال و یجعلک من الذین نصرُوا امر الله بأنفسهم انه ناصر الناصرین

6 نعیماً لك یا اسمی ثم طوبی لك یا اسمی بما فزت بما لا فاز به اکثر العباد و شربت نحر الحيوان من

from the cup of the favors of thy Lord, the All-Merciful. Unto this doth thy Master testify at the heart of Paradise. This is a treasure for thee in His dominion, a light for thee in His kingdom, and a glory for thee in His human realm. Thy Lord knoweth what thou art upon. He is, verily, the All-Wise, the All-Informed.

قدح الطاف ربك الرحمن يشهد بذلك مولاك
في قطب الجنان وأنها ذخرك في جبروته ونور
لك في ملكوته وعز لك في ناسوته إن ربك
لهو العالم بما انت عليه أنه هو الحكيم الخبير

- 7 In recent years, a number of the loved ones have inquired about certain divine ordinances. Due to divine wisdom these were deferred until this year when various petitions from the people of different lands were present before the Throne. Therefore the mighty Tablet which is in truth the cause of the order of the world and the life of nations was sent down from the heaven of will. Perchance God will send it afterwards. He is, verily, the Ruler over what He willeth. There is no God but Him, the Almighty, the Powerful.

7 در سنين معدودات جمعی از احباب از بعضی
احکامات الهیه سؤال نموده اند نظر بحکمت ربانیه
در عهده تأخیر افتاد تا در این سنه عرایض شتی
از اهل بلاد لدى العرش حاضر لذا لوح منیع که
في الحقيقة سبب نظم عالم و حیات امم است از
سماء مشیت نازل لعل الله يرسله من بعد أنه هو
الحاکم علی ما اراد لا اله الا هو المقتدر القدير

- 8 Convey greetings from the True One to all the loved ones, both men and women, and keep them enkindled with the fire of the Word. The glory be upon thee and upon those who love thee for the sake of God.

8 جميع احباب را ذکوراً و انثاءً از قبل حق تکبير
برسانيد و بنار کلمه مشتعل داريد انما البهاء عليك
و علی من يحبک لوجه الله

BLIB_Or15722.119, Majlis934.082-087,
HDQI.089

BH02155

To: *Ali Qabl-i-Rida, in Kha*

Date: 1290-05-15 [1873-Jul-11]

- 1 In His Name, the Everlasting, the Eternal, Who fadeth not away!
- 2 We have turned toward thee from this Most Glorious Horizon. We found thee stirred by the Supreme Word of God, wherefore We have revealed unto thee this Tablet, from whose horizon shineth the Sun of the tender mercy of thy Lord, the Almighty, the Most High, the Most Great. With Him is the knowledge of all things. He beholdeth him who speaketh in His Name and reciteth what hath been sent down from the Kingdom of his Lord, the All-Knowing, the All-Wise.
- 3 We have lit the Lamp of Eternity in the world that the peoples might be illumined thereby. Some have turned toward it, and some have turned away, following every remote scholar.

1 بسمه الباقي الدائم بلا زوال

2 قد توجهنا اليك من هذا المنظر الأبهى وجدناك
متهزاً من كلمة الله العليا لذا نزلنا لك هذا اللوح
الذي يلوح من افقه شمس عناية ربك المقتدر
العلي العظيم عنده علم كل شيء يرى من ينطق
باسمه ويقرأ ما نزل من ملكوت ربه العليم الحكيم

3 أنا اوقدنا سراج القدم في العالم ليستضيء به الأمم
منهم من اقبل ومنهم من اعرض بما اتبع كل
عالم بعيد

- 4 Say: O concourse of divines! Have ye heard the shrill voice of the Most Exalted Pen and turned away, or were ye among the heedless? Ye would call upon God morning and evening, and lament your separation from the Lord of Names. Yet when the meeting came to pass and the sea of reunion surged, ye broke God's covenant and His pledge, and turned away from Him Who was the goal of all worlds.
- 4 قل يا معشر العلماء أسمعتم صرير القلم الأعلى و اعرضتم ام كنتم من الغافلين كنتم تدعون الله في كل صباح و مساء و تتوحدون لفراق مالك الأسماء فلما اتى اللقاء و تموج بحر الوصال نكنتم عهد الله و ميثاقه و اعرضتم عن الذى كان مطاف العالمين
- 5 Say: Have ye witnessed a Revelation more mighty than what hath appeared in truth, or have ye heard a Call more sweet than what hath been raised between the heavens and the earth? At all times He calleth out with the most exalted call, in such wise as to encompass the earth and heaven. Turn ye, that ye may hear what ye have never heard in the Kingdom of Creation, that haply ye may arise to redeem what hath escaped you in the days of your Lord, the Mighty, the Praiseworthy.
- 5 قل هل رأيتم ظهوراً اعظم عما ظهر بالحق و هل سمعتم نداءً احلى عما ارتفع بين السموات و الأرضين انه فى كل الأحيان ينادى بأعلى النداء على شأن احاط الأرض و السماء توجهوا لتسمعوا ما لا سمعتموه فى ملكوت الانشاء لعل تقوم على ما فات عنكم فى ايام ربكم العزيز الحميد
- 6 Say: We created ears to hearken unto this Call which hath been raised from the midst of tribulation. There is no God but Him, the Almighty, the Most Exalted, the All-Knowing, the All-Informed. Cast away what books ye possess which ye have authored according to your desires. By God the Truth! The Mother Book which was concealed in the knowledge of your Lord, the Guardian over the worlds, hath been sent down.
- 6 قل قد خلقنا الآذان لاصغاء هذا النداء الذى ارتفع فى قطب البلاء انه لا اله الا هو المقتدر المتعالى العليم الخبير دعوا ما عندكم من الكتب التى انشأتموها بأهوائكم تالله الحق قد نزل ام الكتاب الذى كان مكتوناً فى علم ربكم المهيمن على العالمين
- 7 Say: The Sun hath appeared at high noon, yet ye have not discerned from it even as much as the blind discerneth. Thus hath the All-Merciful decreed when seated upon His exalted throne.
- 7 قل قد اشرقت الشمس فى وسط الزوال و انتم ما ادركتم منها على قدر الذى يدركه الأعمى كذلك حكم الرحمن اذ استقر على كرسية الرفيع
- 8 Grieve thou not at anything. Put thy trust in God, then remember Him with joy and fragrance. He aideth whom He willeth through a sovereignty from His presence. There is no God but Him, the Almighty, the Powerful.
- 8 انك انت لا تحزن من شئ توكل على الله ثم اذكره بالروح و الریحان انه ينصر من يشاء بسلطان من عنده لا اله الا هو المقتدر القدير
- 9 Be thou enkindled with the fire of the love of God in such wise that the veils of the people who are shut out by their idle fancies might be burned away, those who have turned from the Truth when it came with a wondrous command. We desire to behold thee detached from all else and clinging to the Hidden Name which hath appeared from the horizon of power with a command before which all in the heavens and earth cannot stand. Thy Lord is verily the Strong, the Almighty, the All-Knowing, the All-Encompassing.
- 9 كن مشتعلًا بنار محبة الله على شأن تحترق بها حجاب الخلق الذين احتجبوا بما عندهم من الأوهام و اعرضوا عن الحق اذ اتى بأمر بديع انا نريد ان نراك منقطعاً عن الشئون و متمسكاً باسم المكنون الذى ظهر من افق الاقتدار بأمر لا يقوم معه من فى الأرضين و السموات ان ربك هو القوى الغالب العليم المحيط
- 10 By My life! Naught shall remain for thee save the remembrance of God and the exaltation of His Cause. Thus doth he who loveth thee for the sake of God counsel thee. To this testifieth every just and well-informed one.
- 10 لعمرى ما يبقى لك ذكر الله و اعلاء امره كذلك ينصحك من يحبك لوجه الله يشهد بذلك كل منصف خبير

- 11 Render thanks unto God for having attained unto the days of thy Lord. This is a sovereignty which no decline shall follow, nor shall the hands of the thieves reach thereunto. Thus have We bestowed Our favor upon thee once again, and sent unto thee that whereby the fragrance of the All-Merciful hath been wafted throughout all possibility, and the breasts of them that are nigh unto God have been illumined.
- 12 When thou art illumined by the lights of the dayspring of exposition and hast attained unto the Tablet of the All-Merciful, arise, turning toward the Self-Subsisting, and say: Praise be unto Thee, O Thou Who art wronged, estranged, and lonely!

11 ان اشكر الله بما فزت بأَيّام ربك هذه لدولة لا يعقبها الزوال ولا تصل اليها ايدي السارقين كذلك منّا عليك مرة اخرى وارسلنا اليك ما تضوّع به عرف الرحمن في الامكان واستضاءت به صدور المقربين

12 اذا استنورت بأنوار فجر البيان وفزت بلوح الرحمن قم مقبلاً الى القيوم و قل لك الثناء يا ايها المظلوم الغريب الفريد

BLIB_Or11095#037

BH02172

To: Ibrahim et al.

Date: 1290-05-15 [1873-Jul-11]

- 1 In the Name of Him by Whom the ocean of utterance surged and the sweet savors of the All-Merciful were wafted! O Ibrahim! Harken unto the call of the All-Glorious from this manifest horizon. Verily, there is none other God but Him, the One, the Single, the Self-Subsisting, the Unique, the All-Knowing, the All-Wise.
- 2 Thy letter hath attained unto the Most Exalted Horizon and toward it hath turned the gaze of thy Lord, the Most High, the All-Glorious. Through its presence before the Throne, God hath absolved thee of thy misdeeds. He, verily, is the Bestower, the Munificent, the Forgiving, the Generous. He hath read what thou didst compose in praise of thy Lord. All things were created for this purpose, yet most of the people are heedless.
- 3 The Herald of the All-Merciful calleth out to them at all times, saying: "This is the Pure Kawthar! Draw nigh, O people of zeal, and be not of the doubters!" And My Most Exalted Pen proclaimeth: "O concourse of creation! The Lord of Names hath come! Turn ye unto Him and be not of them that are far removed." Yet they slumber upon the couch of heedlessness and idle fancies, such that this Call which hath encompassed the world moveth them not - the Call whereby the very rocks cry out: "The Kingdom is God's, the Almighty, the Most High, the Most Great!"

1 بسم الذى به ماج بحر البيان و هاج عرف الرحمن يا ابراهيم ان اسمع نداء العظيم من هذا الأفق المبين انه لا اله الا هو الواحد الفرد الصمد الوتر العليم الحكيم

2 قد تشرف كتابك بالأفق الأعلى و توجه اليه طرف ربك العلى الأبهى و بحضوره لدى العرش كفر الله عنك سيئاتك انه هو المعطى الباذل الغفور الكريم و قرء ما انشأته فى ثناء موليك قد خلق كل ذلك ولكن الناس اكثرهم من الغافلين

3 يخبرهم فى كل الأحيان منادى الرحمن و يقول هذا لكوثر الطهور ان اقبلوا يا ملاء الغيور و لا تكونن من المريين و يناديهم قلبى الأعلى يا ملاء الانشاء قد اتى مالک الأسماء توجهوا اليه و لا تكونن من المبعدين و هم رقدوا على فراش الغفلة و الأوهام على شأن ما حركهم هذا النداء الذى احاط العالم و منه صاحت الصخرة الملك لله المقدر العلى العظيم

- 4 Say: This is a Day wherein if anyone should miss what behooveth him, he shall not be able to make good his loss, though he should run through the wilderness or plunge into the seas of names. To this beareth witness the Lord of all beings, while imprisoned in this mighty stronghold. Were the people to know the worth of these days and what hath appeared therein, they would cast away the earth and all that is thereon, turning toward the Qiblih which God hath made the point of adoration for the denizens of the Supreme Concourse, the dwellers of the cities of eternity, and the angels drawn nigh.
- 4 قل هذا يوم لو يفوت من احد ما ينبغي له لا يقتدر على تداركه لو ركض في العراء او يتغمس في بحور الاسماء يشهد بذلك مولى الورى اذ سجن في هذا الحصن المتين لو عرف الناس قدر الايام وما ظهر فيها لنبذوا الارض ومن عليها مقبلين الى القبلة التي جعلها الله مطاف اهل ملاء الأعلى وسكان مدائن البقاء والملائكة المقربين
- 5 Give thanks unto God for having attained unto the recognition of the Dawning-Place of His sovereignty, the Manifestation of His Revelation, and the Dayspring of His Most Great Name. Thou hast been mentioned before the Throne, and this Tablet hath been revealed unto thee, from which the sweet savors of loving-kindness and the fragrances that cause the hearts of the sincere to soar have been wafted.
- 5 ان اشكر الله بما فزت بعرفان مطلع سلطانه ومظهر وحيه ومشرق اسمه العلى العظيم و ذكرت لدى العرش ونزل لك هذا اللوح الذى منه فاحت نفحات الالطاف والفوحات التى منها طارت افئدة الموحدين
- 6 Thereupon the Tongue of Grandeur addresseth His Most Exalted Pen from this Ultimate Tree, saying: Make mention of thy loved ones whose petitions have not been presented before the Throne, that thy most sweet call may draw them to a station that cannot be described by mention or utterance, and may cause them to voice thy praise amongst the worlds.
- 6 اذا لسان الكبرياء يخاطب قلبه الأعلى من هذه السدرة المنتهى ان اذكر احباك الذين ما حضرت عرائضهم لدى العرش ليجذبهم ندائك الأهل الى مقام لا يعرف بالذكر والبيان و ينطقهم بشنائك بين العالمين
- 7 O Faran! Thou art beneath the glances of the mercy of thy Lord, and from thee We perceive the sweet savors of My remembrance, the Mighty, the Inaccessible. Blessed are My people within thee who remember Me with joy and fragrance and among whom the perfume of My luminous and cherished garment is diffused.
- 7 ان يا فاران انك تحت لحاظ رحمة ربك ونجد منك نفحات ذكرى العزيز المنيع طوبى لشعبي فيك الذين يذكروننى بالروح والريحان وتضوع بينهم عرف قيصى العزيز المنير
- 8 O My loved ones! We are with you and hear your call, and We have heard what your tongues have uttered in My remembrance, and We shall show you what ye are engaged in during the days of your Lord, the Mighty, the Peerless. Unto each one of you hath been sent down that which none can reckon save God, your Lord and the Lord of all worlds. We beseech God to aid you in that which He loveth and is pleased with, and to strengthen you in that which beseemeth His Cause, the Mighty, the Inaccessible.
- 8 يا احبائى انا نكون معكم ونسمع ندائكم وسمعنا ما تحرك فى ذكرى السنكم ونريكم فيما اتم عليه فى ايام ربكم العزيز الفريد قد نزل لكل واحد منكم ما لا يحصيه احد الا الله ربكم ورب العالمين نستل الله بان يوفقكم على ما يحب ويرضى ويؤيدكم على ما ينبغي لأمره العزيز المنيع
- 9 Soon shall the wrongdoers behold the recompense of what they have wrought in this vain life, and the sincere shall see what hath been ordained for them in the Kingdom of their Lord, the Mighty, the All-Wise. Thus hath the Tongue of Revelation spoken in remembrance of His loved ones on this night wherein the horizon of inspiration hath shone forth from the Luminary
- 9 سوف يرون الظالمون جزاء ما ارتكبوا فى الحياة الباطلة والمخلصون ما قدر لهم فى ملكوت ربهم العزيز الحكيم كذلك نطق لسان الوحي فى ذكر احبائه فى هذه الليلة التى فيها لاح افق الالهام من

of His Name, which God hath made the Sovereign of Names for all who are in the heavens and on earth.

نَبِّرَ اسْمَهُ الَّذِي جَعَلَهُ اللَّهُ سُلْطَانَ الْأَسْمَاءِ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ

BLIB_Or11095#038, FRH.064-065

BH02469

To: *Haj Qabl-i-Nabil Ri Dhad, in Kha*

Date: 1290-05-15 [1873-Jul-11]

- 1 In the Name of Him Who abideth forever without decline. 1 بِسْمِهِ الدَّائِمِ بَلَا زَوَالٍ
- 2 Thy letter hath come before the Throne, adorned with the mention of thy Lord and sanctified from all else. By My life! It is better for thee than all that thou hast done before, for there hath been ordained for him whose letter reacheth the Throne after its arrival in the Most Great Prison the reward of one who hath attained His presence, beheld His countenance, and heard what His tongue hath uttered. This is indeed a great bounty. 2 قَدْ حَضَرَ كِتَابُكَ لَدَى الْعَرْشِ وَكَانَ مَطْرُوزًا بِذِكْرِ رَبِّكَ وَمُقَدَّسًا عَمَّا سِوَاهُ لِعَمَرِي إِنَّهُ خَيْرٌ لَكَ مِنْ كُلِّ مَا عَمَلْتَهُ مِنْ قَبْلِ لَانَّهُ قَدَّرَ لِمَنْ حَضَرَ كِتَابُهُ لَدَى الْعَرْشِ بَعْدَ وَرُودِهِ فِي السِّجْنِ الْأَعْظَمِ أَجْرٌ مِنْ فَازٍ بِلِقَائِهِ وَزَارَ جَمَالَهُ وَسَمِعَ مَا تَكَلَّمَ بِهِ لِسَانُهُ إِنَّ هَذَا لَفَضْلٌ عَظِيمٌ
- 3 As for what hath befallen thee through the decree of fate, We have informed thee thereof in a Tablet We sent thee aforetime. Verily thy Lord is the Mighty, the Wise. Through Our mention of the two, the decree of the third was established. Reflect, that thou mayest be assured that thy Lord is the All-Knowing, the All-Informed. We informed thee in that Tablet as a token of Our grace. He is verily the Mighty, the Bountiful. 3 وَ مَا وَرَدَ عَلَيْكَ مِنْ مَبْرَمِ الْقَضَاءِ أَنَا أَخْبَرْنَاكَ بِهِ فِي لَوْحٍ أَرْسَلْنَاهُ إِلَيْكَ مِنْ قَبْلِ أَنْ رُبِّكَ لهُوَ الْعَزِيزُ الْحَكِيمُ وَبَذَرْنَا الْأَثْنَيْنِ ثَبَتَ حُكْمُ الثَّلَاثِ تَفَكَّرْ لَتَوْقِنَ أَنَّ رَبِّكَ لهُوَ الْعَلِيمُ الْخَبِيرُ أَنَا أَخْبَرْنَاكَ فِي ذَاكَ اللَّوْحِ فَضْلًا مِنْ لَدُنَّا أَنَّهُ لهُوَ الْعَزِيزُ الْكَرِيمُ
- 4 Be not grieved by anything. Praise be to God, through the merciful favors and infinite outpourings of God thou art turned to the Most Great Horizon and art clinging to the cord of love of the Lord of Destiny. He will deliver thee and ordain for thee what He willeth. His grace hath encompassed all worlds. Whoso holdeth fast unto Him with complete steadfastness findeth himself in an exalted station. 4 أَزْ هَيْجِ جِهَتِ مَحْزُونٍ نَبَاشِيدِ الْحَمْدِ لِلَّهِ أَزْ عَنَايَاتِ رَحْمَانِيَّةٍ وَفِيوضَاتِ نَامَتْنَاهِيَّةِ الْهِيَّةِ بِمَنْظَرِ أَكْبَرِ مُتَوَجِّهِدٍ وَبِحَبْلِ حَبِّ مَالِكٍ قَدَرٍ مَتَمَسِّكَ أَنَّهُ يَنْجِيكَ وَيَقْدِرُ لَكَ مَا أَرَادَ أَنْ فَضْلُهُ أَحَاطَ بِالْعَالَمِينَ مِنْ تَمَسِّكَ بِهِ تَمَسُّكًا تَامًا يَرَى نَفْسَهُ فِي مَقَامٍ مَنِيعٍ
- 5 God willing, be thou inwardly engaged in the remembrance of God and outwardly occupied with external affairs. Be thou steadfast in the Cause of thy Lord in such wise that neither the tempests of the allusions of the people nor the hurricanes of the words of the deniers may move thee. He will assist thee and aid thee through His grace. He is verily the Almighty, the All-Powerful. 5 أَنْشَاءَ اللَّهُ دَرِ بَاطِنٍ بِذِكْرِ حَقِّ ذَاكَرٍ بِأَشِيدٍ وَ دَرِ ظَاهِرٍ بِأُمُورِ ظَاهِرِهِ مَشْغُولٍ كَنْ مُسْتَقِيمًا عَلَى أَمْرِ مَوْلِيكَ عَلَى شَأْنٍ لَا تَحْرُكُكَ عَوَاصِفُ إِشَارَاتِ الْخَلْقِ وَلَا تَزَلُّكَ قَوَاصِفُ كَلِمَاتِ الْمَعْرِضِينَ أَنَّهُ يُؤَيِّدُكَ وَيُعِينُكَ بِفَضْلٍ مِنْ عِنْدِهِ أَنَّهُ لهُوَ الْمُقْتَدِرُ الْقَدِيرُ

- 6 The acceptance of positions and engagement in affairs hath not been forbidden, for perhaps through these means one may succeed in serving the Cause and turning toward the loved ones of God. In all conditions be confident in God's grace and assured of His bounties.
- 7 Say: Glory be to Thee, O my God! I beseech Thee by Thy Name through which earthquakes seized all the tribes of the earth save him who cast away all else behind him and made it the Sovereign of Names between earth and heaven, that Thou make me steadfast in Thy Cause, acknowledging Thy oneness and confessing Thy singleness, and clinging in all conditions to the hem of Thy pardon and favors. O Lord! I have turned my face unto Thee at this time when the lights of Thy countenance have shone forth from the horizon of Thy manifestation and the dayspring of Thy Cause. I beseech Thee not to turn me away from Thy door nor deprive me from the ocean of Thy bounties. Then assist me against Thine enemies and strengthen my arm through Thy grandeur and sovereignty and power and might. Then ordain for me through Thy Most Exalted Pen, in the Tablet which Thou hast made the Dayspring of Destiny for all created things, the good of this world and the next, that my soul may rejoice through Thy grace and mine eyes be consoled through Thy favors. Thou art verily the All-Giving, the Everlasting, the Almighty, the Most Exalted, the Most Great.

6 قبول مناصب و اشتغال بامور نهی نشده چه که شاید باین اسباب بخدمت امر و توجه باحبای الهی فائز آیند در کل احوال بفضل حق مطمئن باشید و بعنایاتش موقن

7 قل سبحانک اللهم یا الهی اسئلك باسمک الذی به اخذت الزلازل قبائل الأرض کلها الا من نبذ الوری عن وراه و جعلته سلطان الاسماء بین الأرض والسماء بأن تجعلنی مستقیماً علی امرک و مقراً بوحدانیتک و معترفاً بفردانیتک و متشبثاً فی کل الأحوال بأذیال عفوک و الطافک ای رب قد توجهت الیک بوجهی هذا اذ اشرقت انوار وجهک من افق ظهورک و مطلع امرک اسئلك بأن لا تطردنی عن بابک و لا تمنعنی عن بحر فیوضاتک ثم انصرنی علی اعدائک و قو عضدی بعظمتک و سلطانک و قدرتک و اقتدارک ثم اکتب لی من قلبک الأعلى فی لوح الذی جعلته مطلع القدر لأهل الانشاء خیر الدنیا و الآخرة لتفرح به نفسی بعنایتک و تقر عینی بالطافک انک انت المعطى الباقى المقتدر العلیّ العظیم

BLIB_Or11096#055, BLIB_Or15710.085,
ADM1#014 p.041x

BH10905

To: Mirza Kuchak, in Faran

Date: 1290-05-15 [1873-Jul-11]

- 1 He is the Ruler over whatsoever He willeth
- 2 Thy letter hath come before the Throne and hath been illumined by the light of thy Lord's countenance, the Powerful, the Supreme, the Mighty, the All-Wise. Therein thou didst call upon God, thy Lord, the Lord of the Throne and of the dust, and the Lord of all the worlds, and didst seek from Him that which beseemeth not those who have detached themselves in the love of God from all else besides Him. Beware lest thou be among the heedless. Read thou what hath been sent down from the Supreme Pen in the Tablets of thy Lord, and be of

1 هو الحاکم علی ما یشاء

2 قد حضر کتائبک لدى العرش و فاز بأنوار وجه ربک القادر المهیمن المتعال العزیز الحکیم و فیه نادیت الله ربک رب العرش و الثرى و رب العالمین و اردت منه ما لا ینبغی للذین انقطعوا فی حب الله عما سواه ایاک ان تكون من الغافلین ان اقرء ما نزل من القلم الأعلى فی الواح ربک و کن من الذین اخذتهم نفحات الوحی علی شأن ترکوا الدنیا و ما فیها متمسکین بالحبل المتین

them whom the breezes of revelation have so seized that they have forsaken the world and all that is therein, clinging fast to the Most Firm Handle.

- 3 We have revealed to the King of Iran: "O King! Wert thou to hear the shrill voice of the Most Exalted Pen and the cooing of the Dove of Eternity upon the branches of the Divine Lote-Tree in remembrance of God, the Creator of Names and Fashioner of earth and heaven, it would bring thee to a station wherein thou wouldst behold in existence naught save the effulgence of the Worshipped Beauty, and wouldst see sovereignty as the most contemptible thing, leaving it to whomsoever might desire it, and would turn toward the Horizon which shineth with the light of His Countenance."
- 3 قد نزل الملك ايران ان يا سلطان لو تسمع صرير القلم الأعلى وهدير ورقاء البقاء على افنان سدره المنتهى في ذكر الله موجد الأسماء وخالق الأرض و السماء ليبلغك الى مقام لا ترى في الوجود الا تجلّ حضرة المعبود و ترى الملك احقر شيء عندك تضعه لمن اراد و تتوجه الى افق كان بأنوار الوجه مضيئاً
- 4 And We revealed to the King of Paris: "Dost thou take pride in the treasures thou dost possess, when thou knowest they shall perish? Or dost thou glory in that thou rulest a span of earth, when all of it, in the estimation of the people of Baha, is worth not even as much as the black in the eye of a dead ant? Leave them to such as desire them and turn unto the Most Great Purpose. The poor man is he who beareth this weighty burden, and the lowly one is he who taketh pride in such fleeting glory. Choose thou for thyself that which God hath chosen for thee. He ordaineth for whomsoever He willeth that which profiteth him in this world and the next. He is verily the Forgiving, the Generous. Thou knowest not what profiteth thee. He, verily, knoweth better than thou, wert thou of them who are informed. Be thou content with what God hath been pleased to ordain for thee, and place thy trust in Him in all matters. He is verily the Protector of those who trust in Him."
- 4 و نزل الملك باريس هل تفرح بما عندك من الزخارف بعد الذي تعلم انها ستفنى او تستر بما تحكم على شبر من الأرض بعد الذي كلها لم يكن عند اهل البهاء الا كسواد عين غملة ميتة دعها لأهلها ثم اقبل الى مقصود العالمين ان الفقير من يحمل هذا الثقل الكبير والدليل من يفرح بهذا العز المريج ان اختر لنفسك ما اختاره الله لك انه يقدر لمن اراده ما ينفعه في الدنيا والآخرة انه هو الغفور الكريم انك لا تعلم ما ينفعك انه اعلم منك لو انت من العارفين كني راضياً بما رضي الله لك و توكل عليه في كل الأمور انه ولي المتوكلين
- 5 What thou didst seek - verily it was not mentioned before thy Lord. By My life! It is the source of pride and vainglory. It beseemeth not him who hath clung to the hem of detachment in this Most Holy, Most Mighty, Most Exalted, Most Wondrous Day.
- 5 ما اردته انه لم يذكر عند ربك لعمري انه مطلع الكبر والغرور لا ينبغي لمن تشبث بذيل الانقطاع في هذا اليوم الأقدس الأعز الأمنع البديع
- 6 Say: O my God! I beseech Thee by Thy Name, the All-Encompassing over all things, to ordain for me that which shall profit me in this world and the next, and shall establish me in Thy service amongst Thy creatures. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Giving, the Bountiful, the Mighty, the Compassionate. Then forgive me, O my God, for what I have done in Thy days, and by Thy grace and bounty absolve me of my misdeeds. Verily, Thou art powerful over this from time immemorial.
- 6 قل يا الهى اسئلك باسمك المهيمن على الأشياء بأن تقدر لى ما ينفعنى في الدنيا والآخرة و يقيمنى على خدمتك بين البرية انك انت المقتدر على ما تشاء لا اله الا انت المعطى الباذل العزيز الرحيم ثم اغفر لى يا الهى ما عملته فى أيامك و كفر عني سيئاتى بفضلك و جودك انك انت على ذلك لمقتدر قدير

ADM2#104 p.188x, FRH.054-055

BH02880

To: Karbalai Khudadad son of Nasir (Marv), in Kha

Date: 1290-05-15 [1873-Jul-11]

- 1 In His Name Who speaks from the Tree of Being: There is none other God but Him, the Mighty, the Loving! 1
بِسْمِهِ النَّاطِقِ فِي سِدْرَةِ الْوُجُودِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْوَدُودُ
- 2 The world hath been honored by the advent of the Lord of Eternity, and the Promised One hath been made manifest in His visible Beauty to both the unseen and the seen, yet most of the people remain heedless. The Mount hath quivered at the dawning of the Manifestation, and the Tree cries out: "Praise be unto Thee for having rent asunder, with the finger of might, the veils of glory and revealed Beauty unto all who are in the heavens and on earth." Every atom hath found the fragrance of reunion, yet most of the people remain heedless. They hear the call of God openly, yet what is in their hearts of the idols of the worshippers preventeth them from certitude. 2
قَدْ تَشَرَّفَ الْعَالَمُ بِقُدُومِ مَالِكِ الْقَدَمِ وَتَجَلَّى الْمَوْعُودُ بِجَمَالِهِ الْمَشْهُودِ عَلَى الْغَيْبِ وَالشَّهُودِ وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ مِنَ الْغَافِلِينَ قَدْ اهْتَزَّ الطُّورُ مِنْ أَشْرَاقِ الظُّهُورِ وَالسَّدْرَةُ تَنَادَى لَكَ الْحَمْدُ بِمَا خَرَقْتَ مِنْ أَصْبَعِ الْأَقْتِدَارِ سُبُحَاتِ الْجَلَالِ وَكَشَفْتَ الْجَمَالَ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ قَدْ وَجَدَ نَفْحَاتِ الْوَصَالِ كُلِّ الذَّرَّاتِ وَلَكِنَّ الْقَوْمَ أَكْثَرُهُمْ مِنَ الْغَافِلِينَ يَسْمَعُونَ نِدَاءَ اللَّهِ جَهْرَةً وَبِمَنْعِهِمْ عَنِ الْإِيقَانِ مَا فِي قُلُوبِهِمْ مِنْ تَمَثُّلِ الْعَاكِفِينَ
- 3 O thou who gazest upon the Countenance! These lands have been honored by the glance of thy Lord's loving-kindness, the Unconstrained, yet most of My people remain in evident veils. The ocean of bounty hath surged through the appearance of the Lord of Names - blessed is he who hath turned unto Him and is of those who have attained. 3
يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ قَدْ فَازَتْ هَذِهِ الدِّيَارُ بِلِحَازِ عَنَایَةِ رَبِّكَ الْمُخْتَارِ وَلَكِنْ شَعْبِي أَكْثَرُهُمْ فِي حِجَابٍ مُبِينٍ قَدْ تَمَوَّجَ بَحْرُ الْعَطَاءِ بِظُهُورِ مَالِكِ الْأَسْمَاءِ طُوبَى لِمَنْ أَقْبَلَ إِلَيْهِ وَكَانَ مِنَ الْفَائِزِينَ
- 4 The tongue of My loving-kindness addresseth My people saying: Arise from among the dead, turning unto God, the Revealer of verses. This is He Who was promised you in the Book of your Lord, the All-Knowing, the All-Informed. They follow their leaders and cling to the hem of their vain imaginings - nay, they are among the abased ones. They worship the calf while thinking themselves servants of God besides Him - nay, they are among the liars. 4
لِسَانَ عَنَایَتِي يَخَاطِبُ شَعْبِي وَيَقُولُ قُومُوا عَنْ بَيْنِ الْأَمْوَاتِ مُقْبِلِينَ إِلَى اللَّهِ مِنْزِلَ الْآيَاتِ هَذَا هُوَ الَّذِي وَعَدْتُمْ بِهِ فِي كِتَابِ رَبِّكُمْ الْعَلِيمِ الْخَبِيرِ أَنَّهُمْ اتَّبَعُوا رُؤُسَاءَهُمْ وَتَشَبَّهُوا بِأَذْيَالِ أَوْهَامِهِمْ إِلَّا أَنَّهُمْ مِنَ الصَّاعِرِينَ يَعْبُدُونَ الْعَجَلَ وَيَحْسِبُونَ أَنَّهُمْ عِبْدَاءُ اللَّهِ فِيمَا سِوَاهِ إِلَّا أَنَّهُمْ مِنَ الْكَاذِبِينَ
- 5 Thy letter hath come before the Countenance and hath been blessed by the fingers of thy Lord's favors, the Mighty, the Generous. We found from it the fragrance of thy love for thy Lord. Blessed art thou for having attained the ultimate goal and been moved by the Most Exalted Word which hath shone forth from the horizon of thy Lord's utterance, the Most High, the Great. He hath ordained for thee thereby what shall profit thee in this world and the next. He is verily the Powerful, the All-Knowing. He shall manifest unto thee what He willeth through His grace and sovereignty. There is none other God but Him. His is the creation and the command. All things are with Him preserved in a guarding tablet. 5
قَدْ حَضَرَ كِتَابُكَ لَدَى الْوَجْهِ وَفَازَ بِأَنَامِلِ الطَّافِ رَبِّكَ الْعَزِيزُ الْكَرِيمُ وَوَجَدْنَا مِنْهُ عَرَفَ حَبِّكَ مَوْلِيكَ طُوبَى لَكَ بِمَا فَزْتَ بِالْغَايَةِ الْقَصْوَى وَتَحَرَّكَتَ مِنَ الْكَلِمَةِ الْعُلْيَا الَّتِي أَشْرَقَتْ مِنْ أَفْقِ بَيَانِ رَبِّكَ الْعَلِيِّ الْعَظِيمِ وَقَدَّرَ لَكَ بِذَلِكَ مَا يَنْفَعُكَ فِي الدُّنْيَا وَالْآخِرَةِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْعَلِيمُ وَيُظْهِرُ لَكَ مَا أَرَادَ بِفَضْلِهِ وَسُلْطَانِهِ أَنَّهُ مَا مِنْ إِلَهٍ إِلَّا هُوَ لَهُ الْخَلْقُ وَالْأَمْرُ كُلُّ عِنْدَهُ فِي لَوْحٍ حَفِيفٍ

- 6 We beseech God to make thee known by His name and speaking in His remembrance, that thy mention may endure in His kingdom, the Inaccessible, the Mighty, the Protected. He verily seeth whosoever moveth in His path and worketh for His good-pleasure. He is indeed the All-Knowing, the All-Encompassing. Blessed art thou for having found the fragrance of the Garment and turned unto God, the Lord of the worlds. That which thou seest shall perish, but what hath been ordained for thee shall endure in a wondrous tablet.

6 نَسْتُلِ اللَّهَ أَنْ يَجْعَلَكَ مَعْرُوفًا بِاسْمِهِ وَنَاطِقًا بِذِكْرِهِ
لِيَبْقَى ذِكْرُكَ فِي مَلَكُوتِهِ الْمَمْتَنِعِ الْعَزِيزِ الْمُنِيعِ أَنَّهُ
يَرَى مَنْ يَتَحَرَّكُ فِي سَبِيلِهِ وَيَعْمَلُ فِي رِضَائِهِ أَنَّهُ
لَهُو الْعَالَمِ الْحَيْطُ طَوْبِي لَكَ بِمَا وَجَدْتَ عَرَفَ
الْقَمِيصِ وَاقْبَلْتَ إِلَى اللَّهِ مَوْلَى الْعَالَمِينَ سَيَفْنِي مَا
أَنْتَ تَرِيهِ وَيَبْقَى مَا قَدَّرَ لَكَ فِي لَوْحٍ بَدِيعٍ

BLIB_Or11095#039

BH03014

To: Mulla Sadiq Khurasani, in Kha

Date: 1290-05-15 [1873-Jul-11]

- 1 In His Name, the Ever-Abiding without decline
- 2 Thy letter was presented before the Throne and achieved the honor of Our gracious regard, and whatsoever was written therein found acceptance. Blessed art thou for having attained unto the ocean of grace and drunk the choice wine of reunion from the hands of the favors of thy Lord, the All-Merciful, when He was in the region of Iraq, and He revealed for thee in the Tablets that which confirmed the testimony of the past and by which thy mention shall endure throughout all regions. Thou hast ever been and, God willing, shall ever remain beneath the glances of the favors of the Lord of creation. At all times thou must be engaged in service to the Cause with joy and radiance. Verily, all that hath befallen thee in the path of the Divine Purpose hath been recorded in God's Book and inscribed in the Preserved Tablet. Thy Lord is, in truth, the All-Knowing, the All-Informed. As to thy desire to journey to this region, there hath been ordained for thee the reward of one who hath attained the presence of God. This is what We informed thee of before as a token of Our grace. Verily thy Lord is the All-Bountiful, the Ancient of Days. Were We to tarry in this realm, We would command thee as thy Lord, the Mighty, the All-Wise, hath chosen.
- 3 O My Name! The reward of attaining Our presence, specially ordained for thee, hath been recorded by the Pen of Command in the divine scrolls. By My life! Nothing created on earth can equal it, as all possessed of insight shall behold. Today that

1 بِسْمِهِ الْبَاقِي بَلَا فَنَاءٍ

2 كَتَبْتَ لَدَى الْعَرْشِ حَاضِرًا وَبِلِحَازٍ عَنَانِي فَائِزًا
وَأَنْجَحَ مَسْطُورَ مَقْبُولِ افْتَادٍ نَعِيمًا لَكَ بِمَا فَزْتَ
بِحَرِّ الْفَضْلِ وَشَرِيبَةِ رَحِيقِ الْوَصَالِ مِنْ إِبَادِي
الطَّافِ رَبِّكَ الرَّحْمَنُ إِذْ كَانَ فِي شَطْرِ الْعِرَاقِ
وَنَزَلَ لَكَ فِي الْأَلْوَحِ مَا ثَبَتَ بِهِ شَهَادَةُ الْقَبْلِ
وَيَبْقَى بِهِ ذِكْرُكَ فِي الْآفَاقِ لَا زَالَ تَحْتَ لِحَازِ
الطَّافِ مَالِكِي إِيجَادٍ بُوْدُهُ أَيْدٍ وَانْشَاءِ اللَّهِ خَوَاهِيدِ
بُودَ بَايَدٍ فِي كُلِّ أَحْيَانٍ بَرُوحٍ وَرِيحَانٍ بِخُدْمَتِ أَمْرِ
مَشْغُولٍ بِأَشِيدِ بَلِي أَنْجَحَ بِرِ شِمَا فِي سَبِيلِ مَقْصُودِ
وَارِدٍ شَدِيدِ كُلِّ دَرَكٍ كَتَبَ الْهَى ثَبَتَ وَدَرِ لَوْحِ
مَحْفُوظِ مَذْكُورِ أَنَّ رَبِّكَ لَهُو الْعَلِيمُ الْخَبِيرُ وَ مَا
أَرَدْتَ فِي تَوَجُّهِكَ إِلَى هَذَا الشَّطْرِ قَدْ قَدَّرَ لَكَ
أَجْرَ مَنْ فَازَ بِلِقَاءِ اللَّهِ هَذَا مَا أَخْبَرْنَاكَ بِهِ مِنْ
قَبْلِ فَضْلًا مِنْ عِنْدِنَا أَنَّ رَبِّكَ لَهُو الْفَضَّلُ الْقَدِيمُ
لَوْ أَرَدْنَا التَّوَقُّفَ فِي الْمَلِكِ نَأْمُرُكَ بِمَا هُوَ الْمُخْتَارُ
عِنْدَ رَبِّكَ الْعَزِيزِ الْحَكِيمِ

3 يَا اسْمِي أَجْرًا لِقَاءِ مَخْصُوصِ آئِنِجَابِ فِي صَحَائِفِ الْهَيْهَةِ
أَزْ قَلَمِ أَمْرِيهِ ثَبَتَ شَدِيدِ لَعْمَرِي لَا يِعَادِلُهُ مَا خُلِقَ
فِي الْأَرْضِ وَيَرَاهُ كُلُّ ذِي عَيْنٍ الْيَوْمَ أَمْرِيكَ

which is obligatory and essential is the mention of God amongst His creatures with wisdom and utterance, and this thou hast been and art engaged in, praise be to God. As for what thou didst mention regarding thy son, verily he is remembered before the Throne, and various Tablets have been revealed for him whereby the eyes of the sincere ones are consoled. As We have determined to dispatch the bearer with haste, no special Tablet was revealed. Should God so will, there shall be revealed for him that which shall gladden his heart, solace his eyes, bring rest to his soul and cause his spirit to quiver with joy. He is, verily, the All-Forgiving, the All-Bountiful.

- 4 Convey to all the loved ones of God sublime greetings from the True One. All must rejoice in divine bounty. Glory be upon thee and upon thy son and upon those with thee and thy descendants, from the presence of One omnipotent and all-knowing.

لازم و واجبست ذکر حقّ مابین بریه بحکمت و بیان بوده و خواهد بود الحمد لله بأن مشغول بوده و هستید و ما ذکرست فی ابنک انه لهُ المذکور لدی العرش و نزل له الواح شتی الّتی بها تقرّ اعین المخلصین چون اراده چنان تعلّق گرفته که رافع را بتعجیل روانه نمائیم لذا لوح مخصوص نازل نشد لو شاء الله ينزل له ما يفرح به قلبه و تقرّ به عينه و يستريح به فؤاده و يهتّز من الشوق روحه انه لهُ الغفور الكريم

4 جميع احبّاي الهی را از قبل حقّ تکبیر منیع برسانید کلّ باید بعنایت الهیه مسرور باشند انما البهآ علیک و علی ابنک و من معک و ذرّیتک من لدن مقضی علم

BLIB_Or11096#063, BLIB_Or15710.083c, PYK.018

BH03385

To: *Davud*

Date: 1290-05-15 [1873-Jul-11]

- 1 In the Name of Him Who rules over all who are in the heavens and on earth! This is a Book sent down in truth from God, your Lord and the Lord of all worlds, that the call may draw you again and again unto a station where neither the allusions of the people shall hinder you, nor the clamor of the oppressors disturb you.
- 2 Your letter attained the presence of God, the Lord of Manifestation, and We heard that which you addressed unto your Lord, the All-Knowing, the All-Wise. We found it adorned with the mention of the Beloved and embellished with the love of your Ancient Lord. Therefore did the ocean of grace surge and the winds of your Lord's mercy, the All-Forgiving, the All-Bountiful, were stirred. Rejoice in what We have sprinkled upon you from the seas of pardon and forgiveness. This, verily, is a manifest bounty. We beseech God to assist you at all times, to aid you in that which He loves and is pleased with, and to cause you to speak forth this mighty remembrance.

1 بسمه المقتدر علی من فی السموات و الأرض کتاب نزل بالحق من لدی الله ربّک و ربّ العالمین لیجذبک النداء مرّة بعد اخرى الى مقام لا تمنعک اشارات القوم ولا يضطربک ضوضاء الظالمین

2 قد تشرف کتابک بالحضور لدی الله مالک الظهور و سمعنا ما نادیت فيه ربّک العليم الحكيم وجدناه مزیناً بذكر المحبوب و مطرّزاً بحبّ مولیک القديم لذا ماج بحر الفضل و هاجت اریاح رحمة ربّک الغفور الكريم ان افرح بما رتحنّا علیک من بحور العفو و الغفران انّ هذا لفضل مبین نسلّ الله بأن یوفّقک فی کلّ الاحیان و یؤیّدک علی ما یحبّ و یرضی و ینطقک بهذا الذکر العظیم

- 3 You wrote at the end of your letter “the one despairing of God’s mercy.” By My life! This befits not these days. Write henceforth “the one assured of his Lord’s tender care, the All-Mighty, the All-Loving, His servant David.” Thus does My Most Exalted Pen teach you, through whose effect the Kingdom is perfumed, through whose breaths the dead are raised up, and through whose fragrance the birds do sing. Sovereignty belongs to God, the Almighty, the Glorious, the Beautiful.
- 4 O David! Hearken unto that wherewith your Lord, the Sincere Counselor, the Trusted One, counsels you. Strive that there may appear from you that which befits His sovereignty, His grandeur, His detachment and His sanctity. Thus does the Lord of all worlds command you. Thus have We loosened the reins of the Pen of Revelation in the meadows of utterance, as a bounty from your Lord, the Most Merciful, that you may soar on the wings of detachment in this atmosphere which none among all created things can breathe save those whom your Lord has willed by His sovereignty which overshadows the worlds.
- 5 Should you find the sweetness of this Tablet, you would arise with your whole being to serve your Lord and would say by night and day: “Praise be to You, O Lord of all mankind, and glory be to You, O You Who art wronged throughout all regions, and splendor be to You, O Beloved of them that know!”
- 6 Convey My greetings unto her whom you mentioned in your letter and unto your wife who has believed in God, the All-Knowing, the All-Informed. Sufficient unto them both is God’s glorification from this wondrous horizon.
- 3 قد كتب في آخر كتابك المأبوس من رحمة الله لعمري هذا لا ينبغي لتلك الأيام ان اكتب من بعد المطمئن بعناية ربّ العزيز الودود عبده داود كذلك يعلمك قلبي الأعلى الذي من اثره تعطر الملكوت و من نفحاته قامت الأموات و من فوحاته غنت الطيور الملك لله المقتدر العزيز الجميل
- 4 يا داود ان استمع ما ينصحك به ربك الناصح الأمين ان اجهد ليظهر منك ما ينبغي لسلطانه وعظمته وتزييه وتقديسه كذلك يأمرك مولى العالمين وكذلك اطلقنا زمام قلم الوحي في ميادين البيان فضلاً من لدن ربك الرحمن لتطير بأجنحة الانقطاع في هذا الهواء الذي كان مقدساً عن استنشاق اهل الانشاء ألا من شاء ربك بسلطانه المهيم على العالمين
- 5 لو تجد حلاوة هذا اللوح لتقوم بتمامك على خدمة موليك وتقول في الليالي والأيام لك الحمد يا مالک الأنام و لك الثناء يا مظلوم الآفاق و لك البهاء يا محبوب العارفين
- 6 كبر من قبلي على التي ذكرتها في كتابك و على ضلعك التي آمنت بالله العليم الخبير يكفيهما تكبير الله من هذا الأفق البديع

BLIB_Or11095#040

BH03615

*To: Aqa Shahvirdi, in Mashhad**Date: 1290-05-15 [1873-Jul-11]*

- 1 In His Name, the One Who standeth without transition! O Pen! Make mention of him who hath turned towards the court of the Ancient of Days and set his face toward his Lord, the Mighty, the Chosen One, that the Call may draw him to the
- 1 بسمه القائم بلا انتقال ان يا قلم ان اذكر من اقبل الى شطر القدم وتوجه الى وجه ربّ العزيز المختار ليجذبه النداء الى مطلع الأسماء وينطقه بذكر ربّ العزيز الوهاب

Dayspring of Names and cause him to speak in praise of his Lord, the Mighty, the All-Bestowing.

- 2 Thy letter had previously come before the holy presence, and We answered thee with verses that all contingent beings cannot equal, but they reached thee not until numbered years had passed. And now thy letter hath come again and been honored by the glance of thy Lord's grace, the Mighty, the Bountiful.
- 3 O servant! Say to the concourse of the Jews: Your appointed time hath been fulfilled - where then is the Promised One? Bring Him forth if ye be of the learned! Among them are those who are perplexed within themselves, whose inner voice addresseth them saying: "The Promise hath come to pass, yet we see not the Promised One." Say: Break asunder, O company of the froward, the chains of limitation! Verily He ruleth upon the throne of David with majesty and power.
- 4 All the appointed times have ended, yet the peoples await the appearances of their vain imaginings. Say: He hath appeared in truth with a sovereignty that no veils can obstruct. My people are asleep. Blessed art thou for having been awakened by the Call when it was raised from the Divine Lote-Tree planted in the white spot, and for having hearkened unto it while most of the servants turned away.
- 5 The Holy Land hath been honored by the advent of the Lord of all creation, and the Mount hath been illumined with the lights of the Manifestation, yet the people remain veiled by following vain imaginings. Say: Rend asunder that which preventeth you from the Dawning-Place of Beauty, and turn ye to the Kawthar of reunion bestowed by the Lord of the beginning and the end.
- 6 Thus hath warbled the Dove of Utterance upon the branch of inner meanings and exposition, as a grace from the All-Merciful. Blessed is he who hath drawn nigh and said: "Praise be unto Thee, O Quickener of the dead!" Be thou assured by thy Lord's favor, then stand firm in the Cause and be a herald of this Name through which religions have been overturned.
- 2 قد حضر كتابك من قبل في محضر القدس و اجبتاك بآيات لا يعادلها الامكان و ما بلغت اليك الى ان قضت سنين معدودات و حضر كتابك مرة اخرى و تشرف بلحاظ عناية مشرق وحي ربك العزيز المنان
- 3 ان يا عبد قل للملا اليهود قد تم ميقاتكم فأين الموعود فأتوا به ان انتم من [الأخبار] منهم من كان متحيراً في نفسه يخاطبه لسان سره و يقول قد اتى الوعد و ما نرى الموعود قل كسروا يا ملا العنود سلاسل الحدود انه يحكم على كرسى الداود بالعظمة و الاقتدار
- 4 ان المواقيت قد انتهت كلها و الأمم ينتظرون ظهورات اوهامهم قل انه ظهر بالحق بسلطان لا تمنعه الأعجاب ان شعبي نيام طوبى لك بما انتبهت من النداء اذ ارتفع من السدرة المغرسة على البقعة البيضاء و توجهت اليه للاصغاء بعد الذي اعرض عنه اكثر العباد
- 5 قد تشرفت ارض المقدسة بقدوم مالك البرية و استنار الطور بأنوار الظهور ولكن القوم احتجبوا بما اتبعوا الأوهام قل ان اخرقوا ما يمنعونكم عن مشرق الجمال و توجهوا الى كوثر الوصال الذي يعطيه مالك المبدء و المال
- 6 كذلك غرّدت ورقاء البيان على دوحة المعاني و التبيان فضلاً من لدى الرحمن طوبى لمن تقرب و قال لك الحمد يا محيي الأموات انك فاطمئن بفضل موليك ثم استقم على الأمر و كن منادياً بهذا الاسم الذي منه انقلبت الأديان

BLIB_Or11095#041

BH03849*To: Jinab-i-Siyyid Mu'min, in Khurasan**Date: 1290-05-15 [1873-Jul-11]*

- 1 He is the Sanctified above all comparison! Glorified be He Who hath manifested the Manifestation of His Self and caused Him to speak forth verses whereby spirits have been enraptured. Say: This is the Day whereon souls have been agitated, mountains have passed away, and all who are in the heavens and on earth have swooned away, save those whom God, the Lord of the Day of Mutual Reckoning, hath willed. Blessed is the hand that hath cast away what it held, and the heart that hath turned toward the Qiblih of all horizons.
- 2 They who have taken hold of the Tablet of God with hands of might and power - these are the people of Baha in the Tablet of eternity. To this beareth witness the Lord of Names, Who speaketh at all times: "The Kingdom is God's, the Almighty, the All-Glorious, the All-Bountiful."
- 3 Say: O people! For every matter there is a point of return, for every light there is a dawning-place, and for everything there is a beginning. Ponder, that ye may understand the purpose of God, O people of discernment! They who deny the beginning of the Cause - these are brutish rabble who have no portion of the Book. Would they deny God after having witnessed His sovereignty encompassing all creation?
- 4 It behooveth them who deny the Manifestation of God to reflect in these days wherein the Ancient King calleth out from the midmost heart of the world, after having been wronged at the hands of the wicked ones. Should they say nature hath brought forth this Essence, say: If We were to believe you in this, We would say: Do ye see any likeness to Him or behold any similitude for Him? Since He is singular in His essence and unique in His being, it behooveth you to follow Him, O company of the ignorant! By My life, they speak that of which they are unaware. Thus hath testified the All-Merciful from this most exalted station.
- 5 Say: O beloved ones! Pay no heed to what they say. Hold fast unto the cord of the Cause and cling to the hem of the mercy of your Lord, the Mighty, the Chosen One. Blessed is he who hath attained on this day and hath turned with his heart unto God, the Lord of all servants, casting behind him the deluded
- 1 هو المقدّس عن الأمثال سبحان من اظهر مظهر نفسه و انطقه بآيات انجذبت منها الأرواح قل هذا يوم فيه اضطربت الأنفس و مرّت الجبال و انصعق من في السموات و الأرض ألا من شاء الله مالک يوم المعاد طوبى ليد نبذت ما اخذت و لقلب اقبل الى قبلة الآفاق
- 2 انّ الذين اخذوا لوح الله بأيادي القدرة و الاقتدار اولئك اهل البهاء في لوح البقاء يشهد بذلك مالک الأسماء الذى ينطق في كلّ الأحيان الملك لله المقتدر العزيز المنان
- 3 قل يا قوم انّ لكلّ امر مرجع و لكلّ اشراق مشرق و لكلّ شيء مبدء تفكّروا لتعرفوا مراد الله يا اولى الأبواب انّ الذين ينكرون مبدء الأمر اولئك همج رعاة ليس لهم نصيب من الكتاب هل ينكرون الله بعد الذى يرون سلطانه احاط الامكان
- 4 انّ الذين ينكرون ظهور الله ينبغى ان يتفكّروا في هذه الأيام التى فيها ينادى مالک القدم في قطب العالم بعد الذى كان مظلوماً بأيدي الفجار لو يقولون الطبيعة اظهرت هذا الجوهر قل لو نصدّقكم في ذلك نقول هل ترون له من شبه او تشاهدون له الأمثال فلها كان متفرداً في ذاته و متوحّداً في نفسه ينبغى ان تتبعوه يا ملأ الجهال لعمري يقولون ما لا يشعرون كذلك شهد الرحمن في المقام الذى كان اعلى المقام
- 5 قل يا ملأ الأحباب لا تلتفتوا الى ما يقولون تمسّكوا بحبل الأمر و تشبّثوا بأذيال رحمة ربّكم العزيز المختار طوبى لمن فاز اليوم و اقبل بالقلب

ones, speaking forth this remembrance which God hath made the sovereign of all remembrances.

الى الله مولى العباد و نبذ المتوهمين عن ورائه ناطقاً
بهذا الذكر الذى جعله الله سلطان الأذكار

BLIB_Or11095#043, BRL_DA#293,
SFI09.009a, MAS4.015x

BH04063

To: Ali Aqa, in Faran

Date: 1290-05-15 [1873-Jul-11]

- 1 He is the Most Holy, Most Great, Most Glorious 1 الأقدس الأعظم الأبهى
- 2 A book sent down from the presence of One Who is All-Knowing, All-Wise. Verily it is the Lamp of Guidance unto all who dwell in the kingdom of creation, and the Most Great Path unto all who are in the heavens and on earth. It calleth out to those on earth and summoneth them unto God, the Mighty, the Praiseworthy. It saith: I am the Blessed Leaf, upon which the Pen of Command hath inscribed that which attracteth the hearts of those who remember. Blessed is he who hath recognized my ways, hearkened unto my melodies, and attained unto that which his Lord, the Forgiving, the Merciful, hath willed. 2 كتاب كريم نزل من لدن عليم حكيم أنه لسراج الهدى لمن في ملكوت الانشاء و صراط الأعظم لمن في السموات و الأرضين ينادى من على الأرض و يدعوهم الى الله العزيز الحميد يقول ائني لورقة المباركة قد رقم على من قلم الأمر ما تنجذب به افئدة الذاكرين طوبى لمن عرف اطوارى و سمع نغماتى و فاز بما اراد ربه الغفور الرحيم
- 3 O people of Baha! Arise to offer praise between earth and heaven, then speak forth that which the Divine Lote-Tree hath spoken. Verily there is none other God besides Him, the Mighty, the Powerful, the Omnipotent. 3 يا اهل البهآ قوموا على الثناء بين الأرض و السماء ثم انطقوا بما نطقت سدرة المنتهى انه لا اله الا هو المقتدر العزيز القدير
- 4 Draw ye nigh unto the Fire which We have kindled with the Finger of Power, that it may generate in your hearts the warmth of remembrance of My wondrous Name. It is a warmth that neither the coldness of allusions nor the whisperings of the sinful can extinguish. Blessed is the man who hath stood firm in this mighty Cause, and the tongue that hath spoken in remembrance of God, detached from all else save Him. 4 تقرّبوا الى النار التى اوقدناها من اصبع الاقتدار لتحث في قلوبكم حرارة ذكر اسمى البديع انها لحرارة لا تطفئها برودة الاشارات و لا همسات المذنين طوبى لرجل استقام في هذا الأمر المنيع و للسان نطق في ذكر الله منقطعاً عن العالمين
- 5 Say: Beware lest ye render your deeds null and void through that which your desires command you. Abandon that which your minds reject, then follow that which ye have been commanded by your Lord, the Mighty, the Powerful. Blessed is he who hath attained unto reason and recognized it from all else besides it, and woe unto him who hath cast it behind his back - he is assuredly among the ignorant. 5 قل ايّاكم ان تبطلوا اعمالكم بما يأمركم اهوائكم ان اتركوا ما تنكره عقولكم ثم اتبعوا ما امرتم به من لدن ربكم العزيز القدير طوبى لمن فاز [بالعقل] و عرفه عمّا دونه و ويل لمن نبذه عن ورائه الا انه من الجاهلين

- 6 O servant! When thou hearest the Call that hath been raised in the Tablet and attainest unto the utterance of the All-Merciful, arise to aid the Wronged One and be not of them that hesitate. Thou wert created to make mention of thy Lord and to praise Him among those who have been debarred from the Kawthar of the mercy of their Lord, the Generous, the Bountiful. Blessed art thou for having attained unto the remembrance of God and for being the recipient of the gaze from this luminous Scene.

يا عبد اذا سمعت النداء الذى ارتفع فى اللوح و
فزت ببيان الرحمن قم على نصرة المظلوم و لا
تكن من المتوقفين قد خلقت لذكر ربك و ثنائه
بين الذين منعوا عن كوثر رحمة ربهم المعطى
الكریم نعيماً لك بما فزت بذكر الله و توجه اليك
النظر من هذا المنظر المنير

BLIB_Or11095#266, AQA6#183 p.012,

FRH.059-060

BH04524

To: *Jinab-i-Isma'il, in Bushruih*

Date: 1290-05-15 [1873-Jul-11]

- 1 In the Name of the One Friend

باسم دوست یکتا

- 2 Your letter was honored before the Most Great Countenance and attained the presence of divine favor through the glance of the Lord of Power. God forgives what you desired from Him - rejoice and be among the thankful ones.

کتابت بانوار منظر اکبر مشرف و بلحاظ عنایت
مالک قدر فائز بحضور کتابک لدى الوجه غفر
الله ما اردته منه ان افرح و کن من الشاکرين

- 3 These are days when the ocean of generosity is surging, the heaven of bounty is exalted, and the winds of grace are blowing. How blessed is the soul that has become perfumed by the fragrances of the days of God, and has become detached and free from the worlds.

این ایامیست که بحر کرم در امواجست و سماء
جود مرتفع و اریاح فضل در هبوب نیکوست
حال نفسیکه از نفحات ایام الله معطر شد و از
عالیان منقطع و آزاد گشت

- 4 As for what you desired regarding service to your Lord, We beseech God to assist you in all conditions and make you among those who have become renowned for serving His Cause among the worlds.

و ما اردت فى القيام على خدمة ربك نسل الله
بأن يؤيدك فى كل الأحوال و يجعلك من الذين
اشتهروا بخدمة امره بين العالمين

- 5 Regarding what you desired about the trace of My pen that was sent to you - We have made it this station: that you should acknowledge what God has acknowledged and what the tongue of revelation has confirmed from this remote place.

و اما ما اردت فى اثر قلبى ما ارسل اليك انا
جعلناه مقام هذا ان اعترف بما اعترف به الله و
اقر به لسان الوحى من هذا المقر البعيد

- 6 And regarding what you mentioned about meeting - it is indeed difficult and arduous because the Beloved is in the hands of the oppressors. Do not grieve at this, put your trust in God. He will ordain for you from His grace what He desires. He is the Guardian of those who turn to Him.

و ما ذكرت فى اللقاء انه صعب مستصعب لأن
المحوب بين ايدى الظالمين لا تحزن من ذلك
توكل على الله انه يقدر لك من فضله ما اراد انه
ولى المقبلين

7 Then mention Me to your mother and give her the glad tidings of this wondrous remembrance. Say: Blessed art thou for God has provided thee with one who remembers his Lord and has turned to Him when most of creation turned away. This is from My favor upon you and upon her. He is verily the Forgiving, the Generous.

7 ثم اذكر أمك من قبلي و بشرها بهذا الذكر البديع
قل طوبى لك بما رزقك الله من يذكر ربه و
اقبل اليه اذ اعرض عنه اكثر الخلق هذا من
فضلي عليك و عليه انه هو الغفور الكريم

8 Then convey My greetings to your wife and your son that they may rejoice in what the tongue of revelation has spoken in their remembrance, and that the Countenance of the Ancient of Days has turned toward them from this noble horizon.

8 ثم كبر من قبلي ضلعي و ابنيك ليفرحا بما نطق
به لسان الوحي في ذكرهما و توجه اليهما وجه القدم
من هذا المنظر الكريم

BLIB_Or11096#107

BH04789

To: Unknown, in Khurasan

Date: 1290-05-15 [1873-Jul-11]

1 The Most Great, the Most Ancient, the Most Glorious!

1 الأعظم الأقدم الأبدي

2 The Dove hath cooed and the birds have warbled this Name whereby the faces of the wicked were darkened and the faces of the near ones were illumined when the Hour arrived and the All-Knowing appeared. Intoxication seized the dwellers of earth save those who held fast to this firm Cord. Say: This is a Day wherein no one's faith profiteth him except through this Great Announcement which hath been mentioned in the Tablets of God, the King, the All-Knowing, the All-Informed. The All-Merciful hath testified at the heart of creation that there is none other God but Me, the One, the Exalted, the Single, the Mighty, the Impregnable.

2 قد هدرت الورقآء و نادت الأشياء بهذا الاسم
الذي به اسودت وجوه الفجار و اضاءت وجوه
المقربين اذا ظهر القيام و اتى العلام اخذ السكر
سكان الأرض الا من تمسك بهذا الحبل المتين
قل هذا يوم لا ينفع احداً ايمانه الا بهذا النبأ
الذي ذكر في صحائف الله الملك العليم الخبير قد
شهد الرحمن في قطب الامكان انه لا اله الا انا
الفرد المتعالى الواحد العزيز المنيع

3 Among the people are those who have turned to God and those who have turned away from this manifest grace. Say: O people, the world and all that is therein shall pass away. Fear God and follow not every remote learned one. This is a Day wherein the Dawning-Place of knowledge hath appeared, did ye but know. Remember when We sent Our messengers - the people opposed them and clung to what they possessed of idle fancies and images. Say: This is a Day the like of which the eye of creation hath not seen. Abandon what ye possess and turn unto God, the Lord of all worlds. Beware lest vain imaginings prevent you from the Lord of all beings. Cast the idols behind you, turning unto God, the Mighty, the Praiseworthy.

3 من الناس من اقبل الى الله و منهم من اعرض
عن هذا الفضل المبين قل يا قوم سوف تفتنى الدنيا
و ما عندهم اتقوا الله و لا تعقبوا كل عالم بعيد هذا
يوم فيه ظهر مطلع العلوم ان اتم من العارفين
ان اذكروا اذ ارسلنا سفرائنا اعترض عليهم القوم
و تمسكوا بما عندهم من الأوهام و التماثيل قل
هذا يوم ما رأت عين الابداع شبهه دعوا ما عندهم
و توجهوا الى الله رب العالمين اياكم ان تمنعكم
الأوهام عن مالک الأنام ضعوا الأصنام عن
وراثةكم مقبلين الى الله العزيز الحميد

- 4 Thus have We adorned thee with the ornament of revelation and given thee glad-tidings through this Tablet from whose horizon hath shone the sun of thy Lord's utterance, the All-Sufficing, the Everlasting, the Mighty, the Peerless. Verily Glory be upon the people of Glory who have attained unto this Cause which was the hope of the sincere ones.

4 كذلك زينناك بطراز الوحي و بشرناك بهذا
اللوحة الذي اشرفت من افقه شمس بيان ربك
الكافي الباقي العزيز الفريد انما البهاء على اهل البهاء
الذين فازوا بهذا الامر الذي كان امل المخلصين

BLIB_Or15730.140b

BH04637

To: *Shaykh Kazim Samandar et al.*

Date: 1290-05-15 [1873-Jul-11]

- 1 O ye two luminous lights, he who was named before the Most Great Horizon as Samandar, and Nabil-i-Qabli-'Ali - may the glory of God and His effulgences rest upon them both. Let them observe with radiant gaze:
- 2 In the name of God, the Most Holy, the Most Great, the Most Glorious. Verily my heart hath moved me to make mention of the two hearts and to turn toward the two qiblihs, though they - may the glory and praise of their Lord rest upon them - are but one heart and one qiblih, as this servant, who is in need of the mercy of his Lord, the All-Knowing, the All-Wise, doth testify.
- 3 As Jinab-i-Amin - may the glory of God and His outpourings rest upon him - was about to depart, I felt obliged to make mention of these beloved ones, although a detailed letter was previously sent to your honor. Yet heartfelt love and original affection moved this servant once again to make mention of that beloved one. We beseech God to aid you in His service and love, and to manifest through you that which shall endure in remembrance as long as God, the King, the Mighty, the Wise, endureth, and to make you dawning-places of certitude throughout all possibility and manifestations of steadfastness throughout all lands. Verily He is the Powerful, the Mighty.
- 4 We hope that both of your honors will not withhold from this servant the fragrances of your mention. God willing, may you ever gladden the servant with the fragrances of mention. Convey infinite greetings and utter nothingness to all the friends of God, male and female, young and old. The glory be upon you both.

1 نورين نيرين جناب من سمي لدى منظر الأكبر
بالسمندر و نبيل قبل على عليهما بهاء الله و انواره
بلحاظ انور ملاحظه فرمايد

2 بسم الله الأقدس الأعظم الأبهي ان قلبي اقامني
على ذكر القلبين و التوجه الى القلبين ولو انهما
عليهما بهاء ربهما و ثناء ربهما قلب واحد و قبله
واحدة يشهد بذلك هذا العبد المفتقر الى رحمة
ربه الغني العالم الحكيم

3 چون جناب امين عليه بهاء الله و فيوضاته عازم
بودند بر خود لازم شمردم كه خدمت آنخوبان
بذكری مذکور آيم اگرچه از قبل عريضه مفصل
ارسال حضور حضرت عالي شد ولكن محبت
قلبي و مودت اصلية مجدداً اين عبد را بر آن
داشت كه آنخوب را ذكر نمايد نسل الله بأن
يؤيدكم على خدمته و حبه و يظهر منكم ما يبقی
ذكره بدوام الله الملك العزيز الحكيم و يجعلكم
مطالع الايقان في الامكان و مظاهر الاستقامة في
البلدان انه هو المقتدر القدير

4 نرجو من حضرتكما ان لا تقطعا نفحات ذكركم عن
هذا العبد الخادم انشاء الله هميشه ايام از نفحات
ذكرية خادم را مسرور داريد جميع احبابي الهی
را ذكورا و اناثا صغيراً و كبيراً تكبير ما لا نهایه
و عرض نیستی برسانید انما البهاء عليكم

5 The servant 15 Jamadi'l-Avval 1290

5 خادم ٦٦ [الله] ١٥ جمادى الأولى ١٢٩٠

AYBY.178

BH05147*To: Mirza Muhammad Taqi, in Faran**Date: 1290-05-15 [1873-Jul-11]*

1 He is the Most Holy, the Most Inaccessible, the Most Great

1 الأقدس الأَمْنَع الأعظم

2 This is a fire We have kindled with the hand of power and sent unto Faran, that through it the people of the All-Merciful might be set ablaze. Blessed is he who heareth from its sighing that there is no God but Me, the Protector, the Self-Subsisting. Say: Verily He is the Sovereign of existence and the Ultimate Goal. Should He so desire, He could subdue all created things with but a single letter from His Book. Thus doth the Lord of all beings decree. Blessed are they who are endowed with insight, for then, turning their gaze, they behold all things astir from the breezes of reunion in His days. Joy be to them that turn unto Him!

2 نار اوقدناها بيد الاقتدار و ارسلناها الى الفاران ليشتعل منها اهل الرّحمن طوبى لمن يسمع من زفيرها انه لا اله الا انا المهيمن المختار قل انه لسلطان الوجود و غاية المقصود لو يريد يستخر بحرف من كتابه الممكنات كذلك يحكم مالك الكائنات طوبى لأهل الأنظار اذاً يتوجه بالبصر يرى الأشياء مهتزة من نفحات الوصال في أيامه نعيماً لأهل الاقبال

3 O people! The Most Great Ocean hath surged in the midmost heart of the world, and each wave thereof proclaimeth that there is no God but I, the Almighty, the Glorious, the All-Merciful. Bear thou witness unto that whereunto God hath testified in every atom - that this is verily the Sealed Book and the Beauty of God, the Protector, the Self-Subsisting, Who was hidden within the pavilion of glory and grandeur until the appointed time, whereupon He appeared with a sovereignty that encompassed all men. Blessed art thou for having turned toward Him Who was wronged whilst in the hands of the wicked. Thy letter hath come, been opened and read, and We have sent down for thee these verses whereby the mountains have taken flight. Thus hath the Bird of the Divine Throne warbled upon the branch of faithfulness with verses through which the breeze of God hath wafted over all who are in earth and heaven. Give thanks, for We found thy letter sanctified from mention of aught else but Me and adorned with My Name, which God hath made the Sovereign of all names.

3 يا قوم قد تموج البحر الأعظم في قطب العالم و ينطق كلّ موج من امواجه انه لا اله الا انا المقتدر العزيز الرحمن ان اشهد بما شهد الله في كلّ ذرّة أنّ هذا الكتاب محتوم و جمال الله المهيمن القيوم الذي كان مكنوناً في سرادق العصمة و الجلال الى ان اتى الميقات اذاً ظهر بسلطان احاط العباد طوبى لك بما توجهت الى المظلوم اذ كان بين ايدي الفجار قد حضر كتابك و فكّ ثم قرء و نزلت لك هذه الآيات التي منها طارت الجبال كذلك دلح ديك العرش على ايك الوفاء بآيات بها هبت نسمة الله على من في الأرضين و السموات ان اشكر بما وجدنا كتابك مقدساً عن ذكر غيري و مرزياً باسمي الذي جعله الله سلطان الأسماء

AQ46#194 p.023, FRH.062-063

BH05830

To: *Abdu'llah sami bi'l-Ghulam*

Date: 1290-05-15 [1873-Jul-11]

- 1 In His Name, Who standeth over all things! 1 بسمه القائم على الأشياء
- 2 The ear of Divine favor hath heard that which thou didst cry out to God, the Lord of the worlds, and that wherewith thou didst praise thy Lord. Thus must it be with one who hath turned to the All-Knowing, the One. He answereth thee through His grace from this glorious station, and remembereth thee with that which thou didst remember. He is verily the All-Forgiving, the All-Bountiful. 2 قد سمعت اذن العناية ما ناديت به الله رب العالمين و ما اثنت به مولى كذاك ينبغي لمن اقبل الى الفرد الخبير انه يجيبك بفضل من عنده من هذا المقام الكريم و يذكرك بما ذكرته انه هو الغفور الكريم
- 3 And as for what thou didst mention regarding thy powerlessness and nothingness before His countenance - this indeed is true recognition. Be grateful and say: "Praise be unto Thee, O Lord of them that remember!" Blessed art thou, inasmuch as the Most Great Ocean hath sprinkled upon thee while He was in the hands of the oppressors. Know thou that His remembrance of thee is better than all that hath been created on earth - to this doth every discerning mystic bear witness. Give thanks unto God for having adorned thee with the ornament of His remembrance and for having made thee among them that have turned unto Him. 3 و ما ذكرت من عجزك و فائك تلقاء الوجه انه حق العرفان ان اشكر و قل لك الحمد يا مولى الذاكرين طوبى لك بما ترشح عليك البحر الأعظم اذ كان بين ايدى الظالمين فاعلم ان ذكره اياك خير عما خلق في الأرض يشهد بذلك كل عارف بصير ان اشكر الله بما زينك بطراز ذكره و جعلك من المقبلين
- 4 Grieve not over the world and its afflictions. Soon shall ye behold yourselves in manifest glory, if ye remain steadfast in the love of God and His Cause. By God! Whoso attaineth unto this station, verily the denizens of the Supreme Concourse and then the dwellers of Paradise shall make mention of him, and thy Lord is, of a truth, knowing and witnessing of what I say. 4 لا تحزن عن الدنيا و مكارهاها سوف ترون انفسكم في عز مبين ان استقيموا على حب الله و امره من فاز بهذا المقام تالله يذكره اهل ملا الأعلى ثم اهل الفردوس و ربك على ما اقول عليم و شهيد
- 5 Glory be upon the people of Baha who have cast away the world and held fast unto this glory which hath appeared in the temple of man. Blessed be the All-Merciful Who hath manifested it in truth through a sovereignty that hath conquered the worlds. 5 انما البهاء على اهل البهاء من الذين نبذوا الدنيا و تمسكوا بهذا العز الذى ظهر على هيكल الانسان تبارك الرحمن الذى اظهره بالحق بسلطان الذى غلب العالمين

BLIB_Or11095#109, NLAI_BH2.197

BH05875*Date: 1290-05-15 [1873-Jul-11]*

- 1 The Most Holy, Most Impregnable, Most Great
- 2 A Book from Us to him who hath gained access to the Most Great Sea when it appeared amongst the nations with waves that none denied except those who disbelieved in God from time immemorial.
- 3 We summoned the servants unto God, the Lord of creation, whereupon the wolves of the earth gathered against Us until they imprisoned Us in this spot. All that is on earth was created for Our names, yet We were debarred therefrom, such that We had no place wherein to store what We possessed of the Books of God, the All-Governing, the Mighty, the Bestower.
- 4 The Trusted One came to the Most Great Prison and desired to build a house or purchase land wherein might dwell he who had no shelter in the land. How many an evening did he pass in one abode, only to be driven forth by the hosts of the wicked at daybreak. He was in the hands of the evil ones most of the time, as doth the Lord of all men testify. At one time imprisoned, at another captive, then exiled, then in chains and fetters.
- 5 We beseech God to make firm His loved ones in His Cause and to open hearts through this Name which He hath made the key to the treasures of mysteries, and We beseech Him to grant thee success in that which thou art engaged and to strengthen thee in such wise that the machinations of every ignorant oppressor shall not sadden thee.
- 1 الأقدس الأَمْنَعُ الأعظم
- 2 كُتِبَ مِن لَدُنَّا لِمَنْ فَازَ بِالْبَحْرِ الأعظمِ إِذْ ظَهَرَ بَيْنَ الأُمَمِ بِأَمْوَاجٍ لَا يَنْكُرُهَا إِلَّا الَّذِينَ كَفَرُوا بِاللَّهِ فِي أَزَلِ الْأَزَالِ
- 3 قَدْ دَعَوْنَا الْعِبَادَ إِلَى اللَّهِ مَالِكِ الْإِبْجَادِ إِذَا اجْتَمَعَتْ عَلَيْنَا ذِيَابُ الْأَرْضِ إِلَى أَنْ حَبَسُونَا فِيهِذَا الْمَقَامِ قَدْ خَلَقَ مَا عَلَى الْأَرْضِ لِأَسْمَائِنَا وَأَنَا مَنَعْنَا عَنْهُ بِحَيْثُ لَمْ يَكُنْ عِنْدَنَا مِنْ مَحَلٍّ لِنَحْفَظَ فِيهِ مَا لَنَا مِنْ كُتُبِ اللَّهِ الْمُهَيْمِنِ الْعَزِيزِ الْوَهَّابِ
- 4 قَدْ حَضَرَ الْأَمِينُ فِي السَّجْنِ الأعظمِ وَارَادَ أَنْ يَبْنِيَ بَيْتًا أَوْ يَشْتَرِيَ أَرْضًا لِيَسْكُنَ فِيهِ مَنْ لَمْ يَكُنْ لَهُ مَأْوَى فِي الْبِلَادِ كَمْ مِنْ عَشِيِّ بَاتَ فِي مَقَرٍّ وَفِي الْأَشْرَاقِ أَخْرَجَهُ جُنُودُ الْفَجَارِ قَدْ كَانَ بَيْنَ أَيْدِي الْأَشْرَارِ فِي أَكْثَرِ الْأَحْيَانِ يَشْهَدُ بِذَلِكَ مَالِكُ الْأَنَامِ مَرَّةً حَبَسَ وَطَوْرًا اسْرَوْ كَرَّةً نَفَى ثُمَّ مَرَّةً فِي السَّلَاسِلِ وَالْأَغْلَالِ
- 5 نَسْتُلِ اللَّهَ بِأَنْ يَثْبِتَ أَوْلِيَائِهِ عَلَى أَمْرِهِ وَيَفْتَحَ الْقُلُوبَ بِهَذَا الْأَسْمِ الَّذِي جَعَلَهُ مِفْتَاحَ كُنُوزِ الْأَسْرَارِ وَنَسْتُلُهُ بِأَنْ يُوفِّقَكَ عَلَى مَا أَنْتَ عَلَيْهِ وَ يُؤَيِّدَكَ عَلَى شَأْنٍ لَا تَحْزَنُكَ شُؤُنَاتُ كُلِّ جَاهِلٍ جَبَّارٍ

BLIB_Or15715.125d

BH06157

To: Aqa Jamal, in Darakhsh

Date: 1290-05-15 [1873-Jul-11]

- 1 In the Name of Him Who has power over all things! 1 بِسْمِ الْمُقْتَدِرِ عَلَى الْأَشْيَاءِ
- 2 A remembrance from Us unto him who has drunk the choice wine of tribulation from the cup of decree in the path of God, the Lord of all names, that he may rejoice in that which has been sent down unto him from the heaven of God, the Mighty, the All-Knowing, the All-Wise. 2 ذَكَرَ مِنْ لَدُنَّا مَنْ شَرِبَ رَحِيقَ الْبَلَاءِ مِنْ كَأْسِ الْقَضَاءِ فِي سَبِيلِ اللَّهِ مَالِكِ الْأَسْمَاءِ لِيَفْرَحَ بِمَا نَزَلَ لَهُ مِنْ جَبْرُوتِ اللَّهِ الْمُقْتَدِرِ الْعَلِيمِ الْحَكِيمِ
- 3 Verily, those whom adversities have overtaken in the path of God - this is of His grace upon them. He, verily, is the All-Bountiful, the Forgiving, the Generous. Beware lest the waters of hardship and tribulation extinguish the fire of thy love. Place thy trust in God, thy Lord, the All-Knowing, the All-Informed. Soon shall they who have wronged be made to drink from the cup from which they made My loved ones drink. Thy Lord, verily, is the Just, the All-Wise. 3 إِنَّ الَّذِينَ اخَذْتَهُمُ الْبَأْسَاءُ فِي سَبِيلِ اللَّهِ هَذَا مِنْ فَضْلِهِ عَلَيْهِمْ أَنَّهُ هُوَ الْفَضْلُ الْغَفُورُ الْكَرِيمُ إِيَّاكَ أَنْ تَخْدُ نَارَ مَحَبَّتِكَ مِياهِ الشَّدَائِدِ وَالضَّرَاءِ تَوَكَّلْ عَلَى اللَّهِ رَبِّكَ الْعَلِيمِ الْخَبِيرِ سَوْفَ يَسْقُونَ الَّذِينَ ظَلَمُوا مِنَ الْكَأْسِ الَّتِي سَقَوْا بِهَا احِبَّتِي إِنَّ رَبَّكَ هُوَ الْعَادِلُ الْحَكِيمُ
- 4 There has befallen Us that which is greater than what hath befallen you, and We make mention of you through Our grace in this mighty Prison. This sufficeth you, by the Lord of all worlds. This enricheth you, by the Possessor of the heavens and earths. This shall endure for you in the kingdom of your Lord, the Mighty, the Inaccessible. 4 قَدْ وَرَدَ عَلَيْنَا اعْظَمُ مَا وَرَدَ عَلَيْكُمْ وَنَذَكَّرُكُمْ بِالْفَضْلِ فِيهِذَا السِّجْنِ الْعَظِيمِ هَذَا لِيَكْفِيَكُمْ وَرَبُّ الْعَالَمِينَ هَذَا لِيَغْنِيَكُمْ وَمَالِكِ السَّمَوَاتِ وَالْأَرْضِينَ هَذَا لِيَبْقَى لَكُمْ فِي مَلَكُوتِ رَبِّكُمْ الْعَزِيزِ الْمُنِيعِ
- 5 Read ye the verses of the All-Merciful with spirit and joy. They draw you unto a station wherein you will not be saddened by what hath befallen you at the hands of the oppressors. He, verily, praiseth him who showeth patience under His decree and beareth in His path that which His near ones among His chosen ones and His sincere ones among His loved ones have borne. He, verily, is the All-Hearing, the All-Seeing. 5 أَنْ اقْرَؤُوا آيَاتِ الرَّحْمَنِ بِالرَّوْحِ وَالرَّيْحَانِ أَنَّهَا تَجْذِبُكُمْ إِلَى مَقَامٍ لَا تَحْزَنُكُمْ مَا وَرَدَ عَلَيْكُمْ مِنْ جُنُودِ الظَّالِمِينَ أَنَّهُ يَحْمَدُ مِنْ صَبْرٍ فِي قَضَائِهِ وَحَمَلٍ فِي سَبِيلِهِ مَا حَمَلَهُ الْمُقْرَبُونَ مِنْ أَصْفِيَائِهِ وَالْمُخْلِصُونَ مِنْ أَوْدَائِهِ أَنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

INBA44:113a

BH06441*To: Ali Akbar**Date: 1290-05-15 [1873-Jul-11]*

- 1 In His Name, the One with power over all who are in the worlds!
O 'Ali-Qabl-i-Akbar! Hearken unto the Call which hath been
raised in truth from the Dayspring of Divine decree, that it
may bring thee to the Most Great Scene, the station wherein
the Lord of mankind proclaimeth: "There is none other God
but Me, the Forgiving, the Bountiful."
- 2 Thy letter hath been honored when it came before the Throne
and the Sea of Vision turned towards it. This is of His grace
unto thee, that thou mayest be of the thankful.
- 3 Grieve not because of poverty, for verily thou art rich, by thy
Lord, the Lord of all worlds. He who hath recognized this
Cause is among the most wealthy of creation and the most
honored of servants before God, the Mighty, the Great.
- 4 Various letters have come before Us; We have hastened first
to answer thine. This sufficeth thee, if thou be of them that
understand. He loveth him who hath sought Him and him who
hath turned towards Him. His is a station at the Throne, and
he is of them that have attained.
- 5 Be content with what God hath ordained for thee - this is the
best counsel from One Who is All-Knowing, All-Wise. Occupy
thyself with thy craft; He will assist thee as He pleaseth. There
is none other God but He, the Powerful, the Mighty.
- 6 May the glory rest upon thee and upon thy brother and upon
those who are with thee, from One Who is Mighty, Praiseworthy.

1 بسمه المقتدر علي من في العالمين ان يا علي قبل
اكبر ان استمع النداء الذي ارتفع بالحق من مطلع
القدر ليبلغك الى المنظر الأكبر مقام الذي ينادي
فيه مالک البشر انه لا اله الا انا الغفور الكريم

2 قد تشرف كتابك اذ حضر لدى العرش وتوجه
اليه بحر البصر هذا من فضله عليك لتكون من
الشاكرين

3 لا تحزن من الفقر انك غني ورب العالمين ان
الذي فاز بهذا الامر انه من اغني الخلق واعز
العباد لدى الله العزيز العظيم

4 قد حضر بين ايدينا رسائل شتى بادرنا اولاً
بجوابك هذا يكفيك لو انت من العارفين انه
يحب من اراده والذي اقبل اليه ان له مقاماً
لدى العرش وانه من الفائزين

5 فارض بما قضى الله لك هذا خير النصيح من
لدن عليم حكيم ان اشتغل بصنعك انه يؤيدك
كيف يشاء لا اله الا هو المقتدر القدير

6 انما البهاء عليك وعلى اخيك ومن معك من
لدن عزيز حميد

BLIB_Or11095#340

BH06641*Date: 1290-05-15 [1873-Jul-11]*

- 1 In the Name of Him Who is the Everlasting, the Eternal, the Ever-Abiding
 2 The Sun of Truth and Exposition hath dawned, inasmuch as Man hath appeared from the horizon of Purpose and Power. Whoso desireth to behold the Essence of Eternity - lo, it hath appeared through this Name which God hath made the Dawning-Place of Inspiration. Say: This is He through Whom the seas have branched forth, the fruits have appeared, and the Tongue of Grandeur hath spoken: "The Kingdom belongeth unto God, the One, the Chosen!"
- 3 O peoples of the earth! Make not yourselves the playthings of the ignorant, and cast not the Cause of God behind your backs. Fear God, and follow not every disbelieving deceiver. Cast away what the people possess and hold fast to the hem of the favors of your Lord, the All-Merciful, through Whom existence was illumined. The All-Bountiful calleth you unto His all-encompassing grace. Turn ye unto Him, O ye who are endued with insight!
- 4 Draw nigh with your hearts unto the court of the Beloved. This is better for you than the kingdoms of earth and heaven. Say: Beware lest ye dispute concerning the signs of God. Hold fast unto them and shun those who have denied God, the Lord of all men. Thus hath the Sun of Revelation shone forth from the horizon of utterance. Blessed is he who hath heard and said: "Praise be unto Thee, O Lord of all mankind!"

1 بِسْمِهِ الدَّائِمِ الْبَاقِي الْأَبَدِي

2 قَدْ اشْرَقَتْ شَمْسُ الْحَقِيقَةِ وَالتَّيَّانِ إِذْ ظَهَرَ
 الْإِنْسَانُ مِنْ أَفْقِ الْمَشْيَةِ وَالْإِقْتِدَارِ مَنْ أَرَادَ أَنْ
 يَنْظُرَ كَيْنُونَةَ الْقَدَمِ أَنَّهَا قَدْ ظَهَرَتْ بِهَذَا الْأَسْمِ
 الَّذِي جَعَلَهُ اللَّهُ مَشْرِقَ الْإِلْهَامِ قُلْ هَذَا هُوَ الَّذِي
 بِهِ انْشَعَبَتِ الْبِحَارُ وَظَهَرَتِ الْأُثْمَارُ وَنَطَقَ لِسَانُ
 الْعِظْمَةِ الْمَلِكِ لِلَّهِ الْوَاحِدِ الْمُخْتَارِ

3 يَا مَلَأُ الْأَرْضِ لَا تَجْعَلُوا أَنْفُسَكُمْ مَلَاعِبَ الْجَهَالِ وَ
 لَا تَدْعُوا أَمْرَ اللَّهِ عَنْ وَرَائِكُمْ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا
 كُلَّ مُشْرِكٍ مَكَّارٍ ضَعُوا مَا عِنْدَ الْقَوْمِ وَتَشَبَّثُوا
 بِذِيلِ الطَّافِ رَبِّكُمْ الرَّحْمَنُ الَّذِي بِهِ الْإِلَاحُ الْإِمْكَانُ
 إِنَّ الْكَرِيمَ يَدْعُوكُمْ إِلَى فَضْلِهِ الْعَمِيمِ تَوَجَّهُوا إِلَيْهِ يَا
 أُولَى الْأَبْصَارِ

4 تَقَرَّبُوا بِالْقُلُوبِ إِلَى شَطْرِ الْمَحْبُوبِ هَذَا خَيْرٌ لَكُمْ
 عَنْ مَلَكُوتِ الْأَرْضِينَ وَالسَّمَوَاتِ قُلْ إِيَّاكُمْ أَنْ
 تَجَادَلُوا فِي آيَاتِ اللَّهِ تَمَسَّكُوا بِهَا وَتَجَنَّبُوا عَنْ
 الَّذِينَ كَفَرُوا بِاللَّهِ مَالِكِ الرَّقَابِ كَذَلِكَ اشْرَقَتْ
 شَمْسُ الْوَحْيِ مِنْ أَفْقِ الْبَيَانِ طُوبَى لِمَنْ سَمِعَ وَقَالَ
 لَكَ الْحَمْدُ يَا مَوْلَى الْأَنْبَاءِ

BLIB_Or15715.125c

BH06939*To: Javad, in Darakhsh**Date: 1290-05-15 [1873-Jul-11]*

- 1 In the Name of God, the Single, the One, the Alone! Verily, He Who is mentioned mentions thee in this perspicuous Tablet, and the Desired One calls thee from this mighty Prison, and the Worshipped One summons thee in truth and remembers thee
- 1 بِسْمِ اللَّهِ الْفَرْدِ الْوَاحِدِ الْأَحَدِ إِنَّ الْمَذْكُورَ يَذْكُرُ
 فِيْهِذَا اللَّوْحِ الْمُبِينِ وَالْمَقْصُودُ يَنَادِيكَ مِنْ شَطْرِ
 هَذَا السِّجْنِ الْعَظِيمِ وَالْمَعْبُودُ يَدْعُوكَ بِالْحَقِّ وَ

with such melody whereby the realm of possibility hath soared with longing for its Lord, the All-Merciful, and the hearts of the Concurrence on high were attracted.

يذكرك على لحن به طار الامكان شوقاً لرّبه الرّحمن
و انجذب افتدة ملاء العالين

- 2 Grieve not at what thou hast witnessed in My path. We were witness to what befell you in this Cause whereby hearts were filled with the fear of God, thy Lord and the Lord of the worlds. Be patient in God, then seek victory through God. Verily, He aids whom He willeth through a power from His presence and a sovereignty from His side. He is, verily, the All-Powerful, the Almighty.

2 لا تحزن بما رأيت في سبيلي قد كُنا شهداء على ما
ورد عليكم في هذا الأمر الذي به ملئت القلوب
من خشية الله ربّك وربّ العالمين ان اصبروا
في الله ثم استنصروا بالله انه ينصر من يشاء بقدره
من عنده و سلطان من لدنه انه هو المقتدر القدير

- 3 They who cast aside justice and embraced tyranny have lost - they are among the perishing ones. Blessed is he who hath attained unto that which most of creation hath not attained - verily he is of the sincere ones. The All-Merciful remembers him in the highest paradise. This is the most great bounty and the lofty station.

3 قد خسر الذين نبذوا العدل و اتخذوا الظلم الا
انهم من الهالكين طوبى لمن فاز بما لا فاز به اكثر
الخلق الا انه من المخلصين يذكره الرّحمن في اعلى
الجنان هذا هو الفضل الأكبر و المقام الرفيع

- 4 Verily the glory be upon thee and upon whosoever hath turned to the Countenance, detached from all that is in the heavens and the earth.

4 انما البهاء عليك و على من اقبل الى الوجه منقطعاً
عن السموات و الأرضين

INBA44:104a

BH07825

Date: 1290-05-15 [1873-Jul-11]

- 1 The Most Holy, Most Impregnable, Most Great
- 2 A Book sent down in truth, by which the lights of the sun of the remembrance of My Name, the Most Merciful, have shone forth, and which hath turned unto God, the Mighty, the Generous, that it may rejoice in My remembrance of it and may stand with such steadfastness in the Cause of its Lord that the doings of the wayward shall not cause it to waver.
- 3 O My handmaiden!
- 4 Hold fast to the cord of the favors of thy Lord and turn at all times to the horizon of the Cause of thy Lord, the Mighty, the All-Wise. Verily, He maketh mention of His servants who make mention of Him throughout all regions, and of His handmaidens who have arisen to remember Him amidst the worlds. Act thou according to that which thou hast been commanded in the Tablets. Verily thy Lord is the Ordainer, the All-Wise.

1 الأقدس الأَمَنع الأعظم

2 كتاب نزل بالحقّ التي اضئت بأنوار شمس ذكر
اسمي الرّحمن و اقبلت الى الله العزيز الكريم لتفرح
بذكرى ايّاه و تكون في امر ربّها على استقامة لا
تحرّكها شؤونات المعرضين

3 ان يا امتي

4 تمسّكي بجبل الطاف ربّك و توجهي في كلّ
الأحيان الى افق امر ربّك العزيز الحكيم انه يذكر
عباده الذين يذكرونه في الآفاق و امائه اللائي قمن
على ذكره بين العالمين ان اعلمي بما امرت به في
الألواح ان ربّك هو الأمر الحكيم

- 5 Be thou thankful that thou hast been mentioned before the Throne and that this gracious Tablet hath been sent down unto thee, from which everyone possessed of the sense of smell can detect the fragrance of the All-Merciful. Thus hath testified He Who is the Goal of all who know.
- 6 When thou hast found and recognized this, say: Praise be unto Thee, O Thou in Whose grasp is the kingdom of names, and thanksgiving be unto Thee, O Thou Who hast remembered me while I was in a remote prison.

5 ان اشكرى بما ذكرت لدى العرش و نزل لك
هذا اللوح الكريم يجد منه كل ذى شم عرف
الرحمن هذا ما شهد به مقصود العارفين

6 اذا وجدت و عرفت قولى لك الحمد يا من فى
قبضتك ملكوت الأسماء و لك الشكر يا من
ذكرتنى اذ كنت فى سجن بعيد

BLIB_Or15715.129c

BH08312

To: Amatullah Khanum

Date: 1290-05-15 [1873-Jul-11]

- 1 He is the Ever-Abiding, the Everlasting, the Eternal.
- 2 At all times doth the All-Merciful call out: "Unto Me, unto Me, O My servants! Unto Me, unto Me, O My handmaidens!" Blessed is the one who hath heard His call and was of those who advanced. Whoso hath acknowledged His oneness in this Revelation is assuredly among the most exalted of servants in a preserved tablet. They who have deprived themselves of this most great favor are truly counted among the dead.
- 3 Blessed art thou, O My handmaiden, for having attained unto the recognition of God and turned toward Him while every remote idolater turned away. It behooveth thee to remain steadfast in such wise that the affairs of the heedless shall not perturb thee. Follow what We have enjoined upon thee in the Tablets, then turn away from those who follow the dictates of their own selves - these are assuredly among the most lost.
- 4 Hold fast to the hem of thy Lord's grace. Verily His mercy hath preceded all created things and His grace hath encompassed the worlds. Thus have We sent down the verses and dispatched them unto thee. He is verily the Forgiving, the Bountiful.

1 هو الدائم الباقي الأبدى

2 فى كلّ الأحيان ينادى الرحمن الىّ يا عبادى
الىّ الىّ يا امائى طوبى لمن سمع نداه و كان من
المقبلين من اقرّ بوحدانيته فيهذا الظهور انه من
اعلى العباد فى لوح حفيظ انّ الذين منعوا عن
هذا الفضل الأعظم انهم من الميتين

3 طوبى لك يا امتى بما فزت بعرفان الله و اقبلت
اليه اذ اعرض عنه كلّ مشرك بعيد ينبغى
لك بأن تكونى مستقيمة على شأن لا تضطربك
شؤون الغافلين ان اتبعى ما امرناك به فى
الألواح ثم اعرضى عن الذين يتبعون ما تأمرهم
به انفسهم الا انهم من الأخسرين

4 تشبّثى بذيل فضل ربّك انّ رحمته سبقت
الممكّات و فضله احاط العالمين كذلك نزلنا
الآيات و ارسلناها اليك انه هو الغفور الكريم

BLIB_Or15715.130a

BH09457*To: Unknown, in Khurasan**Date: 1290-05-15 [1873-Jul-11]*

1 The Most Great, the Most Holy

2 We have desired to make mention of one of Our maidservants who has believed in God, the Sovereign, the Mighty, the All-Praised, and to give her once again to drink of the Living Waters. Verily We are powerful over all things. O My handmaiden! Rejoice thou in My remembrance, then remember thy Lord at morn and eventide. Let not the tribulations of the world cause thee grief. Behold what hath befallen thy Lord, the Creator of the heavens, through that which the hands of the oppressors have wrought. Drink thou at all times from the Salsabil of divine knowledge from the chalices of the bounties of thy Lord, the All-Forgiving, the All-Bountiful. We make mention of all who have turned unto God and remember their Lord, the Almighty, the All-Powerful. Thus have the verses been sent down as a token of Our grace upon thee, that thou mayest be of those who are thankful, in a perspicuous Tablet.

1 الأقدس الأعظم

2 قد اردنا ان نذكر امة من امائنا التي آمنت بالله الملك العزيز الحميد و نسقيها مرة اخرى كوثر الحيوان انا سكا قادرين ان يا امتي ان افرحى بذكرى ثم اذكرى ربك في كل بكور و اصيل اياك ان تحزنك مكاره الدنيا ان انظري ما ورد على ربك فاطر السماء بما اكتسبت ايدي الظالمين ان اشربي في كل الأحيان سلسيل العرفان من كؤوس عنايات ربك الغفور الكريم انا نذكر كل من توجه الى الله ويذكر به المقتدر القدير كذلك نزلت الآيات فضلاً من عندنا عليك لتكوني من الشاكرات في لوح مبين

INBA23:072a, BLIB_Or15715.129b

BH01411*To: Haji Muhammad Ibrahim Afnan (Muballigh)**Date: 1290-08-28 [1873-Oct-21]*

1 He is God, exalted be His station, to Him belong greatness and majesty

1 هو الله تعالى شأنه العظمة والكبرياء

2 My spirit be a sacrifice unto thee! This evanescent servant hath been honored by thy letter, which was a cup of longing for the lovers, and I drank from it as the sincere ones drink the water of life in the days of our Lord, the Most Merciful. We beseech God to grant every mouth a portion thereof, and every heart a share of this Euphrates which was mingled with the tears of the Beloved—nay rather, it was pure with what flowed from the heart that was a fountainhead of God's love and favor, and a treasury of God's remembrance and grace. When I read and perused it, I took it and ascended until I attained the presence

2 روعي لك الفداء قد تشرف الخادم الفاني بكتاب حضرتك الذي كان قدح الاشتياق للعشاق و كنت اشرب منه ما شرب المخلصون رحيق الحيوان في أيام ربنا الرحمن نسئل الله بأن يجعل لكل فم نصيب منه ولكل قلب قسمة من هذا الفرات الذي كان ممزوجاً بظلم الحبيب لا بل أنه كان خالصاً بما جرى من قلب الذي كان منبعاً لحب الله وعنايته و مخزناً لذكر الله والطافه

of the Throne and presented that wherewith thou didst call upon God, the Lord of the worlds. When it was concluded, the hand of grace and favor was extended, and took it, and the most luminous gaze perused what was inscribed therein of His mighty and impregnable remembrance. Then there shone forth from the Dayspring of grace that which I am unable to mention. He is, verily, the All-Knowing, the All-Encompassing.

- 3 Then the tongue of grandeur and majesty spoke: "O thou who propagatest My Cause and standeth firm upon My path! Hearken unto My call, for it quickeneth bodies and gladdeneth the hearts of the sincere ones. We praise God for having aided thee to make mention of that which the ear of grace hath heard and which hath been accepted before the Dawning-Place of the verses of thy Lord, the Ancient of Days. By My life! This sufficeth thee, and none knoweth this station save him who hath attained unto this noble seat. Read thou what We sent before, then ponder upon it. It shall open unto thy heart the gates of knowledge and understanding, even as it opened them before. He is, verily, the Almighty, the All-Powerful. Thou art in the letter Ha, and the Beloved remembereth thee in His manifest prison. Upon thee be the glory of God, His praise, and the praise of all who have laid hold on this firm cord. Say: Praise be unto Thee, O Thou Whose mercy hath preceded all created things!"

- 4 After this evanescent servant was blessed with the perusal of your letter and the petitions were presented before the Throne, the response was revealed from the Dayspring of grace and sent forth. Furthermore, two boxes of tea arrived. He said the tea was very fine, but suited for princes rather than for prisoners and the poor. Its fragrance was excellent, but as it contained white buds, its color was very light. Prison tea should be closer to commercial grade, meaning that a small measure should color multiple cups. This year God hath engaged somewhat in trade, for His glory and honor among the people, yet due to the sincerity of the sender, the lightness of its color added to its excellence, as it was special and is consumed in His presence. All this is from His grace upon His loved ones. He is, verily, the All-Forgiving, the All-Bountiful.

- 5 Likewise, that which was sent by those two honored souls, upon whom be the Glory of the Most Merciful, had been written about before its arrival, and likewise the response to two letters from the Afnan, upon whom be the Glory of God and His grandeur, which they had sent from the Land of Ya in the name of His Holiness the Name of God M.H., upon him be every most

فلما قرأت واطلعت اخذت وصدت الى ان حضرت لدى العرش و عرضت ما ناديت به الله رب العالمين فلما انتهى امتدت يد العناية و الألفاظ و اخذت و سرح النظر الأنور فيما رقم فيه من ذكره العزيز المنيع اذا اشرق من مطلع الفضل ما لا اقدر ان اذكره انه هو العلم المحيط

3 ثم تكلم لسان العظمة و الاجلال يا مبلغ امرى و القائم على صراطى ان استمع ندائى انه لمحجى الأبدان و مفرح قلوب المخلصين نحمد الله بما ايدك على ذكر سمعه اذن العناية و قبل لدى مطلع آيات ربك المنزل القديم لعمرى هذا يكفيك و لا يعرف هذا المقام الا من فاز بهذا المقر الكريم ان اقرء ما ارسلناه من قبل ثم تفكر فيه انه يفتح على قلبك ابواب العلم و العرفان كما فتح من قبل انه هو المقتدر القدير انت فى الهاء و يذكرك المحبوب فى سجنه المبين عليك بهاء الله و ثناء و ثناء كل من تمسك بهذا الخبل المتين قل لك الحمد يا من سبقت رحمتك العالمين انتهى

4 و بعد آنكه اين خادم فانى بزيارت كتاب آنحضرت فائز شد و عرايض مرسله لدى العرش معروض گشت جواب از مطلع فضل نازل و ارسال شد و ديگر دو صندوق چای مرسل رسيد فرمودند اين چای بسيار خوب بود ولكن از برای امرا نه از برای مسجونين و فقرا عطرش بسيار خوب ولكن چون گل آقبر بود لوش بسيار كم بود چای اهل سجن بايد اقرب ب تجارت باشد يعنى مثقالى از آن فتجانهائى متعدده را لون دهد كور كور تجارتست چه كه حق در اين سنه فى الجملة تجارتى نموده لغزه و اعزازه بين الخلق ولكن از خلوص نيت مرسل كمى لون آن بر فضلش افزود چه كه مخصوص واقع شد و در حضور صرف ميشود كل ذلك من فضله على احبائه انه هو الغفور الكريم

5 و همچنين مرسولى جنابان معظمان عليهما بهاء الرحمن از قبل وصول آن نوشته شده و همچنين جواب دو نامه افنان عليهما بهاء الله و كبريائه كه از ارض ياء باسم آقائى اسم الله مه عليه من كل بهاء اباه ارسال فرموده بودند اين عبد جواب

glorious glory. This servant presented the response which was sent. Let your honor forward it. Similarly, a brief petition was submitted to the Name of God. We beseech God to ensure its delivery. He is, verily, the Preserver, the Trustworthy.

- 6 Furthermore, a packet arrived from His Holiness the Name of God, together with items sent by Aqa Mirza [Ali-Naqi], upon him be 9 66 [Baha'u'llah].

- 7 Moreover, concerning what you had written about the Persian friends, four Tablets were revealed two years ago in response to their petitions and those of others from the Dawning-Place of God's Command. The original exists, but a copy was sent. Should they approach it with pure hearts and eyes of fairness, they will derive from it the hidden springs contained in all the books. We hope that, God willing, these decisive words will have their effect. Were all people to contemplate these four Tablets alone, it would suffice all who dwell on earth, for they have been revealed in such wise that their like, like the existence of Truth itself, is impossible. We beseech God to assist all to recognize Him. He is, verily, the All-Forgiving, the Most Merciful.

- 8 Convey my sincere greetings and glorification to the friends in that land. Glory be upon your honor and upon those who attend your service.

- 9 The servant 66 [of God], 28 Sha'ban 1290

معروض داشته ارسال شد آنحضرت بفرستند و همچنین عریضه مختصری خدمت اسم الله عرض شده نسل الله بأن یوصل انه هو الحافظ الامین

- 6 و دیگر یک پاکت از آقائی اسم الله رسید مع اشیاء مرسولی جناب آقا میرزا [علینقی] علیه ۹ ۶۶ [بهاء الله]

- 7 و دیگر آنکه از حضرات فارسی مرقوم فرموده بودند چهار لوح در دو سنه قبل در جواب عرایض ایشان و غیره از مطلع امر الهیه نازل اصل آن موجود ولكن سواد ارسال شد اگر بقلب طاهر و دیده انصاف بآن فائز شوند ینابیع مکنونه در کل کتب را از آن استنباط نمایند باری امیدواریم انشاء الله کلمات محکمات تأثیر نماید اگر جمیع ناس در همان چهار لوح نظر نمایند کل من علی الأرض را کافیت چه که بشائی نازل شده که شبه آن مثل وجود حق ممتنع نسل الله بأن یوفق کل علی عرفانه انه هو الغفور الرحیم

- 8 عرض خلوص و تکبیر این فانی را خدمت دوستان آن ارض ابلاغ فرمائید اما البهاء علی حضرتک و من یحضر فی خدمتک

- 9 خادام ۶۶ [الله] مورخه ۲۸ شعبان ۱۲۹۰

BLIB_Or15700.215, BLIB_Or15711.282

BH01755

To: *Zaynul-Muqarrabin et al.*

Date: 1290-09-23 [1873-Nov-14]

- 1 Fix thy heart upon the Most Great Purpose, for verily it is the Lote Tree beyond which there is no passing, which speaketh in the kingdom of creation: 'There is none other God but Me, the All-Knowing, the All-Informed.'

- 2 When the letter Ba joined with Ha and they were mingled, all things were transformed therefrom, by thy Lord, the Protector, the Self-Subsisting. Hold fast unto the Divine Primal Point,

- 1 ان اقصد فی قلبک مقصد الأقصى انه لسدره المنتهى التي تنطق فی ملکوت الانشاء لا اله الا انا العليم الخبير

- 2 لما اتصل الباء بالهاء و امتزجا انقلب منهما کل الأشياء من لدن ربک المهيمن القيوم تمسک بالنقطة الأصلية الالهية و ما دونها صفر ولو تراه

and all else is but zero, even though thou seest it existing on earth. Thy Lord, verily, is the All-Knowing, the All-Wise....

موجوداً في الأرض أنّ ربّك هو العليم الحكيم...

BLIB_Or15710.095x,

YMM.217x,

YMM.432x

BH00197

To: *Siyid Mihdi Dahaji*

Date: 1290-10-11 [1873-Dec-2]

- 1 In the Name of God, the Most Inaccessible, the Most Holy, the Most Glorious!
- 2 May my soul be a sacrifice unto Thee, O thou who hast arisen to aid the Cause of God! May my spirit be offered up for thee, through whom the horizons have been perfumed and from whom the sweet savors of the remembrance of our All-Knowing Lord have been wafted! How can an ant describe this station unto which the birds of divine knowledge cannot soar, and to which the minds of the wise cannot ascend, save whom God, the Lord of all worlds, willeth? Were I to attempt to describe that which thy tongue hath uttered in praise of God, both remembrance and pens would be exhausted, yet this blessed remembrance would not end. When I beheld my powerlessness to offer fitting praise of this station, I sought God's help and beseeched Him to reward thee as befiteth His all-encompassing grace.
- 3 Again, may my spirit, my being, and my essence be sacrificed for thee! The servant hath been honored by the letters which proceeded from thy presence - first that which issued from the land of Ta, then what followed twice from the land of Ta, then two twin letters arrived, one from the land of Kaf dated the 13th of Jamadiyu'l-Avval, and the other from the land of Sad dated the 14th of Jamadiyu'th-Thani, and in the second was a small letter adorned with thy handwriting dated the 22nd of Jamadiyu'th-Thani.
- 4 Praise be to God for these successive, continuous, and uninterrupted bounties which bore thy boundless favors. This evanescent servant was blessed to receive these, and prior to these mentioned letters, was honored by two blessed autographs before arriving in the land of Ta, which were written en route.

1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ الْأَبْهَى

2 نفسي لك الفداء يا من قمت على نصرة الله روعي لك الفداء بما تعطر من حضرتك الآفاق وفاح منك نفحات ذكر ربنا العليم هل يقدر التملة ان يصف هذا المقام الذي لم يطير اليه طيور العرفان ولن يصعد اليه عقول العقلاء الا من شاء الله رب العالمين لو اريد ان اصف ما تكلم به لسان حضرتك في ذكر الله لينتهي الذكر والاقلام وما ينتهي هذا الذكر المحبوب فلما رأيت عجز نفسي عن اداء ذكر هذا المقام استعين من الله واستلته بأن يجزي حضرتك ما ينبغي لفضله المحيط

3 ثم روعي وذاتي وكنونتي لك الفداء قد تشرف الخادم بالكتب التي صدرت من حضرتك الأول الذي صدر من ارض تا ثم بعده ما صدر مرتين في ارض طا ثم بلغ كتابان توأمان واحد من ارض كاف وتاريخه ١٣ جمادى الأولى والآخر من ارض صاد وتاريخه ١٤ جمادى الثاني وفي الثاني كتاب صغير مزين بمداد حضرتك وتاريخه ٢٢ جمادى الثاني

4 الحمد لله بنعمای متواترة متتابعة مترادفه که حامل عنایات غیر محدوده آنحضرت بود این عبد فانی بزیارت آن فائز و از غیر این کتب مذکوره بدو دستخط مبارکهم قبل از ورود ارض تا که در سبیل مرقوم فرموده بودند مشرف شده و جواب

Responses to some were submitted and sent through Jinab-i-Amin, upon him be the Glory of God. Likewise from the direction of the land of Ha, I beseech and hope from God, exalted be His glory, that what was submitted may attain the honor of His presence. All were presented to the Most Holy Court at the beloved times. Again a mighty Tablet hath descended from the heaven of favor and the original revelation is being sent. Similarly, regarding the names mentioned in thy letters, those that were in the Book of Ta have been revealed and sent with Amin, and the rest shall be sent, God willing and with His aid.

- 5 Concerning what thou didst write about the blessed verse of inheritance, "Blessed art thou for having comprehended that which was revealed from God" - since Jinab-i-Zaynu'l-Muqarrabin, upon him be the Glory of God, the Lord of all worlds, had inquired about inheritance, by command that which was revealed in the Kitab-i-Aqdas regarding this matter was written specifically for him and sent. Similarly, he had inquired about the law of marriage, and what was revealed regarding this was also written and sent by command. All these passages are revealed in the Kitab-i-Aqdas, and that mighty Book was sent specifically to thee. God willing, thou hast by now been blessed to see it.
- 6 Regarding thy remark that the meaning of the Book of Ta and Kha and Za et cetera was not clear, He said: "This station is 'We have recorded all things in a Book.'" Thus it endeth.
- 7 Each portion mentioned in the Book equals nine, and from each number sixty is intended, which in total equals the name Muqit, and likewise it descends by sixties until it reaches the station of Jim, and those two stations which are Ba and Alif have not been mentioned, that our Lord may decree concerning them as He pleaseth. From each of these in this Dispensation one and a half portions were deducted and added to the offspring, who receive the portion of two Ta's. God willing, they shall become aware of the mysteries of that Most Holy, Most Exalted Book at the time of attainment of His presence.
- 8 Furthermore, it is submitted that despite the greatest prohibition, travelers from all directions arrive at the Most Great Prison without permission, and they know the beloved of the people of this land and to what degree they persist in opposition, denial and corruption. In any case, each day new conversations are heard. It is strange how the loved ones consent

بعضی مع جناب امین علیه ۹۶۶ [بهاء الله] عرض و ارسال شد و همچنین از شطر ارض ها از حق جل و علا سائل و آملم که آنچه عرض شده بشرف حضور فائز شود و جمیع در اوقات محبوبه بساحت امنع اقدس عرض شد مجدداً لوح مینع از سماء عنایت نازل و اصل تنزیل ارسال میشود و همچنین اسامی مذکوره در کتب آنحضرت آنچه در کتاب تا بود نازل و مع امین ارسال شد و ما بقی هم از بعد بفضل الله و عونه ارسال میشود

5 اینکه در آیه مبارکه ارث مرقوم فرموده بوند هنیئاً لحضرتک بما ادرکت ما نزل من لدی الله چون جناب زین المقرین علیه ۹۶۶ [بهاء الله] رب العالمین سؤال از ارث فرموده بودند حسب الامر آنچه در این مقام در کتاب اقدس نازل شده مخصوص ایشان نوشته ارسال شد و همچنین از امر تزویج سؤال نموده بودند آنچه هم در این مقام نازل حسب الامر نوشته ارسال شد و این فقرات کل در کتاب اقدس نازل و آن کتاب مینع مخصوص آنحضرت ارسال شد انشاءالله تا حال زیارت آن فائز شده اند

6 اینکه مرقوم فرموده بودند که مقصود از کتاب طا و خا و زا الی آخر معلوم نشد فرمودند این مقام کل شیء احصیناه کتابست انتهی

7 هر قسمتی را کتاب ذکر فرموده اند طانه عددست و از هر عددی عدد شصت مقصودست که جمع کل اسم مقت میشود و همچنین شصت شصت تنزل مینماید تا بمقام جیم میرسد و آن دو مقام که با و الف باشد ذکر فرموده اند لیحکم فیهما ربنا کیف یشاء و از هر کدام در این ظهور یک قسمت و نیم کسر شد و بر ذریه افزود که ذریه عدد دو طاء قسمت میرند انشاءالله بر اسرار آن کتاب امنع اقدس در حین حضور مطلع خواهند شد

8 و دیگر عرض آنکه مع نبی اکبر اکثر ایام مسافین از کلی اطراف من غیر اذن در سجن اعظم وارد و آن محبوب اهل بلد را میشناسند که بجه مقام از اعراض و انکار و فساد قائمند باری در هر یوم گفتگوی جدیدی استماع

to commit that which causeth harm to the Root of the Tree. And all expect to remain. In brief, now in every village of the surrounding villages numerous souls reside and the corruptors have found means to say whatsoever they wish. From the very gathering and excessive coming and going, the government itself hath been disrupted. We beseech God to bring forth good through this. In no year has there been such gathering in this land. Another group must be appointed to arise to serve the travelers.

میشود عجبت چگونه احبّا راضی میشوند امریکه ضررش باصل شجره راجعت ارتکاب نمایند و جمیع هم توقع توقّف دارند مختصر آنکه حال در هر قریه از قرای حول نفوس متعدّد ساکن و بدست مفسدین رشته‌ئی آمده یتکمون ما یشاؤون از نفس اجماع و تردد زیاد خود حکومت برهم افتاده نسل الله ان یحدث بذلک خیرا در هیچ سنه باین قسم در این ارض اجماع نشده جمع دیگری باید معین شوند تا بخدمت مسافرین قیام نمایند

- 9 Moreover, your honor knoweth what transpireth, despite the lack of outward means and the wickedness of the people of this city and the arrival of newcomers. Although all have understood that the harm of these matters returneth to the Root of the Tree, yet they remain heedless and unaware. We beseech God to aid them to do what He loveth and is pleased with.

9 دیگر آنحضرت میدانند که مع عدم اسباب ظاهره و شرارت نفوس این مدینه و ورود واردین چه میگذرد مع آنکه کلّ فهمیده‌اند که ضرر این امور باصل شجره راجع مع ذلک متنبّه نشده و ملتفت نیستند نسل الله بأن یوفّقهم علی ما یحبّ و یرضی

- 10 Another matter: the neighboring Khajih, whenever present before the Throne, asketh about your honor's condition and speaketh well of you, and whenever your letter arrived they were truly delighted. God willing, your honor will mention them in future letters so it may be conveyed to them. Although this servant hath somewhat conveyed your honor's affection to them, since there was no explicit mention of them in your honor's letter, out of fear of speaking falsely, a satisfactory explanation was not given to them.

10 و عرض دیگر خواجه همسایه هر وقت لدی العرش حاضر شده احوال آنحضرت را سؤال مینماید و ذکر خیر میکند و هر وقت نامه آنحضرت رسیده فی الحقیقه مسرور شده‌اند انشاء الله آنحضرت در نامه‌های بعد ذکر ایشان را بفرمایند تا بایشان ابلاغ شود اگر چه این عبد اظهار محبت فی الجمله از جانب آنحضرت بایشان نموده ولكن چون صریح در کتاب آنحضرت ذکر ایشان نبوده از خوف اینکه مباد کذب گفته شود بیان شافی خدمت ایشان نشده

- 11 Furthermore, regarding Aqa Muhammad Sadiq from the people of K, they wrote a letter to this servant about the Huquq, as your honor yourself noted on its back. It was presented to the Most Holy, Most Exalted Presence. According to the command, one portion thereof should be given to the deserving ones in that city, and two portions should be sent to Zaynu'l-Muqarrabin, for the people of that land are very deserving.

11 و دیگر در باب آقا محمد صادق از اهل ک باین عبد مکتوبی در باره حقوق نوشته‌اند چنانچه خود آنحضرت در ظهر آن مرقوم فرموده‌اند بساحت اقدس امنع عرض شد حسب الامر یک قسمت آن را در آن شهر بمستحقّین برسانند و دو قسمت آن را نزد زین‌المقرّبین بفرستند چه که اهل آن ارض بسیار مستحقّند

- 12 Although these small amounts do not suffice for that land, they are somewhat useful. Regarding what was written about Jinabi-Nabil (upon him be 96 [Baha'u'llah]) from the people of Qa'in, it is very good that they should proceed to the land of Ha. We beseech God to aid him to help his Lord through what He hath commanded in the Tablets.

12 انتی اگر چه این جزئیها کفایت آن ارض نینماید ولكن فی الجمله بکار میخورد اینکه در باب جناب نبیل علیه ۹۶ [بهاء الله] من اهل قائن مرقوم فرموده بودند بسیار خوبست که بارض ها تشریف ببرند نسل الله بأن یوفّقه لینصر ربّه بما امر فیه فی الالواح

13 در باب جناب حسن قبل علی خ ان که مرقوم فرموده بودند عریضه ایشان در ساحت اقدس

- 13 Regarding what was written about Jinab-i-Hasan-i-Qabli-'Ali Khan, their petition was presented to the Most Holy Presence. A special exalted Tablet was revealed and will be sent later.
- 14 Concerning Aqa Ghulam-'Ali, son of Jinab-i-Dhabih, upon them both be Baha'u'llah, it was submitted and according to His command that he should remain engaged in his trade there, as this is closer to godliness before God. Praise be to God, divine favors have been and will continue to be bestowed upon the relatives of Jinab-i-Dhabih. Wherever they may be, they are under the shadow of Truth. The gaze of favor is directed towards His loved ones. Travel to this land is in no wise permitted. We beseech God to grant them the sweetness of following His command. By My life, it is sweeter than all sugar, honey, candy and whatsoever is above them. Verily, He is the All-Wise Ruler.
- 15 Regarding Aqa Muhammad-Hasan, about whom you had written that you would bring along, it was submitted. He said: "There is no objection to what thou hast intended. We love to approve what thou hast approved, as a favor from thy Lord, Who, were He to be described by generosity, His Essence would be ashamed to be attributed thereto, and were He to be characterized by grace, He would be embarrassed to be mentioned in His presence. Verily thy Lord is far exalted above what hath been mentioned or will be mentioned. He is indeed independent of all names. There is no God but Him, the Eternal Unseen."
- 16 At the time of writing this petition, the Ancient Beauty, exalted be His grandeur, said: "Write in My name M.H.: Those souls who, during their travels and journeys through the cities of God, have shown love to that person, even if less than the eye of a needle, We have honored them with a special favor and have sent down that which will bring joy to their eyes."
- 17 Concerning what you had written about the believers in the land of Ta, then in Q.M., then in K., then in S., about their love for God, their being set ablaze with the fire of His love, and their being attracted by the signs of His grace, and then what you mentioned about all the villages - all was presented before the Divine Throne. Regarding each one, countless favors have dawned and are shining from the horizon of grace, which neither the pens of all worlds could enumerate, nor the tablets of the heavens and earth could contain.
- 18 Furthermore, regarding what you had written about Jinab-i-Haji Mirza Kamali'd-Din and Aqa Mahmud and Haji Mirza 'Ali-Qabl-i-Akbar, upon them be Baha'u'llah and His favors,
- عرض شد مخصوص لوح مینع نازل و از بعد ارسال میشود
- 14 در باب آقا غلامعلی ابن جناب ذبیح علیهما ۹
۶۶ [بهاء الله] عرض شد حسب الامر آنکه در همانجا مشغول بکسب باشند این اقرب بتقویست لدی الله الحمد لله عنایت الهیه در باره متعلقان جناب ذبیح بوده و خواهد بود در هر محل باشند در ظل حقند نظر عنایت متوجه بدوستان خود بوده توجه باین ارض ابداً جایز نه نسل الله بأن یرزقهم حلاوة اتباع امره لعمری انه لاحل عن کل سکر و غسل و قد و ما فوقها انه هو الحاکم العلیم انتهى
- 15 در باره آقا محمد حسن که فرموده بودند همراه میآورم عرض شد فرمودند لیس لما اردته من بأس انا نحب ان غمی ما امضیته فضلاً من لدن ربک الذی لو یذکر بالکرم یتسحی کینوته ان ینسب الیه و لو یوصف بالفضل انه لیخجل ان یذکر فی ساحته ان ربک هو المتعالی عما ذکر و یذکر انه هو الغنی عن الاسماء کلها لا اله الا هو الغیب الأبدی انتهى
- 16 در حین تحریر عریضه مخصوص هیکل قدم جل کبریائه فرمودند بنویس باسمی م ه نفوسیکه در احیان سیر و سلوک در مدن الله بآنجناب اظهار محبت نموده اند ولو اقل من سم الایرة شرفناهم بعنایة مخصوصه و نزل لهم ما تقر به الأبصار انتهى
- 17 اینکه مرقوم فرموده بودند در ارض طا ثم بعدها فی ق م ثم بعدها فی ک ثم بعدها فی ص من احباً الله و اشتعالهم بنار حبه و انجذابهم بآیات فضله ثم ما ذکرته فی القری کل لدی العرش معروض شد در باره هر یک عنایات لا تحصی از افق فضل مشرق و مضی و حضرتک لا یقدر ان یحصیها قلم العالمین و لا یقدر ان یحملها الواح السموات و الارضین
- 18 و دیگر در باره جناب حاجی میرزا ک م ال الدین و آقا محمود و حاجی میرزا علی قبل اکبر

through the companionship of Jinab-i-Amin, upon him be Baha'u'llah, a most holy and exalted Tablet was revealed from the heaven of eternal favor specifically for Aqa Mahmud, upon him be Baha'u'llah, from which shone forth the evidences of grace, bounty, generosity and favor. This servant was astonished at the time of its revelation that despite what had been reported about them, how they were honored with this most holy and exalted Tablet. Now from your letter what was hidden has been revealed and what was concealed has become manifest. I swear by the Most Great Name, this servant was so overjoyed that nothing greater could be imagined, for I had been very concerned about their matter, as there had previously been perfect love between this evanescent servant and them. We praise God, we thank God, and we glorify God for having caused him to attain that which the near ones have attained. And from that blessed Tablet, this servant became certain that in these days the fragrance of their love would waft. Praise be to God that through His favor we have attained unto this.

علیهم ۶۶۹ [بهاء الله] و عنایاته مرقوم فرموده بودند بصحابت جناب امین علیه ۶۶۹ [بهاء الله] لوح اقدس مخصوص آقا محمود علیه ۶۶۹ [بهاء الله] از سماء عنایت لایزال نازل و لاحت منه لوانح الفضل و الجود و الکرّم و العنایة این عبد در حین نزول متعجب که مع آنچه از ایشان مذکور بود چگونه باین لوح اقدس مفتخر شده اند حال من کتاب حضرتک قد ظهر ما هو المستور و لاح ما هو المکنون قسم باسم اعظم این عبد بشأنی سرور شد که فوق آن متصور نیست چه که بسیار متأسف بودم در امر ایشان چه که از قبل کمال محبت ما بین این خادم فانی و ایشان بوده نحمد الله و نشکر الله و تقدّس الله بما جعله فائزاً بما فاز به المقربون و این عبد از آن لوح مبارک یقین نموده که این ایام نفحة محبت ایشان مرور خواهد نمود الحمد لله از عنایت آنحضرت بآن فائز شدیم

- 19 Concerning the mystic da'ira you mentioned, the written text has been sent to your presence. As far as possible, it should be written with musk and saffron. This servant has also added some red ink for its color and permanence. Whosoever wishes to bear this great gift must, after ablutions, sit in a private place turning towards the Point of God, and then with complete humility and supplication recite the Verse of Power revealed in the first line, then the Names of God revealed in the second line, and then read the prayer revealed in the center of the form. Then it should be folded, and while folding it, one should repeat nineteen times - or according to the number of the Greatest Name (9) which is closer - these luminous words: "He is the Protector, the Helper, the Assister, the One Whose help is sought." Then keep it folded and do not reopen it. If it must be opened for copying, this same procedure must be repeated. Its offering at the Divine Threshold is one mithqal of gold, however a lesser amount has been permitted for the honored Aqa Siyyid Husayn-'Ali. Your honor is surely aware that the intention is that a gift be made in this station, and its benefit returns to the bearer and giver himself. He is, verily, the Ordainer, the All-Wise. However, great care must be taken that it is written correctly and in accordance with the original.

19 و اینکه دایره مکنونه مرقوم فرموده بودید نوشته ارسال حضور عالی شد مهما امکن باید بمسک و زعفران نوشته شود قدریهم جوهر قرمز این عبد داخل کرده بجهت لون و ثبوت آن و هر نفسی بخواد حامل این عطیة کبری شود باید بعد از وضو در محل خلوتی متوجّهاً الی شطر الله جالس شود و بعد بتمام خصوص و ابتهال آیه اقتدار که در سطر اول نازلست تلاوت نماید و بعد اسماء الله که در سطر ثانی نازل شده و بعد مناجاتیکه در وسط هیکل نازل شده قرائت کند و بعد بیچد و در حین پیچیدن نوزده مرتبه او علی عدد اسم الأعظم (۹) و هذا اقرب باین کلمات درّیات ذاکر گردد هو الحافظ الناصر المعین المستعان و بعد پیچیده با خود نگاهدارد و دیگر باز نکند و اگر بجهت استنساخ باز نماید باید همین عمل را مکرراً عامل شود و هدیه او لدی العرش یک مثقال ذهبست ولكن بجناب مرفوع آقا سید حسینعلی علیه ۶۶۹ [بهاء الله] الایهی اقل از آن اذن داده شده البتّه آنحضرت مطلعند مقصود آنکه اعطائی در این مقام بشود و این فائده اش راجع بخود حامل و معطیست آنّه لهو المقدر الحکیم ولكن باید بسیار دقت شود که صحیح و مطابق اصل نوشته شود

- 20 Regarding what you wrote about Nabil of the land of Kaf mentioning this lowly one, and that the beloved one had recorded his words - his mention was presented at the Divine Threshold and the Sun of favor has risen from the horizon of grace. We beseech God to assist him in all conditions as He assisted him before, and to cause his remembrance to endure in His Book, and his spirit and soul in His Kingdom and Dominion. He is verily the Protector of whoever turns to Him and the Master of whoever faces His luminous direction. Please convey on behalf of this evanescent non-existent one profound and exalted greetings to him. I presented his greetings specifically before the presence of the Branches of God, and all return greetings.
- 21 Likewise, regarding Nabil, formerly Mihdi, entitled Kh A N from Alif whom you mentioned - he was specifically remembered in the Most Holy, Most Exalted Presence. Perfect grace was manifested regarding him and an exalted Tablet was specifically revealed for him which will be sent, God willing. Please convey greetings to him on behalf of this evanescent one.
- 22 Another submission: This servant has sent the reply to the letter of one of the steadfast women of the land of K which that beloved one had sent. May it come before your most pure and luminous gaze and then be forwarded. As for the matter of the wife of the honored brother Haji M J, as commanded, they should act according to what is best for the aforementioned Haji. Your honor will observe the letter and become informed.
- 23 Among other news is that Haji Mirza 'Ali-Akbar and another person have arrived in Haifa. The aforementioned Mirza had previously written that their stay in that land was not possible and had requested permission to come to Mosul. After arriving in Mosul, all the mighty and protective Tablets which Zaynu'l-Muqarrabin had mentioned proved ineffective, and now they have arrived in Haifa. Similarly, before them, Shaykh Muhammad, along with another person from the Jewish community who had turned towards the All-Merciful, arrived. Muhammad Mustafa gave them some of the wealth they had so they could go to Tripoli and engage in work, as the aforementioned Shaykh's stay in Iraq was not possible due to conflicts between him and his father. Thus Muhammad Mustafa sent them to these parts. However, a malicious Persian joined them and
- اینکه مرقوم فرموده بودند که جناب نبیل قبل
 حا و س علیه ۹۶۶ [بهاء الله] من ارض کاف
 نسبت باین حقیر ذکر فرموده و المحبوب کلمات
 ایشان را مرقوم داشته بودند ذکرشان لدی العرش
 معروض و شمس عنایت از افق الطاف مشرق
 نسل الله بأن یؤیده فی کل الاحوال کما آید من
 قبل و یجعل ذکره باقیاً فی کتابه و روحه و نفسه
 فی ملکوته و جبروته انه ولی من اقبل الیه و مولی
 من توجه الی شطره المنیر آنحضرت از قبل این
 فانی معدوم مفقود تکبیر بلیغ منبع ابلاغ فرمایند
 و تکبیر ایشان را مخصوص تلقاء حضور اغصان
 الله معروض داشتم و کل تکبیر میرسانند
- و همچنین جناب نبیل قبل مهدی الملقب خ ا ن
 من الف که مرقوم فرموده بودند مخصوصاً در
 ساحت امنع اقدس مذکور آمدند کمال عنایت
 در باره ایشان ظاهر و لوح منبع مخصوص ایشان
 نازل و انشاء الله از بعد ارسال میشود از جانب
 این فانی هم خدمت ایشان تکبیر مرقوم فرمایند
- عرض دیگر مکتوب یکی از قانتات ارض ک
 که آن محبوب ارسال فرموده بودند این عبد
 جواب آن را فرستاد بنظر اطهر انور آنحضرت
 برسد و بعد ارسال فرمایند اما در خصوص
 ضلع جناب مرفوع اخوی جناب الحاج م
 ج انی علیهما ۹۶۶ [بهاء الله] حسب الامر
 آنکه بمصلحت جناب حاجی مزبور عمل نمایند
 آنحضرت مکتوب را ملاحظه میفرمایند و مطلع
 میشوند
- و خبر دیگر آنکه جناب حاجی میرزا ع اکبر ب
 ر مع نفسی دیگر بحیفا وارد شده‌اند و جناب
 میرزای مزبور از قبل نوشته بودند که کون ما
 در آن ارض ممکن نیست و اذن خواسته بودند
 که بموصل بیایند بعد از ورود بموصل آنچه جناب
 زین‌المقریین علیه ۹۶۶ [بهاء الله] الأبهی الواح
 منیعة منیة را ذکر فرموده بودند مفید نیفتاد و
 حال وارد حیفا شده‌اند و همچنین قبل از ایشان
 جناب شیخ محمد علیه ۹۶۶ [بهاء الله] مع نفسی
 دیگر از ملت کلیم که بشطر رحمن اقبال نموده
 وارد جناب محمد مصطفی علیه من کل ۹ [بهاء]
 اباه قدری زخارف که داشته‌اند بایشان داده
 که بیایند در طرابلس مشغول بکسب شوند چه

showed them kindness until one night, finding the opportunity, he took everything they had including their books and left. The aforementioned person arrived at the Most Holy Court stripped of all possessions - they had even taken his coat. News has arrived that several others are also on their way. What more can this servant say about the arrivals to this land?

که جناب شیخ مزبور توقّفشان در عراق نظر باغتشاف ما بین او و والد او ممکن نه لذا جناب محمد مصطفی باین اطراف فرستادند و لکن عجم خبیثی با ایشان ملحقّ شده و اظهار محبت نموده تا آنکه در یکی از لیالی فرصت یافته آنچه داشته‌اند مع کتب برداشته و رفته جناب مزبور مقدّساً عن جمیع الزّخارف وارد شطر اقدس شده‌اند حتّی قبای ایشان را هم برده‌اند و چند نفر دیگر هم خبر رسیده در راهند دیگر این عبد چه عرض نمایم از واردات این ارض

- 24 Another other noteworthy events is that in these days the former chief [ra'is] who was in this city has, praise be to God, attained to the ornament of faith and has openly arisen to mention the Truth and His loved ones. After some time, they summoned him and another person arrived, and according to some of the corrupt ones, now no fragrance of love can be detected from him; rather, the opposite, such that on the last day of the month of fasting, they returned the seven who had left the prison and were residing in the finest quarters where the chief officers stayed, back to prison. Let us see what will become manifest later. He is indeed the All-Knowing, the All-Informed. And he intended to attain the Most Holy Court, but permission has not been granted thus far. In any case, this land is like a chameleon - each day it appears in different colors, but all people weave their own imaginings while what our Powerful Lord has willed remains firm, enduring, permanent, penetrating, and dominant over all who are in the kingdom.

24 و دیگر از احداثات بدیعه آنکه این روزها رئیس قبل که در این مدینه بود الحمد لله بطراز ایمان فائز و بسیار هم جهرة بذكر حق و احبایش قیام نمود بعد از مدتی ایشان را خواستند و نفس دیگر وارد و نظر بقول بعضی از مفسدین حال رایحه حیّ از او استشمام نمیشود بلکه بر عکس چنانچه یوم آخر شهر صیام سبعة را که از لیان خارج شده بودند و در احسن غرف که محلّ رؤسای ضبّاط بود ساکن دوباره بلیمان راجع نمودند تا بعد چه ظاهر شود آنّه هو العلیم الخبیر و اراده نموده که بساحت اقدس مشرفّ شود تا حال اذن داده نشده باری این ارض مثل یوقلبون مشهودست در هر یوم بالوان مختلفه ظاهر و لکن کلّ ناس خیال مییافند و ما اراد ربّنا القدر هو ثابت باقی دائم نافذ میمن علی من فی الملک اجمعین

- 25 And regarding what was written about the blessed leaf, her eminence Ta, upon her be the glory of God and the glory of those in the kingdom of creation, it was submitted, and her petition was also presented before the Throne. This is what was revealed in response to it from God, her Lord and the Lord of all the worlds:

25 و آنچه در باب ورقة و رقة مبارکه حضرت طا علیه بهاء الله و بهاء من فی ملکوت الانشاء مرقوم فرموده بودند معروض شد و عریضه شانهم لدی العرش عرض شد هذا ما نزل فی جوابها من لدی الله مولئها و مولی العالمین

- 26 "O My Name! We have understood what thou didst mention in the leaf which called upon its Lord and attained that which was the purpose of its creation and its stages. Blessed is she, inasmuch as her letter hath been presented and she hath been mentioned before the Throne. This, verily, is the most excellent of her deeds in her days. Thy Lord is, in truth, the All-Knowing, the All-Wise. We had mentioned her before and adorned her head with the crown of thy Lord's favor, and We sent unto her through the Trusted One that which rejoiceth her heart and the hearts of them that are nigh. We make mention of her at this time in this manifest Prison, and We glorify her

26 ان یا اسمی قد عرفنا ما ذکرته فی الورقة الّتی نادت ربّها و نالت ما هو المقصود من خلقتها و اطوارها طوبی لها بما حضر کتّابها و ذکرّت لدی العرش انّ هذا افضل اعمالها فی ایامها انّ ربّک هو العلیم الحکیم و قد ذکرناها من قبل و زینّا رأسها باکلیل عناية ربّک و ارسلنا الیها بید الامین ما یفرح به قلبها و قلوب المقرّبین و نذکرها هذا الحین فی هذا السجن المبین و نکبرها فی هذا المقام و نأمرها بالصبر فیما ارادت انّ ربّک هو العلیم الخبیر

in this station and bid her to be patient in what she desireth. Thy Lord is, in truth, the All-Knowing, the All-Informed. The means and wisdom with which We have been commanded do not require her departure from her homeland. We beseech God to pour forth upon her patience from His presence. He, verily, is the All-Powerful, the Almighty. Thou wert present before the Throne and hast known the Prison and what is uttered therein at all times."

27 This servant submitteth that following the presentation of the petition of that Leaf of the Divine Lote-Tree, upon her be the Glory of God, the Sun of favors rose from the horizon of grace. Although previously a Most Holy Tablet had been specifically revealed and sent for that leaf, these wondrous and exalted verses were again revealed from the heaven of bounty. It is most clear and evident that God's favor hath been bestowed upon her. However, this land is witnessed in a different state each day and hath not yet become settled according to what was revealed in the Tablets. It hath been difficult and most difficult from every direction - from the opposition of the opposers, the wickedness of the enemies, and the agitation of the people of this region from every sect and tribe. No place of residence can be found. The finest house in Acre is the one which hath now become the seat of the Throne. Your honor hath observed that eighteen souls, young and old, are present in the Most Holy Court. The upper floor of the building hath four small rooms. Thus it is evident how difficult the situation is.

28 Jinab-i-Amin, upon him be the Glory of God, during his presence, having resided in this land for some time, became aware of the confined space. Therefore, he strove earnestly to acquire some land and build a house. No land came into their possession until a plot was found near the house. After investigation, it became known that its owner desired to exact the price of all of Acre for that plot of land. The Most Great Branch, may my spirit be a sacrifice unto the dust of His most pure footsteps, hath taken residence in what is considered the changing room of a bath house. Would that the difficulty were limited to this matter alone. He is, verily, the All-Numbering, the All-Knowing.

29 Regarding the envelope sent on the 9th of Shawwal, God willing it has by now arrived and they have been blessed to visit the Most Exalted, Most Holy Tablet, as it was sent by two routes.

انّ الاسباب و الحكمة الّتي امرنا بها لا يقتضي خروجها عن وطنها نسل الله بأن يفرغ عليها صبراً من عنده انه هو المقتدر القدير انت كنت لدى العرش و عرفت السجن و ما تحدّث فيه في كلّ حين انتهت

27 عرض این بنده آنکه بعد از عرض عریضه آن ورقه سدره علیها بهاء الله شمس الطاف از افق عنایت مشرق مع آنکه از قبل مخصوص آن ورقه لوح امانع اقدس نازل و ارسال مجدداً این آیات بدیعه منیع از سماء فضل نازل این بسی واضح و معلومست که عنایت حق نسبت بایشان بوده و لکن این ارض هر یوم در شأنی مشاهده میشود و هنوز بما نزل فی الالواح مستقر نشده و از هر جهت صعب و مستصعب بوده از اعراض معرضین و شقاوت معاندین و هیجان اهل این دیار از هر طائفه و هر قبیل محلّ سکنی یافت نمیشود احسن بیوت عکا یقی است که حال مقرّ عرش واقع شده آنحضرت ملاحظه فرموده اند هیچده نفر از صغیر و کبیر در حرم اقدس موجود طبقه اعلائی عمارت دارای چهار رقبه صغیره است دیگر معلومست که امر چه قدر صعبست

28 جناب امین علیه ۹ ۶۶ [بهاء الله] در حین حضور چون مدتی در این ارض ساکن بودند برضیق مکان مطلع شدند لذا بجد تمام ایستادند که ارضی تحصیل نموده بیتی بنا کنند ارض هم بگیرشان نیامد تا آنکه در جوار بیت قطعه زمینی یافت شد بعد از تفحص معلوم شد که صاحب او اراده نموده قیمت همه عکا را از آن قطعه زمین اخذ نماید حضرت غصن ۶۶ [الله] اکبر روحی لثراب مقدمه الأطهر فدا در محلیکه رخت کن حمام محسوب میشود منزل کرده اند و کاش صعوبت منحصر بهمین فقره بود انه هو المحصى العلیم

29 در باب پاکت مرسوله ۹ شوال انشاء الله تا حال رسیده و زیارت لوح منیع امانع فائز شده اند چه که از دو طرف ارسال شده

30 فی کلّ لحظه روحی لک الفدا محبوب من و آقا و سید من ثنا و بها و تکبیر آنحضرت را در ساحت

- 30 At every moment, my spirit be a sacrifice for thee, my Beloved, my Lord and my Master, I conveyed thy praise, glory and exaltation in the Most Holy, Most Exalted Court before the holy faces of the Branches of the Divine Lote Tree, the people of the pavilion of divine infallibility, and the blessed Afnan. Especially the shining lights of the horizon of the Throne, each with a pure and exalted tongue, conveyed holy exaltation transcending the realms of mention and utterance. Likewise, I conveyed thy beloved exaltation to each of the circling loved ones, and all, one by one, express utter evanescence, complete nothingness, and most wondrous, most holy, most exalted, most sublime exaltation to thy presence. Verily the Most Glorious Glory and the Exaltation which hath dawned and shone forth from the Dayspring of Grandeur be upon thee, O thou who hast arisen with thy whole being to serve God and to aid His Cause, the unassailable, the firm, the mighty, the inaccessible.
- 31 The servant of God, 11th of Shawwal 1290
- 32 A further matter: At the time of the return of his honor Aqa Siyyid Yahya, upon him be 9 66 [Baha'u'llah], he was asked to convey to his honor Ismu'llah Ha, upon him be the glory of his Lord, that a piece of felt between one and two layers, neither too thin nor too thick, matching the head size that the aforementioned gentleman had measured, should be completed and sent with whoever was traveling. It is not known what happened to this.
- 33 My spirit and being be a sacrifice for thee. The two petitions that were submitted to the blessed presence of the Two Most Exalted, Most Holy, Most Supreme Greater Branches were presented. The gracious reply was written and sent. Their letters should reach his honor Aqa Siyyid Yahya. The envelope of the Most Holy, Most Exalted Tablet, along with the mystic circle and two blessed autographs of the Two Greater Branches, and two petitions from this servant to the two most exalted names, Afnan 66 [Allah] and Ismu'llah Ha, and a letter in reply to the letter of the assured ones of the land of Kaf, and the letter from the ladies of the household which they wrote to his honor Aqa Siyyid Yahya, all were sent in one envelope to thy presence. My spirit be thy sacrifice.
- 34 Again regarding the inscription of the mystic da'ira, it is submitted that if it is written with good rosewater and red ink it would be most beloved before God, for after its completion this servant presented it at the Court of the Throne. The main purpose is that it should be written with something fragrant,
- امنع اقدس تلقاء وجوه مقدسه اغصان سدره
الهيّه واهل سرادق عصمت ربّانيّه وافنان مبارکه
معروض داشتم مخصوصاً انوار مشرقه افق عرش
هریک بلسان طهر منيع ابلاغ تکبير مقدس از
عوالم ذکر و بيان فرمودند و همچنين خدمت هر
يك از احبّاء طائفين تکبير آنحضرت محبوب را
معروض داشتم و کلّ واحداً واحداً عرض فناى
محض و نيسى صرف و تکبير ابدع ارفع
اعلى خدمت آنحضرت معروض ميدارند انما البهاء
الابهي والتكبير الذي طلع و اشرق عن مطلع
الكبرياء على حضرتک يا من قمت بتمامک على
خدمة الله و نصرته امره المبرم المحکم العزيز المنيع
- 31 خ ا د م ۶۶ [الله] ۱۱ شهر شوال سنه ۹۰
- 32 عرض ديگر آنکه در حين رجوع جناب آقا سيّد
يحيى عليه ۹۶۶ [بهاء الله] بايشان سفارش شده
بود که خدمت آقاى جناب اسم الله حا عليه
بهاء ربه معروض دارند که یک قطعه نمى بين
یک لا و دو لا که نه زياد نازک باشد و نه
ضخيم مطابق قبه خواجه معهود که جناب مذکور
اندازه برداشته تمام نمايند و هر که عازم باشد
ارسال فرمايند معلوم نشد که چه شده
- 33 روحى و کينونتى لک الفدا عريضتين که
بمحضور مبارک غصنين اعظمين امتعين ارفعين
عرض شده بود معروض گشت جواب عنايت
و مرقوم فرموده ارسال شد مکتوبهم باسم
جناب آقا سيّد يحيى برسد پاکت لوح امنع
اقدس مع دائره مکنونه و دو دستخط مبارک
غصنين اعظمين و دو عريضه اين عبد خدمت
اسمين اعليين افنان ۶۶ [الله] و اسم الله حا و
مکتوبى در جواب مکتوب موقنات ارض
کاف و مکتوب اهل حرم که بجناب آقا سيّد
يحيى نوشته اند جميع در یک پاکت خدمت
آنحضرت ارسال شد
- 34 روحى فداک مجدّد در باب ترقيم دائره مکنونه
عرض ميشود که اگر با گلاب خوب و جوهر
قرمز نوشته شود احبست عند الله چه که اين
عبد بعد از اتمام در ساحت عرش حاضر

and now at the Divine Throne the fragrance of good rosewater is more beloved than musk and other scents.

فرمودند اصل مقصود آنست که بشیء خوشبو
نوشته شود و حال لدى العرش رایحه گلاب
خوب از مسک و غیره احبست انتهى

BLIB_Or15736.076

BH01800

To: *Mirza Fath-Ali Fath-i-Azam*

Date: 1290-10-11 [1873-Dec-2]

- 1 This is revealed from the heaven of the will of the utterance of our Lord, the Most Merciful. His word, exalted be His majesty: 1 هذا ما نزل من سماء مشیة بیان ربنا الرحمن قوله
جلّ اجلاله
- 2 O Fath-i-A'zam! Harken unto the call of the Lord of Eternity. Thou didst call upon Him with the tongue of love and affection, and He hath answered thee with these verses, for which all existence would sacrifice itself. Thou didst call Him with attraction and longing, and He calleth thee through His grace that hath encompassed all created things. 2 ان يافت ح الأعظم ان استمع نداء مالک القدم
انک دعوته بلسان المحبة و الوداد و انه اجابک
بهذه الآيات التي تفدى بها من في الایجاد انک
ناديته بالجذب و الاشتياق و انه ينادیک بفضلہ
الذي احاط الممکات
- 3 Thy letter hath come before the Countenance and was read by the tongue of Our servant who is present before the throne of thy Lord, the Almighty, the Unconstrained. From each word thereof We discovered the fragrance of thy sincerity towards God and thy steadfastness in His firm and wise Cause. We have sent down Tablets unto thee and dispatched them through the Trustworthy One. Be grateful for what hath been sent down unto thee of the enduring bounty which shall never cease. We beseech God to assist thee under all conditions, and those who have arisen to help this Wronged One among the servants. From this station We send Our greetings unto thy face and the faces of those around thee who have turned towards the Countenance, detached from all else save Him. 3 قد حضر لدى الوجه کتابک و قرء بلسان
عبدنا الحاضر عند عرش ربک المقتدر المختار
وجدنا من کل کلمة منه عرف خلوصک لله و
استقامتک فی امره المبرم الحکیم قد نزلنا لک
الواحاً و ارسلناها بيد الأمين ان اشکر بما انزل
عليک من النعمة الباقية التي ما اخذها النفاذ
نسئل الله بأن يؤيدک فی کل الأحوال ثم الذين
قاموا على نصرة هذا المظلوم بين العباد نکبر من
هذا المقام على وجهک و وجوه من فی حولک
الذين توجهوا الى الوجه منقطعین عما سواه
- 4 The supplication of that honored one reached the throne, and these exalted verses were revealed from the heaven of grace: 4 انتہی مناجات آنحضرت تلقاء عرش معروض
افتاد و این آیات منیعه از سماء فضل نازل
- 5 In the name of our Lord, the Most Impregnable, the Most Holy, the Most Exalted, the Most High. 5 بسم ربنا الأمنع الأقدس العلیّ الأعلى
- 6 Praise be to God Who hath manifested the Hidden Point beneath the veil of Oneness through His Name that speaketh in the Divine Lote-Tree. Verily, there is none other God but Him, the Exalted, the Mighty, the Powerful, the Trustworthy. Praise be to God Who hath quickened all created things 6 الحمد لله الذي قد اظهر النقطة المستورة تحت
حجاب الواحدية باسمه الناطق فی السدرة الأحديّة
انه لا اله الا هو العلیّ المقتدر القوى الأمين الحمد
لله الذي قد احيا الممکات بما رشح عليهم من

through what hath sprinkled upon them from the ocean of His Name, the All-Encompassing over all beings. Then did the people of the graves arise, turning towards the Manifestation, while the people of darkness perished by turning towards gloom. Those who attained unto arising are among the most exalted of creation - through them have the faces of the days been illumined and the horizon of utterance hath shone forth. Then He chose from among these whom He willed and established him to aid His Cause in the kingdom of creation, and caused him to speak His praise in such wise that neither the conditions of the servants nor the deeds of those in the land could prevent him. Exalted, exalted be His dominion! Exalted, exalted be His power! Exalted, exalted be His favors whereby He hath delivered His loved ones from the oceans of idle fancies and drawn them nigh unto the horizon of revelation - a station whereof the pens are powerless to make mention. Verily He is the Almighty over whatsoever He willeth. There is none other God but Him, the All-Knowing, the All-Wise.

طمطم اسم المهيمن على الكائنات اذا قام اهل القبور مقبلاً الى الظهور و مات اهل الشرور بما توجه الى الديجور والذين فازوا بالقيام اولئك من اعلى الانام و بهم اضئت وجوه الايام و انار افق الكلام ثم اختص من هؤلاء من اراد و اقامه على نصره امره في ملكوت الابد و انطقه بثناء نفسه على شأن ما منعت شئون العباد و لا اعمال من في البلاد تعالى سلطانه تعالى تعالى قدرته تعالى تعالى افضاله بحيث انقذ احبائه من بحور الأوهام و قربهم الى افق الوحي مقام الذي عجز عن ذكره الأقلام انه هو المقتدر على ما يشاء لا اله الا هو العليم الحكيم

- 7 My spirit be a sacrifice for thy steadfastness. Praise be to God, this evanescent servant hath been honored by His mention of that honored one. I beseech God to make this bounty everlasting, that we may ever be blessed with the like thereof. Verily He is the Hearer, the Answerer. Regarding what was written about the new joy and gladness, we praise God for this. God willing, it hath been and shall be blessed. This matter was most acceptable before the Throne, and when the honored Amin, upon him be 96 [Baha'u'llah], was departing, mention was made of it in the Most Holy, Most Exalted Tablet which was revealed from the heaven of favor specifically for the master with the name 66 [of God] Ha', upon him be all His most glorious Baha. I beseech the True One, exalted be His might and glory, to make this joy blessed and permanent. Verily He is the Giver, the All-Bountiful, the Mighty, the Generous.

7 روى لاستقامتك الفداء لله الحمد اين خادم فاني بنعمت ذكره آنحضرت فائز گشت از خدا ميطلبم كه اين نعمت را لاينفد قرار فرمايد يعنى هميشه با مثال آن فائز گرديم انه هو السامع المجيب و اينكه در باب عيش جديد و سرور جديد مرقوم فرموده بودند نحمد الله بذلك انشاء الله مبارك بوده و خواهد بود اينفقره يسار لدى العرش مقبول افتاد و در اين باب وقتيكه جناب امين عليه ٩٦ [بهاء الله] عازم بودند در لوح امين اقدس كه از سماء عنايت مخصوص آفائى اسم ٦٦ [الله] جاء عليه من كل بهاء ابهاه نازل شد ذكر فرموده اند از حق جل و عز ميطلبم كه اين عيش را مبارك و مستدام فرمايد انه هو المعطى الفضل العزيز الكريم

- 8 This servant requests that you convey profound and exalted greetings from this evanescent one to all the loved ones of God in that land. The friends who are present also convey their sincere greetings and most wondrous, most exalted, most glorious salutations to your honor. The Most Great Branch and the Greater Branch, may our spirits be sacrificed for them both, remember your honor with most wondrous mentions and greet you with salutations sanctified above the realm of mention and description. And the glory be upon you and those around you.

8 مستدعى از آنحضرت آنكه جميع احباء الله آن ارض را از قول اين خادم فاني تكبير بليغ منيع القا فرمايند احبائى حاضرين هم خدمت آنحضرت عرض خلوص و تكبير ابدع امين ابى ميرسانند حضرت غصن ٦٦ [الله] الأعظم و حضرت غصن ٦٦ [الله] الأكبر ارواحنا لهما الفداء بابدع اذكرا آنحضرت را ذاكر و بتكبير مقدس از عالم ذكر و تحرير مكبرند

- 9 The servant

9 انما البهاء عليك و على من فى حولك

10 11 Shawwal 1290

10 خادام ١١ شوال سنة ١٢٩٠

INBA23:050

BH02031*To: Haji Mirza Muhammad Ali Afnan, in China**Date: 1290-10-11 [1873-Dec-2]*

1 In His Name, the Most Holy, the Most Mighty, the Most Great, the Most Exalted

1 بسمه الأقدس الأعزّ الأعظم الأعلى

2 Praise be to God Who has adorned the Book of Existence with His Hidden, Treasured, and Protected Name, which has appeared as His Most Glorious Name in the Kingdom of Creation, and through it revealed the Primal, Invisible, and First Point, and through it detailed Books which the minds of the wise and those in the Kingdom of Names cannot comprehend. At this station, creation began with the Will which appeared and shone forth in creation through the very essence of creation. Exalted, exalted is His glory above being clouded by the understanding of those in earth and heaven! Then exalted, exalted is His holy court above being comprehended by the hearts of those endowed with insight! Can the evanescent one mention that which the very essence of eternity would be ashamed to claim? Can the non-existent soar in this atmosphere when even the known has fallen with clipped wings in this space? If I mention Him as the Known, this is but an attribute for His servants, and if I describe Him as the Self-Subsisting, this is but a mention from His creation.

2 الحمد لله الذي زين كتاب الوجود باسمه المكنون الخزون المصون الظاهر باسمه الأبهى في ملكوت الانشاء و اظهر به النقطة القدسية الغيبية الأولية و فصل بها كتباً لم تخط بها عقول العقلاء و لا من في ملكوت الأسماء و فهذا المقام ابتداء بالخلق الأول بالمشيئة التي ظهرت و لاحت في الابداع بنفس الابداع تعالى تعالى ساحة عزّه من ان يتكدر بعرفان من في الأرض و السماء ثم تعالى تعالى بساط قدسه من ان تدركه افئدة اولي النبي هل الفاني يقدر ان يذكر ما يستحي عنه كينونة البقاء لو تنسب اليه و هل المعدوم يستطيع ان يطير في هذا الهواء بعد الذي نفس المعلوم سقطت مقطوع الجناح فهذا الفضاء ان اذكره بالمعلوم انه سمة لعباده و ان اصفه بالقيوم هذا ذكر من خلقه

3 Exalted, exalted is He above being mentioned by any name or described by anything besides Him, above what the tongue mentions in praise and description. My limbs trembled, my pillars shook, and my joints quaked at the mention of this station wherein the reins of pens were not loosened and the points of words were not sharpened. Therefore I conclude and say: There is no God but You, the Hidden, the Inaccessible, the Single One Who cannot be described by what has been or will be said, and You are the Self-Sufficient, the Most High.

3 تعالى تعالى من ان يذكر باسم من الأسماء او يوصف بما دونه عما يذكر باللسان فيمقام الوصف و الثناء قد ارتعدت فرائصي و اضطربت اركاني و رجفت مفاصلي عن ذكر هذا المقام الذي ما انطلقت فيه اعنة الأقلام و ما انشرعت فيه اسنة الكلام اذا اختم و اقول لا اله الا انت الغيب الممتنع الفرد الذي لا توصف بما قيل و يقال و انك انت الغني المتعال

4 My spirit and soul be a sacrifice for You! The fire of longing in this evanescent servant is ablaze and the heat of the thirst of separation is burning. This thirst can only be quenched by

4 روعي و نفسي لك الفداء نار اشتياق انخادم فاني مشتعل و حرارت ظمأ فراق ملتهب اين ظمأ را جز ماء وصال تسكين نغمايد و اين حرارت را جز كوثر

the water of reunion and this heat can only be cooled by the Kawthar of meeting. And since outwardly this door has been closed through the oppression of the oppressors, remembrance and utterance have been given the power to compensate for this station. This servant has been deprived even of that. From the day they attained the Most Great Honor and were blessed to reach the Most Holy and Most Exalted Court in the Abode of Peace until now, mention of His Holiness has been in the heart of this lowly, evanescent one. Praise be to God that through divine favors and infinite heavenly grace they preceded in the Most Great and Decisive Cause, for at the first manifestation of effulgences they attained the station of nearness and were blessed with meeting. Verily He ordains for His Afnan what He desires and decrees what He wishes. There is no God but He, the All-Knowing, the Wise, the Powerful, the Mighty.

5 The Most Glorious Glory be upon Your Holiness and upon those who bow before you for the sake of their Lord.

6 The servant of God 11 Shawwal 1290

7 The two boxes of new tea and last year's shipment arrived intact. Since the two sons of Jenab-i-Za, upon them both be the Glory of God, had previously requested that this servant submit this matter, therefore it was submitted and praise be to God it was accepted in the Most Holy Court. We praise Him in all conditions. Verily He is the All-Bountiful, the All-Knowing, the All-Wise.

لقا فرو ننشاند و چون بر حسب ظاهر اینباب از ظلم ظالمین مسدود است ذکر و بیان قدرت تدارک این مقام عنایت شده این بعد از آن هم محروم مانده از یومیکه بشرافت کبری فائز شده اند و در دارالسلام بساحت امنع اقدس مشرف گشته اند تا حال ذکر آنحضرت در قلب اینذلیل فانی بوده الحمد لله از عنایات رحمانی بفضل نامتناهی ربّانی بر امر مبرم اعظم سبقت داشته اند چه که در اول ظهور فیوضات بمقام قرب فائز شده و بلقا مرزوق گشته اند آن قدر لافنانه ما اراد و یقدر ما یشاء لا اله الا هو العلیم الحاکم المقتدر القدیر

5 انما البهاء الأبهی علی حضرتکم و من یخضع لیدیکم لوجه ربّه

6 خادّم ۶۶ [الله] ۱۱ شوال سنه ۱۲۹۰

7 صندوقین جای جدید و مرسوله سنه قبل تماماً رسید چون جنابان ابنین جناب زا علیه و علیهما ۶۶۹ [بهاء الله] از قبل خواسته بودند که این بعد این فقره را معروض دارد لذا عرض شد و الحمد لله که در ساحت اقدس مقبول افتاد نحمده فیکل الأحوال انه هو الفضال العلیم الحکیم

INBA31:163, BLIB_Or15732.231

BH03535

To: Mulla Abdullah, in Dawlatabad

Date: 1290-11-13 [1874-Jan-2]

1 He is the One Who prevaieth over all who are in earth and heaven!

2 A missive from Us to him who hath attained the lights of the Countenance and voiced the praise of his Lord amidst the servants, that the call of the All-Merciful may draw him to a station wherein he proclaimeth the Most Great Steadfastness among the people and guideth the heedless to the path of God, the Almighty, the Glorious, the All-Bestowing.

1 بِسْمِ الْمَهِیْمَنِ عَلٰی مَنْ فِی الْأَرْضِ وَالسَّمَاءِ

2 کتّاب من لدنّ الی من فاز بأنوار الوجه و نطق بثناء ربّه بین العباد لیجذبّه نداء الرّحمن الی مقام ینادی بین الوری بالاستقامه الکبری و ینادی الغافلین الی صراط الله المقتدر العزیز الوهاب

- 3 We have aforetime revealed unto thee that whereby the fragrance of God was wafted throughout creation, and this is yet another time. Verily thy Lord is the Mighty, the All-Knowing. Arise amidst the people with this Most Great Remembrance. Say: O people! By God, the Promised One hath appeared when the appointed time was come. How long will ye follow the dawning-places of idle fancies and pursue the daysprings of vain imaginings? Rend ye asunder the greatest veil in the name of the Lord of Destiny, then draw nigh unto this Sea which God hath made the source of all seas.
- 3 أَنَا نَزَّلْنَا لَكَ مِنْ قَبْلِ مَا فَاحَتْ بِهِ نَفْحَةُ اللَّهِ فِيمَا سِوَاهُ وَهَذِهِ مَرَّةٌ بَعْدَ أُخْرَى أَنَّ رَبِّكَ هُوَ الْعَزِيزُ الْعَلَامُ كُنْ قَائِمًا بَيْنَ الْعِبَادِ بِهَذَا الذِّكْرِ الْأَعْظَمِ قُلْ يَا قَوْمِ تَاللَّهِ قَدْ ظَهَرَ الْمَوْعُودُ إِذْ أَتَى الْمِيقَاتِ إِلَى مَتَى تَتَّبِعُونَ مَطَالِعَ الظُّنُونِ وَتَعْقُبُونَ مَشَارِقَ الْأَوْهَامِ إِنْ اخْرَقُوا حِجَابَ الْأَكْبَرِ بِاسْمِ مَالِكِ الْقَدَرِ ثُمَّ تَقَرَّبُوا بِهَذَا الْبَحْرِ الَّذِي جَعَلَهُ اللَّهُ مَبْدَأَ الْبَحَارِ
- 4 We make complaint unto thee concerning the manifestations of learning, for they have forbidden the servants from the Lord of creation, though they were created for this Remembrance whereby all remembrances have shone forth. Beseech thou God that He may cleanse the earth of these people, even as He hath cleansed most regions of their presence.
- 4 أَنَا نَشْكُو إِلَيْكَ مِنْ مَظَاهِرِ الْعِلْمِ أَنَّهُمْ مَنَعُوا الْعِبَادَ عَنْ مَالِكِ الْإِبْيَادِ بَعْدَ الَّذِي خَلَقُوا لِهَذَا الذِّكْرِ الَّذِي بِهِ اشْرَقَتِ الْأَذْكَارُ فَاسْأَلِ اللَّهَ بِأَنْ يَطْهَرَ الْأَرْضَ مِنْ هَؤُلَاءِ كَمَا طَهَّرَ مِنْ وَجُودِهِمْ أَكْثَرَ الدِّيَارِ
- 5 Say: O concourse of divines! Ye shall not henceforth behold yourselves possessed of any power, inasmuch as We have seized it from you and destined it for such as have believed in God, the One, the Almighty, the Glorious, the Unconstrained. Thus hath the Command come to pass and judgment been decreed from God, the Lord of the Day of Reckoning.
- 5 قُلْ يَا مَعْشَرَ الْعُلَمَاءِ لَا تَرَوْنَ بَعْدَ الْيَوْمِ لِأَنْفُسِكُمْ مِنْ عَزٍّ لَأَنَّا اخَذْنَاهُ مِنْكُمْ وَقَدَرْنَاهُ لِلَّذِينَ آمَنُوا بِاللَّهِ الْوَاحِدِ الْمُقْتَدِرِ الْعَزِيزِ الْمُخْتَارِ كَذَلِكَ أَتَى الْأَمْرُ وَقَضَى الْحُكْمَ مِنْ لَدَى اللَّهِ مَالِكِ يَوْمِ الْمَعَادِ
- 6 Know thou that We have counseled the servants in most Tablets with wisdom and utterance, lest there appear in the land that which would agitate the hearts of the loved ones. Make mention of thy Lord with wisdom amongst the people, then follow what thou hast been commanded in the Book of thy Lord, the Lord of all men. Glory be upon thee and upon those who have quaffed the wine of life in My days, and have soared on the wings of longing in My atmosphere, and have detached themselves from all else but Me, and have been attracted by the shrill voice of My Pen, and the rustling of the winds of My loving-kindness, and the murmuring of the waters of My bounty. These, verily, are the stars in the heaven of My remembrance amongst the horizons.
- 6 ثُمَّ اعْلَمْ أَنَا وَصَّيْنَا الْعِبَادَ فِي أَكْثَرِ الْأَلْوَابِحِ بِالْحِكْمَةِ وَالْبَيَانِ لئَلَّا يَظْهَرَ فِي الْأَرْضِ مَا تَضْطَرِبُ بِهِ أَفْتِدَةُ الْأَحْبَابِ إِنْ أَذْكَرَ رَبِّكَ بِالْحِكْمَةِ بَيْنَ الْبَرِيَّةِ ثُمَّ اتَّبِعْ مَا أَمَرْتُ بِهِ فِي كِتَابِ رَبِّكَ مَوْلَى الْأَنَامِ أَمَّا الْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ شَرِبُوا رَحِيقَ الْحَيَوَانِ فِي أَيَّامِي وَطَارُوا بِأَجْنَحَةِ الْإِشْتِيَاقِ فِي هَوَائِي وَانْقَطَعُوا عَنْ سِوَائِي وَانْجَذَبُوا مِنْ صَرِيرِ قَلْبِي وَهَزِيرِ أَرْيَاحِ عَنَابَتِي وَخَرِيرِ مَاءِ مَكْرَمَتِي إِلَّا أَنَّهُمْ انْجَمُ سَمَاءِ ذِكْرِي بَيْنَ الْآفَاقِ

INBA28:363, BLIB_Or15715.130b

GPB.231x, PDC.133x

BH03732

To: Khusraw Khan, in Kurdistan

Date: 1290-11-13 [1874-Jan-2]

1 In the Name of the Beloved of the Worlds!

1 باسم محبوب عالمیان

2 Absolute Being cries out in utter nothingness, saying: At two times is the clamor and cry of the people of contingent existence raised up - once at the beginning, that is, at the first creation, and again at the return. Observe how when the Sun of Truth dawned from the horizon of the Divine Command in the name of Muhammad (may the spirit of all else be sacrificed for His sake), the people of the world rose up in opposition and raised their cry. Likewise at the time of return, when the Manifestation of the Divine Lordship appeared in the garment of servitude. Although the beginning is and ever shall be identical with the return. Blessed are they who beheld the seal in the mirror of the beginning, and likewise the beauty of the beginning in the mirror of the seal.

2 هستی بخت در نیستی بات ندا میکند و میفرماید در دو هنگام نعیق و فریاد اهل امکان مرتفع است یکی هنگام بدء یعنی اول آفرینش و دیگری در عود ملاحظه نمائید چون شمس حقیقت باسم محمد روح ماسواه فداه از افق امر اشراق نمود اهل آفاق بنفاق برخاستند و فریاد برآوردند هم چنین وقت عود که ظهور مطلع ربوبیه در قیص عبودیه ظاهر شد اگر چه بدء نفس عود بوده و خواهد بود طوبی از برای نفوسیکه هیکل ختم را در مرآت بدء مشاهده نمودند و هم چنین جمال بدء را در مرآت ختم

3 In any case, in whatever manner and condition the Source of the Command has risen from the horizon of the world, the people have occupied themselves with rejection and opposition, and have not been content with God's good-pleasure, save whom thy Lord willed. When the law of prayer was revealed in the time of the Messenger, the idolaters would prevent their ears from hearing the call to prayer and would count hearing it as evil. But after the divine power had encompassed all, most became aware and turned toward the horizon of certitude and held fast to the revealed divine ordinances. And when the reality of prayer and the hidden mystery appeared in the King of Days, again the cawing of the ravens was raised up.

3 باری بهر قسم و شأنی که مصدر امر از افق عالم مشرق شد ناس باعراض و اعتراض مشغول شدند و برضای الهی راضی نبوده و نیستند الا من شاء ربک و قتیکه حکم صلوٰه در عهد رسول نزول یافت مشرکین گوش را از اصغاء آذان منع مینمودند و استماع آن را سیئه میشمردند و بعد از احاطه قدرت الهیه اکثری متنبه شده بشرط ایقان توجه نمودند و باحکام منزله ربانیه تمسک جستند و تشبث نمودند و چون حقیقت صلوٰه و غیب مکنون در سلطان ایام ظاهر شد مجدداً نعاق ناعقین مرتفع

4 In no age have the people been content with that which God has willed, nor will they be, except for sanctified souls and illumined hearts. Therefore you must be thankful at all times, for you have drunk from the living waters of the peerless Kawthar and have turned toward the sanctuary of oneness. This is the most great bounty and the supreme grace. Ask God that you may remain steadfast in His love and firm in His Cause.

4 در هیچ عهدی ناس به ما رضی الله راضی نبوده و نخواهند بود مگر نفوس مقدسه و قلوب منیره لذا باید در کل احوال شاکر باشید چه که از زلال کوثر بیثال آشامیدید و بشرط احدیه توجه نمودید اینست فیض اعظم و فضل اکبر از خدا بخواهید که در حبش ثابت و بر امرش مستقیم بمانید

5 The Glory be upon you.

5 البهآ علیک

BLIB_Or15715.163a, BLIB_Or15722.060

BH03649

To: Siyyid Muhammad

Date: 1290-11-13 [1874-Jan-2]

- 1 The Most Great, Most Holy, Most Ancient. A remembrance from Us to him who has turned to the Ultimate Goal and attained the Supreme Horizon on a day wherein the Herald called out from every direction: "The Prison belongeth unto God, the Almighty, the Most Exalted, the Most Great," that the magnet of remembrance and utterance might draw him to a station wherein he seeth naught save God and His Will, the All-Subduing, dominant over the worlds. This is the most exalted station, yet most of the people are heedless.

1 الأقدس الأعظم الأقدم ذكر من لدنا لمن توجه
الى المقصد الأقصى وفاز بالأفق الأعلى في يوم فيه
نادى المناد من كل الجهات السجن لله المقتدر
العلي العظيم ليجذبه مقناطيس الذكر والبيان الى
مقام لا يرى فيه شيئاً الا الله ومشيته المهيمنة على
العالمين هذا اعظم المقام ولكن الناس اكثرهم
من الغافلين
- 2 O Muhammad! Blessed art thou for having attained, visited, beheld and heard that which the Dawning-Place of verses hath spoken from His noble presence. Glorify thy Lord with praise at all times and be thou of them that remember. Praise be to God that through the grace of the All-Merciful thou hast attained unto the water of life, entered the Most Great Scene and been illumined by the lights of the countenance of the Lord of Destiny. His is the praise in all conditions.

2 ان يا محمد طوبى لك بما فزت وزرت ورأيت و
سمعت ما نطق به مطلع الآيات من منظره الكريم
سيح بحمد ربك في كل الأحيان و كن من
الذاكرين الحمد لله بعنايت رحمن بحر حيوان فايز
شدى در منظر اكبر وارد و بانوار وجهه مالك
قدر مستضى گشتى له الحمد في كل الأحوال
- 3 The most meritorious of all deeds in the sight of the Self-Sufficient, the Most High, hath been and shall ever be the teaching of His Cause, albeit with wisdom as hath been revealed in the Tablets. By My life! It is the lamp of deeds and their garment and their crown. Whoso attaineth unto it hath attained unto all good from the presence of a Self-Sufficient, All-Praised One. God willing, your honor must engage in this matter with perfect wisdom.

3 افضل اعمال نزد غنى متعال تبليغ امرش بوده
و خواهد بود ولكن بحكمة چنانچه در الواح
نازل شده لعمري انه سراج الأعمال و ردائها و
اكليها من فاز به فاز بكل الخير من لدن غنى
حميد انشاء الله بايد آنجناب بكمال حكمت باين امر
مشغول باشند
- 4 Although, in accordance with your request, permission was granted for you to direct yourself once again to the Prison, yet if you were to transform this traversing of a long distance into teaching the divine Word, it would be more excellent and more beloved, for praise be to God, you have attained His presence and drunk from the wine of reunion. This is what the All-Merciful hath testified. Know thou its worth and be of the thankful.

4 اگر چه نظر بخواش آنجناب اذن داده شد كه
كرهء اخرى بشطرين توجه نمايند ولكن اگر اين
طى مسافت بعيد را بتبليغ كلمه الهيه تبديل نمايند
افضل و احب است چه كه الحمد لله آنجناب بلقا
فائز شدند و از خمر وصال آشاميدند هذا ما شهد
به الرحمن ان اعرف قدره و كن من الشاكرين
- 5 Whatever Tablets you had requested have been revealed and sent, and later too, should there be need and should they desire it, God willing and should He desire it, they shall be sent. We beseech God to assist you through His sovereignty and to

5 آنچه از الواح خواسته بوديد نازل و ارسال شد و
بعد هم اگر اقتضا باشد و بخوانند لو شاء الله و
اراد ارسال ميشود نسل الله ان يوفقك بسلطانه
ويقدر لك ما يحب ويرضى انما البهاء عليك

BLIB_Or15710.102b, BLIB_Or15726.051

ordain for you what He loveth and what pleaseth Him. And upon thee be glory.

BH03914

To: Hasan Hi Mim, in Sin Lam

Date: 1290-11-13 [1874-Jan-2]

- 1 In the Name of the Desire of all worlds! The Call of the All-Merciful is raised, yet most of the servants are deprived of hearing it. The Countenance of the Ancient One has dawned from the Orient of the world, yet most people's eyes are veiled and prevented from beholding it. The most pure Wine flows and is visible at the Greatest Scene, yet all are forbidden from drinking thereof save whom thy Lord willeth, the All-Knowing, the All-Wise.

1 بنام مقصود عالمیان ندای رحمن مرتفع ولکن
آذان اکثر عباد از اصغاء آن محروم و وجه قدم
از مشرق عالم مشرق ولکن عیون اکثری از ناس
از مشاهده آن بی نصیب و محجوب رَحیقِ اطهر
در منظر اکبر جاری و مشهود ولکن کل از
شرب آن ممنوع الا من شاء ربک العليم الحکیم
- 2 The cause of the servants' veiling from the Lord of Creation has been and will be the vain imaginings of the idolatrous souls and the idle fancies of heedless hearts. The Sun of certitude is shining, yet most are occupied with suppositions. The Sun of knowledge has risen, yet most remain cloistered in their own imaginings.

2 و سبب احتجاب عباد از مالک ایجاد اوهام
انفس مشرکه و ظنون افتده غافله بوده و خواهد
بود آفتاب یقین مشرق ولکن اکثری بظنون
مشغول و شمس علم مستشرق و اکثری باوهام
خود معتکف
- 3 Reflect upon the appearance of the Manifestations of Divine Unity - in every age and era when those Suns of the horizons of inner meanings rose and appeared by God's command, most people arose in denial and attempted to cut down the divine Trees and Lotuses. This has been His way in past ages. Verily thy Lord is the All-Knowing, the All-Aware.

3 تفکر در ظهور مظاهر احدیه نما در هر عهد و
عصر که آن شمس آفاق معانی بامر الهی مشرق
و ظاهر شدند اکثری از ناس بانکار برخاستند و
در صدد قطع اشجار و سدرهای ربانیه برآمدند
هذه من سنه قد قضت فی الأعصار ان ربک
لهو العليم الخبیر
- 4 How excellent is the state of one who today sees with his own eyes and hears the Call of Truth with his own ears, and purifies and sanctifies his heart - which is the dawning-place of divine revelations - from people's vain imaginings and what is with them, that he may become worthy and deserving of this Most Great Bounty and Supreme Grace. Blessed is he who drinks the wine of recognition from his Lord's utterance - We testify that he is among the successful ones. Whoever acts upon what has been mentioned will assuredly attain to recognition of the Intended One and will turn toward the Friend.

4 نیکو است حال نفسیکه الیوم ببصر خود مشاهده
نماید و بگوش خود ندای حق را بشنود و قلب
را که محل تجلیات الهیه است از اوهام ناس و
ما عندهم مقدس و مطهر نماید تا قابل و لایق
این فیض اعظم و فضل اکبر شود طوبی لمن
شرب رَحیق العرفان من بیان ربّه نشد آنه من
الفائزین هر نفسی بآنچه ذکر شد عمل نمود البتّه
بعرفان مقصود فائز شود و بشطر دوست توجه
نماید

- 5 Verily thou, give thanks to thy Lord for having been mentioned before the Prisoner and for His sending thee this Clear Tablet. We beseech God to assist thee in what He loves and is pleased with, and to aid thee in service to His Cause. Verily He is the Powerful, the Mighty.

5 آنک فاشکر ربّک بما ذکرک لدی المسجون
و ارسل الیک هذا اللوح المبين نسل الله بأن
یوفّقک علی ما یحبّ و یرضی و یؤیدک علی
خدمة امره انه هو المقتدر القدير

BLIB_Or15710.105, BLIB_Or15715.130c

BH04501

To: *Ali Qabl-i-Akbar, in B R*

Date: 1290-11-13 [1874-Jan-2]

- 1 In the name of the Best-Beloved of the worlds
- 2 The Most Exalted Pen proclaims: We have fulfilled what We promised. The Tablets which you had requested specifically for receptive souls have been sent down from the heaven of the All-Merciful's will and have been dispatched. Although revealed concisely, yet to those endowed with vision and understanding, each word thereof is a manifest book in demonstrating God's Cause, His power and His sovereignty.
- 3 Beseech God that through these rains of mercy from the heaven of His Cause He may purify the soil of hearts and minds and adorn them with the flowers of true knowledge and the plants of certitude, for barren soil hath had and shall have no share of this divine bounty. You must, God willing, become the cup-bearer of this most pure wine, that perchance the dead may be stirred by the sweet fragrances of the days of the All-Merciful and turn towards the sanctuary of the Ancient Beauty.
- 4 In any case, the decisive command of God is that the sincere ones should in this day engage in teaching the Cause of the Lord of all worlds. This is the meaning of assistance that hath been revealed in the Tablets of God, and whatsoever people imagine besides this hath been and shall remain beneath this station.
- 5 For every matter there is an appointed time in the Book of God. He verily doeth whatsoever He willeth by His own Self. He is indeed independent of conflict and contention and of that which troubleth the hearts of those who have turned towards Him. Soon shall all servants behold the standards of His glory

1 باسم محبوب عالمیان

2 قلم اعلی میفرماید بآنچه وعده نمودیم وفا فرمودیم
الواحی که مخصوص نفوس مقبله خواسته بودید
از سماء مشیت رحمن نازل و ارسال شد اگرچه
باختصار نازل ولكن نزد اهل بصر و عقل هر
کلمه از آن گابی مبین است در اظهار امر الله و
قدرته و سلطانه

3 از خدا بطلبید از این امطار رحمتیه سماء امریه
اراضی قلوب و افتده را طاهر فرماید و بطراز
اوراد عرفان و نبات ایقان خرم و مزین نماید چه
که اراضی جدبا را از این فیض الهی نصیبی نبوده
و نیست انشاء الله باید آنجناب ساقی ریحق اطهر
شوند که شاید مردگان از نفحات ایام رحمن
بحرکت آیند و بشطر قدم توجّه کنند

4 باری امر مبرم الهی آنکه مخلصین الیوم بتبلیغ امر
ربّ العالمین مشغول شوند اینست معنی نصرت
که در الواح الله نازل شده و آنچه ناس توهم
مینمایند تحت این مقام بوده و خواهد بود

5 و از برای هر امری یومی در کتاب الله مقدر
است انه یفعل بنفسه ما یشاء انه لغنی عن النزاع
و الجدال و ما تضطرب به افئدة المقبلین زود
است که جمیع عباد ریامت عظمت و اقتدار را

and might raised upon the most lofty and noble banners. Thy Lord is, in truth, the All-Knowing, the All-Informed.

بر اعلام مرتفعه شامخه مشاهده نمایند آن ربّی
هو العليم الخبير

BLIB_Or15710.144b, BLIB_Or15726.049b

BH04949

To: Muhammad Taqi, in Jadhba

Date: 1290-11-13 [1874-Jan-2]

1 In the Name of the Beloved of the Worlds!

1 بنام محبوب عالمیان

2 Praise be to God that through divine bounty in these spiritual days thou hast succeeded in serving the friends of God, which is accounted as service unto Him. By God! If thou knowest this, it sufficeth thee. God hath made this a treasure for thee in the treasuries of His power and the repositories of His protection. Verily nothing escapeth His knowledge and He is the Rewarder of the doers of good. His honor Safi and Rida, upon them be the Glory of God, have mentioned thy services. Therefore from the Most Holy Court this Holy Tablet hath been revealed so thou mayest know that thy services are accepted before the Throne and recorded in God's Tablet. We beseech Him, exalted be He, to enable thee to act as thou hast acted. God will, outwardly and inwardly, bestow the reward of thy services. Be grateful for what He hath assisted thee to achieve in a Cause that was accepted before the Throne and for which this mighty Tablet was revealed unto thee. Praise be to God, the Lord of the Worlds.

2 الحمد لله بعنايت رحمانی در این ایام روحانی بخدمت دوستان حقّ که خدمت او محسوب است فائز شدی تالله لو تعرف هذا یکفیک قد جعله الله ذخراً لك في خزائن قدرته و کائز عصمته انه لا يعزب عن علمه من شيء و انه موفی اجور المحسنين جناب صفی و رضا علیهما بهاء الله ذکر زحمات شما را نموده اند لذا از ساحت اقدس این لوح مقدس نازل تا بدانی خدماتت لدى العرش مقبول و در لوح الهی مسطور نسله تعالى بأن یوفّقک لتعمل بمثل ما عملت انشاء الله حقّ ظاهراً و باطناً اجر زحمات را عنایت خواهد فرمود ان اشکر علی ما ایدک علی امر قبل لدى العرش و نزل لك هذا اللوح المنیع الحمد لله ربّ العالمین

3 And regarding the mentioned souls - His honor Haji Muhammad, Aqa Mirza Ali and Aqa Habibullah - thou hadst written that they intended to come to these parts. This was presented before the Presence. Convey greetings to them. It is not and was not advisable to come to this region and its surroundings, for numerous conflicting rumors have arisen among the people and soon their fruits will become manifest. Blessed are they who are patient and attentive.

3 و اینکه در باره نفوس مذکوره جناب حاجی محمد و آقا میرزا علی و آقا حبیب الله مرقوم فرموده بودید که اراده این جهات دارند تلقاء وجه معروض شد تکبیر بایشان برسانید توجه باین شطر و اطراف آن مصلحت نبوده و نیست چه که از شدت کثرت حرفهای مختلفه مابین ناس ظاهر شده و زود است ثمر آن ظاهر خواهد شد طوبی للصّابرين و السّامعين

BLIB_Or15715.131a

BH05316

To: Zaynul-Muqarrabin, in B R

Date: 1290-11-13 [1874-Jan-2]

- 1 He is God, exalted be His station, to Whom belong grandeur and majesty! 1 هو الله تعالى شأنه العظمة والكبرياء
- 2 God willing, may you ever be and continue to be the recipient of the successive, continuous favors of the Self-Sufficient, the Exalted One. 2 انشاء الله لم يزل ولا يزال بعنايات متتابعه مترادفه غني متعال فائز باشيد
- 3 After Jinab-i-'Ayn turned towards the Most Great Scene, verily he attained that which he attained. I swear by the Most Great Name, were it not for the consideration of the consummate wisdom revealed in the Books, they would have openly dwelt in the presence of the All-Merciful. However, the All-Wise has decreed and continues to decree whatsoever He desires. He, verily, is the All-Knowing, the All-Informed. 3 بعد آنکه جناب عین بمنظر اکبر توجه نمود آنه قد فاز بما فاز قسم باسم اعظم اگر ملاحظه حکمت بالغه منزله در کتب نبود ظاهراً باهراً در جوار حضرت رحمن ساکن بودند ولكن الحکیم قضی و یقضى ما اراد آنه هو العليم الخبير
- 4 Be not grieved by the vicissitudes of the days. The vapors arising from the associators have veiled the rays of the Sun of Eternity and have come between It and His loved ones. Soon will they vanish through the sovereignty of thy Lord. He, verily, is the Almighty, the All-Powerful. 4 از اختلافات ایام محزون مباشید بجزه هوائیه نفوس مشرکه اشعه انوار شمس قدمیه را ستر نموده و مابین او و دوستان حایل شده سوف یضمحل بسطان ربک آنه هو المقتدر القدير
- 5 God willing, occupy yourself with the propagation of the Cause of the Lord of the Day of Judgment with clear certitude. This is what will profit you and become a treasure for you, and I bear witness to this, and no testimony in the heavens and earth can equal this testimony. You are mentioned most often in the presence of the All-Merciful and are singled out for His favors. This suffices you, by the Lord of all worlds. 5 انشاء الله ییقین مبین در تبلیغ امر مالک يوم الدين مشغول باشید هذا ما ینفعک و یكون ذخراً لک و انا شاهد بذلك ولا تقابل هذه الشهادة شهادة من فی السموات و الارضین در اکثر احیان در منظر رحمن مذکورید و بعنايات مخصوص هذا یکفیک ورب العالمین
- 6 Convey greetings from this Prisoner to all the friends and say: Today is the day to hearken, that ye may hear the Word of Truth, and it is the day of utterance, that ye may occupy yourselves with His praise. Verily, glory be upon you and upon those with you. 6 جميع دوستانرا از قبل این مسجون تکبیر برسانید و بگوئید امروز روز اصغا است تا کلمه حق را بشنویید و روز بیان است تا بنایش مشغول باشید انما البهاء علیک و علی من معک

BLIB_Or15710.145, BLIB_Or15726.048

BH05647

To: Shukrullah Khi Alif, in B R

Date: 1290-11-13 [1874-Jan-2]

- 1 In the Name of the One True Friend! Praise be to God that through divine grace thou hast been made to inhale the fragrant flowers of the true garden of God. Through the power of the Most Great Name thou must needs manifest supreme steadfastness amidst all peoples.

1 بنام دوست یگنا الحمد لله بعنایت رحمانی بعرف
اوراد گلستان حقیقی فائز شدید انشاءالله باید
بقوت اسم اعظم باستقامت کبری مابین امم
ظاهر باشید
- 2 Today all dwell in one place: whosoever hath ascended unto the heaven of recognition and hath known the Dawning-Place of the Cause of the All-Merciful is reckoned before the Truth as one of the people of truth and is witnessed as such. And whosoever is debarred therefrom is accounted among the people of loss.

2 الیوم کلّ در محلّ واحد ساکن هر نفسی
بملکوت عرفان ارتقا نمود و مطلع امر رحمن
را شناخت او از اهل حقّ لدی الحقّ مذکور
و مشهود و هر که ممنوع شد از اهل خسران
محسوب
- 3 Divine power hath encompassed all mankind, though this encompassing is now veiled by reason of the veils of the people. Ere long shall the Hand of Power rend asunder these veils and shrouds, and the faces of His loved ones shall shine forth like brilliant stars throughout all regions, and their station shall become evident and manifest unto all the peoples of the world.

3 قدرت الهیه جمیع ناس را احاطه نموده و این
احاطه حال نظر بحجبات ناس مستور است
عنقریب ید اقتدار حجب و استار را خرق نماید
و وجوه احبّای او چون انجم منیره در آفاق
امکان بدرخشد و قدرشان بر عالمیان ظاهر و
هویدا خواهد شد
- 4 Now that in these days of the All-Merciful ye have attained unto the waters of life, ye must strive that all may partake of this most pure wine and turn with heart and soul toward the court of the All-Merciful.

4 حال که در ایّام رحمن بکوثر حیوان فائز شدید
باید جهد نمائید تا کلّ از این ریحق اطهر بنوشند
و بقلب و جان بشطر رحمن توجه کنند
- 5 We beseech God to aid thee to serve Him and to make thee one who remembereth Him through His remembrance and who speaketh forth His Name and acteth according to that which He loveth and is pleased with. He, verily, is the Goal in the beginning and in the end.

5 نسئل الله بأن یوفّقک علی خدمته و یجعلک
ذاکراً بذکره و ناطقاً باسمه و عاملاً بما یحبّ و
یرضی انه هو المقصود فی الآخرة و الأولى

BLIB_Or15710.146

BH06203*To: Haydar Khi, in Burujird**Date: 1290-11-13 [1874-Jan-2]*

1 In the name of the Beloved of the world

1 بنام محبوب امکان

2 The Sun of the Word hath dawned from the horizon of the All-Merciful Will with wondrous and sublime lights. Some of the servants have been illumined by these lights and drawn nigh, while others remain distant and deprived. How excellent is the state of that soul whom wealth hath not prevented from recognizing his ultimate end, and whom the imaginings of men have not debarred from knowing the Lord of all beings. Such a one is numbered among those who drink of the most pure wine in the most great prospect. Upon him be the glory of God and the glory of all who are in the heavens and earth.

2 شمس کلمه از افق مشیت رحمتیه بانوار بدیعہ
منیعہ مشرق و ظاهر بعضی از عباد بانوار آن فائز
و منیر و برخی بعید و ممنوع نیکوست حال نفسیکه
مال او را از معرفت مآل منع نمود و اوهم ناس
او را از عرفان مالک انام محروم نساخت اوست
از شاریان رحیق اطهر در منظر اکبر علیه بهاء
الله و بهاء من فی السموات و الارضین

3 Thou must, God willing, become so enkindled with the fire of divine love that its effects will be manifest throughout all contingent being, and lethargy and coldness shall never seize thee. Many are the servants who saw yet failed to recognize, and many who, though unseeing, recognized and turned with heart and soul toward the All-Merciful. The reins of command are in His mighty grasp. He bestoweth upon whomsoever He willeth. Verily He is the All-Knowing, the All-Wise.

3 انشاء الله باید از نار محبت الهیه بشانی برافروزی
که اثر آن در امکان ظاهر شود و نحوودت و
افسردگی او را اخذ ننماید بسی از عباد دیدند و
نشناختند و بسی ندیده شناختند و بقلب و جان
بشطر رحمن توجه نمودند زمام امر در قبضه
قدرت اوست عطا میفرماید هر که را اراده
نماید انه هو العليم الحکیم

4 We beseech God to make thee among those who abide beneath the shade of His mercy and drink from the cup that shall never run dry, and to ordain for thee whatsoever good He hath willed.

4 نسل الله بأن يجعلک من الساکنین فی ظل
رحمته و الشاربین من کأس لا نفاذ لها و یقدر
لک من الخیر ما اراد

INBA51:137, BLIB_Or15710.103,
BLIB_Or15726.050, KB_620:130-131,
LHKM2.166

BH06059*To: Haji Kazim, in Najafabad**Date: 1290-11-13 [1874-Jan-2]*

1 In the Name of God, the Most Holy, the Most Exalted, the Most Great! O Kazim! Harken to the call of the Quickener

1 بسم الله الأقدس الأرفع الأعظم ان یا کاظم ان
استمع نداء محیی العالم من شطر سجنه الأعظم انه
لا اله الا هو المهيمن القيوم

of the world from the direction of His Most Great Prison. Verily, there is none other God but Him, the Protector, the Self-Subsisting.

- 2 We have mentioned thee before, and at this hour as well, as a token of favor from God, the Mighty, the Beloved. They who have attained unto the days of God and have quaffed the choice wine of acceptance - these are indeed an honored people. The denizens of the Supreme Paradise make mention of them, and the Tongue of God from His exalted station pronounces their greatness.
- 3 We give the world to drink of the wine of remembrance, both secretly and openly. Blessed is he who has turned and attained unto this sealed nectar. Say: O servants of the All-Merciful! Remember within yourselves, then make mention of your Lord Who has come from the heaven of the unseen with a manifest proof.
- 4 Blessed is thy brother who was martyred in the path of God. Thus does My Most Exalted Pen address him from this Most Luminous Spot: Upon thee be the fragrances of the All-Merciful and His remembrance. I testify that thou didst drink the living waters from the hand of thy Lord's loving-kindness, the All-Merciful, and didst attain His presence in the highest paradise. Thy Lord is, verily, the Mighty, the Forgiving. The glory be upon thee and upon those who have attained unto this inaccessible Remembrance.

2 قد ذكرناك من قبل و في هذا الحين فضلاً من
لدى الله العزيز المحبوب ان الذين فازوا بأيام الله و
شربوا رحيق الاقبال اولئك قوم مكرمون يذكرهم
اهل ملائ الأعلی و يكبرن عليهم لسان الله من
مقامه المرفوع

3 انا نسقي العالم نحر الذكر في السر و العلن طوبى
لمن اقبل و فاز بهذا الرحيق المختوم قل يا عباد
الرحمن تذكروا في انفسكم ثم اذكروا ربكم الذي اتى
من سماء الغيب ببرهان مشهود

4 طوبى لأخيك الذي استشهد في سبيل الله اذاً
يخاطبه قلبي الأعلی من هذا المقر الأسنى عليك
نفحات الرحمن و ذكره اشهد أنك شربت رحيق
الحیوان من يد عناية ربك الرحمن و فزت بلقائه
في اعلی الجنان ان ربك هو العزيز الغفور انما
البهاء عليك و على الذين فازوا بهذا الذكر الممنوع

BLIB_Or15730.143a

BH06555

To: Aqa Mirza Rahim Burujirdi, brother of Aqa Abdul-Azim

Date: 1290-11-13 [1874-Jan-2]

- 1 In the Name of the peerless Lord
- 2 The Cupbearer of the Wine of everlasting life is the Lord of Names. Blessed is the soul that hath quaffed the most pure Wine in the days of the Sovereign of Destiny, and hath attained unto the ocean of the knowledge of the Lord of Religions.
- 3 Today is the day of teaching, and all are commanded to it, that the sincere ones may attain unto the station that hath been

1 بنام خداوند بیمانند

2 ساقی رحيق بقا مالک اسماء بوده طوبی از برای
نفسی که رحيق اطهر را در ایام مالک قدر
آشامید و بحر عرفان مالک ادیان فائز گشت

3 امروز روز تبلیغ است و کل باو مأمور تا مخلصین
بمقامی که در کتاب الهی نازل شده فائز شوند
من احیا نفساً کأنا احیا الناس جميعاً

revealed in the Book of God: "Whoso quickeneth a soul is as though he had quickened all mankind."

- 4 The life that is mentioned in God's Book is the life of hearts and minds through the recognition of the Beloved. If anyone faileth to attain unto this station, he is accounted among the dead. Therefore must the friends of God strive mightily, night and day, that perchance they may guide those who have gone astray unto the straight path, and give the thirsty to drink of this living water. Whosoever attaineth unto this station is accounted among the gems of existence in the sight of God.

4 و حیاتی که در کتاب الهی مذکور است حیات افنده و قلوبست بعرفان محبوب اگر نفسی باین مقام فائز نشود از میتین محسوب لذا باید در لیالی و ایام دوستان حق جهد بلیغ نمایند که شاید گمگشتگان را بسبیل مستقیم هدایت نمایند و تشنگانرا از این رحیق حیوان پچشانند هر نفسی باین مقام فائز شد از جواهر وجود لدی الله مذکور

- 5 Be not grieved at the taunts of the enemies and the power of the hateful ones. Soon shall the former be turned into praise and glory, and the latter into weakness and extinction. Blessed are ye, O My loved ones! A goodly end awaiteth you.

5 از شماتت اعدا و اقتدار اولی البغضاء محزون مباشید زود است که اول بمدح و ثنا و ثانی بضعف و فنا تبدیل شود طوبی لكم یا احبائی ان لكم حسن مآب

BLIB_Or15710.148a, BLIB_Or15726.047,
MAS4.046c, AYI2.241x, RRT.007x

BH07201

To: Abu'l-Hasan, in Kurdistan

Date: 1290-11-13 [1874-Jan-2]

- 1 In His Name, the Self-Subsisting Over All Names!
- 2 The divine fragrance hath been wafted throughout the world, and the Ancient Source hath appeared with clear proof and evidence. Among the people are those who, upon hearing the Call from the direction of transcendent glory, have turned toward God, the Lord of Names, while others have turned away and followed every repudiating infidel.
- 3 Say: O people! By God, that which ye possess will profit you not this Day. Turn ye with humility and contrition unto the Dayspring of grace. On this Day none shall find refuge, nor shall any soul find rest save in that Spot which hath been mentioned in the Scriptures and Tablets.
- 4 Well is it with thee for having desired what the Lord of the world desired, and for having recognized that which every wrongdoing deceiver failed to recognize. Render thanks unto God for having attained unto the Most Great Ocean when the

1 بسمه القیوم علی الأسماء

2 قد فاحت نعمة الله في العالم و ظهر مطلع القدم بالحنة و البرهان من الناس من توجه الى الله مالک الأسماء اذ سمع النداء من شطر الکبریاء و منهم من اعرض و اتبع کل منکر کفار

3 قل یا قوم تالله لا ینفعکم الیوم ما عندکم توجهوا الى مطلع الفضل بخضوع و اناب لیس لأحد مفر فی هذا الیوم و لا لنفس مستقر الا المقر الذی کان مذكوراً فی الزبر و الألواح

4 نعیماً لک بما اردت مراد العالم و عرفت ما احتجب عنه کل ظالم مکاران احمد الله بما فزت بالبحر الأعظم اذ اعرض عنه الأمم الا من شاء ربک مالک الأديان

nations turned away therefrom, save those whom thy Lord, the Possessor of all Religions, willed.

- 5 Hold thou fast unto the cord of steadfastness amidst all creatures, then make mention of the Lord of all mankind throughout the nights and days. Thus have We adorned the horizon of the Revelation with the lights of wisdom and utterance, as a grace from God, the Lord of all men.

5 تَمَسَّكْ بِحَبْلِ الْإِسْتِقَامَةِ بَيْنَ الْبَرِيَّةِ ثُمَّ اذْكُرْ مَوْلَى
الْأَنَامِ فِي اللَّيَالِي وَالْأَيَّامِ كَذَلِكَ زِينَةُ افقِ الظُّهُورِ
بِأَنْوَارِ الْحِكْمَةِ وَالْبَيَانِ فَضْلاً مَنْ لَدَى اللَّهِ مَالِكُ
الرَّقَابِ

BLIB_Or15730.143c

BH07609

To: Karim Khi Alif, in B R

Date: 1290-11-13 [1874-Jan-2]

- 1 In the Name of the Beloved of the Worlds

1 بنام محبوب عالمیان

- 2 The Friend says: The divine fire is ablaze and the celestial Tree is speaking from the most exalted spot, yet there is no ear to hear the sweet melody of the All-Merciful and no heart to attain recognition of the revelation of the All-Glorious. Most people cling to their own vain imaginings and remain heedless of the Sovereign of verses. They have preferred conjecture to true knowledge and have contented themselves with doubt instead of certitude. But ere long they shall find themselves in loss and shall witness their deeds rendered null. The truly learned one today is he who has attained the Most Great Favor, for the purpose of creation has been the knowledge of God. Whosoever remains veiled therefrom is accounted among the lost in the presence of the All-Merciful. Blessed art thou for having heard the call of the Most Exalted Pen and attained unto the recognition of thy Friend. Know thou the worth of this most great bounty and occupy thyself with the remembrance of the Beloved of all worlds with heart and tongue.

2 دوست میفرماید نار الهیه مشتعل و سدره
ربانیّه در اعلیٰ البقاع ناطق ولكن گوش نه
تا آواز خوش رحمن را بشنود و قلب نه تا
عرفان تجلی سبحان فائز گردد اکثری از ناس
بموهومات خود متمسکند و از سلطان آیات
غافل گمان را بر عرفان ترجیح داده‌اند و بظن از
یقین قانع شده‌اند ولكن عنقریب خود را خاسر
و اعمال خود را باطل مشاهده نمایند اهل فضل
الیوم نفسی است که بفضل اعظم فائز شد چه
که مقصود از آفرینش عرفان حق بوده هر
نفسی از آن محجوب ماند از اهل خسران لدی
الرحمن محسوبست نیکوست حال تو که ندای
قلم اعلیٰ را شنیدی و بعرفان دوست فائز گشتی
قدر این نعمت عظمیٰ را بدان و بجان و لسان
بذکر محبوب امکان مشغول باش

BLIB_Or15710.147a, AYI2.041

BH07618*To: Zaynul-Abidin, in Kurdistan**Date: 1290-11-13 [1874-Jan-2]*

1 He is the Ever-Abiding, the Eternal

2 A mention from Us unto him who desireth to take unto the Lord of the Throne a way, that the fragrances of remembrance may draw him to the station of steadfastness and certitude and bring him to a seat illumined with the lights of the Throne. We have recognized thy turning unto God and have made known unto thee this One Who is known, from Whom most of mankind remain veiled. We have sent down unto thee this Tablet that thou mayest find from it the fragrance of the Spirit and remain steadfast in the Cause. How many a servant hath lamented in separation, yet when the fragrance of reunion wafted, turned away and was deprived of the truth. Blessed art thou for having turned unto the Countenance and drunk the choice wine of knowledge in days that were inscribed in the Tablets. Remember thy Lord with wisdom and utterance, that perchance they who slumber on the couch of heedlessness and idle fancies may be awakened. Thus hath the matter been decreed. The glory be upon thee and upon those who have turned unto a Cause that was hidden from the eyes of the deniers.

1 بِسْمِهِ الْبَاقِي الْأَبَدِيُّ

2 ذَكَرَ مِنْ لَدُنَّا مَنْ ارَادَ أَنْ يَتَّخِذَ إِلَى ذِي الْعَرْشِ سَبِيلًا لِتَجَذِبَهُ نَفْحَاتُ الذِّكْرِ إِلَى مَقَامِ الْإِسْتِقَامَةِ وَالْإِيْقَانِ وَيَبْلُغَهُ إِلَى مَقَرٍّ كَانَ بِأَنْوَارِ الْعَرْشِ مُضِيئًا قَدْ عَرَفْنَا أَقْبَالَكَ إِلَى اللَّهِ وَعَرَفْنَاكَ هَذَا الْمَعْرُوفَ الَّذِي كَانَ أَكْثَرَ الْخَلْقِ عَنْهُ مَحْجُوبًا وَنَزَّلْنَا لَكَ هَذَا اللَّوْحَ لِتَجِدَ مِنْهُ عَرَفَ الرُّوحِ وَتَكُونَ عَلَى الْأَمْرِ مُسْتَقِيمًا كَمْ مِنْ عَبْدٍ نَاحَ فِي الْفِرَاقِ وَإِذَا فَاحَ عَرَفَ الْوَصَالَ أَعْرَضَ وَكَانَ عَنِ الْحَقِّ مَحْرُومًا طَوْبِي لَكَ بِمَا تَوَجَّهْتَ إِلَى الْوَجْهِ وَشَرِبْتَ رَحِيقَ الْعَرْفَانِ فِي أَيَّامٍ كَانَتْ فِي الْأَلْوَابِ مُسْطُورًا أَنْ أَذْكَرَ رَبِّكَ بِالْحِكْمَةِ وَالْبَيَانِ لَعَلَّ يَنْتَبِهَنَّ الَّذِينَ رَقَدُوا عَلَى فِرَاشِ الْغَفْلَةِ وَالْأَوْهَامِ كَذَلِكَ كَانَ الْأَمْرُ مُقْضِيًا أَمَّا الْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ أَقْبَلُوا إِلَى أَمْرِكَ عَنْ عَيْنِ الْمُنْكَرِينَ مُسْتَوْرًا

INBA51:207, BLIB_Or15730.143b,
KB_620:200-201, LHKM3.190

BH08442*To: Khusru Khan, in Bi Ri**Date: 1290-11-13 [1874-Jan-2]*

1 In the Name of the one true God!

2 The Dawning-Place of divine revelation, appearing in human temple, calleth aloud and bestoweth the water of life. Blessed is he who, through the outpourings of God, hath attained unto life everlasting, and deprived is he who hath been forbidden this eternal, spiritual Kawthar. Not every ear is worthy of this call, and not every cup is fit to receive this holy wine. Pure

1 بنام خداوند یگنا

2 مطلع وحی رحمانی در هیكل انسانی ندا میفرماید و رَحِیق حِیوان عطا مینماید محبوب نفسیکه از فیوضات الهی بحیات جاودانی فائز شد و محروم کسیکه از این کوثر باقی روحانی ممنوع گشت هر گوشه لایق این سروش نه و هر قدحی قابل این رَحِیق طهور نه قلوب صافیه منیره کؤس این نحر باقیه ابدیه بوده و خواهد بود

and illumined hearts have been and shall ever be the chalices of this eternal and everlasting wine.

- 3 Give praise unto the Best-Beloved of the worlds, that thou hast attained unto the water of life and, through the grace of the Most Great Name, hast turned toward the divine Sanctuary. Beseech the True One, exalted be His glory, that thou mayest be steadfast with supreme steadfastness and be adorned with the ornament of praise and glorification in the celestial kingdom of creation.

- 4 Verily He is the Ruler over whatsoever He willeth. He giveth unto whomsoever He pleaseth that which He desireth. He, verily, is the All-Knowing, the All-Wise.

3 حمد کن محبوب عالمیان را که بر حقیق حیوان فائز شدی و بعنایت اسم اعظم بشر قدم توجّه نمودی از حقّ جلّ و عزّ بخواه تا باستقامت کبری فائز شوی و بطراز ذکر و ثنا بین ملکوت انشاء مزین و مفتخر گردی

4 اَنَّهُ هُوَ الْحَاكِمُ عَلَى مَا يَشَاءُ يَعْطِي مَنْ يَشَاءُ مَا ارَادَ اَنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

BLIB_Or15710.147b, BLIB_Or15726.049a

BH08113

To: Wife of Jinab-i-Muhammad, in Kurdistan

Date: 1290-11-13 [1874-Jan-2]

- 1 In the Name of the One Friend!

- 2 O handmaiden of God! We have sent a drop from the outpourings of the mercy of the All-Merciful, which flows from the fountainhead of the Divine Pen, that through the grace of the Most Great Name thou mayest attain unto drinking thereof and remain steadfast upon His path.

- 3 Today is the dawning-point of days and the beginning of times, and likewise praiseworthy deeds which proceed from souls that are well-pleasing and accepted shall be the beginning of deeds, inasmuch as that deed hath taken place in the Days of God and appeared in its proper place. Therefore it hath been and shall be superior to all deeds.

- 4 Today is the day of mention and praise, but wisdom requireth that it be manifested in its proper time. Praise be to the Ancient Lord that thou hast received a portion of the outpourings of His mercy and attained unto the Tablet of God. Blessed are the women who give thanks, then blessed are the men who give thanks.

1 بنام دوست یگّا

2 ای امةالله رشی از فیوضات رحمت رحمانیه که از معین قلم ربّانیه جاری است فرستادیم تا بعنایت اسم اعظم بشر آن فائز شوی و بر صراطش مستقیم مانی

3 امروز مطلع ایّام و مبدء اوقات است و هم چنین اعمال پسندیده که از انفس راضیه مرضیه ظاهر میشود مبدء اعمال خواهد بود چه که آن عمل در ایّام الله واقع شده و بحالّ خود ظاهر گشته لذا افضل از کلّ اعمال بوده و خواهد بود

4 امروز روز ذکر و ثنا است و لکن حکمت آن است که بموقع ظاهر شود حمد کن مالک قدم را که از فیوضات رحمتش نصیب بردی و بلوح الله فائز گشتی طوبی للساکرات ثمّ للساکین

BLIB_Or15710.104, BLIB_Or15715.163b

BH08193*To: Abdu'l-Ghani who has attained, in Mosul**Date: 1290-11-13 [1874-Jan-2]*

- 1 The Most Great, Most Holy. الأقدس الأعظم 1
- 2 A mention from Us to one who has turned to God, the Lord of the worlds, that the sweetness of the Merciful's utterance may draw him to a station from which the hands of the ungodly are cut off. ذكر من لدنا لمن اقبل الى الله مولى العالمين لتجذبه حلاوة بيان الرحمن الى مقام انقطعت عنه ايادي المشركين 2
- 3 O servant! Thy name hath been mentioned before the Throne and this perspicuous Tablet hath been revealed for thee. Ask thou God to grant thee that which is therein and to assist thee in that which He loveth and approveth. This verily is a great bounty. ان يا عبد قد ذكر اسمك لدى العرش و نزل لك هذا اللوح المبين فاسئل الله بأن يرزقك ما فيه و يؤيدك على ما يحب و يرضى ان هذا لفضل عظيم 3
- 4 Make mention of the Lord of Names amidst the concourse of creation and hold fast with supreme steadfastness to this Wise Cause. Beware lest the vain imaginings of souls disturb thee. Cling to the hem of thy Lord's mercy, the Forgiving, the Bountiful. ان اذكر مالک الأسماء بين ملائكة الانشاء و تمسك بالاستقامة الكبرى في هذا الأمر الحكيم اياك ان تضطربك اوهام النفوس تشبث بذيل رحمة ربك الغفور الكريم 4
- 5 Praise God for having enabled thee to turn toward Him and for having shown thee this straight and manifest path. Verily He seeth whosoever turneth toward Him and heareth the call of them that remember Him. Follow that which thou hast been commanded in the Book from the presence of One mighty and all-knowing. ان احمد الله بما ايدك على الاقبال و عرفك هذا السبيل الواضح المستقيم انه يرى من توجه اليه و يسمع نداء الذاكرين ان اتبع ما امرت به في الكتاب من لدن عزيز عليم 5

BLIB_Or15730.142b

BH01468*To: Mulla Muhammad Qa'ini (Nabil-i-Akbar)**Date: 1290-12-11 [1874-Jan-30]*

- 1 He is God, exalted be His station, the Greatness and the Grandeur. هو الله تعالى شأنه العظمة والكبرياء 1
- 2 I have drunk from the Kawthar of Life from cups passed round by the attraction of utterance. Blessed is he who gave me to drink! It was as though these cups were circling round the love of God, and in their nature was the nature of iron. When I saw قد شربت كوثر الحيوان من كؤوس ادارهن جذب البيان فطوبى لمن سقاني كأن الكؤوس كن طائفات حول محبة الله و كان في طابعهن طبيعة الحديد لما رأيتن يطيرن فيواء الذكر و 2

them soaring in the atmosphere of remembrance and utterance without any intention of their own, it was as if they were drawn by the magnet of our Lord's will, the Bestower, the Generous. Were we to expound to your holiness what this evanescent servant drank from each of these cups, this page and others would not suffice, for they spoke of the love of our Glorious and Most Glorious Lord, pointed to the Dawning Place of Manifestation and Names, and bore the water of recognition of the Lord of all worlds. Exalted is our Eternal Lord Who made it sanctified above allusions and above what is mentioned in creation of natures and elements. Blessed is he who honored me with these cups and gave me to drink from them what delighted my thoughts and brought joy to my heart and soul. We beseech God to make the cupbearer of these cups the magnet of utterance in the contingent world, that the hearts of the followers of religions might be drawn to it. Verily, there is no God but Him, the Mighty, the Helper.

- 3 May my spirit be a sacrifice for your attraction! The blessed letter of your holiness was a delight to eyes and heart, and from the cups of remembrance inscribed therein was drunk the wine of love, fellowship, mercy and unity. How excellent is the bestower and the giver! In truth, the sweet fragrance of divine love was wafting from all its letters and words, refreshing heart and soul. After its perusal, on the blessed night of the eleventh of the month of Pilgrimage, it was presented in its entirety in the Most Holy and Most Exalted Presence. This is what was revealed in reply:

- 4 O Nabil! Blessed art thou for having turned to the One to Whom the world hath turned. This is indeed a manifest bounty. We have heard what befell thee and what thou didst speak when thou didst encounter the letter Ha of the abyss in the land of Qaf with the proof of thy Lord, the All-Knowing, the All-Informed. By My life! We desired thee as thou didst desire Us, and We desire thee as thou dost desire, and We love thy presence in the precincts of the Throne and thy nearness to the courtyard of this exalted Gate. Grieve not over anything that hath befallen thee. Verily, thou art with Us and thy affairs return unto Us. He verily improveth through His sovereignty what He willeth, the sovereignty that prevaleth over the worlds.

- 5 That which hath befallen your honor hath been mentioned before the Throne. The heedless souls have acted and will continue to act according to their own inclinations. Your honor should not be grieved by any matter. And concerning what you wrote about proceeding to the land of Ha, this too is most

البيان من غير قصد من عندهن كأنهن انجذبن من مغناطيس ارادة ربنا المعطى الكريم لو تعرض لحضرتك ما شرب الخادم الفاني من كل كأس منهن لا ينتهى هذه الورقة ولا دونها لأنهن كن حاكيات عن حب ربنا الهمي الأبي و مدلات الى مطلع الظهور والأسماء و حاملات ماء عرفان مالک الأكوان تعالى ربنا الأبدی الذي جعله مقدساً عن الاشارات و عما يذكر في الانشاء من الطبايع و الأسطقتيات طوبى لمن اكرمني بهن و اشربنى منهن ما اسر به خاطري و فرح به قلبي و فؤادی نسل الله بأن يجعل ساقى هذه الكؤوس مغناطيس البيان في الامكان لتجذب به افئدة اولی الأديان انه لا اله الا هو العزيز المستعان

3 روحی لانجذابک الفداء بنامه مبارکه آنحضرت محبوب بصر و قلب فائز گشت و از کؤوس اذکار مرقومه در آن ریح حقیت و وداد و مرحمت و اتحاد آشامیده شد نعیماً للبدل و المعطی فی الحقیقه عرف طیب محبت رحمانیه از جمیع حروفات و کلمات در تضرع بود و قلب و جانرا تازه نمود و بعد از زیارت آن در لیلۀ مبارکهئی که یازدهم شهر حج باشد در محضر اقدس امنع بتمامه عرض شد هذا ما نزل فی الجواب

4 ان یا نبیل طوبی لک بما اقبلت الی مقبل العالم ان هذا الفضل مبین قد سمعنا ما ورد علیک و ما تکلمت اذ واجهت هاء الهاویة فی ارض القاف بیرهان ربک العلم الخبیر لعمری انا اردناک کما اردتنا و نریدک کما ترید و نحب حضورک فی ساحة العرش و تقربک الی فناء هذا الیاب المنیف لا تحزن فی شیء و عما ورد علیک انک معنا و امورک ترجع الینا انه یصلح ما اراد بسلطانه المهیمن علی العالمین

5 آنچه بر آنجناب وارد شده لدى العرش مذکور انفس غافله بمقتضیات خود عمل نموده و خواهند نمود آنجناب در هیچ امری محزون نباشند و اینکه در باره توجه بارض ها نوشته بودید اینهم بسیار محبوب و مقبول است چه که بر مثل آنجناب

beloved and acceptable, for it behooveth one such as your honor to arise with utmost power and might to serve the Cause. The foundation of all matters has been and shall ever be the teaching of the Cause. In any case, proceed in whatever way you deem advisable. You are permitted in all circumstances to proceed to the Most Holy Court and other lands. The reason We have not summoned you now is due to the cold weather. And God speaketh the truth and guideth to the Way.

- 6 May I be thy sacrifice! Regarding what you wrote about the Tablets arriving in the company of the beloved one, His Holiness the Name of God, upon him be the Most Glorious of all Glory, and likewise Mulla Muhammad-'Ali - other Tablets have also been revealed specifically for your honor which have not yet arrived, including one great Tablet in the revealed script and numerous exalted Tablets sent in the company of His Holiness the Trustee, upon him be the Glory of God, the True King, the Manifest. And another Tablet as well. Praise be to God, your honor has always been and will continue to be mentioned before the Throne. Furthermore, be not grieved in any way about those left behind. News about your beloved one will be sent from the direction of Ha. God willing, all have been and will continue to be under the protection and shelter of the Self-Sufficient, the Exalted. The Most Mighty Branch and the Greater Branch - may my spirit be sacrificed for the dust of their most pure footsteps - especially convey magnificent, exalted greetings to that beloved one. Likewise, those who circle round the Throne are all engaged in remembering your honor and are occupied in expressing pure sincerity. We praise God for this mighty bounty. May the Most Glorious Glory, the Most Splendid Light, and the Light that hath shone forth from the horizon of grandeur be upon your honor and upon those who love you.

- 7 The servant 11 Dhi'l-Hajjih 1290

لازم که بخدمت امر بکمال قدرت و قوت قیام نماید و اصل امور کلها تبلیغ امر بوده و خواهد بود باری بهر نحو مصلحت بدانند معمول دارند در کل احوال مأذونند در توجه بشطر اقدس و اراضی اخری اینکه حال طلب نمودیم [علّه آن] برد سبیل بوده والله يقول الحق وهو يهدي السبیل انتهى

6 فدایت شوم اینکه مرقوم فرموده بودید که الواح بصحابت محبوبی جناب اسم ۶۶ [الله] مه علیه من کل بهاء اباه و همچنین جناب ملا محمد علی رسید الواح دیگر هم مخصوص آنحضرت نازل شده که تا حال نرسیده از جمله یک لوح کبیر بخط تنزیل و عدد ها الواح منیع بصحابت جناب امین علیه بهاء الله الملک الحق المبین فرستاده شد و همچنین لوح دیگر الحمد لله همیشه آنحضرت لدى العرش مذکور بوده و خواهند بود و دیگر از بابت بازماندگان هیچوجه محزون نباشند از شطیر ها خبر آنحبيب فرستاده میشود انشاء الله کل در حفظ و حمایت غنی متعال بوده و خواهند بود حضرت غصنین امنین غصن الله الأعظم و غصن الله الأكبر روحی لثراب مقدمها الأطهر فدا مخصوصاً تکبیر بدیع منبع بآنحبيب میرسانند و همچنین طائفان حول عرش کل بذکر آنحضرت ذاکر و بعرض خلوص محض مصدعند نحمد الله علی هذا الفضل العظیم انما البهاء الأبهی والسّناء الأسنى والنور الذی اشرق من افق الکبریاء علی حضرتک و من یحبک

- 7 خادام ۱۱ ذی الحجّه سنه ۱۲۹۰

BLIB_Or15710.102a

BH04734

To: Zaynul-Muqarrabin et al.

Date: 1290-12-11 [1874-Jan-30]

- 1 May my spirit be a sacrifice unto thee! This evanescent servant hath been honored to receive thy noble letter...
روحی لک الفداء قد فاز الخادم الفانی بکتابک الشریف...
- 2 And as to what you had mentioned concerning Mirza Maqsd, whose name you had set down, it was submitted in His presence. He said: "Adorn thou his book; it standeth before the Throne, and the eye of My favour is turned toward it." These words are inscribed in his book: "Without choice I consorted with the rabbis; I read what was to be read, and I saw what was to be seen, and I heard what was to be heard."
و اینکه در باره میرزا مقصود نام ذکر فرموده بودند عرض شد فرمودند ای زین کتابش لدی العرش حاضر و طرف عنایت بآن ناظر این کلمه در کتابش مکتوب "بدون اختیار ملازم اخبار گشتم خواندم خواندنیها و دیدم دیدنیها و شنیدم شنیدنیها" انتهى
- 3 From these words it was clearly gathered that he hath not attained unto the true discernment of these days, and hath remained far from the mystery of the divine Word and its manifestation, and from its wisdom, its effect, and its all-encompassing power. Certain vain imaginings have appeared unto him; for with the rabbis in this Day there is naught to be seen, nor ought to be heard, nor any word worth the uttering.
از اینکلمات چنان مستفاد شد که عرف ایام را نیافته اند و از سر کلمه الهیه و ظهور آن و حکمت آن و اثر و احاطه آن دور مانده اند اوها می چند در نظرشان جلوه نموده چه که نزد اخبار الیوم دیدنی نبوده و شنیدنی نه گفته اند
- 4 He who hath not found being from the Bestower of being, How can he ever become a bestower of being?
ذات نیافته از هستی بخش کی تواند که شود هستی بخش
- 5 Certain of the rabbis from the lands of Europe, being present in the City, and finding no inclination for an interview, turned their faces toward the Most Mighty Branch. After converse with them it became evident that these hapless individuals have been, and still are, afflicted with a hundred thousand tribulations, inward and outward. Yet this much came to pass: whatsoever they heard they acknowledged—so much so that they caused it to be printed in the newspapers of London and Prussia. Convey, however, unto that person but these two words:
بعضی از اخبار از ممالک اروپا در مدینه حاضر چون میل ملاقات نبود بغض اعظم توجه نمودند و بعد از معاشرت معلوم شد که این اخبار بیچاره گرفتار صدهزار بلیه باطنیه و ظاهریه بوده و هستند ولکن اینقدر شد که آنچه شنیدند اذعان نمودند چنانچه در صحف اخبار در لوندرو و پروسیه طبع نموده اند همین قدر بآن شخص این دو کلمه را اخبار دهید
- 6 "We beseech God that He may show thee that which thou hast not seen—wherefor the eyes of the knowers were created—and that He may cause thee to hear that which thou hast not heard—wherefor the ears of all who are in the heavens and on the earth were fashioned."
نسئل الله بأن یریک ما لا رأیته و خلقت لرؤیته عیون العارفین و یسمعک ما لا سمعته و خلقت لاصغائه آذان من فی السموات و الأرضین
- 7 Say unto them: We did not affirm thy word; rather do thou beseech the True One that thou mayest behold that which is to be beheld, and hear that which is to be heard. Verily He is the Bountiful, the Generous.
بگوئید اینکلمه شما را تصدیق ننمودیم ولکن از حق بخواه که دیدنی را به بینی و شنیدنی را بشنوی آنه هو الفضال الکریم

- 8 Such people neither seek nor have sought the Truth; rather are they eager and hopeful for that which profiteth them outwardly. We beseech God to adorn all with the ornament of His Name, through which the heavens and the earth have been illumined...
- 8 این قسم از ناس طالب حق نبوده و نیستند بلکه به ما ینفعهم فی الظاهر شائق و آمل نستل الله بأن یزین کل بطراز اسمه الذی به اشرقت السموات و الارضون...

MSHR3.289x

BH10404

To: Rahim

Date: 1290 [1873] or earlier

...And if thou seest the letter Ha, say: Fie upon thee and upon what thou hast wrought in the days of God! By God! These are the days promised you in the Tablets and in the Scriptures of the Prophets and Messengers. Were it not for Him, Muhammad the Apostle of God would not have been sent... Fear God, O thou who associateth partners with God, who turneth away from His beauty and denieth His signs! Hast thou taken Baal as thy lord instead of God?...

...وان رأیت الهاء قل افّ لك و بما اکتسبت فی ایام الله تالله هذه لأیام وعدتم بها فی الألواح ثم فی صحف التبیین و المرسلین لولاه ما بعث محمد رسول الله ... اتق الله یا ایها المشرک بالله و المعرض عن جماله و الکافر بآياته أ اتخذت البعل لنفسک رباً من دون الله ...

ASAT5.354x

Study guide to this volume

In the year following the revelation of the *Kitab-i-Aqdas*, Baha'u'llah's tablets turn to the practical and moral challenges of inhabiting a newly disclosed legislative order. The community addressed in these writings is one struggling to understand how legislation, spiritual virtue, and the active teaching of the Cause relate to one another—and struggling, in some cases, with the embarrassment caused by adherents whose conduct undermines what the Cause proclaims. Several major tablets of 1873–74 address this crisis with frank pastoral urgency: the *Lawh-i-Karim* deploys the figure of Abu Dhar the shepherd-companion of Muhammad to argue that divine attraction transforms any soul into a font of wisdom; the *Suriy-i-Dhabih* declares that the true harm to the Cause comes not from prison or persecution but from the misconduct of those who claim its name; and the *Lawh-i-Jamal-i-Burujirdi* makes the startling claim that two quite different theological apprehensions of the Manifestation are both acceptable, while disputation between their adherents is categorically rejected. Together these texts sketch a post-legislative moment in which the community is called to embody, rather than merely profess, the civilization the *Aqdas* envisions.

The Spiritual Physician: Teaching, Deeds, and the Transformation of Character

Key Passages

Say: O My loved ones! Ye are the world's spiritual physicians. It is incumbent upon you, through the power and might of God, to heal by the sovereign remedy of the Most Great Name the soul-sickness of the kindreds of the earth and clarify the vision of all mankind, that all may set their faces toward the shores of the Most Great Ocean in the days of the Ancient King. It behoveth ye all so to adorn your inner and outer beings that, robed in trustworthiness, girt with righteousness and arrayed in truthfulness and rectitude, ye may become a means for the exaltation of the Cause and the education of the human race. — BH00501

Consider the time of the Apostle [Muhammad]: Following the appearance of that Most Great Luminary, all the divines, men of letters, and sages remained deprived of that Path to the recognition of the All-Merciful, while the instant that Abu Dhar—a mere shepherd—accepted Him Who is the All-Possessing and the Most High, oceans of wisdom and utterance flowed from his heart and his tongue. Thou seest how all the learned ones humble themselves today at the very mention of his name, whereas in the early days of that Revelation, none paid him any mind. — BH00501

This Revelation hath not come to enforce earthly commandments, as were recorded in the Bayan by the Pen of the Merciful, but rather to manifest the evidences of perfection in human souls—that their spirits may be lifted up to eternal stations and that which their minds can scarcely believe may brilliantly appear—till all may ultimately tread above the kingdoms of earth and heaven. — BH00501

Context for Study

The *Lawh-i-Karim* is among the most important tablets on the theory and practice of teaching in the Baha'i corpus. Its central argument is that the primary vehicle of religious transmission is character—the “inner and outer beings” adorned with trustworthiness, righteousness, and rectitude—and that this transformation is available to any soul regardless of prior learning or social standing. The figure of Abu Dhar al-Ghifari is carefully chosen: a man from a nomadic tribe on the margins of Arabian society, remembered by early Islamic tradition as a fierce critic of wealth accumulation among the powerful and a symbol of radical egalitarianism within the emerging Muslim community. That he became an “ocean of wisdom and utterance” through divine attraction rather than religious education makes him Baha'u'llah's paradigm for the transformation the Cause seeks to accomplish. The assertion that the Revelation came to “manifest the evidences of perfection in human souls” rather than merely to “enforce earthly commandments” is a deliberate recalibration of how the *Aqdas* should be read: laws are pedagogical instruments for human maturation, not ends in themselves. This resonates with Confucian teaching on *ren* (humaneness or benevolence) as the interior virtue that gives the exterior *li* (ritual propriety) its life, with Aristotle's emphasis on character (*ethos*) as the precondition for the virtuous use of practical wisdom, and with Paul's distinction between the letter that kills and the spirit that gives life. Students may also note how this insistence on character as the primary medium of religious influence anticipates modern sociology of religion's finding that personal relationships and embodied example are far more powerful agents of conversion and commitment than apologetics or doctrinal argument.

Questions for Reflection

1. Baha'u'llah declares the goal of the Revelation to be the manifestation of “perfection in human souls” rather than legal compliance. What understanding of human nature and divine purpose does this claim presuppose? How does it compare with the Christian doctrine of sanctification, the Islamic ideal of *insan al-kamil* (the perfect human), and the Buddhist conception of *bodhi* (awakening)?
2. The Abu Dhar example argues that divine attraction can confer wisdom beyond formal education. What are the implications of this claim for how a religious community should structure its institutions of learning and authority? What risks does it carry?
3. The “spiritual physician” metaphor implies that the community's relationship to those outside it is therapeutic rather than merely evangelistic. What difference does this framing make in practice? How does it compare with the Christian missionary tradition, with Sufi *tabligh* (proclamation), and with the modern secular concept of social work?
4. Baha'u'llah writes that the purpose of teaching is to “clarify the vision” of humankind. What kind of vision is being restored, and what has occluded it? Is this primarily a cognitive, moral, or spiritual failure being addressed?

5. How does the emphasis on trustworthiness, truthfulness, and rectitude as the conditions of effective teaching relate to the modern concept of credibility and institutional trust? What makes a community “trustworthy” in the eyes of the world?

The True Harm: Conduct, Political Restraint, and the Cities of the Heart

Key Passages

Now once again doth the Tongue of Grandeur, in this Most Great Prison, upon this snow-white scroll proclaim: O loved ones of God! Hasten forth from the narrow wastes of self and passion unto the hallowed expanses of the Divine and take up your abode in the garden of sanctity and detachment, that the fragrance of your deeds may cause all creation to turn towards the shores of the glory of oneness. It is in no wise permissible to speak about worldly matters and whatsoever pertaineth thereunto, or about the leaders that govern them...That which He hath desired for Himself are the cities of men's hearts, and the loved ones of God are in this day as the keys thereto. — BH00513

O Dhabih! The harm to this Wronged One has not been and is not from imprisonment, plunder, captivity, martyrdom and outward abasement. Rather, the harm lies in the deeds which the loved ones of God commit and attribute to Him. This is My harm, by His Self that dominates the worlds! — BH00513

The Tongue of Grandeur proclaims: By My Self, the Truth! All Revelations have ended with this Most Great Revelation, and whoever claims after it is indeed a lying impostor. We beseech God to guide him to recant; if he repents, He is verily the Forgiver, and if he persists in what he claims, He will send against him one who will show no mercy. — BH00513

Context for Study

The *Suriy-i-Dhabih* is one of the most frank expressions in this period of what Baha'u'llah regards as the true danger to His Cause. The expected answer might be: the Ottoman imprisonment, the enemies, the persecutions. The actual answer given is: the misconduct of those who claim attachment to the Cause. This inversion—the internal enemy more dangerous than the external one—has deep roots in prophetic religion. The Hebrew prophets consistently identified Israel's own unfaithfulness as the greater threat to the community's integrity; Paul devoted more energy to internal conduct than to external persecution in his epistles; the Qur'an warns repeatedly against hypocrisy (*nifaq*) as a danger more corrosive than open opposition. Baha'u'llah's prohibition on political involvement—“it is in no wise permissible to speak about worldly matters...or about the leaders that govern them”—is rooted in the same analysis: political entanglement creates factionalism, brings external powers into the community's internal life, and distracts from the true mission of transforming “the cities of men's hearts.” The metaphor of the heart's city as the true kingdom to be won is a powerful concentration of the political theology visible throughout this period: the Manifestation does not seek thrones but hearts, and those who carry His message are “keys” to

these interior cities. The sharp warning against post-revelation claimants (paragraph 37 of the *Aqdas*, echoed here) is the prophylactic against the charismatic freelancing that has fragmented every major religious community in its early decades.

Questions for Reflection

1. Baha'u'llah identifies the misconduct of adherents as the primary harm to the Cause. What theory of religious community and institutional integrity underlies this claim? How does it compare with the Pauline understanding of the church as the “body of Christ” whose individual members’ sins affect the whole?
2. The prohibition on discussing politics and “the leaders that govern” is grounded not in quietism or fear but in the doctrine that the true target is the human heart. Is this a coherent basis for political non-involvement? How does it compare with the Christian tradition of “rendering to Caesar,” with Islamic theories of the relationship between religious and political community, and with Gandhian political spirituality?
3. The warning against post-revelation claimants appears in both the *Aqdas* and this tablet. What social and psychological dynamics make such claims attractive, and what mechanisms does Baha'u'llah use to guard against them? Compare with analogous mechanisms in early Christianity (the canon of scripture, the rule of faith) and in Islam (the *hadith* authentication systems).
4. “The cities of men’s hearts”—as the true kingdom the loved ones are called to unlock—is a striking image. What political philosophy does it imply? Is it coherent with the *Aqdas*’s establishment of formal institutions and laws?
5. The tablet identifies both external enemies and wayward adherents as forces from which God’s protection is sought. What posture toward the community’s own failures does this model, and how does it differ from institutional self-justification or perfectionism?

Unity of Understanding: Theological Diversity Without Disputation

Key Passages

We have created souls with different capacities: Some soar in the highest realms of understanding, while others remain below. For instance, one soul beholdeth the Unknowable and Inaccessible Mystery manifest in the Temple of Revelation without separation or connection, while another regardeth the Temple of Revelation as the Manifestation of God and His commandments and prohibitions as the very commandments of Truth. Both these stations are acceptable before the Divine Throne. However, should the holders of these two stations dispute and contend regarding these two ranks, both shall be and are rejected.

— BH01034

Consider the divines and mystics of the past: Though they soared in the atmosphere of unity and spoke in praise of the stations of detachment and glorification, not a single

word from those souls was acceptable in the presence of the Word. Those who never achieved acceptance were nonetheless accepted, and those unable to utter the word of divine unity, upon recognizing the Manifestation, found their unperformed deeds accepted and their unspoken praise beloved. — BH01034

This is the day wherein the ocean of mercy is manifest, the sun of bounty is radiant, and the clouds of generosity are raised up. One must refresh and revive withered souls through the gentle breezes of love and fellowship and the waters of mercy. When the loved ones of God gather in any assembly or meeting, such humility and submissiveness should be manifest from each in glorifying and sanctifying God that the very atoms of dust in that place would testify to the sincerity of that gathering. — BH01034

Context for Study

The *Lawh-i-Jamal-i-Burujirdi* addresses one of the most persistent tensions in the theology of any mystically rich tradition: the relation between those who apprehend the divine through the lens of absolute unity (for whom the Manifestation *is* God, in the sense that no distinction between Manifestor and Manifested is psychologically possible for the mystic soul) and those who preserve a clear distinction between the divine and the human station of the Manifestation. Both approaches have their analogues in Islamic history—the *ghuluw* (exaggeration) that identified certain Imams with God, condemned by mainstream Shi'i theology, versus the orthodox Sunni insistence on the absolute transcendence and otherness of God. In Christian theology, the analogous tension appears between Christological traditions that emphasize the full divinity of Christ (making distinction difficult) and those that emphasize His full humanity. Baha'u'llah's resolution here is remarkable: both stations are pronounced acceptable if held with genuine orientation toward God; what is categorically rejected is the disputation between them. The mystic's language of union is not a heresy, nor is the theologian's careful distinction; the heresy is the transformation of either position into a vehicle for pride, contention, and the pollution of the community's atmosphere. The second passage's inversion—that mystics who spoke of unity but lacked recognition of the living Manifestation were rejected, while simple souls who recognized the Manifestation had all their unperformed devotions accepted—is one of the sharpest statements of the primacy of recognition over spiritual achievement in the entire Baha'i corpus.

Questions for Reflection

1. Baha'u'llah declares that both the mystical apprehension of identity between the Manifestation and the divine, and the theological insistence on their distinction, are “acceptable before the Divine Throne.” What does this tolerance for theological diversity imply for how the Baha'i community should understand its own doctrinal discourse?
2. The rejection of disputation between the two stations is absolute, even though each position may be acceptable on its own. Why is the dispute more dangerous than either position? Compare this with the Buddhist doctrine of “skillful means” (*upaya*), with Sufi teachings on the harm of *ilm* (knowledge) used for *kibr* (pride), and with Paul's counsel in 1 Corinthians 8 about the danger of knowledge that “puffs up” rather than builds up.
3. The teaching that a soul without prior devotional achievement, upon recognizing the Manifestation, has all its “unperformed deeds accepted” inverts the normal religious logic of merit.

How does this compare with the Christian doctrine of justification by faith, with the Islamic concept of the transformative power of *shahada* (testimony of faith), and with the Buddhist concept of nembutsu (recitation of Amitabha's name) in Pure Land traditions?

4. The image of the assembly in which the very "atoms of dust" testify to sincerity implies a cosmological responsiveness to authentic worship. What theory of the relationship between human devotion and the material world does this presuppose?
5. How does the *Lawh-i-Jamal-i-Buruji*'s simultaneous acceptance of theological diversity and rejection of disputation apply to interfaith dialogue today? Is it a workable principle for communities of very different traditions to embrace?

Responding to Objection: Prophetic History, Divine Will, and Fairness

Key Passages

O thou who gazest upon the Countenance! The objector hath been and ever will be. In one instance that same person hath spoken the truth, inasmuch as the deeds of this group in the early days were, we seek refuge in God, truly such that no man could bear to mention them. However, concerning this Wronged One he hath not spoken with fairness...this Wronged One, after arrival in Iraq by permission of His Majesty the Sultan, arose with complete determination, night and day, to educate souls and purify minds and hearts. Through God's grace and loving-kindness, exalted be His glory, We strictly forbade conflict, corruption and contention in the Book, and commanded the servants to praiseworthy deeds and pleasing conduct. For nearly forty years, in no place hath the fire of war been kindled. — BH00082

Apart from these matters, two aspects exist in man—one directed toward God and one toward his own self. When the glance of grace beholdeth the first aspect, it mentioneth concerning him that which hath no equal in all creation. — BH00082

Context for Study

The *Lawh-i-'Andalib* deploys a sophisticated historical argument in response to accusations against the Baha'i movement and against Baha'u'llah personally. The accusations at issue were real: the early Babi movement had produced episodes of violent confrontation with state forces, and certain Babi leaders had subsequently fallen from the heights to which Baha'u'llah had earlier praised them (an implicit reference to Mirza Yahya). The tablet's response operates on multiple levels. First, it normalizes the presence of objectors across prophetic history: every major religious figure has faced accusations from those who noted the behavior of followers or the apparent contradictions in a sacred career. The examples of 'A'isha (praised by Muhammad then condemned by Shi'i tradition), Ismail ibn Ja'far (designated as Imam then removed), and the companions slaughtered by the tribe they were sent to teach—are marshaled not as perfect analogies but as evidence that divine governance of history does not follow the logic of human consistency. Second, Baha'u'llah distinguishes His own mission in 'Iraq (from 1853 onward) from the early Babi violence: "We strictly

forbade conflict...and for nearly forty years, in no place hath the fire of war been kindled.” Third, the doctrine of the “two aspects” of man—one directed toward God, one toward self—provides a theological anthropology that makes both the greatness of the saint and the fall of the same saint intelligible within a single framework. This is close to Paul’s anguished declaration in Romans 7 (“the good that I would, I do not; but the evil which I would not, that I do”), to the Sufi concept of the *nafs* warring against the spirit, and to the Augustinian account of the will divided against itself.

Questions for Reflection

1. How does Baha'u'llah's historical argument—marshaling cases of prophetic figures praised then condemned, divine designations changed, companions betrayed—function rhetorically and theologically? What does it assume about how sacred history should be read?
2. The doctrine of “two aspects” of man—one toward God, one toward self—is presented as explaining both human greatness and human failure within the same person. How does this compare with Augustinian dualism of spirit and flesh, with the Islamic concept of *nafs ammara* (the commanding self) and *nafs mutma'inna* (the tranquil self), and with the Buddhist analysis of the causes of suffering?
3. Baha'u'llah's defense against charges related to early Babi violence emphasizes the absolute prohibition on conflict He established from His ministry in Baghdad onward. How does a religious movement's founder distinguish its essential teachings from the violent or wayward acts of early adherents? Compare with how early Christianity distinguished itself from the Zealot movement, and how Quakers distinguished themselves from the Ranters.
4. What does Baha'u'llah's acknowledgment that early Babi conduct was “truly such that no man could bear to mention” reveal about His approach to institutional accountability and historical honesty?
5. How does the portrait of the objector who “hath been and ever will be” function psychologically and spiritually for readers of the tablet? Does it normalize opposition in a way that makes it easier to sustain faith, or does it risk dismissing legitimate critique?

A Guiding Question for the Whole Volume

Volume 51 is the first year after the revelation of the *Kitab-i-Aqdas*, and the tablets it preserves address a community learning—often with difficulty—how to become the kind of people that the Aqdas envisions. The message returning again and again is that the law alone does not make the community; character does. The shepherd-companion is more effective than the scholar who has not recognized the Manifestation; the soul who disputes about the nature of the Manifestation is less acceptable than the mystic who simply turns and recognizes; and the prison walls are less of a threat to the Cause than the misconduct of those who carry its name.

A guiding question for the whole volume might therefore be: **When a new legislative and institutional order has been revealed, what transformation of character—in trustworthiness, in detachment from political contention, in the willingness to let two different theological apprehensions coexist without disputation—must precede and accompany**

its implementation, if the law is to be a living spirit rather than an occasion for further division?