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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 105:

Writings of Baha'u'llah in 'Akka
(1868-1892, year unknown) part III

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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
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- 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
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- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
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- 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
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Introduction to volume 105

This third volume of undated ‘Akka-period Tablets (1868-1892) is especially revealing of the way Baha’u’llah moves between exalted proclamation and the practical governance of an embattled community. On one side stand public texts that present the Prison as the new locus of divine address to humanity: BH01495 summons the peoples of the earth from the “Prison of Akka,” while BH01562 similarly casts the Most Great Prison as the source of a universal call and a renewing social ethic. At the same time, the volume is marked by repeated awareness of strain within the community itself: several tablets refer obliquely or directly to disorder, to “cawers,” to stains upon “the hem of the Cause,” and to the need for steadfastness, unity, wisdom, and disciplined speech.

Among the most noteworthy doctrinal items is BH01538, a substantial meditation on knowledge of God through the Manifestation that moves from natural theology to the necessity of embodied divine “Temples,” and then turns outward in a striking plea that the communities issuing from the Muhammadan dispensation abandon their divisions and receive “the light of unity.” This tablet is one of the clearest texts in the volume for Baha’u’llah’s attempt to address Islam not merely polemically but as a religious civilization capable of reintegration through recognition of the new revelation. Also notable is BH11727, whose counsel on loyalty to the “just government,” restriction of teaching according to circumstance, rejection of oaths, and gratitude toward political protectors gives concrete expression to the late-Akka ethic of prudence, political quietism, and strategic wisdom.

Other tablets deserve notice for the particular windows they open onto late Baha’i communal life. BH01550 is a rich administrative piece, dealing with fabrics, huquq funds, support for the “Two Luminous Lights,” provision for captives and travelers, and even the acquisition of property or income-bearing land for the needs of the community in ‘Akka. BH01562 complements it by explicitly commanding the believers to engage in crafts and trades, a valuable reminder that the late writings do not oppose spirituality to labor but increasingly integrate livelihood into the religious life. BH01557 is less institutional but still important, for its insistence that grief must yield to thanksgiving, that teaching remains the highest work, and that action should proceed through consultation and wisdom. Finally, texts such as BH02206, with its warning against new false doctrines and renewed communal fragmentation, show how insistently Baha’u’llah was trying to secure doctrinal cohesion in precisely these years. Taken together, the volume is one of the stronger witnesses to the mature ‘Akka synthesis of universal proclamation, anti-sectarian vision, communal discipline, economic realism, and obedience to prudent political order.

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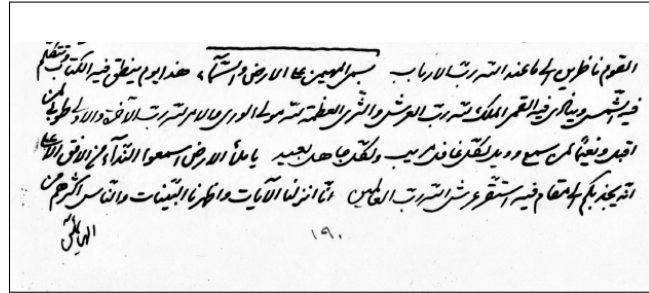
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BH01495

To: Mas'ud



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- 1 In the Name of Him Who is the Lord of the earth and heaven! ١ بِسْمِ الْمُهَيْمِنِ عَلَى الْأَرْضِ وَالسَّمَاءِ
- 2 This is the Day whereon the Book speaketh, wherein the Sun discourseth, and wherein the Moon proclaimeth: "Dominion belongeth unto God, the Lord of the Throne and of the dust! Glory be to God, the Lord of all creation! And sovereignty is God's, the Lord of both the past and future!" Blessed is he who hath turned unto Him, and joy be unto him who hath hearkened, and woe betide every heedless doubter and every remote ignorant one. ٢ هَذَا يَوْمٌ يَنْطِقُ فِيهِ الْكِتَابُ وَتَتَكَلَّمُ فِيهِ الشَّمْسُ وَيُنَادِي فِيهِ الْقَمَرُ الْمَلِكُ لِلَّهِ رَبِّ الْعَرْشِ وَالثَّرَى الْعِظْمَةُ لِلَّهِ مَوْلَى الْوَرَى وَالْأَمْرُ لِلَّهِ رَبِّ الْآخِرَةِ وَالْأَوَّلَى طُوبَى لِمَنْ أَقْبَلَ وَنَعِيمًا لِمَنْ سَمِعَ وَوَيْلٌ لِكُلِّ غَافِلٍ مُرِيبٍ وَ لِكُلِّ جَاهِلٍ بَعِيدٍ
- 3 O peoples of the earth! Harken unto the Call from the Most Exalted Horizon. Verily, it draweth you unto a station whereon the Throne of God, the Lord of all worlds, hath been established. We have sent down the verses and manifested the evidences, yet most of the people are wandering distraught. ٣ يَا مَلَأُ الْأَرْضِ اسْمَعُوا الدَّاءَ مِنَ الْأَفْقِ الْأَعْلَى أَنَّهُ يَجْذِبُكُمْ إِلَى مَقَامٍ فِيهِ اسْتَقَرَّ عَرْشُ اللَّهِ رَبِّ الْعَالَمِينَ أَنَا أَنْزَلْنَا الْآيَاتِ وَأَظْهَرْنَا الْبَيِّنَاتِ وَالنَّاسَ أَكْثَرُهُمْ مِنَ الْهَاطِمِينَ
- 4 O concourse of loved ones in Rustaq and its surroundings! Hear ye the Call from the Prison of Akka. Verily, it hath been raised between earth and heaven, and it is the Sealed Wine which hath appeared and flowed forth through My Name, the Self-Subsisting, and it is the Salsabil of divine knowledge for all creation, and the Symbol of Oneness amidst humanity. Blessed is he who hath turned and partaken and drunk through this Name, whereby the limbs of the heedless have trembled. ٤ يَا مَعْشَرَ الْأَوْلِيَاءِ فِي سِتَاقٍ وَ مِنْ حَوْلِهَا اسْمَعُوا الدَّاءَ مِنْ سِجْنِ عَكَّاءَ أَنَّهُ ارْتَفَعَ بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَهُوَ الرَّحِيقُ الْمَخْتُومُ الَّذِي ظَهَرَ وَجَرَى بِاسْمِ الْقَيُّومِ وَ سُلْسَبِيلُ الْعُرْفَانِ لِمَنْ فِي الْإِمْكَانِ وَالْآيَةُ الْأَحْدِيَّةُ بَيْنَ الْبَرِيَّةِ طُوبَى لِمَنْ أَقْبَلَ وَ اخَذَ وَ شَرَبَ بِهَذَا الْاسْمِ الَّذِي بِهِ ارْتَعَدَتْ فَرَائِصُ الْغَافِلِينَ
- 5 O My loved ones there! Cast aside vain imaginings and their manifestations, idols and their likes, and conjectures and their sources. Thus have We revealed the Cause and sent down that which hath attracted the hearts of those who are nigh unto God. ٥ يَا أَوْلِيَائِي هُنَاكَ ضَعُوا الْأَوْهَامَ وَ مَظَاهِرَهَا وَ الْأَصْنَامَ وَ امْثَالَهَا وَ الظُّنُونَ وَ مَطَالِعَهَا كَذَلِكَ أَظْهَرْنَا الْأَمْرَ وَ أَنْزَلْنَا مَا انْجَذَبَتْ بِهِ أَفْتِدَةُ الْمُقَرَّبِينَ
- 6 O concourse of loved ones! Can any among you cast behind him all names and set aside all that the people possess, turning unto the Kaaba of God, the Mighty, the Praiseworthy? Say: Nay, by Thy very Self, except through Thy might and power and sovereignty which have encompassed the first and the last. ٦ يَا مَعْشَرَ الْأَوْلِيَاءِ هَلْ يَقْدِرُ مِنْكُمْ أَحَدٌ أَنْ يَدْعِيَ الْأَسْمَاءَ وَرَائِهِ وَيَضَعُ مَا عِنْدَ الْقَوْمِ بِتَمَامِهِ مُقْبِلًا إِلَى كَعْبَةِ اللَّهِ الْعَزِيزِ الْحَمِيدِ قَوْلُوا لَا وَنَفْسُكَ الْحَقُّ إِلَّا بِحَوْلِكَ وَ قُوَّتِكَ وَ سُلْطَانِكَ الَّذِي أَحَاطَ الْأَوَّلِينَ وَ الْآخِرِينَ

- 7 O thou who art present before the Face and who drinketh the wine of revelation! Give glad tidings unto My loved ones of My remembrance, My loving-kindness, and My mercy which have preceded all things. Verily their Lord, the All-Merciful, is the Compassionate, the Generous One. He loveth His loved ones and remembereth them with that which shall cause their names, deeds, and remembrances to endure in the Books of God, the Goal of all who know.
- 8 O Mas'ud! Upon thee be the Glory of God, the Mighty, the Loving. We bear witness that thou hast attained the ultimate goal and hast appeared before the Face, and hast witnessed the signs from their Dawning-Place and their Revealer, and the evidences from their Source. Know thou the station of this testimony which hath descended from the heaven of bounty as a favor from Him unto thee. Blessed is he who hath attained unto that which hath been revealed from the Lord of the Mighty Throne.
- 9 This is a Book that guideth mankind unto the Most Great Path and draweth them nigh unto the All-Knowing, the One. Say: O people! Take hold of the Book of God with His strength in such wise that neither all worldly things prevent you, nor the cawing of the cawers who have cast the Most Great Sea behind them, clinging to their own vain imaginings. Verily, they are among the most lost.
- 10 In this Book which speaketh before the faces of the servants, manifestation belongeth unto God, the Powerful, the Mighty. Read thou the Tablet unto My loved ones, then send it unto him who hath soared in My atmosphere and drunk the wine of reunion from the hand of My bounty, whom We have named in the Book as Javan-i-Ruhani. Upon him be the everlasting Glory of God, that his eyes may be solaced by witnessing the traces of his Lord, the Forgiving, the Merciful.
- 11 O Ruhani! Sorrows have encompassed Us, and there hath appeared from those who claimed to love Me and to hold fast unto My cord that which hath caused the Most Exalted Paradise to lament, and every fair-minded, clear-sighted one. Thy letter hath come before the Wronged One and hath attained the glances of favor, as attesteth that which hath flowed from My mighty and wondrous Pen. Thy remembrance hath not ceased from My Most Great Prison. We have mentioned thee and have revealed for thee in the Tablets that which hath attracted the hearts of the sincere ones. We recall the days when thou wert present before the Face and didst hear the Call of God, the Lord of the worlds. The Wronged One, under the swords of
- يا أيها الحاضر لدى الوجه والشارب رحيق الوحي
بشّر أوليائي بذكرى وعنايتي ورحمتي التي سبقت
الأشياء أنّ ربهم الرحمن هو المشفق الكريم يحب
أوليائه ويذكرهم بما تبقى به اسمائهم وأعمالهم و
أذكّارهم في كتب الله مقصود العارفين
- يا مسعود عليك بهاء الله العزيز الودود نشهد أنّك
قصدت المقصد الأقصى وحضرت امام الوجه و
رأيت الآيات من مشرقها ومنزلها والبيّنات من
مطلعها اعرف مقام هذه الشهادة التي نزلت من
سماء الكرم فضلاً من عنده عليك طوبى لمن فاز
بما ظهر من ربّ العرش العظيم
- هذا كتاب يهدي الناس الى الصراط الأعظم و
يقربهم الى الفرد الخبير قل يا قوم خذوا كتاب
الله بقوة من عنده بحيث لا تمنعكم اسباب الدنيا
كلّها ولا يخوفكم نعاق النّاعقين الذين نبذوا البحر
الأعظم ورائهم متمسّكين بأوهام انفسهم الا انهم
من الأخسرين
- في هذا الكتاب الذي ينطق امام وجوه العباد
الظهور لله المقتدر القدير اقرأ اللوح على احبائي
ثم ارسله الى من طار في هوائى وشرب رحيق
الوصال من يد عطائي الذي ستيناه في الكتاب
بجوان روحاني عليه بهاء الله الأبدى لتقرّ عينه
بمشاهدة آثار ربه الغفور الرحيم
- يا روحاني قد احاطت الأحزان وظهر من الذين
كانوا ان يدعوا حبيّي و التمسك بجبلي ما ناه به
الفردوس الأعلى و كلّ منصف بصير قد حضر
كتابك لدى المظلوم و فاز بلحاظ العناية يشهد
بذلك ما جرى من قلبي العزيز البديع لم ينقطع
ذكرك من سجنى الأعظم ذكرناك و انزلنا لك
في الألواح ما انجذبت به افئدة المخلصين و نذكر
الأيام التي كنت حاضراً امام الوجه و سمعت
نداء الله ربّ العالمين أنّ المظلوم تحت سيوف
الأعداء يناديك و يذكرك اعرف مقام الفضل
و كن من الشّاكرين

the enemies, calleth thee and remembereth thee. Know thou the station of this bounty and be of the thankful ones.

- 12 We have been with thee in all conditions when thou wert speaking this wise Remembrance whereby the limbs of every remote misbeliever have trembled. Say: O people! By God! Through His remembrance the world hath been perfumed, and through His arising the people have arisen to serve God, the All-Knowing, the Wise. Grieve not over anything, but trust in God, the Almighty, the Powerful. Blessed is the house wherein My remembrance is raised, and the place honored by the hearkening of My verses, and the heart that hath turned unto this luminous horizon. We have mentioned those with thee, both before and after, and We mention them at this time with verses that equal not the books of the people nor the treasures of kings and rulers. Blessed is the ear that hath heard thy mention in this Great Announcement. Convey My remembrance, then deliver unto them what hath been sent down from the heaven of thy Lord, the Ancient Sender.

12 قد تكلمنا معك في كل الأحوال إذ كنت ناطقاً بهذا الذكر الحكيم الذي به ارتعدت فرائص كل مشرك بعيد قل يا قوم تالله بذكره تعطر العالم و بقيامه قام الناس على خدمة الله العليم الحكيم لا تحزن من شيء توكل على الله المقتدر القدير طوبى لبيت ارتفع فيه ذكرى ولما تشرف باصغاء آياتي و لقلب اقبل الى هذا الأفق المنير أنا ذكرنا من عندك من قبل و من بعد و نذكرهم في هذا الحين بآيات لا تعادها كتب القوم و لا خزائن الملوك و السلاطين طوبى لأذن سمعت ذكرى في هذا النبأ المبين اذكر من قبلى ثم الق عليهم ما نزل من سماء ربك المنزل القديم

BLIB_Or15715.190c

BH01481

To be typed.

BLIB_Or15693.094

BH01519

To: Karbalai Ahmad, in Birjand

- 1 He is the All-Forgiving, the All-Merciful.

1 هو الغفور الرحيم

- 2 A remembrance from Us unto him who hath sought the Most Exalted Station and traversed land and sea until he arrived at the luminous Dome, the Station wherein was raised the call of the Lord of Names and the Creator of Heaven. By the life of God! He entered and attained unto that which was recorded in the Books and inscribed by the Most Exalted Pen in the Scriptures and Tablets. O Ahmad! Give thanks unto God for having aided thee and prospered thee and granted thee

2 ذكر من لدنا لمن قصد المقام الأعلى وقطع البر و البحر الى ان ورد في قبة نوراء المقام الذي ارتفع فيه نداء مالک الأسماء و فاطر السماء لعمر الله دخل و فاز بما كان مذكوراً في الكتب و مسطوراً من القلم الأعلى في الزبر و الألواح يا احمد ان احمد الله بما ايدى و وفقك و رزقك لقاءه الذي لا

His presence, which nothing in the Kingdom or in the Realm of Might can equal. To this testifieth the Tongue of the All-Merciful in the Kingdom of Utterance.

- 3 We bear witness that thou wast present and didst hear and recognize that which most of the servants were prevented from recognizing. We have revealed for each one whom thou didst mention in the presence of the Countenance a Tablet that hath testified to God's grace and loving-kindness. Blessed art thou and blessed is every servant whom the oppression of those who denied the Beginning and the Return hath not deterred. We showed thee Our horizon and caused thee to hear Our call and aided thee to accomplish a deed before which all deeds bow down.

- 4 Grieve not for what hath befallen thee. There hath befallen Us in the path of God that which caused the rocks to cry out and the trees to lament. We were with him at the time of his ascension. By My life! The Concourse on High welcomed him and found from him the fragrance of his Lord, the All-Glorious. Thus was the matter decreed by God, the Lord of Lords. He fulfilled God's Covenant and His Testament and testified to that whereunto God had testified before all things: that there is none other God but Him, the One, the Chosen One.

- 5 The Light shining from the horizon of the heaven of grace and the fragrance wafting from the garment of the Dayspring of justice be upon thee, O thou who hast believed in God and His signs and who didst migrate in His path until thou didst attain unto that which was hidden in God's knowledge and inscribed in His books. To this testifieth He with Whom is the Mother Book. We bear witness that thou didst hear the Call and didst answer thy Lord and didst turn unto Him, despite those who cast the verses behind their backs and denied God when He came with power and sovereignty. Upon thee be My glory and the glory of those in My Kingdom and the glory of those in the pavilion of My grandeur and the glory of every steadfast one whom the power of princes hath not weakened, who arose and proclaimed: "God is our Lord and the Lord of the earth and the heavens!"

- 6 O Ahmad! Praise thou the Beloved of the worlds Who hath aided thee in that which was mentioned in His Book and inscribed by the Most Exalted Pen. At the beginning of Our imprisonment We sacrificed a Branch from the Branches for a matter none knoweth save God, thy Lord. The world hath no worth, neither had it any. That Branch, in the prime of youth, laid down his life and sought another station. I swear by the Sun of the horizon of inner meanings that were there

يعادله ما في الملكوت ولا ما في الجبروت يشهد
بذلك لسان الرحمن في ملكوت البيان

3 نشهد أنّك حضرت و سمعت و عرفت ما منع
عن عرفانه اكثر العباد قد انزلنا لكل من ذكرت
لدى الوجه لوحاً شهد بفضل الله و عنايته طوبى
لك و لكل عبد ما منعه ظلم الذين كفروا بالمبدء
و المعاد قد اريتاك افقى و اسمعناك ندائى و
ايدناك على عمل خضعت له الأعمال

4 لا تحزن غمّاً ورد عليك قد ورد علينا في سبيل الله
ما صاحت به الصخرة و ناحت به الأشجار انا كُنا
معه حين صعوده لعمري قد استقبله الملائ الأعلی
و وجدوا منه عرف ربّه الأبهى كذلك قضى
الأمر من لدى الله ربّ الأرباب انه وفى بميثاق
الله و عهده و شهد بما شهد الله قبل الأشياء انه
لا اله الا هو الواحد المختار

5 النور المشرق من افق سماء الفضل و النعمة
المتصّعة من قبض مطلع العدل عليك يا من
آمنت بالله و آياته و هاجرت في سبيله الى ان
فرت بما كان مكنوناً في علم الله و مسطوراً في
كتبه يشهد بذلك من عنده ام الكتاب نشهد
انّك سمعت النداء و اجبت موليك و اقبلت
اليه رغماً للذين نبذوا الآيات و راءهم و كفروا
بالله اذ اتى بقدره و سلطان عليك بهائى و بهاء
من في ملكوتى و بهاء من في سرادق عظمتى و
بهاء كل مستقيم ما اضعفته قدرة الأمراء قاموا
و قالوا الله ربنا و ربّ الأرضين و السموات

6 يا احمد حمد كن محبوب عالميان را ترا مؤيد فرمود
بر آنچه در كتابش مذکور و از قلم اعلى مسطور در
اول ورود سخن غصنى از اغصان را فدا نموديم
لأمر ما اطلع به الا الله ربك دنيا قدرى نداشته
و ندارد و آن غصن در اول جوانى جان را نثار
نمود و قصد مقام ديگر فرمود قسم بافتاب افق

to be revealed less than a needle's eye of thy son's station who ascended unto God, all would be thunderstruck with joy.

معانی اگر اقل از سمّ ابره مقام ابنک الذی صعد
الی الله ظاهر شود کلّ از فرح منصعق شوند

- 7 The world should be abandoned to the heedless nations; for a station unto which all things bear witness as doomed to perish hath never been, nor shall it ever be, worthy of repose. The sanctified, assured, and pure souls, however, yearn at all times to take their flight; yet, by virtue of the exigencies of consummate wisdom, they endure with patience for a few fleeting days. The reins of command are in His grasp, and the judgment resteth within His hand.

7 عالم را از برای امم غافله باید گذاشت مقامیکه
کلّ اشیاء بر فنای او شهادت داده اند قابل
توقف نبوده و نیست مخصوص ارواح مجرّده
مطمئنّه طاهره در کلّ حین اراده طیران
دارند ولکن بمقتضیات حکمت بالغه چند یومی
را صابرند الامر پیده و الحکم فی قبضته

- 8 Grieve not. God hath been with thee and will ever be with thee. With utmost joy and gladness, occupy thyself during these evanescent days with the service of God. Verily, He speaketh the truth, guideth the way, and He, in truth, is the Mighty, the Beauteous.

8 محزون مباش حقّ با تو بوده و هست بکمال فرح
و سرور این ایام فانیه را بخدمت حقّ مشغول
باش آنه یقول الحقّ و یهدی السبیل و هو العزیز
الجمیل

- 9 Convey My greetings to the friends and gladden them with God's loving-kindness. The promised Tablets were sent with Jinab-i-Amin, that is, Abu'l-Hasan, upon him be the glory of God. God willing, those worthy of them shall attain unto them and drink from the living waters of the All-Merciful's utterance. Blessed art thou and joy be unto thee. Today is not a day of grief. Let not time slip away. Thou hast been and art remembered in the Most Holy Court. I counsel My loved ones to deal with the heedless people with wisdom. God's mercy hath preceded His wrath. Speak according to the requirements thereof. People are like earth - some barren, some blessed. If good soil is found, the planting of the tree of inner meanings and utterance is permitted; otherwise silence is preferable. The glory which is manifest, evident, and shining forth from the horizon of the heaven of My loving-kindness be upon thee and upon My loved ones who have held fast to My firm cord.

9 دوستان را تکبیر برسان و بعنایت حقّ مسرور
دار الواح موعوده با جناب امین یعنی ابوالحسن
علیه بهاء الله ارسال شد انشاء الله اهلش باو فائز
شوند و از بیان رحمن کوثر حیوان بیاشامند طوبی
لک و نعیماً لک امروز یوم حزن نیست وقت
را از دست مده ذکرت در ساحت اقدس بوده و
هست وصیت مینمایم اولیای خود را بحکمت با
ناس غافل مدارا نمائید رحمت حقّ سبقت گرفته
بر غضبش بمقتضا تکلم کنید ناس بمثابه ارضند
بعضی جزز و بعضی مبروک اگر اراضی طیبه
یافت شود غرس نهال معانی و بیان جائز والا
الصمت اولی البهاء الظاهر الاّیّ المشرق من افق
سماء عنایتی علیک و علی اولیائی الذین تمسکوا
بجبل المتین

INBA44:130b, BRL_DA#023, SFI20.012-

013

BH01550

To: Aqa Siyyid Mirza Afnan son of Afnan Kabir

- 1 Regarding the 40-yard pieces and the white fabrics that were sent, all arrived exactly as specified in your esteemed letter and were accepted with honor. However, as commanded, if at some point four rolls of high quality thick 40-yard fabric could be sent, that would be appreciated. Praise be to God that your honor is engaged in service to the Cause.
- 2 Regarding the Huquq funds that you had written about, you sent the exact copy of this servant's note to Jinab-i-Aqa Siyyid Ahmad, upon him be the Most Glorious Beauty, and likewise regarding the hundred tumans which your honor, even though the Huquq funds had not arrived, wrote to Jinab-i-Afnan, upon him be the Most Glorious Beauty, asking them to deliver - all these matters were presented to the Most Holy Court. His word, exalted be His mention and His utterance: "Blessed are those Afnans who have attained to My recognition and heard My call and have arisen to serve My holy, mighty, magnificent Cause. They are under the gaze of their Lord's mercy and He has ordained for them that which shall profit them in the next world and in this one. He is verily the Deliverer, the Preserver, the Bestower, the Generous."
- 3 If one observes with an illumined eye what has transpired, he will testify that the oceans of divine mercy, favor and kindness have encompassed the Two Luminous Lights. He has preserved them and honored them and exalted them, and in these latter days they have attained to what their Merciful Lord desired of His favor. What you have written to Jinab-i-Afnan A. and H., upon him be the glory of God, and what you have recommended, is acceptable before the Throne. Today all the friends of God should look to the matter of the Two Luminous Lights and carry out what is beloved, especially the Afnans of the Divine Lote-Tree and particularly those Afnans who have arisen to serve the Cause - what they have done has been and is beloved.
- 4 And regarding the hundred tumans that you wrote about, if permission is granted and it is accepted, the hundred tumans will not be deducted from the Huquq funds and the full amount will be sent, so that the Truth may have accepted these hundred tumans from this non-existent one. This matter was also
- 1 در بارهٔ ۴۰ واری و سفیدهای مرسوله که مرقوم فرموده بودند جمیع مطابق دستخط عالی رسید و بشرف قبول فائز و لکن حسب الامر اگر وقتی چهار توپ ۴۰ واری از جنس ضخیم اعلیٰ بشود ارسال دارند الحمد لله که آنحضرت بخدمت امر فائزند
- 2 در بارهٔ وجه ارض خا مرقوم فرموده بودند که بعینه صورت یادداشت این عبد را خدمت جناب آقا سید احمد علیه ۹۶ [بهاء الله] الاهی فرستادند و همچنین در باب وجه یکصد تومان که آنحضرت مع آنکه وجه ارض خا نرسیده بخناب افنان علیه ۹۶ [بهاء الله] مرقوم داشته‌اند که برسانند جمیع این امور بساحت اقدس عرض شد قوله عز ذکره و عزّ بیانه طوبی لافنانی الذین فازوا بعرفانی و سمعوا ندائی و قاموا علی خدمة امری المقدّس العزیز العظیم انهم تحت لحاظ رحمة ربهم و قدر لهم ما ینفعهم فی الآخرة و الاولی انه هو المنجی الحافظ المعطى الکریم
- 3 اگر نفسی ببصر نورانی در آنچه وارد شد ملاحظه نماید شهادت میدهد بر اینکه بحور رحمت و عنایت و شفقت الهی شامل نورین نیرین شده قد حفظهم و عزّزهم و رفعهم و فی آخر الايام فاذا بما اراد من عناية ربهما الرحیم آنچه بخناب افنان الف و حا علیه بهاء الله نوشته‌اید و سفارش نموده‌اید لدی العرش مقبولست الیوم در امر نورین نیرین باید جمیع دوستان الهی نظر نمایند و آنچه محبوبست معمول دارند مخصوص افنان سدره الهیه و مخصوص افنانکه بخدمت امر قائم بوده‌اند آنچه معمول داشته‌اند محبوب بوده و هست انتهى
- 4 و در باب وجه یکصد تومان مرقوم فرموده بودید اگر قبول و اذن داده شود یکصد تومان عوض از وجه ارض خا برداشته نمیشود و تمام ارسال میشود که یکصد تومان را حق از این معدوم قبول فرموده باشد این فقره هم عرض شد قبول

presented and accepted. He said the Afnan wished to achieve this service which is truly one of the great services to the Cause of God, and We accepted it, for whatever pertains to the Two Luminous Lights is counted among the services to the Truth. By the life of God, theirs is an excellent beginning and end. We have restrained the Pen from mentioning what is concealed to-day. Were We to loose its reins, there would appear from it that which would cause every living thing to hasten to the place they both turned to. Thus has the Tongue of Grandeur spoken at this hour.

- 5 The remainder of the Huquq funds, if they arrive, have been allocated for the captives and travelers of this land. After receipt they should be sent, as was detailed previously according to instructions. The mention you made of the attention of the honored Afnans, upon them be from all glory its most glorious, was presented to the Most Holy Court. He said We have previously given permission and that permission is now adorned with a new ornament, but in all conditions they should be mindful of wisdom which is one of the divine commandments. He is verily the Helper, the Preserver, the Mighty, the All-Knowing. Hold fast to the cord of wisdom and trust in God, the Protector, the Self-Subsisting. He is your Preserver and your Helper and your Bestower. He is with you in all conditions. Rejoice, O My Afnans, in the mercy that has preceded you from One who is All-Knowing, All-Seeing.

- 6 The various funds that you had written should be sent to the Most Holy Court were presented. Praise be to God, they were adorned with the ornament of acceptance. He said the small debts should be paid and with the remainder a property should be acquired, as the matter of housing in this land has become very difficult due to the large population and small size of the city, or lands should be purchased so their yields may be an enduring fruit for the one who sent them.

- 7 This servant submits that this matter is among the great divine favors, for it has occurred by God's command in the days of the Truth. We praise Him through the duration of the kingdom and the realm. And truly this is cause for rejoicing.

فرمودند و فرمودند افنان خواسته‌اند باین امر که فی الحقیقه از خدمات بزرگ امرالله‌ست فائز شوند قبول نمودیم چه که آنچه متعلق بنورین نیرینست از خدمات حقّ محسوبست لعمرالله لهما حسن المبدء والمآب انا منعنا القلم عن ذکر ما ستر الیوم لو نطق عنانه لیظهر منه ما یسرع کلّ ذی حیوة الی مقرّ اقبالا الیه کذلک نطق لسان العظمة فی هذا الحین انتهى

5 بقیة وجه ارض خا اگر برسد قسمت اسراء و مسافین این ارض قرار شده بعد از وصول ارسال فرمایند چنانچه تفصیل از قبل حسب الامر عرض شد ذکر توجه حضرات افنان علیهم من کلّ بهاء اباه را مرقوم داشته بودند بساحت اقدس عرض شد فرمودند از قبل اذن داده ایم و آن اذن حال بطراز جدید مزین شد ولكن در جمیع احوال بحکمت که از احکام الهیست ناظر باشند انه هو المعین الحافظ العزیز العلم تمسکوا بحبل الحکمة و توکلوا علی الله المهیمن القیوم انه حافظکم و معینکم و معطیکم انه معکم فی کلّ الاحوال ان ابشروا یا افنانی بالرحمة الّتی سبقتم من لدن عالم بصیر انتهى

6 وجوه متعدده که مرقوم فرموده بودند که باید بشطر اقدس فرستاده شود عرض شد الحمد لله بطراز قبول مزین گشت و فرمودند دیون جزئیة را بدهند و ما بقی محلّ ساخته شود چه که امر محلّ در این ارض بسیار مشکل شده است چه که جمعیت بسیار و مدینه کوچک و یا اراضی اخذ شود تا حاصل آن ثمره باقیه باشد لمن ارسله

7 این عبد عرض میکند که این فقره از عنایتهای بزرگ الهیست چه که بامر حق در ایام حق واقع شده نموده بدوام الملک و الملکوت و فی الحقیقه جای بشارتست

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BH01562*To: the beloved of God*

- 1 To the friends of God in all lands
 2 He is the One Who speaks in the Kingdom of Names!
- 3 This is the Day wherein the Call of God has been raised from the direction of the Most Great Prison, calling out to the nations that there is no God but Me, the Sovereign, the Self-Subsisting. Every ear has been blessed by the call of its Lord, and every eye by the Most Exalted Horizon, and every heart by the love of God, the King, the Mighty, the Best-Beloved, except those who cast behind them their God and followed their desires in that they followed those who disbelieved in God throughout all ages and turned away from Him when the Most Great Book appeared and what was inscribed in the preserved tablet.
- 4 O friends of God! By God, darkness has drawn its veil, and that which has sullied the hem of the Cause has appeared. Thereupon the Concourse on High laments, and then those who soared in the atmosphere of the love of their Lord, the Sovereign, the Mighty, the All-Loving.
- 5 Amin was before the Throne for a year, and subsequently We commanded him to return and engage in what he desired. Verily his Lord is the Commander, the Mighty, the All-Wise.
- 6 We have commanded all to engage in crafts and trades, and this is from God's grace unto His creation, but most of the people are heedless. He was before the Throne and heard the call of his Lord morning and evening and between them. Thus was it ordained for him from the Supreme Pen. Verily his Lord, the All-Merciful, is the Bestower, the Generous. Blessed is he and blessed is he who hears the call of his Lord and follows what he has been commanded in the Book which God has made a light unto those on earth and a proof from Him to all the worlds.
- 7 The Supreme Pen in this blessed Tablet conveys greetings to all the friends and commands all to that which God has willed in the Book, for verily that which descends from the heaven of the Divine Will is in truth the water of life for receptive souls and healing for the world's ills. By the life of God! Every soul that acts upon it will assuredly be preserved from afflictions and will be encompassed by God's infinite favors. All must be focused on the Dawning-Place of grace and the Dayspring of
- 1 احبّاء الله في الديار
 2 هو الناطق في ملكوت الأسماء
 3 هذا يوم فيه ارتفع نداء الله من شطر السّجن الأعظم وينادي الأمم بأنّه لا اله الا انا المهيمن القيوم قد فاز كلّ اذن بنداء ربّه و كلّ بصر بالأفق الأعلى و كلّ قلب بحبّة الله الملك العزيز المحبوب الا الذين نبذوا المهّم و اتّخذوا اهوائهم بما اتبعوا الذين كفروا بالله في كلّ الأعصار و اعرضوا عنه اذ ظهر الكتاب الأعظم و ما كان مسطوراً في لوح محفوظ
 4 يا احبّاء الله تالله قد سدل الظلام ستاره و ظهر ما تغبر به ذيل الأمر اذاً ينوح الملائ الأعلى ثمّ الذين طاروا في هواء محبة ربهم المهيمن العزيز الودود
 5 قد كان الأمين لدى العرش في سنة و بعدها ثمّ امرناه بأن يرجع و يشتغل بما اراد انّ ربّه هو الأمر العزيز الحكيم
 6 انا امرنا الكلّ بالاعتراف و هذا من فضل الله على خلقه ولكنّ القوم اكثرهم من الغافلين انه كان لدى العرش و سمع نداء ربّه في صباح و مساء و ما بينهما كذلك قدّره من القلم الأعلى انّ ربّه الرحمن هو المعطى الكريم طوبى له و لمن يسمع نداء ربّه و يتبع ما امر به في الكتاب الذي جعله الله نوراً لمن في الأرض و حجّة من عنده لمن في العالمين
 7 قلم اعلى در اين لوح مبارك جميع دوستان را تكبير ميرساند و كلّ را بما اراده الله في الكتاب امر ميفرمايد چه كه آنچه از سماء مشيت الهى نازل في الحقيقة ماء حيوانست از براى نفوس مقبله و شفا است از براى علتهای عالم لعمر الله هر نفسى بأن عمل نمايد البته از بلايا محفوظ خواهد ماند و عنايات لايتناهى الهى شامل او خواهد شد

revelation, awaiting to hear God's call from the direction of the Prison. This is the most great bounty, this is the divine gift among creation, and this is the heavenly feast. For if the loved ones act upon what has been revealed from the Supreme Pen of kindly counsels, goodly conduct, and pure deeds, the fragrances of divine mercy will embrace all the earth, and all will become detached from all else, turning with heart and soul to the horizon of the loving-kindness of the All-Merciful. Beseech God that He may assist all through His favors and lift the concealing veils, that all may soar in the heaven of the All-Merciful's love on the wings of certitude. He is verily the Bestower, the Almighty, the All-Knowing, the All-Wise.

باید کل بمشرق فضل و مطلع وحی ناظر باشند و
مترصد اصغاء نداء الله از شطر سخن اینست فضل
اعظم و اینست عطیه الهیه بین بریه و اینست
مائده سمائیه چه اگر احباً بآنچه از قلم اعلی از
نصایح مشفق و آداب حسنه و اعمال طیبه نازل
شده عامل شوند نفحات رحمت الهیه جمیع ارض
را اخذ نمایند و کل از کل فارغ شده بدل و جان
بافق عنایت رحمن توجه کنند از حق بطلبید تا
جمیع را بعنایات خود مؤید فرماید و حجاب حائله
را رفع نماید تا جمیع باجنحه ایقان در سماء محبت
رحمن طیران نمایند آنه هو المعطی المقتدر العلیم
الحکیم

- 8 Various matters have appeared in this land which, although they have caused apparent distress since the dust of these matters that have transpired have [soiled] the hem of the Cause, yet God manifests what He willeth and bestoweth upon whom He willeth what He willeth. He is verily the All-Bountiful, the Mighty, the Generous. The Most Great Prison in these numbered years has been, through God's grace, a place of security and safety and the source of bounties and blessings. But it changed when they changed. He is verily the All-Seeing, the All-Knowing, the All-Perceiving. God will soon transform it as He transformed it the first time, as was decreed by His Pen in a mighty tablet.

8 امورات مختلفه در این ارض ظاهر شده و آن
اگرچه سبب کدورت ظاهره گشته چه که
غبار امورات حادثه بذیل امر راجع ولکن
الله یظهر ما یشاء و یعطی من یشاء ما یشاء
آنه هو الفیاض العزیز الکریم سخن اعظم در
سنین معدودات بعنایت حق محل امن و امان
و مصدر فیوضات و برکات بوده ولکن تغیر بما
غیروا آنه هو الناظر العلیم البصیر و سوف یدله
الله کما بدله اول مره و قضی من قلبه فی لوح
عظیم

- 9 We make mention at the end of the Book of him who turned towards the direction of the Throne, who was named Abu'l-Hasan in the Book of God, the Sovereign, the Self-Subsisting. He left his land, turning towards God and gazing toward the horizon of His grace, the Mighty, the Best-Beloved. He entered the land of Rum when the fires of war were blazing therein and tribulations surrounded him from all sides. Then God delivered him by a sovereignty from His presence and preserved him in truth. He is verily the Preserver, the Generous. This continued until he entered the Prison Land and attained the presence of the Countenance and heard what the Tongue of Grandeur spoke in his mighty, lofty station. He is among those who fulfilled the Covenant, and the breezes of revelation took hold of him in such wise that he cast away desire and turned unto guidance. Verily his Lord is the Helper, the Almighty, the Exalted, the Mighty, the Most High.

9 ثم نذكر في آخر الكتاب من توجه الى شطر العرش
الذي كنى بأبي الحسن في كتاب الله المهيمن القيوم
انه قد خرج من ارضه متوجهاً الى الله وناظراً الى
افق فضله العزیز المحبوب و دخل ارض الروم اذ
كان مشتعلاً فيها نيران الحرب و احاطته البلايا
من كل الجهات اذ انقذه الله بسلطان من عنده
و حفظه بالحق انه هو الحافظ الکریم الى ان دخل
ارض السج و حضر تلقاء الوجه و سمع ما تكلم
به لسان العظمة في مقامه العزیز المنيع انه ممن وفي
بالعهد و اخذته نفحات الوحی علی شأن نبذ الهوى
واقبل الى الهدى ان ربه هو المؤيد المقتدر المتعالی
العزیز الرفیع

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- 1 He is God, exalted be His glory, the Lord of majesty and glory. 1 هو الله تعالى شانه العظمة والكبرياء
- 2 Praise be unto God, Who hath caused the sun of true knowledge to dawn from the horizon of the world of being, and hath through it flung open the doors of guidance, illumining thereby the dawning-places of the hearts of them that are endued with certitude, both in the beginning and in the end. By it He hath delivered the wanderers lost in the wilderness of heedlessness and error, and hath guided the blind ones that roamed the wastes of ignorance unto the homeland of knowledge and understanding. Exalted is His sovereignty, dominant over all the world, and exalted His proof, which cleaveth the midst of nations. 2 الحمد لله الذي اظهر شمس العرفان من افق الامكان ابواب الهداية ونور بها مشارق قلوب اولى الايقان في البداية والنهاية ونجى بها التائهين في فضاء الغفلة والغواية وهدى العامين في مفاوز الجهل الى وطن العلم والذراية تعالى سلطانه الغالب على العالم وتعالى برهانه الصادع بين الامم
- 3 Inasmuch as He is sanctified above likeness and similitude, and exalted beyond the comprehension of the people of perfection, He hath deposited the signs of His might within the realm of existence, and hath bidden us ponder that which lieth within the compass of perception, that by the traces we may be guided to the knowledge of the mysteries, once the veils have been rent asunder. 3 لما تنزه عن الشبه والمثال وتعالى عن معرفة اهل الكمال اودع ايات قدرته في الوجود وامرنا بالتفكر فيما هو الشهود لتهتدى بالاثار الى معرفة الاسرار بعد خرق الاستار
- 4 And as we were powerless to attain unto true knowledge and acceptance, He, through His consummate wisdom and resistless Will, manifested bodily Temples endowed with spiritual attributes and tokens of all-encompassing mercy, that by Them we might be guided unto the meads of witnessing, before the effulgence of the Presence of the Adored One, and that there might appear from us that which lay treasured within the inmost reality of being. 4 ولما عجزنا عن الوصول الى المعرفة والقبول اظهر بحكمته البالغة ومشيئته النافذة مظاهر جسمانية بصفات روحانية واثار رحمانية لتهتدى بهم الى رياض الشهود لتقاء تجلى حضرة المعبود ويظهر منا ما كنز في الوجود
- 5 O my God, my Lord, and my sole Reliance! I bear witness that Thy wisdom is unerring and Thy handiwork perfect. Thou hast made known unto Thy servants that which Thou didst desire by the tongue of one who resembleth them in outward form, yet in his life and ways proclaimeth the majesty of Thy glory. Wondrous is this Cause, and strange this decree – consummate wisdom and all-embracing mercy! 5 الهى و سيدى ومعتمدى اشهد ان حكمتك بالغة وصنعتك كاملة عرفت خلفك ما اردته بلسان من يشابههم صورة ويحكى عن جلالك سيرة هذا امر عجيب وحكم غريب حكمة بالغة ورحمة واسعة
- 6 I beseech Thee, O Thou the Almighty, the Lord of majesty, with the tongue of lowliness and entreaty, to assist the communities that have branched forth from the Muhammadan Law – exalted be its Revealer, and glorified its command – to abandon the dissensions that have sprung from idle fancies, and to receive, in these days, a portion of the light of unity. Thus may they come to recognize that which will raise them to the pinnacles of abiding life, protect them from the sudden onsets 6 اسئلك يا ذا القدرة والجلال بلسان الصراعة والابتهال ان تؤيد المذاهب المنشعبة من الشريعة الاحمدية جل مظهرها وعز امرها على ترك الاختلاف الناشئ من الاوهام لاقتباس نور الايتلاف في هذه الايام ليعرفوا ما يرقبهم الى معارج البقاء ويحرسمهم من سوانح الفناء ويدخلوا

of extinction, lead them, through Thy grace, into the gardens of knowledge and wisdom, and bring them back to that Law which hath branched from the Most Great Ocean.

بفضلك رياض العلوم و الحكم ويردوا على
الشريعة المنشعبة من البحر الاعظم

- 7 Thou art in truth the All-Bountiful, the Lord of surpassing grace. Deprive not Thy servants of that for which Thou didst create them. Verily, Thou art powerful to do what Thou wilt, and of the secrets of hearts Thou art fully informed. Thou, verily, art the Subtle, the All-Seeing.

7 انت الكريم ذو الفضل العظيم لا تحرم عبادك عما
خلقتهم له انك على ما تشاء قدير وبالسرائر خبير
وانت اللطيف البصير

- 8 O thou who hast come to the limpid spring of divine knowledge, who drawest from the rivulet of wisdom and utterance, and who drinkest from that cloud, driven over the horizons, which sheddeth upon all regions the gentle rain of intimacy and unity! That which had been embroidered by the Pen of love and the ink of fellowship and union hath reached this servant who confesseth the oneness of God and clingeth to the hem of detachment.

8 يا ايها الوارد على منهل العرفان والمتورد من
جدول الحكمة والبيان والمستقى من السحاب
المنساق المغدق في الافاق برذاذ الانس و
الاتفاق قد ورد على هذا العبد المعترف بالتوحيد
والمتشبث باذيال التجريد ما كان مطرزا بقلم
الوداد ومداد الانس والاتحاد

- 9 From the blossoms of the gardens of its meanings there wafted the sweet savours of affection, and the heart rejoiced in plucking the fruits from the trees of its noble themes. Exalted be He Who hath enabled thee to know Him and hath expanded thy breast with the light of His utterance! Exalted be He Who, by the magnet of His Word, hath drawn forth the receptive realities from the mine of possibility unto the sunrise of the Sun of His knowledge and wisdom!

9 عيقت روائح الوداد من ازهار رياض معانيه و
التذ الفؤاد باقطاف الاثمار من اشجار مبانيه تعالى
من ايدك على عرفانه و شرح صدرك بنور بيانه
و تعالى من جذب الحقائق المستعدة بمغناطيس
كلمته الى مشرق شمس علمه وحكمته

- 10 Were the discerning and clear-sighted man to ponder what hath been concealed within existence of the evidences of the might of the All-Expounding Presence, such wonder would seize him that he would cast aside all that is visible and, with the pinions of longing, take his flight unto a praiseworthy station.

10 لو يتفكر العاقل البصير فيما ستر في الوجود من
اثار قدرة حضرة المعبرة تأخذه الحرة بشأن يدع
ما هو المشهود ويطير بقوادم الاشتياق الى مقام
محمود

- 11 Say: O servants of God! Meditate upon the traces of His handiwork treasured in all things, that they may make known unto you the path leading to the knowledge of the Lord of creation, and may usher you into the kingdom of everlasting life. Let not riches veil you from the All-Possessing, the Most Exalted.

11 قل يا عباد الله تفكروا في اثار صنعه المودعة
في الاشياء لتعرفكم سبيل معرفة مالك الانشاء
وتدخلكم ملكوت البقاء لا تحتجبوا بالاموال
عن الغنى المتعال

- 12 Ponder upon bygone ages and vanished centuries. Where is the lord of the throne? Where is the builder of Khawarnaq and as-Sadir? Where are the lords of palaces and pavilions? Can ye distinguish them in the dust of their graves? Did their might, their wealth and their glory avail them aught? Did not extinction overtake them, whilst abidingness remained with the True, the Most High?

12 تأملوا في القرون الخالية والاعصار الماضية اين
صاحب السرير وباني الخورق والسدير اين اصحاب
القصور هل تميزونهم في القبور وهل نفعهم العزة
والثروة والجلال الم يأخذهم الزوال والبقاء للحق
المتعال

- 13 Can ye look for permanence in a realm of utter evanescence? Reflect upon the page of creation, read the chronicles it

13 هل ترون البقاء في دار الفناء تأملوا في صحيفة
الكون واقروا اخبارها واعرفوا اسرارها وايقنوا
ان البقاء والدوام في ظل سيم العزيم العلام

beareth, fathom the mysteries it enshrineth, and be assured that abiding life and eternal continuance are found in the shadow of your Lord, the All-Glorious, the All-Knowing.

- 14 As for thee, O dearly-beloved friend! Turn not thy gaze unto the people and their heedlessness, but unto the Truth, His sovereignty, His power and His proof. It behoveth thee and such as thou to exert your utmost in upholding the Cause of Truth with wisdom and utterance, and in destroying falsehood in the realm of being. By thy life! In this world there shall remain naught save this most glorious station. Blessed is he who layeth hold upon this all-embracing good and this mighty gain. Through it is his name exalted amidst creation, and through it doth his soul endure in the abode of eternity.
- 15 I beseech God, the Lord of existence, to assist thee, both in private and in public, to whatsoever shall exalt thy name in the cities and raise thy remembrance among His servants. Verily, He is powerful to do what He willeth, and He, of His servants, is the Gentle, the All-Informed.

14 أَنْتَ يَا حَضْرَةَ الْحَيِّبِ لَا تَلْتَفِتْ إِلَى الْخَلْقِ وَغَفَلْتُمْ بَلْ إِلَى الْحَقِّ وَسُلْطَانِهِ وَقُدْرَتِهِ وَبِرْهَانِهِ يَنْبَغِي لَكَ وَلَا مِثَالَكَ أَنْ تَبْذُلُوا جِهَدَكُمْ فِي احْتِقَاقِ الْحَقِّ بِالْحِكْمَةِ وَالْبَيَانِ وَأَزْهَاقِ الْبَاطِلِ بَيْنَ الْأَمْكَانِ لَعَمْرُكَ لَا يَبْقَى فِي الْعَالَمِ إِلَّا هَذَا الْمَقَامُ الْأَنْخَمُ طُوبَى لِمَنْ تَشَبَّثَ بِهَذَا الْخَيْرِ الْعَمِيمِ وَالرَّيْحِ الْعَظِيمِ بِهِ يَعْلُو ذِكْرُهُ بَيْنَ الْإِنْشَاءِ وَتَدُومُ نَفْسُهُ فِي دَارِ الْبَقَاءِ

15 اسْأَلِ اللَّهَ مَالِكَ الْوُجُودِ أَنْ يُؤَيِّدَكَ فِي السِّرِّ وَالشَّهَادَةِ عَلَى مَا يَرْتَفِعُ بِهِ اسْمُكَ فِي الْبِلَادِ وَيَعْلُو ذِكْرُكَ بَيْنَ الْعِبَادِ إِنَّهُ عَلَى مَا يَشَاءُ قَلِيلٌ وَبِعِبَادِهِ لَطِيفٌ خَبِيرٌ

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- 1 He is the Ever-Living, the Self-Subsisting; exalted be His glory, the Almighty.
- 2 Praise be unto Thee, O my God, my Lord, my Hope and my Desire, for having revealed Thy promised Day, for having manifested Thyself unto the world through the Sun of Thine apparent Beauty, and for having illumined the horizon of existence with Thy prevailing, all-manifest Name.
- 3 Praise be unto Thee, inasmuch as Thou hast delivered us from the depths of idle fancies and vain imaginings, and hast brought us, through Thy manifest yet hidden Name, unto the shore of true knowledge and recognition. Praise be unto Thee, in that Thou hast singled us out, amongst all created things, for the knowledge of Thine Own Self, the All-Glorious, the All-Bountiful, and hast adorned us with the vesture of Thy grace, O our God, the All-Merciful.
- 4 By Thy might! Were we to thank Thee for as long as existence itself shall endure, and to extol Thee with the tongues of the unseen and the seen, we would still remain impotent to render Thee thanks for the least of Thy favours, nor could we discharge that which Thou hast made incumbent upon us in return for

1 هُوَ الْحَيُّ الْقَيُّومُ تَعَالَى شَانُهُ الْعَزِيزُ

2 لَكَ الْحَمْدُ يَا إِلَهِي وَسَيِّدِي وَرَجَائِي بِمَا أَظْهَرْتَ يَوْمَكَ الْمَوْعُودَ وَتَجَلَّيْتَ عَلَى الْعَالَمِ بِشَمْسِ جَمَالِكَ الْمَشْهُودِ وَتَوَرَّتْ أَفْقُ الْوُجُودِ بِاسْمِكَ الْغَالِبِ الْمَوْجُودِ

3 وَلَكَ الْحَمْدُ بِمَا نَجَّيْتَنَا مِنْ غَمَرَاتِ الْأَوْهَامِ وَالظُّنُونِ وَأَوْصَلْتَنَا إِلَى شَاطِئِ الْعِرْفَانِ بِاسْمِكَ الظَّاهِرِ الْمَكْنُونِ وَلَكَ الْحَمْدُ بِمَا اخْتَصَصْتَنَا بَيْنَ الْأَمْكَانِ بِعِرْفَانِ نَفْسِكَ الْعَزِيزِ الْمَنَّانِ وَزَيَّنْتَنَا بِرَدَاءِ فَضْلِكَ يَا إِلَهَنَا الرَّحْمَنُ

4 وَعَزَّيْتَنَا لَوْ نَشْكُرَكَ بِدَوَامِ الْوُجُودِ وَنَحْمَدُكَ بِالْسَّنَنِ السَّرِّ وَالشَّهَادَةِ لَنَكُونَ عَاجِزِينَ مِنْ آدَاءِ حَمْدِ أَقَلِّ نِعْمَةٍ مِنْ نِعَمَاتِكَ وَلَا نَقْدِرُ عَلَى إِظْهَارِ مَا وَجِبَ عَلَيْنَا فِي ظُهُورِ عَطَائِكَ أَقَلِّ مِنْ أَنْ يَحْصَى وَكَيْفَ

the revelation of Thy gifts – even for the smallest of them, that none can reckon. How then can we hope to praise that grace of Thine which hath encompassed all things, or that loving-kindness of Thine which hath overshadowed earth and heaven?

فضلك الذي احاط الاشياء وعنايتك التي غلبت الارض والسماء

- 5 I beseech Thee, O my God, my Lord, my Desire and my Beloved, with the tongue of my secret and my open praise, with my outward and my inmost utterance, to assist me and Thy loved ones to exalt the standards of Thy remembrance and Thy praise in the cities of Thy creation, and to adorn, both outwardly and inwardly, our beings with the robes of steadfastness in Thy Cause, through a station at which the limbs of them that deny Thee shall quake, the pillars of those that hate Thee shall be shaken, and the very members of Thine adversaries tremble.

5 اسئلك يا الهى وسيدى ومنائى بلسان سرى و جهرى وبين ظاهرى وباطنى ان تؤيدنى واحببتك على اعلاء اعلام ذكائك وثباتك فى مدن انشائك وزين ظاهرننا وباطننا بنخل الاستقامة على امرك بشأن ترتعد بها فرائض منكرك وتتزلزل اركان مبغضيك وترتعش جوارح معانديك

- 6 Thou, verily, art He Who hath named His own Self “the All-Bountiful”, and called His very Essence “the All-Merciful”. There is no God but Thee, the All-Knowing, the All-Wise.

6 انتك انت الذى دعوت نفسك بالكريم وسميت ذاتك بالرحيم لا اله الا انت العليم الحكيم

- 7 O spiritual Friend! Thy letter hath reached this servant, and a joy beyond all measure hath thereby been vouchsafed. We supplicate the Lord – exalted be His bounty – that He may ever cause thine honoured person to dwell in peace beneath the shade of the Lote-Tree of His grace, and that He may nourish thee with the blessings of nearness and abiding, of union and attainment unto His presence.

7 حبيب روحانى مكتوب اينجناب واصل و سرور لا يحصى دست داد ازحق جل احسانه سائل و امليم كه لا زال انجناب را در ظل سدره فضل ساكن و مستريح فريادم و بنعمت قرب و بقا و وصل ولقا مرزوق دارد

- 8 At the beginning of thy letter thou didst express some sadness and grievance; this servant was indeed astonished, for the divine favours that have been witnessed in regard to thy person are beyond all counting and number. With such bounties, neither sorrow nor vexation should find any place or station. True, at the close of the letter thou didst seek pardon for this.

8 دراول مكتوب اظهار كدورت نموده بودند اين عبد بسيار تعجب نمود چه كه عنايت الهيه لا تعد ولا تحصى درباره اينجناب مشاهده شده باوجود ان كدورت و حزن را مجال و مقامنه اكر چه دز اخر كتاب معذرت انرا خواسته اند

- 9 O beloved one of both worlds! In these days, when the grace of the Lord of all being hath encompassed the realm of the seen and the unseen – nay, the entire reality of these servants – what grief can have any meaning? It behoveth us, with utmost resolution and entire endeavour, to arise in thanksgiving and praise. That which is lost today can in no wise be retrieved on the morrow.

9 اى حبيب دارين ايام كه فضل مالك انام سر و شهود بل تمام وجود اين عباد را احاطه نموده چه احزان است بايد بكمال همت و تمام جهد برشكر و ثنا قيام نمائيم انچه اليوم فوت شود هرگز تدارك ان ممكن نه

- 10 We must strive that the hearts grown cold and the souls well-nigh dead may, through the spirit of the Word of God, be made fresh and quickened. Today, in the world of being, there is no deed more exalted, more sublime, or more meritorious than the teaching of the Cause – yet with wisdom and with utterance, as hath been enjoined upon us by our Lord, the All-Glorious, the All-Merciful.

10 بايد سعى نمائيم و قلوب افسرده و افتده مرده را بروح كلمه الهيه تازه و زنده كنيم امروز امرى در عالم كون اعظم و اعلى و افضل از تبليغ نه ولكن بحكمت و بيان كما امرنا ربنا العزيز الرحمن

- 11 Whenever thou desirest to turn thy face toward any quarter, if there be people of consultation present, take counsel with them, as commanded; otherwise, consult thine own reason and rely upon God, thy Lord. The essence of all things is the observance of wisdom. Whithersoever thou mayest direct thine attention, there is no harm, provided wisdom be duly observed.
- 12 We entreat God to confirm thee in the promulgation of His Cause and the diffusion of His traces throughout His lands. Verily, He is powerful over all things.
- 13 With regard to the matter of the trust which thou didst mention, the fundamental ruling concerneth it hath been sent down in the Blessed Tablet. When thou becomest aware thereof, thou wilt be informed. As for the specific trust named in thy letter, let it, in accordance with the Blessed command, remain in the keeping of this cherished friend.
- 14 Moreover, the Most Holy, Most Inviolable Tablet which had been requested hath been revealed and wrapped, and hath been sent. Deliver it unto its destined recipient, and convey, on behalf of this servant, wondrous and exalted greetings.
- 15 The promised book, which had been despatched in the care of aḥajj Ahmad – upon him be glory – hath arrived. In truth, it containeth many matters. In these lands as well there exist numerous such volumes, held in esteem by the friends. But where is fairness to be found, and where true seeking? Were a man indeed a sincere searcher and a just soul, many a writing would bear fruit, and countless reports would yield their harvest.
- 16 Beseech thou the Lord to enable the people and to bestow upon them the grace of seeking. Verily, He is powerful over all things.
- 17 And now, in view of the narrowness of time and the limitation of opportunity, brevity hath been observed in this letter. Upon thee, thy son, thy household, and the loved ones of thy Lord be the glory and the Spirit.
- 11 هر وقت اراده توجّه بجہتی شد اگر ارباب مشورت موجود شاورهم كما امرت والا شاور عقلك وتوكل على الله ربك اصل مراعات حكمت است باوجود ان بهر سمت توجّه شود باسى نه
- 12 نستل الله ان يؤيدك على تبليغ امره ونشر اثاره في دياره انه على كل شئ قدير
- 13 در باب امانت مرقوم داشته بودند اصل حكم در لوح مبارك نازل بملاحظه ان فائز خواهيد شد ولكن امانت مذكوره در كتاب انجناب حسب الامر مبارك نزد خود انجيب باشد
- 14 ديكرد ولوح اقدس كه خواسته بودند نازل ولقا ارسال شد بصبا حانش برسانيد و تكبير بديع منيع از جانب اين عبد ابلاغ داريد
- 15 كتاب معهود دكه بصحابت حاجي احمد عليه ارسال داشته بودند رسيد في الحقيقه مطلب بسيار دران موجود در اين بلادهم از اين رقم كتابها متعدّد داست و در نزد حضرات معتبر ولكن انصاف بجا و طلب بجا اگر شخص طالب ومنصف باشد اثار بسيار واخبار بيشمار
- 16 از حق بخواهيد مردم راموفق فرمايد و طلب عطا نمايد انه على كل شئ قدير
- 17 ديكر نظر بضيق وقت ومجال در مكتوب اختصار رفت الباء والروح عليك وعلى ابنك واهلك واحباء ربك

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- 1 He is the One Who gazeth from His Most Exalted Horizon
- 2 This is a Book which the Most Merciful hath sent down to all who dwell within the realm of possibility, summoning all to a station wherein the Light hath shone forth and where He Who conversed on Sinai hath been established upon the throne of Revelation, and the Tree hath proclaimed: There is none other God but Him, the Protector, the Self-Subsisting. Say: This is the Promised Day, did ye but know it, and this is the Day whereof God's Books of old have given tidings, and this is the Preserved Tablet.
- 3 Say: O concourse of earth! Deny not the signs of God after their revelation, and reject not Him Who hath come unto you from God, the Lord of what was and what shall be. Cast away your vain imaginings, then turn with your hearts toward the horizon of God, the Sovereign of existence.
- 4 Say: O servants! By God, the Day of Reckoning hath come, and the Lord of Creation hath spoken forth from the Most Great Prison, calling all to the Frequented Fane. The heedless have caused Us to dwell in the most desolate of houses, yet God hath designated it as His Frequented Fane, to their utter shame - if they but understood. Had they known what they had wrought, they would have wept both night and day, at eventide and at morn. Thus have We lit the lamp of proof within the niche of utterance. Blessed is he who hath attained, and woe unto every heedless one who remaineth veiled.
- 5 O thou servant who hast turned toward the Most Exalted Horizon! Harken unto the call of the Wronged One. He hath heard thy call and hath answered thee through this Hidden Tablet which was treasured in God's knowledge from time immemorial. To this testifieth he who hath perceived the fragrance of the All-Merciful when He came with manifest sovereignty.
- 6 The servant who was present came before Us and presented what was in thy letter. Thereupon the ocean of thy Lord's loving-kindness surged, and He revealed for thee that which shall bring solace to all eyes. Take hold of the Book of God with the power that proceedeth from Him. He shall assist thee in every world among the worlds of thy Lord. To this testifieth He Who proclaimeth in every matter that there is none other God but Him, the Truth, the Knower of things unseen.
- 7 When the fragrance of Revelation was wafted abroad and the breezes of God wafted forth at the dawn of His Promised Day, the people rose up in opposition, save those whom God willed -
- هو الناظر من افقه الأعلى
- كتاب انزله الرحمن لمن في الامكان و يدع الكل الى مقام فيه سطع النور واستوى مكلم الطور على عرش الظهور ونطقت السدرة انه لا اله الا هو المهيمن القيوم قل هذا يوم الموعود لو انتم تعرفون وهذا يوم بشرت به كتب الله من قبل وهذا اللوح المسطور
- قل يا ملاء الارض لا تكفروا بآيات الله بعد انزالها ولا تنكروا من اتيكم من لدی الله رب ما كان وما يكون ضعوا الأوهام ثم اقبلوا بقلوبكم الى افق الله مالک الوجود
- قل يا عباد تالله قد اتى يوم المعاد و نطق مالک الایجاد فی السجن الأعظم و دعا الكل الى البيت المعمور قد ادخلنا الغافلون فی اخرب البيوت ولكن الله سماء بيته المعمور رغماً لأنفهم الا انهم لا يفقهون لو اطلعوا على ما عملوا لناحوا فی العشي والاشراق و فی الاصيل و البكور كذلك اوقدنا سراج البرهان فی مشکوة البيان طوبى لمن فاز و ويل لكل غافل محبوب
- انک انت يا عبد المقبل الى الأفق الأعلى ان استمع نداء المظلوم انه سمع ندائك واجابک بهذا اللوح المکنون الذی کان مخزوناً فی علم الله فی ازل الازال يشهد بذلك من وجد عرف الرحمن اذ اتى بسلطان مشهود
- قد حضر العبد الحاضر و عرض ما فی کتابک اذاً ماج بحر عناية ربک و انزل لک ما تقر به العيون خذ کتاب الله بقوة من عنده انه يعینک فی کل عالم من عوالم ربک يشهد بذلك من ينطق فی کل شأن انه لا اله الا هو الحق علام الغيوب
- اذا توضع عرف الظهور و سرت نسمة الله فی فجر يومه الموعود اذاً قام الناس على الاعراض

thy Lord, the Mighty, the Loving. Among them were those who followed the divines of the age who violated God's Covenant and His Testament, and pronounced judgment against Him with such tyranny as caused those in the unseen realm and in the visible world to cry out. Give thanks unto God for having revealed unto thee that which nothing on earth can equal. Verily thy Lord is the Almighty, the Most Kind, the All-Forgiving.

- 8 Say: Glorified art Thou, O Thou through Whose Name all things were attracted and through Whose love the hearts of them that dwell in the kingdom of names were consumed! I beseech Thee by the tears of them that are nigh unto Thee in their separation from Thee, and by the sighs of the sincere ones in Thy days, and by the ocean of Thy knowledge and the heaven of Thy bounty and the sun of Thy grace, to make me detached from all else save Thee, holding fast unto the cord of Thy loving providence, steadfast in Thy remembrance and in the service of Thy Cause in such wise that the hosts of denial shall not prevent me from turning unto Thee and clinging to the hem of the robe of Thy generosity.

- 9 O Lord! I am he who hath turned toward Thy horizon and set his face unto the lights of Thy countenance. I beseech Thee not to disappoint me of that which Thy Most Exalted Pen hath ordained for Thy chosen ones and Thy loved ones. O Lord! Kindle me with the fire of Thy love in such wise that all the seas of the earth shall not quench it. Then make me so steadfast that neither the ascendancy of the nations nor the hosts of the world shall deter me. Thou art He through Whose Name the Resurrection came to pass and the Hour was made manifest. Nothing whatsoever can frustrate Thee, nor can the clamor of the enemies prevent Thee. Thou doest what Thou wilt by Thy sovereignty and ordainest what Thou pleasest through Thy power and might.

- 10 Thou knowest and seest my turning unto Thee, my humility, my submissiveness, my poverty, my need, my powerlessness and my lowliness, and Thou hearest my sighing, my crying, my appeal and my lamentation. I beseech Thee by the power of Thy Most Exalted Pen and its crackling in the kingdom of creation to send down upon me from the heaven of Thy bounty that which will draw me nigh unto Thee and profit me in the world to come and in this one, through Thy bounty and mercy. Thou knowest what I possess and I know not what Thou possessest. Verily Thou art the All-Knowing, the All-Informed.

- 11 Furthermore I beseech Thee, O Thou Who art the Lord of existence and the Sovereign of the seen and the unseen, to

ألا من شاء الله ربك العزيز الودود منهم من
أتبع علماء العصر الذين نقضوا ميثاق الله وعهده
وافتوا عليه بظلم صاحبه من في الغيب والشهود
إن أحمد الله بما أنزل لك ما لا يعادله ما خلق
في الأرض أن ربك هو المقندر العطوف الغفور

8 قل سبحانه يا من باسمك انجذبت الأشياء
و بحبك ذابت ايجاد من في ملكوت الأسماء
اسئلك بعبرات المقربين في فراقك و زفرات
المخلصين في أيامك و يجر عليك و سماء
جودك و شمس فضلك بأن تجعلني منقطعاً
عن دونك و متمسكاً بجبل عنايتك و قائماً على
ذكرك و خدمة امرئ على شأن لا تمنعني جنود
الاعراض عن الاقبال اليك و التثبت بأذيال
رداء كرمك

9 ايرب انا الذي اقبلت الى افقك و وجهت
وجهي الى انوار وجهك اسئلك ان لا تخيبني
عما كتبته من قلبك الأعلى لأصفياك و
اولياك ايرب اشعلني بنار محبتك على شأن لا
تخذها بحور الأرض كلها ثم استقمي على شأن
لا تقعدني سطوة الأمم و لا جنود العالم انت
الذي باسمك قامت القيامة و ظهرت الساعة لا
يعجزك شيء من الأشياء و لا تمنعك طنطنة
الأعداء تفعل ما تشاء بسلطانك و تحكم ما تريد
بقدرتك و قوتك

10 تعلم و ترى اقبالي و خضوعي و خشوعي و فقرى
و افتقاري و عجزى و مسكنتى و تسمع حنينى و
ضجيجى و صريخى و نوحى اسئلك بقدره قلبك
الأعلى و صريه في ملكوت الانشاء بأن تنزل لى
من سماء عنايتك ما يقربني اليك و ينفعني في
الآخرة و الأولى بجودك و رحمتك انت تعلم ما
عندى و لا اعلم ما عندك و أنك انت العليم
الخبير

11 ثم اسئلك يا مالك الوجود و سلطان الغيب
و الشهود بأن تجعلني في كل الأحوال متمسكاً

make me in all conditions hold fast unto Thy Will, content with Thy good-pleasure, and speaking Thy praise. Verily Thou art the Almighty Whom they that are in the heavens and on earth cannot weaken. Thou art, in truth, the Strong, the All-Conquering, the All-Knowing, the All-Wise.

JHT_S#005x

بمَشِيَّتِكَ وراضياً بارادتك و ناطقاً بثنائك اَنْتَ
اَنْتَ الْمُقْتَدِرُ الَّذِي لَا تَضْعُفُكَ مِنْ فِي السَّمَوَاتِ
و الْأَرْضِ اَنْتَ اَنْتَ الْقَوِيُّ الْغَالِبُ الْعَلِيمُ الْحَكِيمُ

NLAI_BH1.112, ADM3#135 p.152x

BH01608

To: *Ismi*

- 1 Regarding what was written about the land of Kha, it was submitted to the Most Holy Presence. This is what was revealed in reply:
- 2 Alif, Ha. Praise be to God that through the grace of the All-Merciful thou hast been adorned with the ornament of recognition and hast quaffed from the choice wine of utterance in the days of God. On a day that was mentioned and recorded in all the divine Books, Tablets and Scriptures, thou didst attain unto His recognition, at a time when most of the divines, mystics and men of learning remained veiled from recognizing Him. Night and day they busied themselves with countless proofs and clear expressions to establish His truth, power and sovereignty, yet on the Day of His Manifestation they remained veiled from the very Object of their proofs. Not every soul is worthy of this living water.
- 3 All the Afnan must at all times be mindful of and thankful to the All-Merciful Lord, for they have attained unto a great bounty. Although its true station is not evident now, God will assuredly make it manifest in truth - a promise from His presence. He is verily the Rememberer, the Informer, the All-Knowing.
- 4 O My Afnan! Ask thy Lord, the All-Merciful, to aid all to turn towards Him and arise to serve Him. He is verily the All-Bountiful, the Mighty, the Most Exalted. Thy efforts in the Cause of God have not been and will not be forgotten. Whatever thou hast done is acceptable. The Afnan who are here have mentioned and continue to mention thy services to God's Cause. He will assist thee in His service even as He assisted thee to believe in Him. By My life! Thou hast attained unto the Kawthar and Salsabil from God, the Mighty, the Beautiful. Preserve what thou hast been given by God. Soon what

1 اینکه در باره وجه ارض خا مرقوم فرموده بودند
در ساحت اقدس عرض شد هذا ما نزل فی
الجواب

2 اح الحمد لله بعنايت رحمن بطراز عرفان مزین
شدی و از رحيق بیان در ایام الهی آشامیدی
یومیکه در جمیع کتب و صحف و زیر الهی
مذکور و مسطور بود بعرفان او فائز شدید در
وقتیکه اکثری از علما و عرفا و ادبا از عرفان
او محجوب در لیالی و ایام بادلهای لاتخصیه
و عبارات واضحیه در اثبات حق و قدرت و
سلطان او مشغول بودند ولکن در یوم ظهور از
نفس مدلول محتجب ماندند این کوثر حیوان را
هر نفسی لایق نه

3 باید جمیع افنان در جمیع احیان حضرت رحمن
را ذاکر و شاکر باشند چه که بنعمت بزرگی
فائز گشتند اگر چه حال شأن آن علی ما هو علیه
مشهود نیست ولکن سوف یظهره الله بالحق وعداً
فی عنده انه هو الذاکر المخبر العلیم

4 یا افنانی ان اسئل ربک الرحمن بأن یؤید کلّ
علی الاقبال الیه و القیام علی خدمته انه هو
الفضال العزیز المتعال زحمت آنجناب در امرالله
از نظر نرفته و نمیرود آنچه معمول داشته اند
مقبولست و جناب افنان که درها میباشند ذکر
خدمات شما را در امرالله نموده و مینمایند انه
یوفقک علی خدمته کما وفقک علی الایمان به
لعمری قد فزت بالکوثر و السلسیل من لدی
الله العزیز الجمیل ان احفظ ما هو ایت من لدی

We have concealed today will be revealed. He is verily the Powerful, the Mighty.

الله سوف يظهر ما سترناه اليوم أنه هو المقتدر
القدير

- 5 Thou hast been and will continue to be watchful over God's Cause in all conditions. By the life of thy Beloved! That in which the servants glory and of which the people of the lands are proud shall perish, but that which is attributed to thy Lord, the Mighty, the All-Wise, shall endure.

5 مراقب امرالله در کل احوال بوده و خواهد بود
لعمر محبوبک سیفی ما افتخر به العباد واستکبر
به من فی البلاد و یقی ما نسب الی ربک العزیز
الحکیم انتهى

- 6 Regarding what was written about S, it was submitted. According to His command: Deal with him with patience. He rises at one time and falls at another. Thus doth the Lord of all being inform you from the precincts of His remote prison. But God may make him steadfast in His Straight Cause and guide him to the right path.

6 در باره اس مرقوم فرموده بودند عرض شد
حسب الأمر آنکه با او مدارا نمائید آنه یعلمو مرّة و
یسفل اخرى کذلک یخبرکم مولی الوری من شطر
سجنه البعید ولكن عسی الله ان یجعله مستقیماً فی
امرہ المستقیم ویرشده الی سوء السبیل

- 7 O My Name! Write to the Afnan that 'Ali-Qabli-Akbar hath ascended unto God and that he speaketh from the Supreme Horizon, saying: "Praise be unto Thee, O God of the worlds!" Blessed is the soul that remembereth him and remembereth what the All-Merciful hath revealed for him in a mighty Book. God willing, the Afnan of the Tree should attend to his affairs to the extent possible. This is Our command unto them. He is verily the Commander, the All-Wise.

7 یا اسمی بنویس بافنان که جناب علی قبل اکبر
صعد الی الله وانه فی الأفق الأعلى ینطق و یقول
لک الحمد یا اله العالمین طوبی لنفس ذکره و ذکر
ما انزله الرحمن له فی کتاب عظیم انشاء الله باید
افنان سدره در امورات او یقدر مقدور توجه
نمائند هذا امر من لدنا علیهم انه هو الامر الحکیم
انتهی

- 8 As for what was written about Jinab-i-Amin and Jinab-i-Aqa Mirza Abu'l-Hasan - upon them be 96 [Baha'u'llah] - it was submitted. They stated that Abu'l-Hasan himself had also expressed this matter to the servant. In any case, permission for trade was given to them from before. Let them act in whatever way the Afnan deem advisable. According to His command, send one hundred tumans from the funds of the land of Kha to the land of Sad to Jinab-i-Aqa Mirza Isma'il, and write to them that this sum has been sent as a gift from one of the friends to serve the two honored descendants of the Twin Luminous Lights, and they have requested this servant to deliver it, hence it is being sent. The trouble of delivering it rests with your honor. And according to His command, fifty tumans from that sum should be delivered to the son of Jinab-i-Aqa Mirza Muhammad-'Ali-i-Qa'ini - upon him be 96 [Baha'u'llah] - and thirty tumans should be delivered to the mother of Jinab-i-Sulayman Khan in the land of Ta. A portion has also been designated for the poor of this land, as some are in utmost hardship. Therefore, whatever remains of that sum should be sent to the Land of Purpose.

8 اما در باره جناب امین و جناب آقا میرزا
ابوالحسن علیهما ۹۶ [بهاء الله] مرقوم داشته
بودند عرض شد فرمودند این فقره را خود
ابوالحسن هم بخادم اظهار داشته در هر صورت
اذن تجارت از قبل بایشان داده شد هر قسم
افنان مصلحت دانند عمل نمایند حسب الأمر
مبلغ صد تومان از وجه ارض خا بارض صاد
نزد جناب آقا میرزا اسمعیل ارسال دارند و
بایشان بنویسند این وجه را یکی از احبّا خدمت
آقایان یعنی دو مخدومزاده نورین نیرین بر سبیل
هدیه ارسال داشته‌اند و از این عبد خواهش
نموده‌اند که برسانم لذا ارسال خدمت شد
زحمت رساندن با آنحضرتست و مبلغ پنجاه تومان
از آن وجه هم حسب الأمر باین جناب آقا
میرزا محمد علی قائنی علیه ۹۶ [بهاء الله]
برسانند و سی تومان هم بام جناب سلیمان خان
در ارض طا برسانند قسمتی هم برای فقرای
این ارض معین شده چه که بعضی در کمال
عسرتند لذا هر قدر از آن وجه اگر باقی مانده
باشد بارض مقصود ارسال دارند

BLIB_Or15736.214

BH01708

To: Siyyid Mihdi Dahaji et al.

1 He is the Answerer

1 هو المجيب

2 O My Name! The letter from Husayn, upon him be the Glory of God, which he wrote to you was presented by this servant. God willing, may he ever dwell secure and at rest beneath the shade of divine favor. Verily He ordains for whomsoever He wishes whatsoever He wishes. He is indeed the Mighty, the Powerful. Some time ago a most holy, most exalted Tablet was revealed and sent especially for him. The gaze of favor has been and God willing shall continue to be directed towards him. We have commanded and continue to command all the friends to unity and harmony, yet still the fragrance of this most exalted station has not been detected. We beseech God to assist a company of souls to arise for this greatest of services.

2 يا اسمي مكتوب جناب حسين عليه بهاء الله
که با آنجناب نوشته عبد حاضر معروض داشت
انشاء الله لا زال در ظلّ عنایت الهی ساکن
و مسترّیح باشند آنه یقدر لمن اراد ما اراد آنه
لهو المقتدر القدير چندی قبل لوح امانع اقدس
مخصوص ایشان نازل و ارسال شد لحاظ عنایت
متوجه او بوده و انشاء الله خواهد بود جمیع
دوستان را باتّحاد و اتّفاق امر نموده و مینمائیم
ولکن هنوز رایحه این مقام اعلی استشمام نشد از
حقّ میطلبیم جمعی را مؤید فرماید تا باین خدمت
اعظم قیام نمایند

3 Mention was made of Mulla Muhammad-Rida. As requested, a Tablet was revealed especially for him and sent. God willing, they will deliver it to him that he may drink from the living waters concealed in the utterance of the All-Merciful, turn wholly to the most exalted horizon, and arise to aid the Cause with wisdom and eloquence. Those souls in the land of Kaf who are gazing toward the horizon of the Cause are all remembered in the presence of the Wronged One. God willing, may they all manifest the most great steadfastness in such wise that neither human conditions deter them nor the allusions of those who have denied God, the Lord of all worlds, cause them to slip.

3 ذکر جناب ملا محمد رضا نموده اند حسب
الاستدعا لوحی مخصوص او نازل و ارسال شد
انشاء الله باو برسانند تا از کوثر حیوان که در
بیان رحمن مستور است بیاشامند و بتمامه بافق
اعلی اقبال نمایند و بنصرت امر بالحکمة و البیان
قیام کنند و نفوسیکه در ارض کاف بافق امر
ناظرند جمیع لدی المظلوم مذکورند انشاء الله کل
باستقامت کبری ظاهر شوند علی شأن لا تمنعهم
شؤون البشر ولا ترهّل اشارات الذین کفروا
بالله ربّ العالمین

4 We previously announced the appearance of the cawers in the cities and regions. God willing, they must preserve the pearls of divine love in His name and keep them hidden from treacherous eyes. O Husayn! Remind them on My behalf, then send them this clear Book. Say: Should anyone come to you with the book of hell, know that he is of Satan's hosts and is the cawer promised in My clear Book. Cast behind you the tablets of fire, turning to God, the Mighty, the Praiseworthy. God willing, most holy, most exalted verses shall continue to be revealed and sent especially for the friends. He is indeed the All-Bountiful, the Generous. Praise be to God, the Lord of all worlds.

4 از قبل اخبار نمودیم بظهور ناعقین در مدن و دیار
انشاء الله باید لآلی محبت الهی را باشمش حفظ
نمایند و از ابصار خائنین مستور دارند یا حسین
ذکرهم من قبلی ثم ارسّل الیهم هذا الکتاب المبین
قل ان جائکم احد بکتاب السّجین فاعلموا آنه من
جنود الشّیطان و هو النّاعق الموعود فی کتابی المبین
دعوا الواح النار عن ورائکم مقبلین الی الله العزیز
الحمید انشاء الله از بعد هم مخصوص دوستان آیات
امنع اقدس نازل و ارسال میشود آنه هو الفضل
الکریم الحمد لله ربّ العالمین

5 O My Name! Give him the glad tidings of My mercy, My grace and My favor. We mentioned him before and sent him that from which wafted the fragrance of My favor that has preceded all worlds. Praise be to God, they were assisted in transcribing

5 یا اسمی بشره برحمتی و فضلی و عنایتی انا ذکرناه
من قبل و ارسلنا الیه ما تضرّع منه عرف عنایتی
الّتی سبقت العالمین الحمد لله مؤید شدند بتحریر آثار

the divine verses. Blessed is the pen that moved, the ink that flowed, and the tablet that bore His mighty, exalted remembrance. This servant mentions him before the Wronged One and visits the Desired One on behalf of himself and of him who was named Haydar-'Ali, upon him be the Glory of God.

6 O Mihdi! We address you at one time, and at another time him whose letter was read before the Throne. Verily your Lord does what He wishes and ordains what He desires. Mention was made in that letter of two of the loved ones of God. We send Our greetings to them both from this most exalted station and counsel them to show forth the most great steadfastness in the Cause of God, the Lord of the Throne and earth. Thus has the Tongue of Grandeur spoken in this luminous station.

7 And We make mention at the end of the letter of the letter Mim and Nun before Shin, and We send Our greetings to him and make mention of him in such wise that his remembrance shall endure in the lands, that he may thank his Lord, the Forgiving, the Merciful. The Glory be upon the people of Glory from the Glory.

8 And likewise mention was made that he attained the presence of the two brilliant lights, the King of Martyrs and his brother. Blessed is he, again blessed is he and those who have intended that destination. By the life of God! We detect from the dust of that spot the fragrance of Paradise - He with Whom is the decisive Word bears witness to this. We send Our prayers upon those who have turned to them both, visited their resting-places, and uttered that which the All-Merciful has revealed in the Book. He who visited the sister, upon her be My favor, My mercy and My grace, and the Christ in Ray - it is as though he visited Me. Thus has the Most Exalted Pen spoken from the most exalted station. We make mention of them at this time and say: Upon you be the Glory of God, and the Glory of those in the most exalted Paradise, and the Light shining from the horizon of the favor of their Lord, the Mighty, the Bestower. Praise be to God, the Lord of the beginning and the end.

الهي طوبى لقلم تحرك ولمداد جرى وللوح حمل
ذكره العزيز المنيع عبد الحاضر يذكره لدى المظلوم
ويزور المقصود نيابة من عنده وعن الذي سمي
بمخبر قبل على عليه بهاء الله

6 يا مهدى انا مرة نخطبك واخرى من قرء كتابه
لدى العرش ان ربك يفعل ما يشاء ويحكم ما
يريد ذكر دو نفر از احبای الهی در آن مکتوب
مذکور انا نکبر علیهما من هذا المقام الاعلى و
نوصيهما بالاستقامة الكبرى في امر الله مالک
العرش و الثرى كذلك نطق لسان العظمة في هذا
المقام المنير

7 و نذكر في آخر الكتاب حرف الميم و النون قبل
شين و نکبر علیه و نذكره بما يلقى به ذكره في البلاد
ليشكر ربه الغفور الرحيم البهاء على اهل البهاء من
لدى البهاء

8 و همچنین ذکر نموده که بزیارت نورین نیرین
سلطان الشهداء و اخیه فائز شده طوبى له ثم طوبى
له و للذين قصدوا ذاك المقصد لعمر الله نجد
من تراب ذاك المقام عرف الفردوس يشهد
بذلك من عنده فصل الخطاب انا نصلى على
الذين توجهوا اليهما و زاروا راسهما و نطقوا بما
انزله الرحمن في الكتاب ان الذي زار الأخت عليها
عنايتي و رحمتي و فضلي و المسيح في الرى انه كمن
زارني كذلك نطق القلم الاعلى في اعلى المقام انا
نذكرهم في هذا الحين و نقول عليكم بهاء الله و بهاء
من في الفردوس الاعلى و النور المشرق من افق
عناية ربهم العزيز الوهاب الحمد لله مالک المبدء
و المآب

BLIB_Or15738.140, BRL_DA#614

BH01684

To: *Baha'is of Khurasan et al.*

1 In the Name of the All-Seeing, the All-Knowing

1 بنام بینندهء دانا

2 Praise be to the Beloved Who is worthy and deserving, Who hath quickened and sustained the hearts of the sincere ones and them that are nigh unto Him with the Kawthar of divine knowledge. These are days the like of which have never been witnessed nor recorded in the divine Books, for the Hidden Mystery doth, with hands of bounty, summon all who are in creation to the Most Exalted Wine. Blessed are they who have drunk deep of this call and who have attained with complete certitude and assurance to the revelation of God. The Supreme Pen hath ever called and continueth to call the loved ones to the most exalted horizon at all times. Beseech ye God, exalted and glorified be He, that ye may remain firm in this Cause and not be deprived of this divine table which hath been sent down from the heaven of grace. At all times take your portion through the Name of the Lord of the Day of Judgment. Well is it with him who hath recognized and turned unto Him and hath attained unto the grace of God, the Help in Peril, the Self-Subsisting.

2 حمد محبوبی را لایق و سزااست که از کوثر عرفان قلوب مخلصین و مقربین را زنده و پابنده نموده این ایامی است که شبه آن مشاهده نشده و در کتب الهیه مذکور نگشته چه که غیب مکنون بآبادی عطا من فی الانشاء را برحقی ابهی دعوت میفرماید طوبی از برای نفوسیکه لذت این ندا را برده‌اند و بتمام ایقان و اطمینان بظهور الله فائز گشته‌اند قلم اعلیٰ لمزل و لایزال دوستان را بافق اعلیٰ در کل اوان خوانده و میخواند از حق جل و عزّ بطلبید که بر این امر ثابت بمانید و از این مائدهء الهیه که از سماء فضل نازلست محروم نمانید در کلّ حین باسم مالک یوم الدّین قسمت برید هنیئاً لمن عرف و اقبل و فاز بنعمة الله المهیمن القیوم

3 Thereafter, thy letter reached the Holy Land and attained unto the Most Great Vista. Concerning what thou didst mention regarding the divine Tablets, that it appeareth therefrom that victory belongeth to the enemies - the intent is other than what thou hast mentioned. Should the loved ones act in accordance with the divine wisdom that hath been revealed in the Tablets, no one would ever prevail against them. Thus hath it been sent down from the Pen of Command, did ye but know it. Praise be to the Beloved of the world that thou hast attained unto His love and thy mention hath flowed from the Supreme Pen. He, verily, is the All-Bountiful, the Ancient of Days.

3 و بعد مکتوب آنجناب بارض اقدس وارد و بمنظر اکبر فائز اینکه ذکر نمودید از الواح الهیه همچو معلوم میشود که از برای اعدا غلبه است مقصود از آن غیر آنست که ذکر نمودید اگر احباً بحکمت الهیه که در الواح نازل شده عمل نمایند احدی بر ایشان غلبه نخواهد نمود کذلک نزل من قلم الامر ان انتم تعلون حمد کن محبوب عالم را که بحبش فائز شدی و ذکرت از قلم اعلیٰ جارشد انه هو الفضل القدیم

4 You have mentioned taking a further wife while already married to two. God's commandment on this matter is what has already in the Kitáb-i-Aqdas, been revealed by the command of Him Who is the Lord of all Names, from His Exalted Kingdom. Cling ye unto whatsoever hath been revealed therein of the laws of God, the Mighty, the Self Subsisting. Whosoever performs this in this day will attain to peace, prosperity, and steadfastness in this world, and to the most exalted Paradise in the next. Blessed are those who act accordingly and happy is the soul who performs that which will bring comfort to himself and to his partner. Verily, your Lord the compassionate has

4 و اینکه در باره [۰۰۰] مرّة اخری بعد مرتّین ذکر نمودید امر الله همان است که از ملکوت اعلیٰ بأمر مالک اسماء در کتاب اقدس نازل تمسکوا بما نزل فيه من احکام الله المهیمن القیوم الیوم هر نفسی بآن عامل شود در دنیا بکمال راحت و نعمت و استقامت و در عقبی بجنت علیا فائز خواهد شد نعیماً للعاملین طوبی لمن عمل بما راحت نفسه و نفسها ان ربکم الرحمن یا مرمک بما ینفعکم فی الدّنی و الآخرة انه هو العلیم الخبیر

ordained for you that which will profit you both in this world and in the next. He verily is the All-Knowing the Omniscient.

- 5 O Supreme Pen! Make mention of the loved ones in that land who have cast aside all else but Me and hearkened unto My call and turned unto My face and drunk the choice wine of My revelation and directed their hearts to the horizon of My beauty and held fast to the hem of My bounty and clung to the cord of My favors and soared in the atmosphere of My love and were honored by My commandments and were stirred by the breezes of My days and caught the fragrance of My garment and arose to serve Me and to aid My Cause and spoke My praise and held fast to the wisdom that was sent down from the heaven of My command in the kingdom of My will. Blessed are ye, O loved ones of God! Know ye the value of this mention that hath flowed from the Supreme Pen on this wondrous and glorious Day. By My life! This is a mention that cannot be equalled by what ye have reckoned or what any reckoner may reckon. Rejoice ye therein and place your trust in God, the Mighty, the Wise. Beware lest what is with the people prevent you. Drink ye the wine of steadfastness with the hands of the bounty of your Lord at all times. Should anyone turn with the eye of innate vision toward My most exalted horizon, by God! neither the happenings of creation nor the might of them that have drunk the Zaqqum of vainglory from the cups of heedlessness and passion shall prevent him. They are indeed among the abased ones.

- 6 We then make mention of those women who were stirred by the Word of God, and We make mention of their names before the Throne every year, nay every month, nay every hour, nay every moment. He is with them and heareth their cry and seeth what they do in the path of God, the Most High, the Most Great. O people of the letter Kha! By God! The Tongue of Eternity speaketh your mention from this Most Glorious Horizon. Rejoice ye in this joy around which circlet the joy of all in creation. Your Lord, the All-Knowing, the All-Informed, beareth witness unto this. All glory be upon you from God, the Lord of all the worlds.

5 ان يا قلم الأعلى ان اذكر الأحباء فيناك الذين
نبدوا سوائى وسمعوا ندائى و اقبلوا الى وجهى
و شربوا رحيق وحىي و توجهوا بقلوبهم الى افق
جمالى و تشبثوا بذيل عطائى و تمسكوا بحبل الطافى
و طاروا فى هواء حىي و تشرفوا بأوامرى و اهتزوا
من نفحات أيامى و وجدوا عرف قيصى و قاموا
على خدمتى و نصرة امرى و نطقوا بثنائى و تمسكوا
بالحكمة التى نزلت من سماء امرى فيملكوت
مشيئى طوبى لكم يا احباء الله ان اعرفوا قدر
هذا الذكر الذى جرى من القلم الأعلى فى هذا
اليوم العزيز البديع لعمرى هذا ذكر لا يعادله ما
احصيتم و يحصى كل حاسب عليم ان افرحوا به
و توكّلوا على الله العزيز الحكيم اياكم ان يمنكم ما
عند الناس ان اشربوا رحيق الاستقامة بأيدى
عطاء ربكم فيكل حين لو يتوجه احد بعين الفطرة
الى افقى الأعلى تالله لا تمنعه حوادث الانشاء و
لا سطوة الذين شربوا زقوم الغرور من كؤوس
الغفلة و الهوى الا انهم من الصاغرين

6 ثم نذكر اللائى اخذهن اهتزاز كلمة الله و نذكر
اسمائهن لدى العرش فيكل سنة بل فيكل شهر بل
فيكل ساعة بل فى كل حين انه معهن و يسمع
ندائهن و يرى ما يعملن فى سبيل الله العلى العظيم
يا اهل الخلاء تالله لسان القدم ينطق بذكركم من هذا
الأفق الأبهى ان افرحوا بهذا الفرح الذى يطوف
حوله فرح من فى الابداع يشهد بذلك ربكم العليم
الخبير كل البهاء عليكم من لدى الله رب العالمين

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- 1 He is God, exalted be His glory, the Lord of majesty and glory. 1 هو الله تعالى شانه العظمة والكبريا
- 2 Praise be unto God, Who hath raised aloft the standard of divine knowledge upon the summit of learning and utterance, and hath adorned it with the embroidery of wisdom and exposition. He it is Who taught the Pen the mysteries of pre-eternity, and, through the power of His Most Great Name, brought forth within the world that which had been hidden. He it is Who drew forth the essence of meanings from the human temple, and made the spiritual mystery to shine resplendent in the corporeal realm. 2 الحمد لله الذي رفع راية العرفان على علم العلم والبيان وزينها بطراز الحكمة والتبيان هو الذي علم القلم اسرار القدم واطهر في العالم ما هو المستور بقوة اسمه الاعظم وهو الذي اظهر جوهر المعاني من الهيكل الانساني وبرز السر الروحاني في العالم الجسماني
- 3 To Him belong majesty and glory, might and perpetuity, dominion and beauty. He willed, and forthwith He commanded; He desired, and lo, He revealed; He stood forth in the midmost heart of all things, and subdued them; He unveiled Himself, and was made manifest. Verily, He is the Holder of the reins of destiny. 3 له العظمة والكبرياء والقدرة والبقاء والسطوة والبهاء اراد فامر وشاء فاطهر وسطا فقهر وتجلي فظهر انه مالك ازمة القدر
- 4 And may blessings and peace rest upon the repositories of revelation and inspiration, the spiritual intermediaries among men, through whom the banners of knowledge and wisdom were upraised upon the loftiest heights, and toward whose City every soul endowed with capacity turned in quest of the knowledge of his Lord, the Almighty, the All-Knowing; and upon such as have been illumined by their lights and have followed their traces – an enduring, everlasting, ancient salutation. 4 واصلي واسلم على مهابط الوحي والالهام والوسائط الروحانية بين الانام الذين بهم ارتفعت رايات العلم والحكمة على اعلى الاعلام وتوجه كل مستعد الى مدين عرفان ربه العزيز العالم وعلى الذين استشرقوا بانوارهم واقتدوا بانارهم تسليماً دائماً ابداً قديماً
- 5 Glorified art Thou, O my God, O Thou Who hast brought creation into being, O King of the unseen and the seen! Should I seek to describe Thee as Thou art, in Thine exalted greatness and Thy glory, Thy might and Thine eternal being, I find my tongue dull and powerless in making mention of Thee, and my speech utterly incapable of praising Thee. Yet, if I keep silence concerning the sweet accents of Thy remembrance, my thirst would never be quenched, nor would the burning of my heart abate, nor the trembling of my limbs – enkindled as they are by the fire of longing and yearning for the subtle tokens of the remembrance of Thy oneness and Thy majesty. Amazement hath seized me, and the knowers are bewildered; they that love Thee have wandered in the wilderness of their passion and yearning. 5 سبحانك اللهم يا موجد الوجود وسلطان الغيب والشهود لو اريد ان اصفك على ما انت عليه من العظمة والكبرياء والعزة والبقاء ارى لساني كليلاً ف ذكرك وبيان عاجزاً في ثنائك ولو اسكت من بدائع ذكرك الاحلى لا يسكن عطشي والتهاب قلبي و ارتعاش جوارحي في شوقي واشتياقي للطائف اذكار قدس احديتك وعزتك تحيرت وتحير العارفون وهمت وهام العاشقون
- 6 Thou, by the sovereignty of Thy loving care and the kingship of Thy tender mercy, dost accept from Thy servants their mention of Thee amidst the wondrous tokens of Thy power, and their 6 انتك بسلطان عنايتك ومليك رأفتك تقبل من عبادك ذكركم في بدائع قدرتك وشكرهم في احاطة نعمتك

thanksgiving, encompassed as they are by the plenitude of Thy bounties.

- 7 I beseech Thee, O Lord of mankind, O Master of the Day of Reckoning, O Manifestation of the secrets of destiny, to confirm Thy loved ones in Thy remembrance and Thy praise, and in the exaltation of the standards of Thy glory throughout the kingdoms of Thy creation. Guard them, O my Hope, from the mischief of such as have been heedless of Thee and have failed to apprehend the outpourings of Thy days; and ordain for them, through Thy grace and Thy loving providence, in every one of Thy worlds, every good Thou hast sent down in Thy Book, and every promise Thou hast recorded for Thy chosen ones in Thy Scriptures and Thy Tablets.
- 8 Verily, Thou art He Who is potent to do what He willeth. Thou bestowest upon whomsoever Thou pleasest whatsoever Thou desirest. There is no God but Thee, the Bountiful, the Munificent, the Bestower, the Mighty, the Peerless.
- 9 O spiritual Friend! Thy letter hath reached this servant, and the degrees of love and stations of affection which had lain hidden and concealed in the inmost heart of the words became clear and manifest. It sowed in the soil of the heart the seeds of joy and gladness, and bestowed upon the soul the utmost happiness and cheer.
- 10 We cherish the hope that at all times thou mayest abide in peace and repose beneath the shade of the protection and guardianship of the All-Knowing King, and that thou mayest be invested with the robe of His grace and loving kindness, and be nourished from the Tasnim of His favour and His bounty.
- 11 Jinab-i Mirza 'Ayn Mim, upon him be the glory of God, through the confirmations of the All-Merciful, hath attained unto the shore of reunion, and hath quaffed from the Salsabil of grace. Blessed is he and all who have drawn nigh and attained! We supplicate the Lord – exalted be His glory and magnified His grace – that He will not suffer receptive souls to be debarred from nearness to the spiritual City, nor hearts endowed with capacity to be deprived of the rays of the Sun of Reality. He is the All-Bountiful, the All-Merciful; His grace hath encompassed the world, and His loving care hath embraced all nations.
- 12 In truth, whatsoever falling short hath appeared, or shall appear, in the degrees of knowledge and the stations of wisdom, cometh from the paucity of men's capacity and the failure of the people of the world to exert true endeavour. Otherwise, His grace is boundless, and His loving-kindness without limit. Excellent is that word which hath been uttered: "All that is
- 7 استلک یا سید البشر ومالك يوم المحشر ومظهر اسرار القدر ان توید احبتک علی ذکرک وثنائک واعلاء رایات وصفک فی ممالك انشاءک واحفظهم یا رجائی من شر الذین غفلوا عنک وما ادركوا فیوضات ایامک وقدر لهم بفضلک وعنايتک فی کل عالم من عوالمک کل خیر انزلته فی کتابک ووعدت به اصفیائک فی صحفک والواحد
- 8 اذ انک انت المقتدر علی ما تشاء تعطی من تشاء ما تريد لا اله الا انت الفاضل الباذل المعطى العزیز الفرید
- 9 حیب روحانی مکتوب انجناب واصل ومراتب محبت و مقامات مودت که درکون کلماتش مستور و مکنون بود معلوم و مشهود کشت دل را سرور و نشاط و جازا فرح و انبساط به نهایت دست داد
- 10 امید واریم که همیشه ایام در ظلال حفظ و حمایت ملک عالم ساکن و مستریح باشید و بخلت فضل و عنایتش فائز و از تسنیم لطف و مکرمش مرزوق
- 11 جناب میرزاع م علیه بهاء بتوفیق الهیه بر شریعه وصل وارد شدند داز سلسبیل فضل نوشیدند هنیئاً له و للواردين الفائزين ازحق جل شأنه وعظم احسانه سائل واملیم که نفوس مستعدّه را از قرب مدینه معنویه محروم نفرماید واقفده قابله را باشعة انوار شمس حقیقت منور نماید اوست کریم واوست رحیم فضلش عالم احاطه نموده و عنایتش جمیع امم را شامل کشته
- 12 هرچه از عدم ترقی و حصول در مراتب معرفت و مقامات علم و حکمت واقع شده و میشود از قلت لیاقت و عدم همت اهل عالم است والا لطف و مکرمش بی کران وجود و رافقتش بحساب نعم ما قیل هرچه هست از قامت ناساز بی اندام

amiss proceedeth from the stature of the wearer; otherwise the robe of Thy bounty was never ill cut for any soul."

- 13 Beseech ye God to vouchsafe unto all that which is best for the beginning and the end, and to allot unto every one a portion of that Table wherewith He hath nourished His loved ones, that all may gather round the carpet of detachment, and with perfect unity and concord be engaged in the remembrance of the Lord of the Day of Resurrection.
- 14 Convey, on behalf of this servant, wondrous and exalted greetings to all who are related to thee and to all the friends of God, and remember them in terms of glorification.
- 15 The Spirit, and magnification, and the glory rest upon thee and upon those who are with thee.

هاست ورنه تشریف تویر بالای کس کوتاه نیست

13 از حق بطلبید جمیع را از آنچه خیر اولی و آخری است روزی فرماید و همگی را از مائده که دوستان خود را روزی فرموده قسمت دهد تا کل بر بساط انقطاع جمع شوند و با اتحاد و الفت تمام بذکر مالک یوم قیام مشغول گردند

14 جمیع منتسبین و دوستان الهی را از جانب این عبد باذکار بدیعه منیعه ذا کر و مکبر شوید

15 والروح والتکبیر والبهاء علیک وعلی من معک

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- 1 He is God, blessed and exalted be His glory.
- 2 Glorified art Thou, O Lord my God, Thou Master of mankind, Sovereign of destiny, and Revealer of the hidden Mystery! The knowing ones stand bewildered before the manifestations of Thy dominion and Thy power, and the thoughtful are amazed by the effulgences of Thy might and Thy grandeur. Whensoever I reflect upon that which Thou hast made manifest in the realm of existence from the tokens of Thy sovereignty, and behold the powerlessness of Thy servants to praise Thee and the inadequacy of Thy creatures to render befitting thanksgiving and gratitude unto Thee, I am filled with wonder and exclaim: Glorified art Thou, O Thou Whose reign shall never pass away!
- 3 Thou hast created man and commanded him to bear the trust of Thy love – that trust which the heavens and the earth and the mountains were unable to bear. O my God, how can the weak and powerless one bear it save through Thy strength and Thy power? I beseech Thee to confirm those in whom Thou hast created the capacity for acceptance, that they may bear this Most Great Trust, O Sovereign of all mankind, O Ruler of this world and the next! Grant them success, O my God, to turn toward the Dayspring of the Sun of Thy unity and the Dawning-Place of the Light of Thy oneness. Thou knowest that the weak can accomplish naught save through the succor of the hands of Thy power, and the powerless can achieve no

1 هو الله تبارک و تعالی شانه

2 سبحانک اللهم یا سید البشر و مالک القدر و مظهر السرّ المستسرّ قد تحیر العارفون فی ظهورات سلطنتک و قوتک و اندهش المتفکرون فی بروزات قوتک و عظمتک کما اتفکر فیما اظهرت فی الامکان من اثار سطوتک و اری عجز عبادک فی ثنائک و قصور خلقک فی لطائف حمدک و شکرک التحیر و اقول سبحانک یا من لا تزول

3 قد خلقت الانسان و امرته بحمل امانة حبک الّتی عجزت عن حملها السموات و الارض و الجبال فیا الهی کیف یقدر الضعیف العاجز علی حملها الا بحولک و قوتک اسئلك ان تؤیّد الذین خلقت فیهم استعداد القبول علی حمل هذه الامانة العظمی یا مالک الوری و سلطان الاخرة و الاولی و وفقهم یا الهی علی الاقبال الی مشرق شمس توحیدک و مطلع نور تفریدک انت تعلم بان الضعیف لا یقدر علی شئ الا باعانة ایدى قوتک و العاجز لا یتستطیع علی امر الا بتاییدات سلطان قدرتک

purpose save through the confirmations of the Sultan of Thy might.

- 4 Deliver, O Lord of all men and Ruler in the beginning and the end, Thy servants from the chains of self and passion, of heedlessness and blindness, and guide them to the path of Thy knowledge through the refinements of Thy grace and Thy providence. Confirm, O my God, Thy loved ones in raising the banners of utterance at the center of existence, and in guiding Thy servants through the decisive verses which Thou hast sent down in Thy Tablets, O Sovereign of creation and Ruler of beginning and return! Preserve them beneath the shadow of the Tree of Thy protection and guardianship from the evils of the wicked among Thy creatures, and send down upon them that which will gladden them and refresh their eyes, rejoice their hearts, and dilate their breasts. Verily, Thou art the Bountiful, the Generous! No God is there but Thee, the Bestower, the Munificent, the Compassionate, the Merciful!

- 5 The spiritual beloved's epistle, eloquent of the stations of love and the degrees of affection and unity, hath been received, and praise be unto God that His honored servant hath entered the City of Nearness and partaken of the Kawthar of bounty. No greater favor is there than this – that the True One, glorified be His glory, hath adorned the temple of relationship with the robe of spiritual proximity and admitted the precious one to the law of gnosis and the table of certitude. The Kingdom of grace is in His hand, and the Realm of munificence and providence floweth from His right hand. He giveth unto whomsoever He willeth whatsoever He desireth, and He chooseth for whomsoever He pleaseth whatsoever He pleaseth. No God is there but He, the Mighty, the Praised!

- 6 The one true God beareth witness that these servants are ever occupied with mention of the beloved ones, and we hope for the good of this world and the next for all. May ye ever remain preserved beneath the shadow of protection, and be sustained from the Salsab l of grace, and dwell in the paradise of nearness and reunion. Concerning the hardship and distress that had been mentioned, the True One, glorified be His glory, hath declared both before and after: 'Verily, with hardship cometh ease.'

- 7 We supplicate the Exalted One that He may provide the means of comfort for His loved ones, and through sheer grace and providence adorn them with joy and spiritual delight and tranquility. Be ye not sorrowful in any wise! The True One, glorified be His glory, from the beginning that hath no beginning hath been known by the Most Great Name, and unto the end that

4 خالص يا مالك الرقاب والحاكم في المبدء والمآب
عبادك من سلاسل النفس والهوى والغفلة
والعمى واهدهم الى طريق معرفتك بلطائف
فضلك وعنايتك وايد يا الهى اجبتك على اعلاء
رايات البيان في قطب الامكان وارشاد العباد
بالحكمة التي انزلتها في الواحك يا مالك الايجاد
وسلطان المبدء والمعاد واحفظهم في ظل سدره
حفظك وحمايتك من شرور اشقياء بريتك وانزل
عليهم ما يسددهم وتقربه عينهم ويفرح قلوبهم
وينشرح صدرهم انك انت الجواد الكريم لا اله
الا انت الفاضل الباذل العطوف الرحيم

5 حبيب روحانى مكتوب انجناب كه حاكي از
مراتب وداد و مقامات حب و اتحاد بود واصل
و بملاحظه ان كمال مسرت و انبساط دست الله
الحمد كه انجناب بمدينه قرب وارد شدند و از
تسليم فضل نصيب بردند فضلى اعظم از اين نه
كه حق جل جلاله هيكل انتساب را بخلعت
قرب معنوى مزين فرموده و انعزيز را بر شريعه
عرفان و مائده ايقان وارد نمودم ملكوت فضل
در دست اوست و جبروت جود و عنايت از بمين
او يعطى من يشاء ما يشاء و يختص من يريد بما
يريد لا اله الا هو العزيز الحميد

6 خداى واحد شاهد است كه هميشه اين او اركان
بذكر انجيبان مشغول و خير اولى و اخيرى را در
حق جميع سائل و امل و اميد و اريم هميشه در ظلال
حفظ محفوظ باشيد و از سلسبيل فضل مرزوق
و درجنت قرب و واصل ساكن از عسر و شدت
مرقوم داشته بودند حق جل جلاله از قبل و بعد
ان مع العسر يسرا فرموده از حق تعالى شأنه سائل
و امليم كه اسباب اسائش

7 انجيبان را فراهم آورد و بصرف فضل و عنايت
ايشانز انجلعت سودكى و روح و راحت مزين
فرمايد البته محزون بناشيد حق جل جلاله از
اول لا اول له باسم كريم معروف و الى اخر لا
اخر له بمعطوف و رحيم موصوفست لا تياسوا

hath no end He is characterized as the Compassionate and Merciful. 'Despair ye not of the mercy of God.' In all conditions be ye adorned with the ornament of resignation, and cleave ye unto the cord of patience. Well hath it been said: Patience and victory are both ancient friends – following upon patience cometh the turn of triumph.

من روح الله در جميع احوال بطراز رضا مزین
باشید و بجبل صبر متمسک نعم ما قیل صبر
وظفر هردو دوستان قدیمند بر اثر صبر نوبت
ظفر اید

- 8 Remember ye the revered and honored mother with wondrous remembrances and refined glorifications, and likewise the sisters. The Spirit and Glory rest upon you and upon those who have remained steadfast in the Cause and have not broken the Covenant in the Day of Meeting.

8 والدة معظمه محترمه علیها بهاء الله بیدایع اذکار
ولطایف تکبیرات ذاکر ومکبر شوید وكذلك
اخوات را والروح والبهاء علیکم وعلى الذین
استقاموا على الامر وما نقضوا الميثاق فی يوم
التلاق

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To: Baha'is in 'Urumiyyih

- 1 O people of the Ocean of Oneness in Urumiyyih! Harken unto the call of the Lord of all creation, a call that hath been raised in this wilderness which God hath made the seat of His mighty Throne. This is the desert wherein the cry of the Prophets and Messengers hath been uplifted, wherein the Spirit, with a company of angels, hath circled round and borne witness to that which shone forth from the horizon of the Hijaz – yet the people, for the most part, are among the heedless.
- 2 This is a station which God hath ordained as the place of circumambulation for His chosen ones on earth, and the outlook of the Supreme Concourse and the angels nigh unto God. Blessed is the soul that hath arisen to serve God and His Cause, that hath spoken that which My Most Exalted Pen hath spoken, and borne witness unto that whereunto the Tongue of God, the All-Subduing, the Most High, the Most Great, hath borne witness.
- 3 O beloved of the All-Merciful in that land! Rejoice that the Wronged One maketh mention of you, even while He seeth Himself in the hands of the heedless. How many a day have I borne trials in the path of God, the Lord of all the worlds! How many a night have I been delivered into the hands of Mine enemies by reason of that which the hands of the idolaters have wrought! By the life of God! In all circumstances I have summoned all unto the Most Exalted Horizon, and have cast

1 یا اهل لجة الاحدیة فی ارومه ان استمعوا نداء
مالک البریة الذی ارتفع فی هذه البریة الّتی جعلها
الله مقرّ عرشه العظیم هذه بیداء ارتفع فیہ نداء
التبیین والمرسلین وفیه طاف الروح بقبیل من
الملائكة وشهد لما اشرق من افق الحجاز ولكن
الناس اکثرهم من الغافلین

2 هذا مقام جعله الله مطاف اولیائہ فی الارض
ومنظر الملاء الاعلی والملائكة المقرّین طوبی لنفس
قامت علی خدمة الله وامره ونطقت بما نطق قلبی
الاعلی وشهد بما شهد لسان الله المقتدر العلی العظیم

3 یا احباء الرحمن فی هناك ان افرحوا بما یذکرکم
المظلوم اذ یرى نفسه بین ایدی الغافلین کم من
یوم حملت فیہ البلیا فی سبیل الله رب العالمین
وكم من لیل كنت بین ایدی الاعداء بما اکتسبت
ایدی المشرکین لعمر الله فی کل الاحوال دعوت
الکل الی الافق الاعلی والقیّت ما امرت به من
لدن قویّ قدیر

upon them that which I was commanded from the presence of One all-powerful, almighty.

- 4 Thus have We recounted these things unto you, that the affairs of the world and what it containeth of tribulation and distress may not grieve you. Verily, He is the Counsellor, the All-Knowing, the All-Informed. 4 كذلك قصصنا لكم لتلا تحزنكم شئون العالم وما فيه من البأساء والضراء أنه هو الناصح العليم الخبير
- 5 In every state hold fast unto wisdom, and cling unto that whereunto ye have been bidden in the Book from the presence of your Lord, the Mighty, the All-Wise. We have heard your call and beheld your turning. We have made mention of you in this Book, which announceth unto you the Ocean of the loving-kindness of your Lord, the Forgiving, the All-Bountiful. 5 تمسكوا في كل الأحوال بالحكمة وتشبثوا بما امرتم به في الكتاب من لدن ربكم العزيز الحكيم قد سمعنا نداءكم ورأينا اقبالكم ذكرناكم بهذا الكتاب الذي يبشركم ببحر عناية ربكم الغفور الكريم
- 6 Be ye united in the Cause of God; thereby will the Cause be exalted and the standard of remembrance be raised upon every lofty height. Shun whatsoever ye have been forbidden in the Book. Fear God, and be not as those who have cast the ordinances of God behind their backs and followed every doubting, heedless soul. 6 كونوا متحدين في امر الله به يرتفع الامر وتنصب راية الذكر على كل علم رفيع ان اجتنبوا عما نهيتم عنه في الكتاب اتقوا الله ولا تكونوا كالذين نبذوا احكام الله عن ورائهم واتبعوا كل غافل مريب
- 7 Hold fast unto the cord of trustworthiness and truthfulness, and unto whatsoever will manifest the sanctity of His holy, His exalted, His inaccessible Cause. We have, in very truth, forbidden rancour and hatred and whatsoever breedeth corruption in the land of God, and have enjoined upon all that which revealeth the radiant countenance of the Cause and guideth all unto His straight Path. 7 تمسكوا بحبل الامانة والصدق وما يظهر به تقديس امره المقدس العزيز المنيع انا منعنا الضغينة والبغضاء وما يظهر به الفساد في ارض الله وامرنا الكل بما يلوح به وجه الامر ويهدي الكل الى صراطه المستقيم
- 8 Blessed is the one who speaketh in the Cause of God, who beareth himself towards the people with forbearance, and consorteth with them in a spirit of joy and fragrance. Thus hath God commanded you in His mighty Book. 8 طوبى لناطق يتكلم في امر الله ويدارى مع الناس ويعاشرهم بالروح والريحان كذلك امركم الله في كتابه العظيم
- 9 Ye are they who have turned unto the Most Exalted Horizon, have received the goblet of the Bayan from the hands of the loving-kindness of your Lord, the Bestower, the Mighty, the All-Praised, have hearkened unto the Most Sweet Call and answered it whilst the people, for the most part, were sunk in slumber. 9 انتم الذين اقبلتم الى الافق الاعلى واخذتم قدح البيان من ايدى عناية ربكم المعطى العزيز الحميد واسمعتم النداء الاحلى واجبتموه اذ كان الناس اكثرهم من الراقدين
- 10 Know ye, then, your stations before your Lord; thereafter guard them in His Name, the All-Powerful, the All-Compelling. Beseech ye God to vouchsafe unto you the Kawthar of steadfastness in this Cause – a Cause at which the feet of the knowing have faltered, inasmuch as they followed their idle fancies and cast away that which the All-Merciful hath sent down in His perspicuous Tablet. 10 ان اعرفوا مقاماتكم عند ربكم ثم احفظوها باسمه القوى القدير فاسئلوا الله بان يرزقكم كوثر الاستقامة في هذا الامر الذي دلت به اقدام العارفين الذين اتبعوا هواهم ونبذوا ما انزله الرحمن في لوحه المبين
- 11 Be ye not grieved at what ye have seen and heard in God, your Fashioner. Erelong will God, in His dominion, bring to light

whatsoever He willeth and desireth; verily, He is powerful to do what He willeth by His irrevocable, His all-wise command.

11 لا تحزنوا عما رأيتم وسمعت في الله بارتكم سوف يظهر الله في الملك ما شاء واراد انه هو المقتدر على ما يشاء بقوله المبرم الحكيم

- 12 Your names have been mentioned before the Throne, and for each one of you there hath been inscribed in the Tablet that which no effacement shall ever follow. Thus doth the Guarded Tablet from His presence bring you glad-tidings.

12 قد حضرت اسمائكم لدى العرش وثبت لكل واحد منكم في اللوح ما لا يعقبه المحو كذلك يبشركم من عنده لوح حفيظ

- 13 The glory of God rest upon you and upon such as love you and hearken from your lips unto the fair remembrance of God.

13 البهاء عليكم وعلى من احبكم وسمع منكم ذكر الله الجميل

- 14 And We make mention of My handmaidens in that land – those who have cast away idle fancies and turned unto the Dawning-Place of certitude.

14 ونذكر امائى في هناك الآلى نبذن الاوهام واقبلن الى مطلع اليقين

- 15 Rejoice, O My handmaidens, in My remembrance and in that which My Most Exalted Pen hath decreed for you in a Book which none but the All-Informed can comprehend. The glory of God be upon you and upon such as have followed the Cause of God, the Lord of all the worlds.

15 ان افرحن يا امائى بذكرى وبما قدر لكن من قلبى الاعلى في كتاب ما اطلع به الا الخبير البهاء عليكم وعلى الآلى اتبعن امر الله رب العالمين

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- 1 I am the Hearer and I am the Answerer.

1 انا السامع وانا المجيب

- 2 O Jamal! Upon thee be My glory and upon those who love thee and make mention of thee for My sake and praise thee according to what hath been revealed from the Pen of My Command upon the Tablet of My bounty. Thou wert present before the Face [...] before the Throne and the Light was shining from the horizon [...] Be as thou hast been. Give thanks unto thy Lord, the All-Knowing, the All-Wise. Let not the doings of the heedless ones and the allusions of the opposers grieve thee.

2 يا جمال عليك بهائى وعلى من يحبك و يذكركى لوجهى و يثنيك بما نزل من قلم امرى على لوح عنايتى قد كنت حاضراً لدى الوجه [...] لدى العرش وكان النور مشرقاً من افق [...] تكون بمثل ما قد كنت ان اشكر ربك العليم الحكيم اياكى ان تحزنك شئون الغافلين و اشارات المعرضين

- 3 Say: O concourse of princes! By God, We have not come to create disorder in the land but rather to reform it. To this beareth witness the Lord of the Kingdom of Names. Fear ye God and be not of the wrongdoers. God hath forbidden in this Revelation whatsoever causeth grief to hearts - how much more the shedding of blood and that which beseemeth not the station of man. To this testifieth that which hath been sent down from the Most Exalted Pen and beyond it He Who speaketh in this glorious and wondrous station.

3 قل يا معشر الأمراء تالله ما جئنا لنفسه في الأرض بل لاصلاحها يشهد بذلك مالک ملكوت الأسماء اتقوا الله و لا تكونوا من الظالمين قد نهى الله في هذا الظهور ما تحزن به القلوب فكيف سفك الدماء و ما لا ينبغي لشأن الانسان يشهد بذلك ما نزل من القلم

الأعلى و عن ورائه من ينطق في هذا المقام العزيز
البدیع

- 4 Blessed art thou and happy art thou for having traveled through the lands to exalt My Word, and there befell thee in My path that which caused every fair-minded and discerning one to weep. We were with thee when thou wert speaking in the cities and domains of God, purely for His resplendent Face. Rejoice in My remembrance in these days wherein the idolaters have risen against Us without any clear proof from God, the Lord of the worlds.
- 4 طوبی لک و نعیماً لک بما درت البلاد لاعلاء کلمتی و ورد علیک فی سبیلی ما نأح به کلّ منصف بصیر أنا معک اذ کنت ناطقاً فی مدن الله و دیاره خالصاً لوجهه المنیر ان افرح بذکری فی هذه الايام التي قام المشرکون علینا من دون بیّنة من الله رب العالمین
- 5 Say: O concourse of divines! Fear ye God and be not of the transgressors. Behold ye and remember what hath proceeded from you and from your like against Muhammad the Apostle of God, and before Him the Son of Mary, and before Him He Who conversed with Me on the Mount of Knowledge - there is no God but Me, the Manifest, the Speaking, the All-Knowing, the All-Wise.
- 5 قل یا معشر العلماء اتقوا الله و لا تكونوا من المعتدین ان انظروا ثم اذکروا ما ورد منکم و من امثالکم علی محمد رسول الله و علی ابن مریم من قبله و علی الکلم الذی فاز بندائی فی طور العرفان انه لا اله الا انا الظاهر الناطق العليم الحکیم
- 6 O Jamal! The glances of God's loving-kindness - exalted be His glory - have been and are directed towards thee. In all conditions observe wisdom and hold fast unto wisdom. In the blessed Tablets that which is revealed is contingent upon wisdom and limited by time. For instance, it is revealed: Say: O people of the world! The purpose is proclamation, not action thereon in these days, for the transgressors and oppressors are witnessed to be in the utmost pride and heedlessness. They have no ears. Beseech God that He deprive not His servants and withhold them not from the ocean of His bounty in the days of His manifestation.
- 6 یا جمال لحاظ عنایت حقّ جلّ جلاله بشما بوده و هست در جمیع احوال بحکمت ناظر باش و بحکمت تمسک نما در الواح مبارکه امریکه نازل میشود بحکمت منوط و معلّقت و بوقت هم محدود مثلاً نازل میشود قل یا اهل العالم مقصود اظهارست نه عمل بآن در این ایام چه که معتدین و ظالمین در کمال غرور و غفلت مشاهده میشوند لیس لهم آذان از حقّ بطلب عباد را محروم نفرماید و از بحر عنایت در ایام ظهورش منع ننماید
- 7 Under all conditions must [...] qualities emanate from man. The trustees are dawning-places of names and attributes [...] Whosoever hath been heedless of this station hath wronged himself. To this beareth witness thy Beloved and thy Goal and the Goal of all who are in the heavens and the earth. Be thou confident in the grace and bounty of God. If there be delay in sending Tablets, there is no harm, for bounty is of such a degree that no matter can veil it. Verily thy Lord is the Forgiving, the Bountiful.
- 7 در هر حال باید از انسان صفات [...] شود امنائه مطلع اسماء و صفات [...] هر نفسی از این مقام غفلت نمود بر خود ظلم نموده یشهد بذلک محبوبک و مقصودک و مقصود من فی السموات و الأرض بفضل و عنایت حقّ مطمئن باش اگر در ارسال الواح تأخیر شود بأسی نیست چه که عنایت بمقامیست که هیچ امری او را ستر ننماید ان ربک هو الغفور الکریم
- 8 The Glory, manifest and resplendent, shining from the horizon of My Kingdom, be upon thee and upon those who love thee for My sake and make mention of thee for My glorious and wondrous Name. Remember thy family on My behalf and give them the glad-tidings of what hath been revealed for thee in this glorious Tablet. Praise be to God, all are remembered
- 8 البهاء الظاهر الباهر المشرق من افق ملکوتی علیک و علی الذین یحبونک لوجهی و یذکرونک لاسمی العزیز البدیع ذکر اهلک من قبلی و بشرها و من معها بما نزل لک فی هذا اللوح المنیع لله الحمد کلّ مذکورند و بعنایت حقّ فائز و در جمیع احوال تحت لحاظ رحمت بوده و هستند

and have attained unto God's bounty and are and have been beneath the glances of mercy in all conditions.

- 9 Convey remembrance to her from God. The first command is belief in God and the last is submission unto Him. Whatever hath befallen you, its grief hath penetrated even unto the prison. However, whatsoever occurreth is assuredly according to the requirements of consummate wisdom. We beseech God to bestow the good of this world and the next, that her eye may be solaced, her heart gladdened and her soul find rest. Verily He is powerful over all things and worthy to answer. The joy [...] returneth unto God. By the life of God, [...] cannot be equaled by this wise remembrance. Give thanks unto thy Lord, the Ancient Revealer. Glory be upon her and upon those with her and upon every maidservant who hath believed in the Lord of the worlds.

9 از قبل حقّ باو ذکر نما اول الامر الايمان بالله
و الآخر التفويض اليه آنچه بر شما وارد حزنش
بسجن هم سرايت نموده ولكن آنچه وارد ميشود
البته بمقتضيات حكمت بالغه بوده از حقّ ميطلبيم
خير دنيا و آخرت عنايت فرمايد لتقرّ عينها ويفرح
قلبا وتستريح نفسها انه على كلّ شيء قدير وبالجملة
جدير فرح [...] بحقّ راجع لعمر الله لا يعادل
[...] بهذا الذكر الحكيم ان اشكر ربك المنزل
القديم البهاء عليها وعلى من معها وعلى كلّ امة
آمنت بربّ العالمين

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BH01749

- 1 Praise be unto God, Who hath ever been sanctified above whatsoever hath been and whatsoever shall be; exalted beyond all that hath been said and shall be said; immeasurably lofty above all that hath been mentioned or shall be mentioned – by me or by any other. Glory be to Him Who hath made the Pen the expounder of His will throughout the realm of being, and hath taught it the mysteries of utterance. Verily, He is the Champion by Whose revelation the banners were cast down and the idols overthrown, and mankind turned toward the horizon of the Revelation of God, the Lord of all the worlds.
- 2 Glory, shining forth from the horizon of knowledge, be upon those peoples who have attained unto the knowledge of God, turned unto Him, spoken His praise, and arisen to serve His Cause, in such wise that no tyrant hath withheld them and no heedless one hath hindered them. These are the servants whom the Faithful One, in His justice, hath described as His loved ones – souls whose station no tongue can worthily portray.
- 3 I testify that there is none other God but Him. From everlasting He hath been and shall be; He commandeth and shall command; He acteth and shall act. Who is there that can prevent Him from accomplishing His purpose? He speaketh even as He spoke in the presence of enemies, at the time when the heedless and doubting gathered against Him with leveled spears and drawn swords. Verily, He is He Whom neither all

1 الحمد لله الذي كان مقدسا عما كان وما يكون و
منزه عما قيل ويقال وقلت واقول ومتعاليا عما ذكر
ويذكر وذكرى واذكر سبحان من جعل القلم مبين ما
اراد في الامكان وعلمه اسرار البيان انه هو الفارس
الذي بظهوره نكست الاعلام وسقطت الاصنام
توجه الانام الى افق ظهور الله رب العالمين

2 البهاء المشرق من افق العلم على الامم الذين فازوا
بعرفان الله وتوجهوا اليه ونطقوا بثناءه وقاموا على
خدمة امره على شان ما امسكهم كل جبار وما
منعهم كل غافل اولئك عباد الذين وصفهم احدا
لاولياء من قبل بعدله المؤمن لا لوصف

3 اشهد انه لا اله الا هو لم يزل كان ويكون وامر
ويامر وفعل ويفعل من يقدر ان يمنعه عما اراد
ينطق كما نطق بين ايدي الاعداء في حين اجمعوا
عليه كل غافل مرتاب برماح شاخدة واسياف
مسلولة انه هو الذي ما عجزته الكائنات وما اصعبته
الممكنات لا اله الا هو المقتدر القدير

created things can exhaust nor all contingent beings can confound. There is none other God but Him, the All-Powerful, the Omnipotent.

- 4 And now: the servant hath received that which ye sent, and hath inhaled therefrom the fragrance of the praise of my Beloved and your Beloved – the Beloved of all who are in the heavens and on the earth.
- 5 Arise – God helping thee – to the horizon of His favour. The handwriting you have sent in these days was a tender and gracious breath. I read it and hearkened, and from it I breathed the fragrance of the singular love of the Cause. One writing bore the blessed name of aṣṣamud – upon him be the Most Glorious – and another was inscribed in the name of Ahmad. Each was presented before the Countenance again and again. He said: “We have perceived in his words the scent of sincerity. Woe unto the wronged one! Yet he shall, by the wondrous grace of his Lord, behold amazing deeds.” Praise be to God – the Most Exalted, the Most Glorious, the Most Holy, the Most Great! God willing, their branches shall appear and shall prevail; the command is wholly His; verily, He is Witness over all things.
- 6 God – One, the Knowing, the Witness – beareth testimony that my tongue is far too feeble to recount the words of the Cause which were spoken – words whereof the Pen itself is powerless to make mention. God willing, be ye ever occupied in the remembrance of God, and arise to praise Him.
- 7 Recall ye those days when from the Blessed Tongue a single word was uttered, and hearts were awakened. This is, in truth, the Cause of God – how lofty are the stations it revealeth! Happy are they that know.
- 8 After the presentation of that supplication, a Tablet was sent down from the heaven of Will. Blessed are they that attain unto it. As to the marginal notes: they were especially presented before the Countenance. What you did beforehand has been acknowledged and brought to fulfilment.
- 9 Convey greetings from this lowly servant to the friends of that land. God willing, be ye all, in perfect love and tenderness and compassion, intent upon the good-pleasure of the Most Exalted Springtime of God, that ye may become of those who testify and are adorned with radiance.
- 10 Blessed are they, and blessed is every one who hath attained unto the knowledge of the Beginning and the End.
- 4 وبعد قد فاز الخادم لارسلتموه ووجد منه عرف
ثناء محبوبی ومحبوبك ومحبوب من فی السموات
والارض
- 5 قم باقناب افق بعد لی که ار دستخطها ار آنجناب
که در این ایام دار دشید بعجاب طیفه لطیفه
استشام کتب واسمعنی بار محبت الحصری از امر
کلمه آن ظاهر وبامر باق وجر مناجات که در خر
وخطب آنجناب که بکم باسم جناب محبوب حقیقی
اسم حمود علیه الاهی وخطب دیگر که باسم امعد
مرقوم داشید هرح تلقاء وجه مره بعد مره وکره
بعد کره عرض شد فرمود ند مد وحد ما فی
کلماته عرف خلوصه ووه ثه للمظلوم وسوف یجد
بعجاب عباده ربه الکریم الحمد لله باقبل واعلی
وابهی واقدر واعظم انشاء الله فروع انهم ظاهر
وناصر میشود له الامر کله انه علی کلشی شهید
- 6 بهی هدای واجد شاهد وکوامست که ببعد
لسانی از کلمات الحصری الذی سرد که قلم از
دکر آل عاجز است انشاء الله مهشه الحبل بذکر
حق مشغول باشید وبحمد من قائم
- 7 نرمی از ایام از لسان مبارک بیکلمه اصعاشد
ومردید امرد زر ولسیکه امر نفسی امر جه ککله
مر از مقامات عالیة مینماید مالک لشهود جه
که آقبال ظهور مشرق وسهام فصل مرتفع نعیم
للعارفين
- 8 وبعد از عرض جه مناجات لوحی از سماء
مشیت ارسال شد الا الله بان فایز میشوند وحب
الحوامش آنجناب مخصوص لدی الوجه حاضر
واز قبل آنجناب بر بار لعمل آمد
- 9 خرسان آل ارض لو از قبل انه فانی تکبیر برساید
انشاء الله جمیع لکمال محبة ورأفت وشفقی در
صد دال باشید که در اعلی ربیع الهی شمری
اومر الشاهد مر روق وشوید
- 10 طوبی لهم ولكل من فاز بعرفان المبدء فی المأب

- 11 Glory be upon you, and upon all who have turned toward the Most Exalted Horizon in this wondrous Day. 11 البهاء عليكم وعلى الذين اقبلوا الى الافق الاعلى في هذا اليوم البديع

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- 1 In the Name of our Lord, the All-Hearing, the All-Seeing! 1 بسم ربنا السميع البصير
- 2 My God, my God! Thou seest mine eyes fixed upon the horizon of Thy grace and the hands of this poor one raised to the heaven of Thy bounty. Whenever I contemplate Thy justice, O my God, my limbs tremble, my heart is agitated, my joints quiver, my sighs ascend and my tears fall. Yet whenever I contemplate Thy grace and Thy dealings with Thy loved ones, my spirit soars, my heart is assured and my soul finds rest. By Thy glory, O God of Names and Creator of heaven! My heart has melted from shame and my being is aflame with the fire of my sorrow. In my days I have done that which Thou didst forbid in Thy Books and through the tongues of Thy Messengers. I confess, O my God, to having wronged my soul. I have forsaken what was meet and proper and have committed that which hath caused the dwellers of the cities of Thy justice to lament. 2 الهي الهي ترى عيني ناظرة الى افق فضلك و ايدى الفقير مرتفعة الى سماء جودك كلها اتفكر يا الهي في عدلك ترتعد فرائصي ويضطرب قلبي و ترجف مفاصلي و تصعد زفرائي و تنزل عبراتي و كلها اتفكر في فضلك و معاملتك مع اوليائك يطير روحي و يطمئن قلبي و تستريح نفسي و عزرتك يا اله الاسماء و فاطر السماء قد ذاب كبدي من نجلي و اشتعلت كينونتي من نار حزني قد عملت في ايامي ما نهيتني عنه في كتبك و السن رسلك اعترف يا الهي بظلمي على نفسي قد تركت معروفك و ارتكبت ما ناح به سكان مدائن عدلك
- 3 My God, my God! My transgressions have prevented me from turning to the lights of the Orb of Thy grace, and my trespasses have come between me and the revelations of Thy names and attributes. O Lord! Thou seest the sinner yearning for the ocean of Thy forgiveness, and him that is far removed longing for the court of Thy nearness. I beseech Thee by the waves of the ocean of Thy bounty and the effulgences of the Day-Star of Thy bestowal, and by Thy Prophets and Messengers whom Thou hast made the lamps of guidance among Thy creatures and the dawning-places of piety amidst Thy creation, to aid me in Thy remembrance and praise and in that which Thou hast commanded in Thy Book. I am Thy servant and the son of Thy servant. I have turned to Thee, detached from all else but Thee, acknowledging Thy unity and Thy singleness, and assured of Thy grandeur and Thy sovereignty, Thy might and Thy power. 3 الهي الهي خطيئاتي منعني عن التوجه الى انوار نير فضلك و جرياتي حالت بيني و بين تجليات اسمائك و صفاتك اي رب ترى العاصي اراد بحر غفرانك و البعيد ساحة قربك اسئلك بأموج بحر جودك و اشراقات انوار شمس عطائك و بأنبيائك و رسلك الذين جعلتهم مصابيح الهداية بين البرية و مشارق التقوى بين الوري بأن تؤيدني على ذكرك و ثنائك و ما امرتني به في كتابك انا عبدك و ابن عبدك قد اقبلت اليك منقطعاً عن دونك و معترفاً بوحدانيتك و فردانيتك و موقناً بعظمتك و سلطانك و بعزتك و اقتدارك
- 4 Alas, alas! My heedlessness hath destroyed me and my disobedience hath weakened me. I know not, O my Purpose and my Adored One, with what countenance to turn toward Thee, with what heart to approach Thy most exalted horizon and 4 آه آه غفلتي اهلكني و عصياني اضلاني لم ادر يا مقصودي و معبودي بأي وجه اتوجه اليك و بأي قلب اقبل الى افقك الاعلى و الذروة العليا و بأي لسان اعتذر عند ظهورات عدلك يا مولی

supreme height, and with what tongue to offer excuses before the manifestations of Thy justice, O Lord of all being! My sin hath kept me back from drawing nigh unto Thee, and my deeds have intervened between me and Thy bounty and generosity. I have done what Thou didst forbid and have neglected what Thou didst command. Therefore, alas, alas! I am he who cast aside the ordinances of Thy Book and took the book of my own self, and committed that which hath deprived me of the pearls of the ocean of Thy knowledge and barred me from the sweet waters of Thy mercy and Thy bounty.

- 5 Behold, O my God, my evil plight, my agitation and my confusion! My God, my God! My hope is in Thy grace and my desire is Thy generosity. The ocean of rebellion hath turned toward the ocean of Thy forgiveness, and the mountain of error toward the heaven of Thy bounty. Should Thou cast me far, who will draw me nigh, and should Thou deny me, who will call me unto Thee? By Thy power, O King of the visible and invisible realms, and Sovereign of grandeur and might! I find for myself no helper save Thee, no protector besides Thee, and no one merciful other than Thee. The fire of heedlessness and passion hath consumed me - where is the water of Thy mercy, O Purpose of them that have recognized Thee? The hosts of idle fancies and vain imaginings have removed me far from Thee - where is the light of Thy nearness, O God of the heavens and the earth? The thirst of disobedience hath destroyed me - where is the ocean of Thy forgiveness, O Thou in Whose remembrance the hearts of them that are nigh unto Thee delight?

- 6 I beseech Thee, O God of earth and heaven, by the Ark that hath sailed at Thy bidding, and by Him through Whom the sweet savors of Thy Revelation were wafted and the celestial spheres of Thy heaven were honored by His advent, and by them through whom Thy traces were spread abroad, Thy standards were raised up, Thy commandments and laws were revealed, and the horizons of Thy realm were illumined, not to disappoint me of that which Thou hast ordained for Thy loved ones. O Lord! Thou seest the feeble one seeking the kingdom of Thy utterance, him that is far removed yearning for the precincts of Thy mercy, and the sinful one desiring the ocean of Thy bounty and forgiveness. Thou art God, the One, the Single, the Mighty, the All-Knowing, the All-Wise.

- 7 O God! Send down Thy blessings upon Thy Messengers and Thy chosen ones, and upon Thy loved ones who have championed Thy Cause, raised the banners of Thy Faith and the ordinances of Thy Book, and strove until they laid down their lives in Thy path. Verily, Thou art powerful to do as Thou

الورى ذنبى منعنى عن التّقرّب اليك و عملى حال بينى وبين جودك و كرمك و قد عملت ما نهيتنى عنه و تركت ما امرتنى به فاه فاه انا الذى نبذت احكام كتابك و اخذت كتاب نفسى و ارتكبت ما جعلنى محروماً عن لآئى بحر علمك و ممنوعاً عن فرات رحمتك و عطائك

5 انظر يا الهى سوء حالى و اضطرابى و تبليلى الهى الهى املى فضلك و بغيى كرمك قد توجه بحر العصيان الى بحر غفرانك و جبل الخطاء الى سماء كرمك ان تبعدنى من يقربنى و ان تمنعنى من يدعونى و قدرتك يا مالک الملك و الملکوت و سلطان العظمة و الجبروت لا اجد لنفسى سواک معيناً و لا دونک ناصراً و لا غيرک راحماً قد احرقتنى نار الغفلة و الهوى اين فرات رحمتك يا مقصود العارفين و ابعدتنى جنود الظنون و الاوهام اين نور قربک يا اله من فى السموات و الارضين قد اهلكنى ظمأ العصيان اين بحر غفرانک يا ايها المذكور فى افئدة المقربين

6 اسئلك يا اله الارض و السماء بالسّفينة التى سرت بأمرک و بالذى به انقطعت نفحات وحیک و تشرفت بقدمه افلاك سمائك و بالذين بهم انتشرت آثارک و نصبت راياتک و ظهرت اوامرك و احكامک و انارت آفاق مملکتک ان لا تخيبنى عما قدرته لأولياک اى رب ترى الکلیل اراد ملکوت بيانک و البعيد جوار رحمتک و المذنب بحر کرمک و غفرانک انک انت الله الفرد الواحد المقتدر العليم الحكيم

7 صلّ اللهم على رسلک و صفوتک و على اولياک الذين نصروا امرک و رفعوا اعلام دينک و احكام کتابک و جاهدوا الى ان انفقوا

pleasest. There is none other God but Thee, the All-Knowing, the All-Wise.

ارواحهم في سبيلك انتك انت المقتدر على ما
تشاء لا اله الا انت العليم الحكيم

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AQMM.028

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1 He is the Most Holy, the Most Great, the Speaker, the Manifest, the All-Knowing

1 هو الأقدس الأعظم الناطق المبين العليم

2 We make mention of him who was named Farajullah and who emigrated with his Lord, the Mighty, the Supreme, the Wise, the All-Knowing. By the life of God, verily thy Lord's grace hath encompassed the world. Every atom beareth witness to His generosity, as do they who circle round His mighty throne. By the face of God, He hath come with a mercy that hath preceded all created things. To this all things bear witness, yet most people are heedless. And by the Word of God, His bounty hath encompassed existence itself. The tongue of the Adored One hath testified to this as He was established upon the throne and spoke: "There is none other God but Me, the Mighty, the All-Praised." And the Beauty of the Beloved - His loving-kindness hath encompassed all who are in the heavens and on earth. To this bear witness all trees and leaves, and beyond them the mountains and the seas, yet the people remain behind a mighty veil.

2 أنا نذكر من سمي بفرج الله وهاجر مع ربه المقتدر المهيم العزيز الحكيم لعمر الله ان ربك احاط فضله العالم يشهد بكرمه كل الذرات والذين طافوا حول عرشه العظيم لوجه الله انه قد اتى برحمة سبقت الكائنات يشهد بذلك كل الأشياء ولكن الناس اكثرهم من الغافلين وكلمة الله ان جوده احاط الوجود قد شهد بذلك لسان المعبود اذ استقر على العرش ونطق انه لا اله الا انا العزيز الحميد وجمال المحبوب قد احاطت عنايته من في السموات والارض يشهد بذلك كل الأشجار والاوراق وعن ورائها الجبال ثم البحار ولكن القوم في حجاب عظيم

3 We have mentioned him whose name We have recalled, who turned to God, and We have immortalized his remembrance in Our perspicuous Tablet. We now make mention of what was presented before the Throne when his residence was in this Prison, which is circled by the Concourse on High and the near-stationed angels. We were seated upon the carpet when the servant in attendance appeared and mentioned that which had saddened his Lord, the Speaker, the All-Informed. O Farajullah! Harken unto the call from this exalted Prison: "There is none other God but Him, the Mighty, the Inaccessible." Let not what hath befallen thy handmaiden sadden thee, for she hath ascended unto God, the Lord of all worlds. Rather rejoice that she turned toward God when she departed from the Land of Bounty, advancing toward the Land of Mystery - that place wherein the Herald proclaimed: "The Kingdom be-longeth unto God, the Mighty, the Powerful, the Wondrous!" She directed herself, hastened, entered in, attained, and heard the call of her Lord, the Almighty, the Powerful. She was with

3 واسمى الذي قد ذكرنا من اقبل الى الله وخذنا ذكره في لوحنا المبين انا نذكر الحين ما حضر لدى العرش اذ كان مقره في هذا القصر الذي يطوفه الملاء الأعلى والملائكة المقربون كما مستويًا على البساط اذا حضر العبد الحاضر وذكر ما حزن به ربه المكلم الخبير ان يا فرج الله ان استمع النداء من هذه القصر الرفيع انه لا اله الا هو العزيز المتيع اياك ان يحزنك ما امتك لانه صعد الى الله رب العالمين ان افرح بما توجه الى الله اذ خرج من ارض العطاء [مقبلاً] الى ارض السر المقام الذي فيه نادى المناد الملك لله المقتدر العزيز البديع انه توجه وسرع ودخل وفاز وسمع نداء ربه المقتدر القدير انه كان مع ربه في ارض السر واستظل في جوار رحمته وسمع نداءه وتشرف باصغاء آياته واستفرح بما شهد من آثار رحمة ربه الكريم

her Lord in the Land of Mystery, abided beneath the shade of His mercy, heard His call, was honored to hearken unto His verses, and was gladdened by what she witnessed of the traces of her Lord's mercy, the Generous.

- 4 We make mention of her on this day and give thee these glad-tidings that thou mayest thank thy Lord, the All-Bountiful, the Ancient of Days. By My life! My grace hath preceded the world and nothing in the heavens or earth can prevent it. Thus have We mentioned her that she might attain unto the remembrance of her Lord, and We have sent this unto thee that thou mayest be among the thankful. Hast thou witnessed any greater bounty than this? Nay, by the Self of Truth - yet most people remain heedless. The call hath been raised between earth and heaven, and the sun of grace shineth from the horizon of generosity, yet most nations are among the lost. Blessed is the eye that no veil of desire hath prevented and the face that hath turned toward God, the Mighty, the Wise.

- 5 Thus hath the Tongue of Grandeur spoken as He walked in this mighty Prison. And the glory rest upon him and upon all who have preferred the love of God to all else on earth and who have remained firm in His Cause. O Pen Most High! Make mention of the loved ones of thy Lord who circle round the Throne and have entered this Prison which hath been named the Most Great Prison by God, the Mighty, the Great. We beseech God to make you such that nothing on earth may come between us and you. Verily your Lord, the All-Merciful, is the Answerer, the Generous. You are there and We are in this spot, yet We make mention of you as a bounty from Our presence, that ye may be among the thankful. By the life of God! You are beneath the glances of My loving-kindness and before Mine eyes. To this My mercy and My tenderness bear witness, as do they whom We have acquainted with this wise Cause. We beseech God to assist you in that which will exalt your station and God's station, and to aid you in that which will cause your remembrance to endure throughout the kingdom of your Lord, the Ordainer, the Faithful. And praise be to God, the Lord of all worlds.

4 أَنَا نَذْكُرُهُ فِي هَذَا الْيَوْمِ وَنُبَشِّرُكَ بِذَلِكَ لِتَشْكُرَ رَبَّكَ الْفَضْلَ الْقَدِيمَ لِعَمْرِي أَنَّ فَضْلِي سَبَقَ الْعَالَمَ وَلَا يَمْنَعُهُ مَا خَلَقَ فِي السَّمَوَاتِ وَالْأَرْضِينَ كَذَلِكَ ذِكْرُنَاهُ لِيَكُونَ فَائِزًا بِذِكْرِ رَبِّهِ وَارْسِلْنَاهُ إِلَيْكَ لِتَكُونَ مِنَ الشَّاكِرِينَ هَلِ رَأَيْتَ فَضْلًا أَعْظَمَ مِنْ ذَلِكَ لَا وَنَفْسَ الْحَقِّ وَلَكِنَّ النَّاسَ أَكْثَرَهُمْ مِنَ الْغَافِلِينَ قَدْ كَانَ التَّدَاءُ مَرْتَفَعًا بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَشَمْسُ الْفَضْلِ مَشْرِقَةً مِنْ أَفْقِ الْكَرَمِ وَلَكِنَّ [الْأَمَمَ] أَكْثَرَهُمْ مِنَ الْخَاسِرِينَ طُوبَى لِبَصَرٍ مَا مَنَعَهُ حِجَابُ الْهَوَى وَلَوْجُهُ تَوَجَّهَ إِلَى اللَّهِ الْعَزِيزِ الْحَكِيمِ

5 كَذَلِكَ نَطْلُقُ لِسَانَ الْعِظَمَةِ إِذَا كَانَ يَمْشِي فِي هَذَا الْقَصْرِ الْمُنِيعِ وَالْبَهَاءِ عَلَيْهِ وَعَلَى كُلِّ مَنْ آثَرَ حَبَّ اللَّهِ عَلَى مَا خَلَقَ فِي الْأَرْضِ وَكَانَ فِي أَمْرِهِ مِنَ الرَّائِخِينَ إِنْ يَا قَلَمَ الْأَعْلَى إِنْ أَذْكَرَ أَحِبَّاءَ رَبِّكَ الَّذِينَ يَطُوفُونَ حَوْلَ الْعَرْشِ وَدَخَلُوا هَذَا السِّجْنَ الَّذِي سَمِيَ بِالسِّجْنِ الْأَعْظَمِ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْعَظِيمِ نَسْأَلُ اللَّهَ إِنْ يَجْعَلْكُمْ عَلَى شَأْنٍ لَا يَحُولُ بَيْنَنَا وَبَيْنَكُمْ شَيْءٌ فِي الْأَرْضِ إِنْ رَبِّكُمْ الرَّحْمَنُ لَهُوُ الْجَبِيبِ الْكَرِيمِ أَنْتُمْ فِي هُنَاكَ وَنَحْنُ فِي هَذَا الْمَقَامِ نَذْكُرْكُمْ فَضْلًا مِنْ لَدُنَّا لِتَكُونُوا مِنَ الشَّاكِرِينَ لِعَمْرِ اللَّهِ أَنْتُمْ تَحْتَ لِحَاطِ عَنَابِي وَنَصَبِ عَيْنِي يَشْهَدُ بِذَلِكَ رَحْمَتِي وَشَفَقَتِي وَالَّذِينَ عَرَفْنَاهُمْ هَذَا الْأَمْرَ الْحَكِيمِ نَسْأَلُ اللَّهَ إِنْ يُوفِّقَكُمْ عَلَى مَا يَرْتَفِعُ بِهِ شَأْنُكُمْ وَشَأْنُ اللَّهِ وَيُؤَيِّدْكُمْ عَلَى يَبْقَى بِهِ ذِكْرُكُمْ بِدَوَامِ مَلَكُوتِ رَبِّكُمْ الْمُقَدَّرِ الْأَمِينِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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BH01879

To: Ghulam-Ali son of Dhabih et al.

- 1 He is the Most Ancient, the Most Great, the Most Glorious
هو الأقدم الأعظم الأبهى
- 2 The meanings have soared for a thousand years to attain unto the station of this Word which hath been uttered by the Tongue of God, the All-Compelling, the Self-Subsisting. The Spirit hath soared through centuries which none can reckon save God, that it might visit this Body which walketh in the Most Exalted Paradise that hath been named, by the Tongue of God, the Lord of the invisible and the visible, as the Most Great Prison. God beareth witness unto His Own Self that He hath appeared in truth and speaketh in this Castle wherein all matters have been confined to the mention of this Most Great Remembrance through which the greatest joy hath appeared in the world and every heedless and veiled one hath lamented.
قد طار المعاني الف سنة ليصل الى مقام هذا اللفظ الذى تفوه به لسان الله المهيمن القيوم قد طار الروح فى قرون لا يحصيها الا الله ليزور هذا الجسم الذى يمشى فى الفردوس الأعلى الذى سمي بالسجن الأعظم بلسان الله مالك الغيب والشهود شهد الله لنفسه انه ظهر بالحق و ينطق فى هذا القصر الذى اقتصر فيه الأمور بذكر هذا الذكر الأعظم الذى به ظهر الفرح الأكبر فى العالم و ناه كل غافل محجوب
- 3 O youth! The Lord of all beings remembereth thee and calleth to thy mind when thou wert standing before the Presence at the gate which was opened by the finger of divine power unto all who are in the heavens and on earth. Thus hath the Ancient Beauty spoken in this exalted station. Behold and remember when thou didst hear the call of thy Lord and He conversed with thee with tenderness and care. Thy Lord is, verily, the Mighty, the Loving.
يا غلام يذكرك مولى الأنام و يذكرك اذ كنت لدى الوجه قائماً لدى باب فتح باصبع القدرة على من فى السموات و الأرض كذلك نطق جمال القدم فى هذا المقام المرفوع ان انظر ثم اذكر اذ سمعت نداء ربك و تكلم معك بالشفقة و العناية ان ربك هو العزيز الودود
- 4 And We remember thy father who attained unto the ornament of certitude and bore witness unto that which God did bear witness and uttered that which was recorded in My Preserved Tablet. We testify that he wavered not in this Cause and when he heard the call from the direction of his Lord, the Lord of Names, he said: "Here am I, here am I, O God of the unseen and the seen!" He heard and responded and submitted when the Command came to him from the Dayspring of the revelation of his Lord, the Lord of existence. We adorned the heaven of his heart with the luminary of My love, the Mighty, the Beloved. He attained unto the most pure wine when Iraq was My greatest horizon. He took and drank in My blessed Name, the Mighty, the Inaccessible. Once he attained in Iraq and again when the heedless ones drove Us from the Land of Mystery. Thus doth the Ancient Beauty speak before the face of the world, but most of the people understand not.
و نذكر اباك الذى فاز بطراز الايقان و شهد بما شهد الله و نطق بما نزل فى لوحى المحفوظ نشهد انه ما توقف فى هذا الأمر و اذا سمع النداء من شطر ربه مالک الأسماء قال لبيك لبيك يا اله الغيب و الشهود قد سمع و اجاب و خضع اذ اتاه الأمر من مشرق وحي ربه مالک الوجود انا زيناً سماء قلبه بنير حى العزيز المحبوب قد فاز بالرحيق الأطهر اذ كان العراق منظرى الأكبر اخذ و شرب باسمى المبارك العزيز الممنوع مرة فاز فى العراق و اخرى اذ اخرجنا الغافلون من ارض السر كذلك ينطق جمال القدم امام وجه العالم ولكن الأمم اكثرهم لا يفقهون
- 5 O Dhabih! Thy Lord remembereth thee in connection with that which befell thee in this path wherein the Guide Himself hath been guided by reason of what hath been ascribed to God,
يا ذبيح يذكرك موليك بما ورد عليك فى هذا السبيل الذى يطوفه الدليل بما نسب الى الله العليم الخبير اشهد انك آمنت بالله اذ ظهر بالحق و ما

the All-Knowing, the All-Informed. I testify that thou didst believe in God when He appeared in truth, and neither the veils of learning nor the imaginings of those who disbelieved in God, the Lord of the worlds, did hinder thee. Thou didst cast away what was with the people and took what was with God, thy Lord and the Lord of the mighty throne, and thou didst turn away from the people, advancing toward My Self-Subsisting Name, and didst abandon all things out of thy love for the meeting with God, the Mighty, the Praiseworthy. Thou art he whom the howling of wolves did not frighten, nor the barking of those who turned away from the truth, clinging to their vain imaginings. Lo! They are in manifest loss.

- 6 O Dhabih! The Goal of the world hath turned toward thee and remembereth thee with that which quickeneth every mouldering bone. He remembereth thee and remembereth thy days and what thou didst utter in this glorious and wondrous path. Thou art he who took hold of the Book with the power of thy Lord and cast the book of the evil ones into the lowest hell. Thou art he who acknowledged that which God acknowledged and drank the wine of steadfastness on a day wherein the limbs of all names trembled and all who dwell in the kingdom of creation were shaken. Verily thy Lord is the All-Remembering, the Compassionate, the Generous.

- 7 For God's sake thou didst hear the gloating of every oppressor and didst bear from the aggressors that which caused every just and discerning one to weep. Blessed art thou and blessed is he who draweth nigh unto thee and remembereth thee with that which the Most Great Remembrance hath uttered, through Whose name the gate of heaven was opened and the sea of names surged and the fragrance of God, the Forgiving, the Merciful, was wafted.

- 8 The peace which hath dawned from the horizon of the Abode of Peace and the glory which hath shone forth and appeared from the horizon of eternity be upon thee and upon him who hath uttered thy remembrance and praise and hath visited thy grave by the command of the Ordainer, the All-Informed.

منعتك حجاب العلوم ولا ظنون الذين كفروا
بالله رب العالمين قد نبذت ما عند الناس و
اخذت ما عند الله ربك ورب العرش العظيم
و اعرضت عن القوم مقبلاً الى اسمي القيوم و
تركت الشؤون شوقاً للقاء الله العزيز الحميد انت
الذي ما خوفك عوى الذباب ولا قبائح الذين
اعرضوا عن الحق متمسكين بأوهامهم الا انهم
في خسران مبين

6 يا ذبيح قد اقبل اليك مقصود العالم و يذكرك
بما حي به كل عظم رميم يذكرك و يذكر ايامك
و ما نطقت في هذا الصراط العزيز البديع انت
الذي اخذت الكتاب بقوة ربك و تركت كتاب
السجين في اسفل الجحيم انت الذي اعترفت بما
اعترف به الله و شربت رحيق الاستقامة في يوم
فيه ارتعدت فرائص الأسماء و اضطرب من
في ناسوت الانشاء ان ربك هو الذاكر المشفق
الكريم

7 قد سمعت في الله شماتة كل ظالم و حملت من
المعتدين ما ناح به كل منصف بصير طوبى لك
و لمن يتقرب اليك و يذكرك بما تقوه به الذكر
الأعظم الذي باسمه فتح باب السماء و ماج بحر
الأسماء و هاج عرف الله الغفور الرحيم

8 السلام الذي كان مشرقاً من افق دارالسلام و
البهاء الذي طلع و لاح من افق البقاء عليك و
على من نطق بذكرك و ثنائك و زار قبرك امراً
من لدن أمر خبير

INBA28:251, ASAT4.038x, ASAT4.501x

BH01889

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

- 1 He is God, exalted be His glory in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة و البيان
- 2 O Amin, upon thee be My glory and loving-kindness. Praise be befitting unto the Desired One Who, through His perfect power, all-encompassing will and penetrating decree, raised up the banner of "Verily I am God" between kings and subjects, erected the pavilion of glory in the most exalted places of the earth, and through the power of the Pen and the influence of the Word took possession of the realm of hearts. Unto Him be praise and glory, unto Him be gratitude and splendor. 2 يا امين عليك بهائي و عنايتي حمد مقصودی را لایق و سزاست که بقدرت کامله و ارادهء محیطه و مشیت نافذه مابین ملوک و مملوک علم اتنی انا الله برافراخت و سرادق مجد را بر اعلی بقاع ارض مرتفع ساخت و باقتدار قلم و نفوذ کلمه عالم قلوب را تصرف فرمود له الحمد و الثناء وله الشکر و البهاء
- 3 Thereafter the Most Great Branch writes, as the servant in attendance had no time due to excessive writing. This is of God's bounty unto thee and unto him. 3 و بعد غصن اکبر مینویسد چه که عبد حاضر از کثرت تحریر فرصت نیافت هذا من فضل الله عليك و عليه
- 4 Tablets specifically addressed to Muhammad-'Ali and Yusuf Khan were sent - deliver them to Bahram-Abad. Beseech God that He may assist all to truly turn to Him and drink from the ocean of the utterance of the All-Merciful. 4 الواح مخصوصه باسم جناب محمد علی و یوسف خان ارسال شد به بهرام آباد برسانید از حق بطلبید کل را تأیید فرماید تا فی الحقیقه توجه نمایند و از بحر بیان رحمن بیاشامند
- 5 The sum that you collected was received and sent to Khadra. Do not forget about the teacher's cloak - if a good Na'ini cloak can be found it would be better and more suitable. 5 وجهیکه اخذ نمودید وصول آن به خضرا ارسال شد عبای معلم از نظر نزود اگر عبای خوب نائینی یافت شود اولی و انسب است
- 6 The Tablet for the prince was sent, but act according to the consultation of Varqa, upon him be My glory and loving-kindness. 6 لوح شاهزاده ارسال شد ولكن بمشورت جناب ورقا عليه بهائي و عنايتي عمل شود
- 7 In these days special favor was shown to Aqa Siyyid Faraj'u'llah, upon him be the glory of God - that is, manifest verses were revealed and sent to him. Mention was made of you and the friends of that land and the companions at the gate of Isfahan whom you had mentioned in His presence - this flowed from the Most Exalted Pen. Blessed art thou, O Amin! Unceasingly hast thou mentioned the friends and loved ones of God and sought for each that which hath no likeness. 7 این ایام بجناب آقا سید فرج الله عليه بهاء الله عنایت شد یعنی آیات باهرات نازل و ارسال گشت ذکر شما و ذکر احبای آن ارض و اصحاب دروازهء اصفهان که در حضور ذکر نموده بودید از قلم اعلی جاری طوبی لک یا امین لازال ذکر دوستان و اولیای الهی را نمودی و از برای هر یک طلب نمودی آنچه شبه نداشته
- 8 Likewise specifically for Aqa Zaynu'l-'Abidin in the great city a Tablet was revealed and sent. 8 و همچنین مخصوص جناب آقا زین العابدین در مدینهء کبیره لوح نازل و ارسال شد
- 9 Aqa Hashim Aqa Qadir from the land of K also sent a letter in the name of God expressing his intention to pay the Huquq. It was commanded that it be given to Aqa 'Ali-Haydar who would deliver it to you - act as previously mentioned and deliver it. 9 آقا هاشم آقا قدیر هم از ارض ک به اسم الله نامه ارسال نموده و ارادهء ادای حقوق کرده امر شد بجناب علی حیدر برسد و او بشما برساند آنچه از قبل ذکر شد عمل نمائید و برسانید

- 10 O Amin, the glance of favor is ever directed toward [the poor]. Whatever arrives and is commanded, surely deliver it. In this divine age some of the wealthy ones have, praise be to God, been successful, but some have been deprived. Blessed is he whom God has enabled to serve His Most Great Cause and His Mighty Announcement.
- 11 Convey greetings to the loved ones of God wherever they may be. Say: Know ye the value of these days and in this spiritual age and divine century adorn yourselves with goodly deeds and praiseworthy character, and arise to serve the Cause of God for which all have been created.
- 12 We send greetings to Varqa, upon him be My glory and loving-kindness, and likewise to Abu'l-Fadl, upon him be the glory of God. Replies to Varqa's petitions from before and after will arrive, and We likewise make mention of the other loved ones of that land and give them the glad-tidings of God's favor, exalted be His glory.
- 13 Glory be upon thee and upon those who have believed in God, the Single, the All-Knowing, the All-Wise.
- 14 Wherever you meet [Jinab-i-'Ayn-Ba], upon him be the glory of God, convey greetings and give him the glad-tidings and assurance of God's favor. And whatever you can deliver to them in these days is very beloved, acceptable, praiseworthy and rewarding. We beseech God to assist thee and him to serve His mighty Cause.
- 10 یا امین در هر حال لحاظ عنایت متوجه [فقر است] آنچه برسد و امر صادر گردد البته برسانید اهل ثروت در این عصر الهی بعضی الحمد لله موفق بوده‌اند ولیکن بعضی محروم طوبی لمن جعله الله مؤیداً علی خدمة امره الأعظم و نبأه العظیم
- 11 اولیای حق را در هر ارض که باشند تکبیر برسان بگو قدر ایام را بدانید و خود را در این عصر روحانی و در این قرن الهی بطراز اعمال طیبه و اخلاق مرضیه مزین دارید و بخدمت امر الله که کل از برای او خلق شده‌اند قیام نمائید
- 12 بجناب ورقا علیه بهائی و عنایتی تکبیر میرسانیم و همچنین جناب ابوالفضل علیه بهاء الله را جواب عرایض جناب ورقا از قبل و بعد میرسد و همچنین سایر اولیای آن ارض را ذکر مینمائیم و بعنایت حق جل جلاله بشارت میدهم
- 13 البهآء علیک و علی الذین آمنوا بالله الفرد العلیم الحکیم
- 14 جناب عب علیه بهاء الله را در هر مقام ملاقات کنید تکبیر برسان و بعنایت حق بشارت و اطمینان ده و هر قدر هم بتوانید در این ایام بایشان برسانید بسیار محبوب و مقبول و پسندیده و مجری است نسل الله ان یوفقک و آیاه علی خدمة امره العظیم

ADH1.127

BH01885

- 1 He is the Faithful Herald
- 2 O Land of Sad [Isfahan]! Where are they who loved God and His chosen ones? Where are they who stood firm in His service in all conditions? Where are they who shone forth from the horizon of faithfulness like the sun rising from the horizon of heaven? Where is My trust in thee - didst thou deliver him into the hands of enemies, or did he sacrifice his spirit in the path of God, the Lord of Names? Tell Me what the people
- 1 هو المبشر الأمين
- 2 یا ارض الصاد این من احب الله و اصفیائه و این من کان قائماً علی خدمته فی کل حال من الأحوال و این من کان مشرقاً من افق الوفاء کالشمس الطالعة من افق السماء و این امانتی فیک أ سلمته بین ایدی الأعداء ام هو انفق روحه

did to him through whom God's Cause was manifested among the servants and the horizon of love dawned in all lands. Be truthful with Me - where is the Most Great Trust? Where is he who circled round God, the Lord of the Throne and earth? Where is the Spirit who appeared in human temple to serve God, the Lord of Destiny? O Land of Sad! Where is the Tree of Love with its branches, boughs, leaves and fruits? It cries out, saying:

في سبيل الله مالك الأسماء فأخبريني ما فعل
القوم بالذي به ظهر امر الله بين العباد ولاح افق
الوداد في البلاد فاصدقيني اين الأمانة الكبرى و
اين من طاف حول الله مالك العرش والثرى
اين الروح الذي تمثل على هيكل البشر لخدمة الله
مالك القدر يا ارض الصاد اين دوحة الحب و
افنانها و اغصانها واوراقها وثمارها انها تصيح و
تقول

- 3 "By Thy beauty, O Lord of Glory and Beloved of Ha! I cannot mention what I witnessed from the enemies. By Thy might, I am ashamed to present what the people did to their Lord, Master, Helper and Strengtheners. How can I speak of that which saddens Thy heart, O Thou Desire of earth and heaven? Whenever I intend to mention it, weeping prevents me, and Thou art the Knower of both speech and whispered thought. By Thy might, O my Sovereign! If Thou were to decree my extinction, it would be dearer to me than to mention and relate before Thee that which causes grief in days Thou madest dawning-places of joy for Thy loved ones and daysprings of happiness for the people of Thy realm - and this despite my certitude in the ocean of Thy knowledge, the heaven of Thy will, the penetration of Thy purpose and the encompassing nature of Thy power. Would that I had never existed and never seen Thee grieved, O Lord of nations and Sovereign of eternity!"

3 وجمالک یا مالک البهاء و محبوب الحاء ائی
لا اقدر ان اذكر ما رأيت من الأعداء وعزيتک
استحي ان اعرض ما فعل الأمة بمولاها وسيدها
و معيها ومؤيدها كيف اقدر ان اتكلم بما يحزن
به قلبک یا مقصود الأرض و السماء و کلها
اقصد الذکر بمنعنى البكاء و انت العالم بالقول و
التجوى وعزيتک یا سلطانى لو تحكم بفنائى لأحب
عندى بأن اذكر و احدث بين يديک ما تحدث به
الأحزان فى أيام جعلتها مطالع السرور لأحبتک و
مشارك الفرح لأهل مملکتک و ذلك مع ابقائى
بحر علمک و سماء ارادتک و نفوذ مشيتک و
احاطة اقتدارک یا ليت كنت فى العدم و ما
رأيتک محزوناً یا مالک الأمم و سلطان القدم

- 4 O Region of Sad! Why do I see and hear thy birds and their song, but see not My she-camel nor hear her cry? Is she in the garden above the earth or beneath it? O gardens of that city! Where is the breeze of God that wafted over thee, and where is God's fruit within thee? Has it been cut off or has it fallen? By God, the people are in manifest error. They have hamstrung her after she gave them to drink the purest milk from the breast of God's wisdom, the Lord of all worlds.

4 يا اقليم الصاد ما لى ارى و اسمع طيورک و صوتها
ولا ارى ناقى ولا اسمع حينها أهى فى الروض
فوق الأرض ام هى فى تحتها یا رياض تلك
المدينة اين نسمة الله التى تمر عليك و اين ثمرة
الله فيک أهى انقطعت ام انها سقطت تالله ان
القوم فى ضلال مبين قد عقروها بعدما تسقيهم
اللبن الأصفى من ثدى حكمة الله رب العالمين

- 5 O My Name Ha! We concealed thy station while thou wert in this world due to the weakness of the servants. But when thou didst ascend, We unveiled thee and revealed what thou truly wert and what God, the Mighty, the Praiseworthy, had bestowed upon thee. Blessed is he who loved thee, found solace with thee, heard thy call, thy remembrance and thy praise, sought thy resting-place, and turned his face toward thy countenance for the sake of God, thy Beloved, thy Goal and thy Manifestation. Blessed is every seeker who seeks thy most exalted station and thy most glorious abode, who stands before thy tomb and visits thee with what hath been revealed from the Supreme Pen and uttered by the Tongue of Grandeur in the prison of Akka. Joy be to him who remembers thy days

5 يا اسمى الحاء انا سترنا شأنک اذ كنت فى الدنيا
لضعف العباد فلما صعدت كشفنا عنک و اظهرنا
ما انت عليه و ما اعطاک الله العزيز الحميد طوبى
لمن احبک و آنس معک و سمع ندائک و ذکرتک
و ثنائک و قصد مقرک و توجه الى وجهک فى
سبيل الله محبوبک و مقصودک و مظهرک و
طوبى لكل قاصد يقصد مقامک الأعلى و مقرک
الأبهى و يقوم تلقاء رسمک و يزورک بما نزل
من القلم الأعلى و نطق به لسان العظمة فى سجن
عکا نعيماً لمن يذكر ايامک و ما ظهر منک فى
حب الله ربک و يقص للناس ما ورد عليك

and what appeared from thee in the love of God, thy Lord, and who relates to people what befell thee in thy Lord's Cause. By the life of God, he is among the people of Baha in a preserved tablet.

فی امر ربک عمر الله انه من اهل البهاء فی لوح
کریم

- 6 O My Name Ha! Thou wert a stranger in thy homeland, a captive in thy dwelling-place, and oppressed and alone among the servants. Blessed is the land God made the resting-place of thy body, and the city from whose horizon thou didst shine forth in thy Lord's days. It behooveth every lover to remember thee with what God hath remembered thee in His tablets. We beseech Him by thee to send down upon His loved ones that which will draw them nigh unto Him. Verily, He is the Forgiving, the Kind.

یا اسمی الحاء انت الذی قد کنت فی الوطن غریباً
و فی مقامک اسیراً و بین العباد مظلوماً فریداً
طوبی لأرض جعلها الله مقرّ جسدک و لمدينة
کنت مشرقاً من افقها فی ایام ربک ینبغی لكل
محب ان یدکرک بما ذکرک الله فی الواحه و نستله
بک بأن ینزل علی احبائه ما یقرّبهم الیه انه هو
الغفور العطوف

LHKM2.075

BH01933

- 1 In the Name of the Peerless Lord!

بنام خداوند بیمانند

- 2 Your letter reached this Wronged One in the Most Great Prison and was seen. The Cause of Truth has ever shone like the sun from the horizon of glory - the eclipse of people's vain imaginings has not and will never overtake it. Colocynth has never been confused with honey. Every possessor of hearing and smell can perceive the song of the nightingale and the fragrance of the rose.

مکتوبیکه باین مظلوم ارسال داشتی در سجن
اعظم وارد و مشاهده شد امر حق لازال بمثابة
شمس از افق جلال مشرق بوده کسوف اوهام
ناس او را اخذ نموده و نخواهد نمود حنظل با
عسل هرگز مشتبّه نشده نغمه بلبل و عرف گل
را هر صاحب سمع و شامه ادراک مینماید

- 3 You wrote that your letter went unanswered and was delayed. Know this much: the purpose of this servant is that all on earth should gather together in perfect love and unity at the divine stream of His Cause. Pride and vainglory have no place here. For God's sake have We spoken what We have spoken, and for His sake have We been afflicted with countless imprisonments and tribulations. If you would reflect a little on what has come to pass, you would testify to what is recorded in this leaf.

اینکه نوشته بودید جواب نامه شما داده نشد و
تأخیر افتاد اینقدر بدانید که مقصود این عبد
آنست که جمیع من علی الأرض با کمال وداد
و اتحاد بر شریعه امریه الهیه جمع شوند کبر و
غرور در این مقام نبوده و نیست الله گفته ایم
آنچه گفته ایم و فی سبیل الله بسجن و بلایای
لا تخصی مبتلی شده ایم اگر قدری در آنچه ظاهر
شده تفکر نمائی شهادت میدهد بآنچه در این ورقه
ثبت شده

- 4 And as for what you wrote about this servant considering those not his followers to be unbelievers - God forbid! Rather, those souls who are heedless of Truth and turn to other than Him are, by the testimony of the divine Books, unbelievers and ever shall be. Consider what the All-Merciful has revealed in the

و اینکه نوشته بودید این عبد غیر تبعه خود را
مشرک میدانم حاشا ثم حاشا بلکه نفوسیکه از
حق غافلند و بغیر او مقبل آن نفوس بشهادت
کتاب الهیه مشرک بوده و خواهند بود و انظر
فیما انزله الرحمن فی الفرقان لتوقن بانّی ما تکلمت
الا بما تکلم به الله المقتدر العليم الحکیم

Qur'an that you may be assured I speak only what God, the Mighty, the All-Knowing, the All-Wise, has spoken.

- 5 You also wrote that if the matter rests on imitation, Abu Dharr and Salman the Persian are more worthy of being imitated since their excellence is universally acknowledged. If you follow this reasoning, you should not go beyond the scroll of Adam and cling to him, for all peoples - Jews, Christians, Muslims and most of the world's communities - accept him. And after him you should cling only to Moses and the Torah, for most people on earth have agreed upon them. But as for Salman and Abu Dharr, none but the Islamic sect accepts them. Now consider by what proof you passed beyond that which all agree upon - what was that proof and which path did you take? We say no more. He has said: "An hour's reflection is better than seventy years of worship."

- 6 This is the Day of the appearance of the blessed Word that says: "Say: God; then leave them to their vain discourses." Hear the counsel of this Wronged One Who speaks for God's sake and has no purpose save this, for most of His life He has been afflicted and has sought no helper save God. Were you to turn to things with the ear of innate nature, you would hear their sighing, their crying and their weeping. Reflect on the state of the world and its changes and extinction. Ask God to guide you to a matter whose traces will endure permanently on earth.

- 7 Be not distressed at the delay in reply. Affairs have their appointed times. Moreover, no obligation rests upon a bird imprisoned in a cage. God willing, you will rend asunder the veils of fancy and attain the station of certitude. This is the station where the imagined is effaced and the known appears. The Cause is in His hand - He gives what He wishes to whom He wishes and withholds from whom He wishes what He wills. He is verily the Protector, the Mighty, the Transcendent, the Glorious, the Praiseworthy.

5 و دیگر نوشته بودی اگر امر بر تقلید باشد ابذر و سلمان فارس اولایند بتقلید که فضل متفق علیه دارند اگر باین دلیل ناظر باشید باید از صحیفه آدم تجاوز نکنید و باو متمسک باشید چه که آن حضرت را کلّ ملل قبول دارند از یهود و نصاری و مسلم و اکثر طوائف عالم و بعد از آنحضرت باید بحضرت موسی و تورثه متمسک شوید لا غیر چه که متفق علیه اکثر من علی الأرض بوده هستند و اما سلمان و ابذر را جز فرقه اسلام قبول ندارد حال بهمان دلیل که از متفق علیه که کلّ بآن قائلند گذشتی تفکر نمائید که آن دلیل چه بود و آن سبیل کدام بیش از این ذکر نمیکنیم میفرماید تفکر ساعة خیر من عبادة سبعین سنة

6 الیوم یوم ظهور کلمه مبارکه است که میفرماید قل الله ثم ذرهم فی خوضهم یلعون بئس نصیحت این مظلوم را که لله تکلم مینماید و مقصودی نداشته و ندارد چه که اکثری از ایام عمرش مبتلای بوده و ناصری جز حق نداشته و نخواسته لو توجه الی الاشیاء بسمع الفطرة لتسمع ضجيجها و صریحها و بکائها تفکر در حالت دنیا و تغییر و فنای آن نمائید از حق بخواهید تا شما را هدایت فرماید بر امریکه اثر آن در ارض باقی و دائم بماند

7 از تأخیر جواب دلنگ م باشید الامور مرهونة باوقاتها و از آن گذشته بر طیریکه در قفس سجن محبوس است تکلیفی نه انشاء الله حجاب ظنون و اوهام را خرق نمائید و بمقام یقین فائز شوید اینست مقام محو موهوم و صحو معلوم الامر بیده يعطی من یشاء ما یشاء و يمنع عن یشاء ما اراد انه هو المهيمن المقتدر المتعالی العزيز الحمید

BLIB_Or15730.004b

BH01929

- 1 He is the Comforter, the Consoler, the Exalted, the Most Glorious
- هو المعزى المسلى العلى الأبهى
- 2 Glory be unto Thee, O Thou Who art the King of names, for that Thou hast converted joy into vexation, and pitched the tent of sorrows during Thy festival of Ridvan. I swear by Thy glory! I repine not at that which hath befallen Me in Thy path. By Thy name, O Thou Who art the Lord of all names! Tribulation borne for love of Thee is, verily, My cherished wish, the goal of My desire, and the solace of Mine heart; yet do I long to announce unto the world that from the Lote Tree of Fidelity the Most Exalted Fruit hath fallen, inasmuch as it was compassed by tempestuous winds blowing from the right hand of Thy decree, and smitten by the assault of Thine appointment as inscribed by the Pen of Thy behest.
- لك البهآء يا مالک الأسمآء بما بدلت الفرح بالغم ونصبت خيام الأحران فى عيدک الرضوان وعزّتک لست اشکو فیما ورد علیّ فى سبیلک واسمک یا مولی الأسمآء أنّ البلاء فى حبّک محبوبيّ و مقصودی و مؤنس فؤادی ولكن احب ان اخبر العالم بما سقط من سدره الوفاء الثمر الأعلى بما احاطتها ارياح عاصفات عن یمین قضائک و اخذتها سطوة التقدير من قلم امضائک
- 3 O My Lord! The sea of troubles hath surged during the days of Thy happiness, and the fragrance of sorrows hath wafted even in the day of Thy blissful joy. Hath the refulgent orb of Thy Name Ha' set beneath the horizon of Sad, or is he still in the clutches of the enemies, who have cast away Thy Testament, O Thou Who art the Possessor of all names?
- ای ربّ قد ماج بحر الهموم فى ایام سرورک و هاج عرف الغموم فى يوم ابتهاجک أ غرّب من افق الصّاد کوکب اسمک الحآء ام یكون بین مغالب الأعدآء الذین نبذوا میثاقک یا مالک الأسمآء
- 4 O Land of Sad! Doth My Name yet walk upon thy surface, or hath there reposed within thy womb a trust from Me? O insensate land! How canst thou be still, when the very ocean is concealed within thee? And how canst thou be illumined, when the refulgent orb hath set beneath thy horizon? O Land of Sad! Where is thy lamp, and where thy straight path? Where is God's overflowing fount within thee, and where the Lote Tree whose shade God had made a shelter unto all that resorted thither, or sought it out, or chanced upon it in their travels?
- یا ارض الصّاد هل یمشی علی ظهرك اسمی او سکن فى بطنک امانه من عندی یا ایتها الأرض کیف تكونین ساکنه و البحر فى سرّک و کیف تكونین منیره و النجم غاب من افقک یا ارض الصّاد این سراجک و این صراطک و این عین الله الجاریه فیک و این السدره الّتی قد جعل الله ظلّها مأوى الواردين و القاصدين و ابناء السبیل
- 5 I swear by God! O My Name Ha'! By reason of thine agony the Pen of the Most High hath halted; the dwellers of the Cities of the Names of God have lamented; and the hearts of His chosen ones have melted. Thou art he who accepted not a ransom in the love of God, the Lord of this world and of the next; and repeatedly craved of God that which actually befell him. Thou art the Most Great Ransom in the Crimson Book.
- تالله یا اسمی الحآء بمصیبتک توقّف القلم الأعلى و ناح سکان مدائن الأسمآء و احترقت افئدة الأولیآء انت الذی ما قبلت الفداء فى حبّ الله مالک الآخرة و الأولى و سئلت الله فیما ورد علیک مرّة بعد اخرى و انت الفداء الأعظم فى الصّحیفه الحمرآء
- 6 Did the people think that they had gained by their transaction? Nay, by Him Who is the King of Names! God is My witness that they suffered a loss such as hath had no equal in the knowledge of God, the Lord of the throne above and of earth below. The Tongue of Grandeur testifieth that it is thou who hast gained by this transaction. Nay by My life! All gain is
- هل ظنّ القوم أنّهم ربّحوا فیما فعلوا لا وسلطان الأسمآء لعمر الله أنّهم خسروا خسراً لَمْ یکن له شبه فى علم الله مالک العرش و الثرى یشهد لسان العظمه بأنّک ربّحت فى تجارتک و نفسی کلّ الریح لک بما ترکت الدنیا الّتی شهدت الذرات

thine, inasmuch as thou hast quit the earth, whose every atom beareth witness unto its evanescence; hast set thy face towards the dawning-place of eternity; and hast yielded thy life in thy yearning for the love of God, the Creator of the heavens and the Lord of all names.

بفنائها واقبلت الى مطلع البقاء وانفقت روحك
شوقاً لحب الله فاطر السماء ومالك الأسماء

- 7 By thy life, O My Name! By reason of thine agony the afflictions of the saints have been effaced, and the eyes of God's chosen ones and the Celestial Concourse have run down with tears. It hath reached such a pass that He Who is the Manifestation of God's Ancient Beauty among the nations hath been sorrowed. Wert thou present before this Wronged One in thine outward temple, and didst behold in what condition the Pen of the Most High recounteth thine afflictions, thou wouldst wail even as a bereaved mother in the kingdom of creation.

7 لعمرک یا اسمی بمصیبتک محت مصائب الأولیاء
و بها تذرقت عیون الأصفیاء و الملائ الأعلی و
بلغت الى مقام تکدر بها جمال القدم بین الأمم لو
كنت حاضراً لدى المظلوم فی هیکلک الظاهر و
شاهدت القلم الأعلی فی اى حالة یذكر مصائبک
لنحت نوح الثکلی فی ملکوت الانشاء

- 8 Alas, alas, O My Name Ha'! And again alas, alas, O My Name that shineth above the horizon of fidelity! And yet again, alas I cry, with a fervour such as to cause oceans to well forth from the eyes, and the hearts and souls to melt. Thou art he through whom the tale of the Sacrifice (Ishmael) hath been retold, and that which had been hidden in the knowledge of God, and written in His Mighty Book, hath come to pass.

8 فاه آه یا اسمی الحاء فاه آه یا اسمی المشرق من افق
الوفاء فاه به جرت البحور من العیون واحترقت
به الأجساد والقلوب انت الذی بک رجع حدیث
الدیح وظهر ما کان مکنوناً فی علم الله و مسطوراً
فی کتابه العظیم

- 9 O Land of Sad! Speak true, I prithee, and tell Me, Where is the She-Camel of God, that trod thy byways and grazed in thy fair pastures? Doth she still graze today, or hath she been hamstrung by the enemies of God, and by the enemies of His chosen ones and His servants? Then tell Me, did she drink and ascend, or did she suffer martyrdom whilst parched, and so ascend unto the Abha Horizon and the realms above?

9 یا ارض الصّاد فاصدقینى ثمّ اخبرینى این ناقة الله
التي تمشی علی مناكبک وترعى فی روضک أهى
ترعى اليوم ام عقروها اعداء الله و اعداء اصفیائه
و عبادہ ثمّ اخبرینى هل شربت وصعدت و هل
استشهدت عطشانة و صعدت الى الأفق الأبهی
و الرفیق الأعلی

- 10 Then tell Me, left she anyone behind to guard her home; to gather together her kin; to calm their trepidation; to fortify their hearts; to comfort them in their distress; and to console them in their grief and sorrow? Thou must needs in such a case, and at this very moment, repeat: The Kingdom is God's the Lord of the worlds! Verily, we are God's, and unto Him shall we indeed return.

10 ثمّ اخبرینى هل کان بعدها احد لیحرس بیتها و
یجمع اهلها ویسکن اضطرابهم ویقوى قلوبهم و
یعزیزهم فی بلائهم ویسلّمهم فی حزنهم و کریمهم
ینبغی ان تقول فی هذا المقام و فی هذا الحین
الملك لله ربّ العالمین انا لله و انا الیه لمن
الراجعین

LHKM2.078, NNY.157-159

BH01983

To: Unknown, in Qazvin

- 1 He is the Consoler, the All-Merciful, the Generous 1 هو المسلي المشفق الكريم
- 2 O My handmaiden and My leaf! Upon thee be My glory! We have heard thy call and have answered thee with this luminous Tablet which We have made the bearer of My grace that hath encompassed all who are in the heavens and on earth. We make mention of the leaf whom We named 'Izziyyih, who attained Our presence and won victory in the days of God, the Lord of the worlds. We make mention of her and of those handmaidens who have believed in God, the Peerless, the All-Informed. We make mention of all My handmaidens at this hour wherein the tongue of grandeur hath spoken before the faces of the people that there is none other God but Him, the Single, the One, the All-Forgiving, the All-Merciful. 2 يا امتي و ورقتي عليك بهائي انا سمعنا ندائك اجبتناك بهذه الورقة النوراء التي جعلناها حاملة عنايتي التي سبقت من في السموات والارضين و نذكر الورقة التي سميناها بعزى التي حضرت و فازت في ايام الله رب العالمين انا ذكرناها واللائي آمن بالله الفرد الخبير و نذكر امائي كلهن في هذا الحين الذي فيه نطق لسان العظمة امام وجوه الامة بانه لا اله الا هو الفرد الواحد الغفور الرحيم
- 3 O My Most Exalted Pen! Make mention of the leaf who heard My call and responded, who beheld My verses and turned unto them. We testify that she believed in God and His verses, acknowledged that which hath been sent down from His presence, and confessed His manifestation, His emergence and His sovereignty. We testify that she was attracted by the call of God in the earliest days, responded and was set ablaze by the fire of the Divine Lote-Tree in such wise that the reins of her free will were taken from her grasp. We have heard her crying out in the days and her yearning in the morning hours. 3 يا قلبي الاعلى اذكر الورقة التي سمعت ندائي و اجابت و رأت آياتي و اقبلت تشهد انها آمنت بالله و آياته و اقربت بما نزل من عنده و اعترفت بظهوره و بروزه و سلطانه و تشهد انها انجذبت من نداء الله في اول الايام و اجابت و اشتعلت بنار السدرة على شأن اخذت عن كفها زمام اختيارها انا سمعنا ضجيجها في الايام و حينها في الاسحار
- 4 O My Pen! When thou desirest to make mention of her and to visit her, turn thy face toward God's loving-kindness and say: The first light that shone forth from the horizon of the heaven of bounty and the first utterance that was voiced by the Tongue of Grandeur - upon thee, O leaf of the Tree of Faithfulness! I bear witness that, due to thy remoteness from the court of nearness, thy liver was consumed, thy joy was turned to sorrow and great was thy calamity. Blessed art thou, O My handmaiden and My leaf, and blessed is the handmaiden who draweth nigh unto thee and visiteth thee, by virtue of that which the Most Exalted Pen hath spoken on this dark night. We beseech God to ordain for all who visit thee the reward of him who hath winged his flight from his homeland, seeking the most exalted homeland beneath the canopies of the grandeur of the Lord of all men. Blessed art thou and joy be unto thee! 4 يا قلبي اذا اردت ذكرها و زيارتها ول وجهك شطر عناية الله و قل اول نور اشرق من افق سماء العطاء و اول بيان نطق به لسان الكبرياء عليك يا ورقة سدره الوفاء اشهد من بعدك عن شطر القرب ذاب كبدي و بدل سروري و عظمت مصيبتك طوبى لك يا امتي و ورقتي و طوبى لامة تقربت اليك و زارتك بما نطق به القلم الاعلى في هذه الليلة البلاء نستل الله ان يقدر لكل زائريك اجر الذي طار من وطنه قاصداً الوطن الاعلى في ظل قباب عظمة مولى الورى طوبى لك و نعيماً لك
- 5 We testify, and the near ones and the sincere ones bear witness, that separation hath consumed thee, such that thy sighs have 5 نشهد و يشهد المقربون و المخلصون بأن الفراق احرقك بحيث صعدت زفراتك و نزلت عبراتك

ascended and thy tears have fallen at all times. The heat of love hath encompassed all thy limbs. Thou art she who hath taken the cup of love and drunk therefrom in the name of God, the Possessor of Creation. We beseech God, blessed and exalted be He, to send down upon thee at every moment a mercy from His presence and a blessing from His own Self. He is verily the Mighty, the All-Bountiful.

- 6 O My handmaiden and My leaf! Thou art in the Most Exalted Paradise while the Lord of all men maketh mention of thee in the prison of 'Akka. By the life of God! Through My remembrance of thee the ocean of thy Lord's mercy hath surged and the fragrance of loving-kindness and favors hath wafted - a bounty from God, the Possessor of this sublime station. Joy be unto thee, O My handmaiden, and peace be upon thee, O My leaf, and mercy be upon thee, O thou whose liver was melted in separation from Me! We beseech God to inscribe for thee in the Tablet, by the Most Glorious Pen, the reward of attaining His presence. He is verily the Creator of the heavens and the Possessor of the Kingdom of Names. There is none other God but Him, the Hearer, the Answerer.

- 7 Glory be unto Thee, O my God and the God of all names, my Goal and the Goal of all who are in earth and heaven! I beseech Thee by the resplendent Light and by Thy firm, penetrating Command to forgive me and my parents. O Lord! I beseech Thee by the blood of the lovers in the land of Ya and by their patience and steadfastness in Thy good-pleasure, and by this most pure Shrine, to fulfill my needs and the needs of Thy servants who have turned unto Thee and have taken hold of Thy Book. Thou art verily the All-Bountiful, the Most Generous, the Forgiving, the Merciful.

في الليالي والأيام أنّ المحبة احاطت حرارتها كلّ
اركانك انت التي اخذت كأس الوداد و شربت
منها باسم الله مالک الایجاد نسئل الله تبارک و
تعالی ان ينزل عليك في كلّ حين رحمة من عنده
و نعمة من لدنه أنه هو العزيز الفضل

6 يا امتي و يا ورقتي انت في الفردوس الأعلى و
مولی الوری يذكرک في سجن عکاء لعمر الله بذکری
ایاک ماج بحر رحمة ربک و حاج عرف العناية
و الألطاف فضلاً من لدى الله مالک هذا المقام
الرفیع نعیماً لک يا امتي و السّلام عليك يا ورقتي
و الرحمة عليك يا من ذاب کبدک في فراق
نسئل الله ان يكتب لک في الصحيفة من قلم
الأبهی اجر اللقاء أنه هو فاطر السّماء و مالک
ملکوت الأسماء لا اله الا هو السّامع المجیب

7 سبحانک يا الهی و اله الأسماء و مقصودی و
مقصود من في الأرض و السّماء اسئلک بالنور
السّاطع و بأمرک المبرم النافذ ان تغفر لی ولأبی و
أمی ایرب اسئلک بدماء العشاق في ارض الیاء و
بصبرهم و اصطبارهم في مرضاتک و بهذا الرمس
الأطهر ان تقضی حوائجی و حوائج عبادک الذین
اقبلوا الیک و اخذوا کتابک انک انت الفیاض
الفضال الغفور الرحیم

KNJ.090a, TRZ1.080x

BH01988

To: Muhammad Rida Qaini, in Khurasan

- 1 He is the Rememberer and the Helper, He is the All-Loving and the All-Bountiful.
- 2 O Muhammad-Rida, upon thee be the Glory of God, the Lord of all beings! Thy letter which thou hadst sent to Aqa Muhammad, upon him be my glory, was brought before Us

1 هو الذّاکر و هو المعین هو المشفق و هو الکریم

2 یا محمد قبل رضا عليك بهاء الله مولی الوری نامہ
آن جناب کہ به آقا محمد عليه بهائی ارسال داشتند
بدیع الله بحضور آورد و باصغا فائز شد لله الحمد از

by Badi'u'llah and was heard. Praise be to God, from every word thereof wafted the fragrance of divine love, and from the horizon of every letter shone forth the light of affection.

- 3 O Muhammad-Rida, upon thee be the Glory of God, the Lord of Names! Know thou with absolute certitude that thou hast attained unto that which hath no peer or likeness, and that is the Word of God, which it was and is. Time and again from the treasury of the Most Exalted Pen have pearls of wisdom and utterance been revealed especially for the loved ones. Whosoever hath attained unto these and remained firm in the Cause hath attained unto all good. God shall soon exalt his mention in the world and his name among the peoples.

- 4 We have mentioned thy father before in such wise that through it the fragrance of the garment of utterance was wafted throughout all creation. Through My mention of him the ocean of forgiveness surged and the sun of pardon and bounty shone forth from the horizon of the world. Give thanks unto God, thy Lord, for this great favor. And We have mentioned thy brother as a grace from Us. Verily thy Lord is the All-Bountiful, the Forgiving, the Merciful.

- 5 Convey on behalf of the Wronged One greetings to the kinfolk. Each one is blessed with the effulgences of the light of the Sun of divine favor, exalted be His glory. Give them glad-tidings from Me and remind them of My verses. The loved ones of that land are remembered in the presence of the Wronged One. By the life of God! That which no treasures or riches can equal hath been ordained for them. Verily thy Lord is the Truth, the Knower of things unseen.

- 6 Say: O people of God! This day is your day. Be as fire in your love for the Chosen One, as light in your mention of Him Who conversed on Sinai, as mountains in your steadfastness and firmness, and as the Kawthar in giving life to the dead. This behooveth him who hath laid hold on this mighty cord.

- 7 In these days the letter of the spiritual youth, upon him be My glory and My loving-kindness and My mercy, arrived, and likewise the letter of Ahmad, upon him be My glory and My grace, and they were heard. We beseech God to aid them and enable them to assist His Cause through wisdom and utterance, and to send down upon them from the heaven of bounty that which will draw them near unto Him in all conditions. Verily He is the Self-Sufficient, the Most Exalted.

- 8 Say unto Abdullah Ahmad: Harken unto My call from the precincts of My prison. Verily there is no God but Him, the All-Knowing, the All-Wise. We counsel thee to be forbearing. If thou shouldst hear an unseemly word from thy brother, thou

هر كلمه آن عرف محبت الهی متضوع و از افق
هر حرفی نور مودت ساطع

3 یا محمد قبل رضا علیک بهاء الله مالک الأسماء
یقین مبین بدان فائز شدی بآنچه که شبه و مثل
نداشته و آن کلمه الله بوده و هست مکرر از
خزانة قلم اعلی مخصوص اولیا لآلی حکمت و
بیان ظاهر هر نفسی بآن فائز شد و بر امر مستقیم
ماند او بکل خیر فائز است سوف یرفع الله ذکره
فی العالم و اسمه بین الأمم

4 أنا ذکرنا اباک من قبل بما فاحت به رائحة قیص
البیان فی الامکان بذکری آیاه ماج بحر الغفران و
اشرق نیر العفو و الکرم من افق العالم اشکر الله
ربک بهذا الفضل العظیم و ذکرنا اخاک فضلاً
من لدنا ان ربک هو الفضل الغفور الرحیم

5 از قبل مظلوم منتسین را تکبیر برسان هر یک
بتجلیات انوار نیر عنایت حق جلّ جلاله فائزند
بشهرهم من قبلی و ذکرهم بآیاتی اولیاء آن ارض
لدی المظلوم مذکورند لعمر الله قد قدر لهم ما لا
تعادله الخزان و الكنوز ان ربک هو الحق علام
الغیوب

6 قل یا حزب الله الیوم یومکم کونوا کالنار فی حبّ
المختار و کالنور فی ذکر مکلم الطور و کالجبال فی
الثبوت و الرسوخ و کالکثر فی احیاء الأموات
هذا ما ینبغی لمن تمسک بهذا الحبل المتین

7 این ایام نامه جوان روحانی علیه بهائی و عنایتی
و رحمتی رسید و همچنین نامه احمد علیه بهائی و
فضلی و باصفا فائز نسل الله ان یمدّهما و یوقّهما
علی نصره امره بالحکمة و البیان و ینزل لهما من
سماء العطاء ما یقرّبهما الیه فی کلّ الأحوال انه
هو الغنی المتعال

8 قل لعبد الله احمد اسمع ندائی من شطر سجّی انه لا
اله الا هو العلیم الحکیم وصیّت مینمائیم ترا بمداراً
اگر از اخوی کلمه نالایقی شنیده شد باید ستر

must conceal it and prefer forgiveness over retribution. Consider what hath befallen him in this Cause. Verily he hath heard in the path of God that which caused the denizens of Paradise to lament. In all matters, silence and quietude concerning him are most fitting and beloved. This is what the Wronged One hath decreed in His mighty prison.

- 9 Thou didst mention Ali and his mother, upon them both be the Glory of God. A Tablet hath been specially revealed from the heaven of grace for him. Deliver it unto him that he may rejoice and be among the thankful. If the Huququ'llah is found in that land, deliver one vahid to the mother or the son.
- 10 The glory shining forth from the horizon of the heaven of My mercy be upon you and upon My servants and My handmaidens who have quaffed the choice wine of revelation from this manifest ocean.

نمائید و عفو را بر انتقام مقدم دارید در آنچه بر او وارد شده در این امر تفکر نمائید آنه سمع فی سبیل الله ما نال به اهل الفردوس در هر حال در باره او صمت و سکوت اولی و احبّ هذا ما حکم به المظلوم فی سجنه العظیم

9 ذکر جناب علی و امّش علیهما بهاء الله را نمودی لوحی مخصوص او از سماء عنایت نازل باو برسانید لیفرح و یكون من الشاکرین اگر حقوق الله در آن ارض یافت شود یک واحد بامّ و یا با بن برسانید

10 البهاء المشرق من افق سماء رحمتی علیکم و علی عبادی و امائی الذین شربوا ریحی الوحی من هذا البحر المبین

INBA44:142

BH01971

To: Muhammad Javad, in Yazd

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High.
- 2 This is a Book which the All-Merciful hath sent down; it is, verily, the proof of God among His creatures and His testimony amidst His servants. Thereof testifieth the Tongue of Grandeur in this station, each and every atom thereof proclaiming: "Verily, there is no God but Me, the All-Subduing, the Self-Subsisting."
- 3 They who have attained unto the Days of God and borne witness unto that whereunto the Beauty of Pre-Existence hath borne witness among the nations – these are the people of Baha in the Kingdom of creation, and the companions of the Crimson Ark which the Pen of the Most High did mention ere this sweetest Call was raised in the visible realm of My mighty, inaccessible dominion.
- 4 We created the souls for these very days, the mention of which hath adorned the Books and Tablets. Yet when the dawn of the Day of Manifestation broke, and He Who held converse on the Mount spake forth, the servants turned aside from Him:

1 هو الاقدس الاعظم العلی الاعلی

2 کتاب انزلہ الرحمن وانه لبرهان الله بین خلقه و حجته بین عبادہ يشهد بذلك لسان العظمة فی هذا المقام الذی شهد کل ذرة من ذراته انه لا اله الا انا المهيمن القیوم

3 انّ الذین فازوا بایام الله وشهدوا بما شهد جمال القدم بین الامم اولئک فی اهل البهاء فی ملکوت الانشاء واصحاب السفینة الحمراء الّتی ذکرها القلم الأعلى قبل ان یرتفع هذا النداء الاحلی فی ظاهر الظاهر من جبروتی العزیز الممنوع

4 قد خلقنا النفوس لهذه الايام الّتی بذکرها زینا الكتب والالواح فلما طلع فجر یوم الظهور ونطق مکلم الطور اعرض عنه العباد ومنهم من حکم

among them were those who pronounced Him an infidel, and among them those who devised against Him calumnies without any proof or written testimony.

بكفره ومنهم من افترى عليه من دون بينة ولا كتاب مشهود

- 5 We, in very truth, summoned all unto the supreme Paradise, while they decreed that My blood be shed. Thus was the matter decreed; but the people, for the most part, understand not. The Call hath been raised, the Trumpet hath been sounded, yet most men comprehend it not. They have cast behind their backs the bounty of God and have taken for themselves the embodiments of idle fancy as lords and protectors. Thus doth My Most Exalted Pen recount these things unto thee as a favour from His presence; verily, He is powerful to do what He willeth: He but saith "Be," and it is. By God! The Ocean of knowledge hath surged before all faces, yet the people have turned away therefrom, in that they have followed images and vain imaginings.

5 انا دعونا الكل الى الجنة العليا وهم افترى على سفك دمي كذلك قضى الامر ولكن القوم اكثرهم لا يعرفون قد رفعت الصيحة ونفخ في الصور ولكن الناس اكثرهم لا يفقهون قد نبذوا نعمة الله عن ورائهم واحذوا مظاهر الاوهام اولياء لانفسهم كذلك يقص لك قلبي الاعلى فضلاً من عنده انه هو المقتدر على ما يشاء بقوله كن فيكون تالله قد ماج بحر العلم امام الوجوه ولكن القوم اعرضوا عنه بما اتبعوا التماثيل والظنون

- 6 O Muhammad-Qabl-i-Javad! Rejoice, then give ear unto that whereunto the Lord of being summoneth thee – a remembrance upon which decay shall never work, by reason of the eternity of the realms of earth and heaven. We stayed the Pen concerning thy mention in accordance with a wisdom from Our presence; thy Lord doeth what He willeth and decreeth what He desireth by virtue of His sovereignty that overshadoweth whatsoever hath been and shall be.

6 يا محمد قبل جواد ان افرح ثم استمع ما يدعوك به مالك الابدان بذكر لا يأخذه الفناء بدوام الملك والملكوت انا امسكنا القلم في ذكرك حكمة من لدنا ان ربك يفعل ما يشاء ويحكم ما اراد بسلطانه المهيم على ما كان وما يكون

- 7 The gaze of God hath been directed toward thee in this most exalted station. Give thanks, and say:

7 قد توجه اليك طرف الله في هذا المقام الاعلى ان اشكر وقل

- 8 "Praise be unto Thee, O God of the unseen and the seen! Thou hast ever held me under the watchful eye of Thy tender mercy. Thou seest and beholdest, and Thou art the One, the Most Exalted, the Mighty, the Well-Beloved."

8 لك الحمد يا اله الغيب والشهود انك كنت تحت لحاظ عناية ربك انه يشهد ويرى وهو الفرد المتعالى العزيز المحبوب

- 9 Thy letter hath come and from it We perceived the fragrance of thy love for God, the Lord of all being. Blessed art thou, in that thou hast turned unto the Desired One whilst every heedless and veiled soul hath turned away from Him.

9 قد حضر كتابك ووجدنا منه عرف حبك لله مالك الوجود طوبى بما اقبلت الى المقصود اذ اعرض عنه كل غافل محبوب

- 10 Say: "O Thou Lord of the Throne and of the dust, O Sovereign of the world to come and of this first life! I beseech Thee by Thy Most Glorious Name, through which the limbs of the Names have trembled and Thy Call hath been lifted up in the luminous Spot, that Thou mayest succour me to remember and praise Thee, and enable me to do that which beseemeth the days that are Thine. O my Lord! Thou seest me turning toward the heaven of Thy bounty, directing myself unto the ocean of Thy grace, and holding fast unto the cord of Thy Command. Send down, then, from the heaven of Thy munificence upon this Thy servant that whereby my remembrance may endure

10 قل يا مالك العرش والثرى وسلطان الآخرة والاولى استلك باسمك الابهى الذى به ارتعدت فرائص الاسماء وارتفع ندائك في البقعة النوراء بان تؤيدني على ذكرك وثباتك وتوفقي على ما ينبغي لايامك اى رب تراني مقبلاً الى سماء فضلك ومتوجهاً الى بحر عطائك وتمسكاً بحبل امرك فانزل من سماء جودك على عبدك هذا ما يبقى به ذكرى في ملكوتك وجبروتك اى رب انا الذى تمسكت بسفينة امرك التى جرت على البر

in Thy Kingdom and in Thy Realm of might. O my Lord! I am he who hath clung to the Ark of Thy Cause, that Ark which, by Thy power and Thy sovereignty, hath sailed upon both land and sea. O my Lord! Suffer me not to be deprived of that which is with Thee and of that which Thy Most Exalted Pen hath destined for Thy chosen ones and Thy loved ones. Verily, Thou art the All-Powerful, Whom nothing can frustrate; no matter can hinder Thee. Thou givest and Thou withholdest; and Thou, in truth, art the All-Powerful, the Most Exalted, the Mighty, the All-Loving.”

والبحر بقدرتك وسلطانك اى رب لا تخيبنى عمّا عندك وعمّا كتبته من قلبك الاعلى لاصفيائك واوليائك انك انت المقتدر الذى لا يعجزك شئ لا يمنحك امر تعطى وتمنع وانك انت المقتدر المتعالى العزيز الودود

- 11 Thus have We taught thee and made thee to know, that thou mayest give thanks unto thy Lord, the All-Subduing, the Self-Subsisting.
- 12 The glory of God rest upon thee, and upon such as have held fast unto the Cord that is mighty and unbreakable, and who have voiced His praise – this Wronged, this Stranger.

كذلك علمناك وعزفناك لتشكر ربك المهيمن القيوم

البهاء عليك وعلى الذين تمسكوا بالحلل المتين ونطقوا بثنائه هذا الغريب المظلوم

BLIB_Or15697.244

BH01960

To: *Nabil-i-A'zam (Nabil-i-Akbar?)*

- 1 He dawns from the horizon of utterance
- 2 God testifieth that there is none other God but Him, and that He Who speaketh in the Most Great Prison is verily the Object of all tribulation and harm, and the Recipient of afflictions. There hath befallen Him that which hath caused the Concourse on High to lament, and the dwellers of the pavilions of Grandeur and Majesty to weep. Blessed is the soul that hath heard His call and hath arisen to serve His Cause and aid it through wisdom and utterance, and woe unto him who hath denied the proof of the All-Merciful and was among the heedless ones.
- 3 O thou who soarest in My atmosphere! Hearken unto My call, for verily I am in the ocean of sorrows and I make mention of thee with that which causeth the spirit of life to stir within the body of contingent being. Thy Lord is verily the All-Merciful, the Bountiful. We have heard thy call time and again, and thy letter was read before the Wronged One repeatedly, and We have answered thee with this Tablet, which when it was

1 هو المشرق من افق البيان

2 شهد الله انه لا اله الا هو الذى ينطق فى السجن الأعظم انه لمرجع البأساء والضراء ومهبط البلايا قد ورد عليه ما ناح به الملاء الأعلى وسكان قباب العظمة والكبرياء طوبى لنفس سمعت ندائه و قامت على خدمة امره ونصره بالحكمة والبيان وويل لمن انكر برهان الرحمن وكان من المعرضين

3 يا ايها الطائر فى هوائى ان استمع ندائى انه فى بحر الأحزان و يذكرك بما تحرك به روح الحيوان فى جسد الامكان ان ربك هو المشفق الكريم قد سمعنا ندائك مرّة بعد مرّة وقرء كتابك لدى المظلوم كمرّة بعد كمرّة واجبتناك بهذا اللوح الذى اذا نزل خضعت له الواح العالم ان افرح وكن من الشاكرين

sent down, all the tablets of the world bowed down before it. Rejoice thou and be of the thankful ones.

- 4 And We have heard thy sighs in the love of God and witnessed thy tears in separation from Him. To this hath testified what thou hast presented in this Station before which every station hath prostrated itself and around which every House attributed to God, the Lord of the worlds, hath circled. Thus hath the Tongue spoken in the Kingdom of Utterance that the rapture and longing may seize thee to such a degree that thou wilt cry out among the concourse of names through this Name, the Mighty, the Wondrous.
- 5 Be thou vocal with that which will cause the spirit of the world to soar and the hearts of them who are nigh to be attracted. Warble upon the branches of the Divine Lote-Tree with diverse melodies that the followers of all religions may be set ablaze thereby. By My life! For this wast thou created and for this wast thou commanded at this time wherein the Tongue of Grandeur proclaimeth: The Kingdom belongeth unto God, the One, the Almighty, the All-Powerful.
- 6 God willing, through divine favor you will appear and speak in such wise that frozen hearts and cold souls and cast-out stony temples will attain unto a new spirit and fresh vitality.
- 7 O thou who hast turned thy face toward My countenance and gazed toward My horizon! The Suriy-i-Hikmat which was specially revealed for thee from the divine Kingdom of utterance is in truth like unto a treasure, and precious pearls lie concealed within each word thereof. Should anyone recite it, with each reading he will behold a door opened. That honored one must recite this perspicuous Tablet for the friends with the most wondrous melodies. By My life! It guideth the people unto the truth and maketh them to recognize the Balance that calleth out betwixt earth and heaven, "Verily, I am the Distinguisher, the All-Knowing!"
- 8 Speak ye with My words that will bestow the essence of life upon every particle of dust and grant the wings of assurance, that they may soar in the atmosphere of the love of the All-Merciful with the utmost joy and attraction. Previously this word was revealed from the Most Exalted Pen: Different effects are witnessed from words in the kingdom of names and attributes. Thus hath it been ordained from the presence of One Who is All-Knowing, All-Wise. Therefore that honored one must at all times be occupied with educating the servants through wisdom and utterance. Verily He is with thee and will
- 4 و سمعنا زفراتک فی حبّ الله و رأينا عبراتک فی فراقه قد شهد بذلك ما حضر منک فی هذا المقام الذی سجد له کلّ مقام و طافه کلّ بیت نسب الی الله ربّ العالمین كذلك نطق اللسان فی ملکوت البیان لیاخذک الجذب و الاشتیاق الی مقام تنادی بین ملأ الأسماء بهذا الاسم العزیز البدیع
- 5 کن ناطقاً بما یطیر به روح العالم و تنجذب به افئدة المقرّبین غرّد علی اغصان سدرۃ البیان بفنون الألحان لیشتعل بها اهل الأديان لعمری قد خلقت لذلك و امرت بذلك فی هذا الحین الذی فیہ ینادی لسان العظمة الملک لله الواحد المقندر القدير
- 6 انشاء الله بعنايت الهی بشأنی ظاهر و ناطق شوید که افئده منجمده و قلوب افسرده و هیاکل جریه مطروحه بروح بدیع و طراوت جدید فائز شوند
- 7 یا ایها المتوجّه الی وجهی و الناظر الی افقی سورہ حکمت که مخصوص آنجناب از ملکوت بیان الهی جاری و نازل شد هر کلمه از آن فی الحقیقه بمثابة کز است و لآلی ثمنه در آن مستور و مکنون اگر نفسی آنرا تلاوت نماید در هر کره بابی مفتوح مشاهده نماید باید آنجناب آن لوح مبین را از برای دوستان بادیع الحان قرائت نمایند لعمری انه یندی الخلق الی الحق و یعرفهم المیزان الذی ینادی بین الأرض و السماء بأنی انا المميز العليم
- 8 بکلماتی تکلم نمایند که هر ذره ترا برا جوهر حیات بخشد و قوادم اطمینان عطا کند تا در هوای محبت رحمن بکمال شوق و اشتیاق طیران نماید از قبل این کلمه از قلم اعلی نازل آثار کلمات در ملکوت اسماء و صفات مختلف مشاهده میشود كذلك قدر من لدن علیم حکیم لذا باید آنجناب در جمیع احوال بتربیت عیاد بحکمت و بیان مشغول باشند انه معک و یؤیدک علی ذکره و ثنائه و خدمة امره العزیز المبين

aid thee to make mention of Him and praise Him and serve His Cause, the Mighty, the Perspicuous.

- 9 And We make mention in this station of My loved ones in that land who have cast aside all else save Me and have taken hold of that which they were commanded by One Who is All-Knowing, All-Wise. The Glory be upon thee and upon thy wife. Verily We make mention of her and of My handmaidens who have turned toward God, the Lord of all worlds.

9 و نذکر فی هذا المقام احبائی فی هناک الذین نبدوا
سوائی و اخذوا ما امروا به من لدن علیم حکیم
البهاء علیک و علی ضلعک انا نکبر علیها و علی
امائی اللائی اقبلن الی الله رب العالمین

BLIB_Or15715.230, KHS13.005

BH01959

- 1 In the Name of our Most Holy, Most Exalted, Most Glorious Lord
- 2 May my spirit be a sacrifice for Your Presence. The intensity of the heat this year affected my body and caused weakness, but the water of life from Your Presence, which flowed from the Pen of love and favor, provided the most excellent remedy for it. How pleasant and refreshing it was for me! When I drank from each cup of Your favors and each goblet of Your kindness, it so intoxicated and enraptured me that I was transported, ascended, entered, attained presence, and made my supplication. When Your prayer was offered before the face of our Beloved and your Beloved, the Tongue of Grandeur spoke forth that which diffused the fragrance of His favor, mercy and kindness toward your honor, and He said, exalted be His glory:
- 3 O My Name Mihdi! Praise be to God, thou hast attained to divine favor. This most exalted Word was previously revealed in the Crimson Book. Blessed is the soul that hath attained unto the Word of God in His days, for that Word hath been and shall ever be like a lamp before his face in all the worlds. Blessed is the soul that hath attained unto this most exalted station, this highest rank and ultimate goal.
- 4 Praise be to God, you have attained, time after time, nay limitless beyond reckoning by century, age, epoch, eternity or pre-existence, to divine verses, signs, allusions, expositions, tablets and scriptures. Even if but a single word appear in a single moment, it is not and never shall be bounded by temporal limitations, for a single word shining forth in less than a moment

1 بسم ربنا الأقدس العلی الأبهی

2 روحی لحضرتکم الفداء آنچه گرمی هوا در این
سنه بر جسد سرایت کرد و علت ضعف شد آب
حیات آنحضرت که از قلم محبت و عنایت جاری
تدارک آن را بأحسن ما یكون نمود هنیئاً لی ثم
مرئياً لی فلما شربت من کل کأس من کؤوس
عنایتکم و کل قلع من اقداح شفقتکم احبذنی و
اسکرنی علی شأن اخذت و صعدت و دخلت و
حضرت و عرضت فلما ثم عرض مناجاتکم تلقاء
وجه محبوبنا و محبوبکم اذا نطق لسان العظمة بما
فاح به عرف عنایته و رحمته و شفقتة نحو جنابکم
و قال جل کبریائه

3 یا اسمی مهدی الحمد لله بعنایت الهی فائزی این
کلمه علیا از قبل در صحیفه حمراء جاری و نازل
طوبی لنفس فازت بکلمه الله فی ایامه چه که
آنکلمه مانند سراج امام وجه او در جمیع عوالم
بوده و خواهد بود طوبی لنفس فازت بهذا المقام
الأعلى الأعلى و هذه الرتبة العلیا و الغایة القصوى
انتهی

4 الحمد لله آنحضرت مرّة بعد مرّة و کرّة بعد کرّة
بل لا یحد بذكر قرن او عصر او حقب او سرمد
او ازل بکلمات و آیات و اشارات و بیانات و
الواح و اوراق الهی فائز شدید اگر چه یک کلمه
و در یک آن هم اگر ظاهر شود محدود محدود

from the Mouth of the Will of the King of Oneness manifests its radiance, its decree and its revelation clearly and evidently in all worlds, and like an artery in a body, it appears and moves through all times from the beginning that hath no beginning to the end that hath no end. Blessed is the soul that hath drunk from this ocean and gained knowledge of this Book. Likewise this blessed word appeared from the Dawning-Place of the Tongue in the Kingdom of Utterance - exalted be His glory:

- 5 God willing, divine favor, mercy and blessing are directed toward you, and He will grant you deliverance from troublesome and wearisome matters. Every difficulty is easy for Him and every hardship simple. Verily He is the Powerful One Who doeth what He willeth in creation and judgeth as He pleaseth through His firm and mighty command. During this utterance the table was spread, and mention was made of your honor while partaking of what was present: Give thanks unto thy Lord, the Generous Giver.
- 6 The Glory be upon your honor and upon those who have attained to what God desired when He appeared in truth through His wise command. Regarding Haji Mulla Ali, upon him be 966 [the glory of God], if it does not conflict with wisdom or cause notoriety in that land, there is no objection. The letter of Muhammad Mustafa, upon him be the glory of God and His favors, which was sent to that beloved one, has been forwarded. If your honor writes anything, please convey greetings of evanescence and nothingness from this ephemeral one. It is repeated that the letter was sent.

زمانی نشده و نخواهد شد چه که کلمه واحده که در اقل من آن از فم اراده مالک احديه اشراق ميفرمايد در جميع عوالم تجلی او و حکم او و ظهور او ظاهر و باهر و هویدا ميشود و بمثابة شريان در جسد جميع ازمنه من اول الذی لا اول له الى آخر الذی لا آخر له ظاهر و متحرکست نعم از برای نفسيکه از این بحر آشاميد و بر این کتاب اطلاع يافت و همچنين این کلمه مبارکه از مطلع لسان در ملکوت بيان ظاهر قوله عز کبرياته

5 انشاء الله عنايت و رحمت و برکت الهي متوجه شما هست و از امورات مکروهه کثير التعب شما را نجات عنايت ميفرمايد سهل عنده کل صعب و يسير عنده کل عسير انه هو المقتدر الذی يفعل ما يشاء في الانشاء و يحکم ما يريد بأمره المبرم المتين در اثنای این بيان خوان نعمت بميان آمد ذکر آنجناب در حين اكل ما حضرهم از لسان جاری ان اشکر ربک المعطى الکريم انتهى

6 البهاء علی حضرتک و علی من فاز بما اراده الله از ظهر بالحق بأمره الحکيم در باب جناب حاجی ملا علی علیه ٩٦٦ [بهاء الله] اگر مخالف حکمت و علت اشتباه در آن ارض نشود بآسي نيست مکتوب جناب محمد مصطفی علیه بهاء الله عناياته که بآن محبوب ارسال داشته بودند ارسال شد آنحضرت اگر چیزی مرقوم ميفرمايد عرض فنا و نبستی از قبل این فانی ابلاغ فرمايد مجدّد عرض ميشود مکتوب ارسال شد خ ا د م

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BH01964

- 1 Another section in answer:

- 2 That which His Holiness the Exalted One - may the spirit of all existence be sacrificed for Him - has ordained regarding inheritance is thus: Whatever remains from the deceased should be considered as two thousand five hundred and twenty portions, for this is a number whose foundation is from nine, and in its final digits that same nine appears, which is the numerical value of the Blessed Name Baha, and it contains nine fractions, namely: one-tenth, one-ninth, one-eighth, one-seventh,

1 فقره جواب ديگر

2 آنچه حضرت اعلى روح العالمين له الفداء در باب ارث فرموده اند بدین نوع است که بايد آنچه از متوقی مانده است دوهزار و پانصد و بيست عدد فرض شود چه این عددی است که بنيانش از نه بوده است در آخر نیز از احادش همان نه که عدد اسم مبارک بها میباشد ظاهر است و دارای کسور تسعه است يعنى هم عشر صحيح

one-sixth, one-fifth, one-fourth, one-third, and one-half. The children's portion is nine-sixtieths, the spouses' portion eight-sixtieths, the fathers' portion seven-sixtieths, the mothers' portion six-sixtieths, the brothers' portion five-sixtieths, the sisters' portion four-sixtieths, and the teachers' portion three-sixtieths.

و هم تسع و هم ثمن و هم سبع و هم سدس
و هم خمس و هم ربع و هم ثلث و هم نصف
قسمت اولاد نه شصت قسمت ازواج هشت
شصت قسمت آباء هفت شصت قسمت امهات
شش شصت قسمت اخوان پنج شصت قسمت
اخوات چهار شصت قسمت معلّین سه شصت

- 3 This was what was intended by the Book of Ta, Ha, Za, Vav, Ha, Dal and Jim. And in this Dispensation, since the Ancient Beauty, out of pure grace and bounty, has designated the children's portion, which was nine-sixtieths, to be eighteen-sixtieths, and has reduced nine-sixtieths from those other six categories, now the division must be made in this way: from each of those six categories of heirs, one and one-half sixtieths should be reduced, which totals nine-sixtieths. The spouses' portion, which was eight-sixtieths, becomes six and one-half sixtieths, which equals three hundred and ninety. The fathers' portion becomes five and one-half sixtieths, the mothers' portion four and one-half sixtieths, the brothers' portion three and one-half sixtieths, the sisters' portion two and one-half sixtieths, and the teachers' portion one and one-half sixtieths. When all these numbers are added together, they equal that same hidden number which is two thousand five hundred and twenty.

3 مقصود از کتاب طاء و حاء و زاء و واو و هاء و
دال و جیم این بوده و در این دوره چون جمال
قدم محض فضل و کرم قسمت اولاد را که
نه شصت بوده هیجده شصت قرار فرموده و از
آن شش طائفه دیگر نه شصت کم نموده اند حال
باید تقسیم بدین نوع شود که از آن شش طبقه
وارثین از هر یک یک شصت و نیم کم نمایند
که تمامی نه شصت می شود قسمت ازواج که
هشت شصت بود شش شصت و نیم می شود که
سی صد و نود باشد قسمت آباء پنج شصت و نیم
قسمت امهات چهار شصت و نیم قسمت اخوان
سه شصت و نیم قسمت اخوات دو شصت و نیم
قسمت معلّین یک شصت و نیم جمیع این عددها
که جمع می شود همان عدد مکنون که دوهزار و
پانصد و بیست است میشود

- 4 The year has been fixed at nineteen months, and each month at nineteen days. All of these total three hundred and sixty-one. Since the solar year has three hundred and sixty-five days, and in some years three hundred and sixty-six, there are five extra days. It has been ordained that these five days, which are called the Days of Ha and the Days of Giving that precede the Fast, should be placed before the month of fasting, and the month of fasting is the last month of the year, while Naw-Ruz is the first day of the year.

4 سال نوزده ماه مقرر شده و هر ماهی نوزده روز
جمیع اینها سیصد و شصت و یک عدد می شود
چون ایام سال شمس سیصد و شصت و پنج و
بعضی سالها سیصد و شصت و شش عدد میباشد
پنج یوم کسر می آید فرموده اند آن پنج روز را که
مظاهر هاء و ایام اعطاء قبل امساک نام دارند
قبل از شهر صیام قرار دهند و شهر صیام آخر
سال است و روز نوروز اول سال است

- 5 As for the names of those nineteen months, they are as follows: First, the Month of Splendor; Second, the Month of Glory; Third, the Month of Beauty; Fourth, the Month of Grandeur; Fifth, the Month of Light; Sixth, the Month of Mercy; Seventh, the Month of Words; Eighth, the Month of Perfection; Ninth, the Month of Names; Tenth, the Month of Might; Eleventh, the Month of Will; Twelfth, the Month of Knowledge; Thirteenth, the Month of Power; Fourteenth, the Month of Speech; Fifteenth, the Month of Questions; Sixteenth, the Month of Honor; Seventeenth, the Month of Sovereignty; Eighteenth, the Month of Dominion; Nineteenth, the Month of Loftiness.

5 اما اسامی آن نوزده ماه باین قرار است اول
شهرالبهاء دوم شهرالجلال سیم شهرالجمال چهارم
شهرالعظمة پنجم شهرالنور ششم شهرالرحمة هفتم
شهرالکلمات هشتم شهرالکمال نهم شهرالاسماء
دهم شهرالعزة یازدهم شهرالمشیة دوازدهم
شهرالعلم سیزدهم شهرالقدرة چهاردهم شهرالقول
پانزدهم شهرالمسائل شانزدهم شهرالشرف
هفدهم شهرالسلطان هیجدهم شهرالملک نوزدهم
شهرالعلاء

- 6 Likewise, these nineteen names are also applied to the days of each month. For example, the first day of each month is the Day of Splendor, the second day of each month is the Day of Glory, and the third day of each month is the Day of Beauty.
- 7 As for the names of the week, they are as follows: Saturday is the Day of Glory, Sunday is the Day of Beauty, Monday is the Day of Perfection, Tuesday is the Day of Grace, Wednesday is the Day of Justice, Thursday is the Day of Majesty, and Friday is the Day of Independence.

همچنین این نوزده اسم را در اسامی ایام هر ماهی هم جاری مینمایند مثلاً یوم اول هر ماهی یوم البهاء یوم دوم هر ماهی یوم الجلال و یوم سیم هر ماهی یوم الجمال

اما اسامی هفته باین قرار است شنبه یوم الجلال یک شنبه یوم الجمال دوشنبه یوم الکمال ۳ شنبه یوم الفضل چهارشنبه یوم العدال پنجشنبه یوم الاستقلال جمعه یوم الاستقلال

NLAI_BH4.097-100

BH11720

To: Mirza Abdul-Karim, in Ishqabad

- 1 In His Name, exalted be His station of grandeur and power!
- 2 This binding and irrevocable decree hath at this hour been revealed from the direction of the Most Great Prison. Verily ye were for God, and there is no doubt that He is with you. O Abdul-Karim, upon thee be My Glory and My favors. Thy letter attained the presence of the Wronged One. Blessed art thou and blessed is he who hath held fast to the cord of patience and acted according to that which was ordained in the Book of God, the Lord of the worlds. Thy deeds and thy steadfastness in adversity have brought Me joy. Ye were slain yet did not slay - well is it with you. Ye have done that which hath caused the fragrance of oppression to waft among all created things.
- 3 In truth, the glorious government - may God strengthen it - hath manifested justice, and justice is the cause of the elevation, majesty and power of kings. Blessed is he who is adorned therewith, who drinketh from its chalice and is illumined by its effulgences. This party must ever fix their gaze upon this station. God, exalted be His glory, hath ever loved and still loveth faithfulness, and in diverse Tablets hath commanded all to observe it. As to entering beneath its shadow, there is no harm in this for the settlement of affairs and the quelling of the fire of sedition. If they accept, a few will suffice.
- 4 This assistance from the glorious government and this manifestation of justice and fairness will, God willing, obliterate the oppression and tyranny of the world. We counsel this party never to forget this justice and to beseech God with all their

1 هو الله تعالى شأنه العظمة والاقتدار

2 این حکم محکم مبرم در این حین از شطر سبح اعظم ظاهر نشهد انکم کتم لله ولا شک انه معکم یا عبدالکریم علیک بهائی و عنایتی نامهات بحضور مظلوم فائز طوبی لک و لمن تمسک بحبل الصبر و عمل ما امر به فی کتاب الله رب العالمین قد سرتنی اعمالکم واصطبارکم فی البأساء قتلتکم و ما قتلتکم مریئاً لکم قد علمتم ما فاحت به نفحات المظلومية بین البرية

3 فی الحقیقه دولت بهیه ایدها الله اظهار عدل فرموده و عدل سبب علو و شوکت و اقتدار ملوک است طوبی لمن تزیّن به و شرب من کأسه و تنور من تجلیاته باید اینخیزب لازال باین مقام ناظر باشند حق جل جلاله لازال وفا را دوست داشته و دارد و در الواح شتی کل را بآن امر فرموده و اما الورود فی ظلّه لا بأس فی ذلک لاصلاح الامور و تسکین نار الفتنة اگر قبول نمایند معدودی کافی است

4 این اعانت دولت بهیه و این ظهور عدل و انصاف انشاء الله ماحی ظلم و اعتساف عالم است اینخیزب را وصیت مینمایم این عدل را فراموش ننمایند و

hearts to perpetuate the traces of the Bearer of the Standard of Justice throughout the kingdom of earth and heaven, for He hath purely for the sake of God assisted the oppressed ones of the world and hath judged with justice. This is the first assistance that hath been manifested toward these oppressed ones through the will of the great Emperor and the noble General - may God, exalted be He, strengthen them both. This station is most great.

- 5 My God, my God! Thou seest the oppressed ones among the wicked among Thy creation, and Thou witnesseth their sighs and tears in what hath befallen them at the hands of those who have made tyranny their practice in Thy land and oppression their characteristic in dealing with Thy servants. O Lord! I beseech Thee by the waves of the ocean of Thy bounty and the effulgences of the sun of Thy grace to aid the oppressed ones to patience and steadfastness in what hath befallen and will befall them in times of hardship and tribulation. O Lord! I beseech Thee by the rustling of the Lote-Tree beyond which there is no passing and the manifestations of Thy justice among all humanity to ordain for them from Thy Most Exalted Pen relief from Thee, a helper from Thy presence, and a protector from Thy side to guard them from the evil of their enemies and those who hate them. Verily, Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the All-Compelling, the Self-Subsisting.

- 6 It is most clear and evident that this assistance from the glorious government - may God, exalted be He, strengthen it - is the cause of all hearts turning toward it from all directions.
- 7 My God, my God! Aid him who desireth to help the oppressed ones among Thy servants, then exalt him through Thy bounty, Thy power and Thy sovereignty. Verily, Thou art the Powerful, the Mighty, the All-Bountiful.
- 8 We wish to seal this Tablet with mention of Fadil, upon him be My Glory and My favors. My Pen and My tongue bear witness to his sincerity, his service, his steadfastness and his presence at this time before the gate of God's mercy, the Lord of the worlds. The Glory be upon him and upon those who have attained unto justice and fairness and have acted according to that which they were commanded by the Ordainer, the All-Wise.

بصمیم قلب از حقّ بخوانند آثار صاحب لوی
عدل را بدوام ملک و ملکوت پاینده و باقی
دارد چه که خالصاً لوجه الله از مظلومهای عالم
اعانت فرموده و بعدل حکم نموده و این اول اعانتی
است که نسبت باین مظلومها از ارادهء امپراطور
اعظم و ژنرال اکرم ایدها الله تعالی ظاهر گشته
و این مقام بسیار عظیمست

5 الهی الهی تری المظلومین بین اشرار خلقک و
تشاهد زفراتهم و عبراتهم فیما ورد علیه من الدین
جعلوا شیمهم الاعتساف فی ارضک و سبیتهم
الظلم علی عبادک ای رب استلک بأمواج بحر
عطائک و تجلیات نیر فضلک بأن تؤید المظلومین
علی الصبر و الاضطبار فیما ورد و یرد علیهم فی
موارد البأساء و الضراء یرب استلک بحفیف
سدرۃ المنتهی و ظهورات عدلک بین الوری بأن
تکتب لهم من قلبک الاعلی فرجاً من عندک و
ناصراً من لدنک و معیناً من جانبک لیحفظهم
من شر اعدائهم و مبغضهم انک انت المقتدر علی
ما تشاء لا اله الا انت المهیمن القیوم

6 این بسی واضح و معلومست این اعانت دولت
بهیه ایدها الله تعالی سبب توجه جمیع قلوبست
از اطراف

7 الهی الهی آید من اراد نصرۃ المظلومین من عبادک
ثم ارفعه بمجودک و قدرتک و سلطانک انک
انت المقتدر العزیز الفضال

8 انا نحب ان نختم اللوح بذكر الفضل عليه بهائی
و عنایتی یشهد قلبی و لسانی بخلوصه و خدمته
و استقامته و حضوره فی هذا الحین لدى باب
رحمة الله رب العالمین البهاء علیه و علی الذین فازوا
بالعدل و الانصاف و عملوا بما امروا به من لدن
امر حکیم

SAAF.198x, TISH.255-256

BH01994

To: Haj Mirza Muhammad Husayn Afnan

1 He is the Most Holy, the Most Great, the All-Powerful, the Most Exalted, the Most High!

2 O Most Exalted Pen! Make mention of him who hath ascended to the loftiest heights, and say: The first fragrance that wafted from the garment of thy Lord's mercy, the Lord of all names, be upon thee, O thou star shining from the horizon of heaven! I testify that through thee the Most Exalted Horizon did shine forth, the Divine Lote-Tree did speak, the Most Great Word appeared, the Luminous Pearl and the Primal Point were made manifest - through which the hidden Secret and the treasured Symbol were revealed, the knowledge of what was and what would be was detailed, the breeze of God wafted throughout the world, the proof was perfected for all peoples, and the bounty was completed through the diffusion of the fragrance of the Bayan in celebration of the Most Great Name.

3 I testify that through you the seas surged, the rivers flowed, the trees brought forth leaves, the signs appeared, the mysteries emerged, the faces of the righteous were illumined, and in you the ocean of knowledge surged, the fragrance of the All-Merciful wafted, and the gates of Paradise - around which all gardens circle - were opened. In you dawned the Daybreak whereby the lamp of idle fancies was extinguished, the Sun of Revelation shone forth and the Moon of inspiration gleamed. Through you the Living Waters overflowed to quicken all contingent beings.

4 I bear witness that in you was raised the standard of "There is none other God but I, the Help in Peril, the Self-Subsisting" and was hoisted the pavilion of "Verily I am God, there is none other God but I, the Mighty, the Beloved." The nightingale of divine knowledge warbled in the Kingdom of utterance: "The Kingdom belongeth unto God, the Almighty, the All-Glorious, the All-Loving." He is indeed the Most Great Book, the Most Exalted Word, and the Greatest Sign. Through Him appeared God's pervading Will, His all-encompassing Power, His enduring Sovereignty and His all-prevailing Might. He is indeed the Countenance that shone forth from the horizon of eternity after the passing of all things. Through His appearance, the Maidens of inner meaning emerged from the palaces of the Bayan, the mysteries deposited in the Qur'an were revealed, the signs became manifest, and every stone bore witness to the Revealer of verses.

1 هو الأقدس الأعظم المقتدر العلي العظيم

2 ان يا قلم الأعلى ان اذكر من صعد الى الذروة العليا و قل أول عرف تضيّع من قيص رحمة ربك مالک الأسماء عليك يا أيها النجم المشرق من افق السماء اشهد ان فيكم لاح الأفق الأعلى و نطق السدرة المنتهى و ظهرت الكلمة العليا و الدرة النوراء و النقطة الأولى الذي به ظهر السر المكنون و الرمز المخزون و فصل علم ما كان و ما يكون و به سرت نسمة الله في العالم و تمت الحجة على الأمم و كملت النعمة بما فاحت رائحة البيان في ذكر الاسم الأعظم

3 و اشهد ان بكم سبجت البحار و جرت الأنهار و تورقت الأشجار و ظهرت الآثار و برزت الأسرار و انارت وجوه الأبرار و فيكم ماج بحر العرفان و هاج عرف الرحمن و فتح باب الجنة التي تطوف حولها الجنان و فيكم طلع الفجر الذي به طفئ سراج الأوهام و اشرفت شمس الوحي و لاح قمر الالهام و بكم فاض بحر الحيوان لاحياء من في الامكان

4 اشهد ان فيكم نصبت راية انه لا اله الا انا المهيمن القيوم و ارتفع سرادق اتني انا الله لا اله الا انا العزيز المحبوب و تغرد عندليب العرفان في ملكوت البيان الملك لله المقتدر العزيز الودود و انه هو الكتاب الأعظم و الكلمة العليا و الآية الكبرى و به ظهرت مشية الله النافذة و قدرته المحيطة و سلطنته الباقية و قوته المهيمنة و انه هو الوجه الذي اشرق من افق البقاء بعد فناء الأشياء و بظهوره طلعت حوريات المعاني من قصور البيان و ظهرت الأسرار المودعة في الفرقان و به برزت العلامات و شهدت الحصاة لمنزل الآيات

5 He is indeed the One at Whose appearance the mountains passed away and all things spoke in remembrance of God, the Lord of grandeur and might. Through Him every poor one turned toward the Kingdom of wealth, every bewildered soul toward the lights of guidance, and every thirsty one toward the Kawthar of eternity. I testify that in you appeared the Known Beauty, the Speaker before the Self-Subsisting spoke forth, the Sealed Wine was unsealed, and every destined matter was fulfilled.

6 I bear witness that thou art he who was assured of meeting thy Lord, the Lord of all names, and wast illumined by God's lights when the Most Great Luminary shone forth from the horizon of Zawra - a station none among all created things have surpassed save whom thy Lord, the Creator of the heavens, did will. Thou art he who didst drink the choice wine of certitude while people were in doubt and discord, and didst attain the meeting of that Day which the All-Merciful revealed in the Qur'an - His word is the truth - "The Day when mankind shall stand before the Lord of the worlds." Blessed art thou for having fulfilled the Covenant when the people of the earth broke it, and for having turned to the Countenance when the limbs of the servants trembled from the assault of the people of hypocrisy. Blessed art thou and blessed is he who visiteth thee, by virtue of what hath flowed from the Pen whereby the Bridge was erected, the Balance was set up, the Hour appeared, and the Bayan was sent down.

5 وانه هو الذي اذا ظهر مرّت الجبال و نطقت
الاشياء في ذكر الله ذي العظمة والاجلال و به
توجه كل فقير الى ملكوت الغناء و كل متحير
الى انوار الهدى و كل ظمآن الى كوثر البقاء
اشهد ان فيكم ظهر الجمال المعلوم و نطق القائم
قبل القيوم و فك الرحيق المختوم و تحقّق كل
امر محتوم

6 و اشهد انك انت الذي كنت موقناً بقاء ربك
مالك الاسماء و تنوّرت بأنوار الله اذ اشرق النور
الأعظم من افق الزوراء و هذا مقام ما سبقه
اهل الانشاء الا من شاء ربك فاطر السماء و
انت الذي شربت رحيق الايقان اذ كان الناس
في مرية و شقاق و ادركت لقاء اليوم الذي انزله
الرحمن في الفرقان قال و قوله الحق يوم يقوم الناس
لرب العالمين طوبى لك بما وفيت بالمشاق اذ
نقضه اهل الآفاق و اقبلت الى الوجه في حين
ارتعدت فرائص العباد من سطوة اهل التفاف
طوبى لك و لمن يزورك بما جرى من القلم الذي
به نصب الصراط و وضع الميزان و ظهرت الساعة
و نزل البيان

INBA84:172, INBA84:100, INBA84:040.07,
AQA6#302 p.295, KHAf.042

BH02001

To: *Baha'is of Qazvin et al.*

1 A mention from Us to My loved ones who have acknowledged God and recognized His sovereignty and turned to the Countenance when it shone forth from this manifest horizon. By the life of God! They are the ones who turned to the Dawning Place of inspiration when they heard the call of God, the All-Possessing, the Mighty, the Praiseworthy.

2 O people of Qaf! We desire to make you hear the melody of God and give you to drink of the Kawthar of utterance from this Hand that was dominant over all who are in the heavens and earth. Turn with the ears of your hearts that you may

1 ذكر من لدنا احبائي الذين اقرّوا بالله و اعترفوا
بسلطانه و توجّهوا الى الوجه اذ اشرق من هذا
الأفق المبين لعمر الله هم الذين اقبلوا الى مطلع
الالهام اذ سمعوا نداء الله المهيمن العزيز الحميد

2 يا اهل القاف انا نريد ان نسمعكم لحن الله و
نسقيكم كوثر البيان من هذه اليد التي كانت مهيمنة
على من في السموات و الأرضين توجّهوا بأذان

hear the call of God from this far-off spot. Blessed are you in that you have cast away vain imaginings and taken the cup of certitude through this manifest Name. By God! Were you to discover what hath been ordained for you, you would soar on wings of joy and arise to serve the Cause of your Lord, the Mighty, the Wondrous. Grieve not over anything. Rather, rejoice in that God remembers you from His Most Exalted Pen in this sublime station. Blessed are you in that you have turned to the Most Exalted Horizon and faced toward the Qiblih of all horizons when every misbeliever turned away from it. Thus have We adorned your temples with the ornament of remembrance and illumined your hearts with the light of the utterance of your Lord, the Forgiving, the Generous. Say: Arise to serve the Cause with wisdom and hold fast unto it - this is better for you, did you but know.

3 O Samandar! Your letter which you sent to Ism-i-Jud hath come before the Throne and the servant in attendance hath read it, and We make mention of you that you may rejoice within yourself and be of the thankful. Turn with the ear of nature that you may hear the melody of God, the All-Possessing, the Self-Subsisting, and turn with the eye of nature that you may behold the scene of God, the Mighty, the Beloved.

4 Say: O people of the Bayan! By God, the horizon of certitude hath been illumined and the Countenance of the All-Merciful giveth you to drink of the water of life. Beware lest you deprive yourselves of that which your Lord, Who is dominant over every witness and witnessed one, hath brought. Say: By God! This is the Most Great Day and the Lord of Destiny hath by His own Self arisen to His Cause - He to Whose manifestation all in the unseen and visible worlds have bowed down. Gather ye together in remembrance and praise of God, then make mention of Him in such wise as to attract minds. Do you slumber upon your couches while He standeth at your heads giving you glad tidings of what hath been ordained for you in a preserved Tablet? Beware lest sorrows overtake you or the imaginings of those who have denied God, the Mighty, the Loving, prevent you.

5 The land of the Prison hath cried out and lamented - were you to ask it why, it would say because the hem of sanctity hath been sullied by what the hands of those who have believed in God, the Single One, the Mighty, the Praiseworthy, have wrought.

6 O thou servant who art present! Hold back the Pen lest there flow from it that which would cause the Concourse on High to wail and the eyes of those near unto God to shed tears. Turn away from what thou wert occupied with and make mention

قلوبكم لتسمعو نداء الله من هذا الشطر البعيد طوبى لكم بما نبذتم الأوهام واخذتم كأس اليقين بهذا الاسم المبين تالله لو تطلعن بما قدر لكم لتطيرن بأجنحة الابتهاج وتقومن على خدمة امر ربكم العزيز البديع لا تحزنوا من شيء ان افرحوا بما يذكرهم الله من قلبه الأعلى فهذا المقام المنيع طوبى لكم بما توجهتم الى الأفق الأعلى واقبلتم الى قبلة الآفاق اذ اعرض عنها كل مشرك بعيد كذلك زيننا هياكلكم بطراز الذكر ونورنا قلوبكم بنور بيان ربكم الغفور الكريم قل قوموا على خدمة الأمر بالحكمة و تسمكوا بها انها خير لكم لو انتم من العارفين

3 ان يا سمندر قد حضر لدى العرش كتابك الذى ارسلته الى اسم الجود و قرأه عبد الحاضر و ذكرناك لتفرح فى نفسك وتكون من الشاكرين توجه بسمع الفطرة لتسمع لحن الله المهيمن القيوم و توجه ببصر الفطرة لتنظر منظر الله العزيز المحبوب

4 قل يا ملاء البيان تالله قد انار افق الايقان و طلعة الرحمن يسقيكم ماء الحيوان اياكم ان تمنعوا انفسكم عما اتى به ربكم المهيمن على كل شاهد و مشهود قل تالله هذا يوم الأکبر و مالک القدر بنفسه قام على امره الذى قد خضع لظهوره من فى الغيب و الشهود ان اجتمعوا على ذكر الله و ثنائه ثم اذكروه بما تجذب به العقول هل ترقدون على مهادكم و انه كان قائماً عند رؤوسكم و يبشركم بما قدر لكم فى لوح مسطور اياكم ان تأخذكم الأحزان او تمنعكم اوهام الذين كفروا بالله العزيز الودود

5 قد صاحت ارض السجن و ناحت لو تسئلها لم تقول بما تكدر ذيل التقديس بما اكتسبت ايدى الذين آمنوا بالله الفرد العزيز الحميد

6 ان يا عبد الحاضر ان امسك القلم لئلا يجرى منه ما ينوح به الملاء الأعلى و يتذرف به عيون المقرين ان انصرف عما كنت عليه ثم اذكر احبائى الذين فى

of My loved ones who are there with My beautiful remembrance. Say: Upon you be glory, then praise, then immortality in that you turned when every hypocrite turned away, and drank when every transgressor was prevented, and knew when every doubter remained ignorant, and faced toward the Dawning Place of faith when the All-Merciful came with manifest sovereignty.

- 7 Doth not suffice you what hath flowed this night from the Most Exalted Pen? Say: By Thy life, O Beloved of the worlds! We are satisfied with what we see and witness from the horizon of Thy grace - nay rather, we acknowledge that all this is naught but a token of the wonders of Thy bounty and favor. Thou art He to Whose grace the whole creation hath testified, and to Whose sovereignty all in the worlds have borne witness.

هناك بذكرى الجميل قل لكم البهاء ثم لكم الثناء
ثم لكم البقاء بما اقبلتم اذ اعرض كل منافق و
شربتم اذ منع كل فاسق و عرفتم اذ جهل كل
مريب و توجهتم الى مشرق الايمان اذ اتى الرحمن
بسلطان مبين

7 أما يكفيكم ما جرى في هذا الليل من القلم الأعلى
قولوا لعمرک يا محبوب العالمين أنا نكتفي بما نرى
و نشاهد من افق فضلك بل نعترف بأن كل
ذلك لم يكن الا من بدائع جودک و احسانک
انک انت الذى اعترف بفضلک الکائنات و
بسلطانک من فى العالمين

BLIB_Or15730.046a, AYBY.039b

BH02029

- 1 This is what hath been sent down from My Most Holy Pen to My sanctified name whom We have deposited in the land of Ha and Mim - upon him be the glory of God, the Lord of the worlds.
- 2 In His Name through Whom the ocean surged and the fragrance wafted!
- 3 The Glory shining and gleaming from the horizon of the heaven of the providence of the Lord of eternity and the Most Great Name be upon thee, O Name of God, the Most Truthful, the Most Ancient, and His remembrance among the nations. I testify that thou didst not hesitate for less than a moment when the Call was raised between earth and heaven - thou didst turn, hear, respond and hasten until thou didst attain unto that which was recorded by the Supreme Pen and mentioned in the Books of God, the Lord of all beings.
- 4 O My Name! Rejoice in the Supreme Horizon, for unto thee hath turned the face of the Lord of Names and the King of the Kingdom of eternity, Whom neither the hosts of princes nor the opposition of divines could frustrate. We remember at all times the loved ones of the All-Merciful who were not weakened by the power of the mighty nor frightened by the onslaught of the enemies - they arose and said: "God is our

1 هذا ما نزل من قلبى الأقدس لاسمى المقدّس
الذى اودعناه فى ارض الهاء و الميم عليه بهاء الله
رب العالمين

2 بسمه الذى به ماج البحر و هاج العرف

3 البهاء المشرق اللّاح من افق سماء عناية مالک
القدم و الأسم الأعظم عليك يا اسم الله الأصدق
الأقدم و ذكره بين الأمم اشهد انک ما توقفت
اقل من آن اذ ارتفع النداء بين الأرض و السماء
اقبلت و سمعت و اجبت و سرعت الى ان فزت
بما كان مسطوراً من القلم الأعلى و مذكوراً فى
کتاب الله مولى الورى

4 يا اسمى افرح فى الرفيق الأعلى بما توجه اليک وجه
مولى الأسماء و مالک ملکوت البقاء الذى ما
عجزته جنود الأمراء و لا اعراض العلماء نذكر فى
کل الأحيان اولياء الرحمن الذين ما اضعفتهم قوة
الأقوياء و ما خوفتهم سطوة الأعداء قاموا و قالوا
الله ربنا و ربّ العرش و الثرى و مالک الآخرة
و الأولى

Lord and the Lord of the Throne and earth, and the Master of the hereafter and of the former times.”

- 5 O My Name! We remember when there shone upon thee the Sun of Permission from the horizon of the heaven of My Command, and thou didst turn toward My Kingdom with a face wherewith all created things turned, and with such humility that all contingent things became humble before it. I testify that thou didst leave thy home, turning toward the Heaven of eternity and the Supreme Height, and didst traverse land and sea until thou didst present thyself before the Gate and didst hear the call of thy Lord, the Bestower, in that place for the hearing of which ears were created, and hearts and minds for its comprehension. Thou didst behold His horizon and didst attain the presence of Him Who denied the same to Moses when he said “Show me Thyself that I may look upon Thee.”
- 6 Thou art the one who took the Sealed Wine in My Self-Subsisting Name, and the oppression of the people did not prevent thee from the remembrance of this Day. Thou didst take the cup of thy Lord's love, the Creator of all things, and didst drink thereof before the faces of all people. Because of this there came upon thee that which caused the denizens of the realms of might and the dwellers of the cities of the Kingdom to lament. We testify that by reason of thy calamity the Pen of thy Lord, the King of the Kingdom of Names, was stilled, and the rivers in the Most Exalted Paradise became motionless.
- 7 Through thee God guided His servants to His Straight Path, the Mighty News and His firm, unshakeable Command. God have mercy on the servant who drank the choice wine of thy utterance, heard thy mention, hastened to thy dust, visited thy grave and recited before the tomb that which the Supreme Pen hath spoken in the prison of Akka. Blessed art thou and blessed is he who held fast unto thee in the path of God, the Lord of the worlds and the Master of the Day of Judgment.
- 8 Glory be unto Thee, O my God, my Lord, my Support and God of the Kingdom and the Realm, and Master of the cities of wisdom and might! I beseech Thee by the finger of Thy power and will whereby the spheres of utterance revolved amidst the Concourse of creation, and by the pearls of the ocean of Thy knowledge and the manifestations of Thy grandeur in the kingdom of creation, and by this grave which Thou hast made the point of circumambulation for Thy servants and creatures, that Thou forgive me and my father and my mother and whosoever hath hastened to the gate of Thy grandeur and before the throne of Thy manifestation. Verily Thou art He Whom the clamor
- 5 يا اسمي انا نذكر اذ اشرقت لك شمس الاذن من افق سماء امرى و توجهت الى ملكوتى بوجه توجهت به الكائنات وبخضوع خضعت له الممكنات اشهد انك خرجت من بيتك مقبلاً الى جبروت البقاء والذروة العليا وقطعت البر والبحر الى ان حضرت لدى الباب وسمعت نداء ربك الوهاب فى المآب الذى خلقت الاذان لاصغائه والافئدة والقلوب لادراكه ورأيت افقه وفزت ببقاء من منع الكلم عن لقائه اذ قال ارني انظر اليك
- 6 انت الذى اخذت الرحيق المختوم باسمى القيوم و ما منعتك ظلم القوم عن ذكر اليوم اخذت كأس محبة ربك مالك الابدان وشربت منها امام وجوه العباد بذلك ورد عليك ما ناه به اهل الجبروت وسكان مدائن الملكوت نشهد بمصيبتك توقف قلم ربك مالك ملكوت الاسماء وركدت الأنهار فى الجنة العليا
- 7 بك هدى الله عباده الى صراطه المستقيم والنبأ العظيم وامره المحكم المتين رحم الله عبداً شرب رحيق بيانك وسمع ذكرك وسرع الى تربك وزار قبرك وقرء تلقاء الرمس ما نطق به القلم الأعلى فى سجن عكاء طوبى لك ولمن تمسك بك فى سبيل الله رب العالمين ومالك يوم الدين
- 8 سبحانك اللهم يا الهى وسيدى وسندى و اله الملك والملوك و مالك مدائن الحكمة والجبروت اسئلك باصبع قدرتك وارادتك التى بها دارت افلاك البيان بين ملاء الامكان و بلائى بحر علمك وظهورات عظمتك فى ناسوت الانشاء و بهذا القبر الذى جعلته مطاف عبادك و خلقتك بأن تغفر لى ولأبى و أمى ولمن سرع الى باب عظمتك وامام كرسى ظهورك انك انت الذى لا تمنعك ضوضاء العباد ولا سطوة

of the servants and the might of the pharaohs of the lands do not prevent. Thou ordainest what Thou willest through Thy firm, unshakeable command. There is no God but Thee, the Almighty, the Mighty, the Great.

فراعة البلاد تحكم ما تشاء بأمرك المحكم المتين لا
اله الا انت المقتدر العزيز العظيم

MUH3.017-018, PYK.030, PYK.394,
MSBH7.411-413, OOL.B187

BH02054

To: Sadat, in Rasht

1 In the Name of God, the Most Holy, the Most Great, the All-Powerful, the All-Knowing

1 هو الأقدس الأعظم المقتدر العليم

2 This is a Book which the All-Merciful has sent down from the Kingdom of Utterance, that the people may recognize this Path which hath been made manifest in truth. By the life of God! The Balance hath been established, the Hour hath come in truth, the Path hath appeared, and the Bestower hath come with a Cause that encompasseth all the worlds. Blessed is the strong one who hath cast away allusions and taken what he was commanded in a Tablet that was blessed by the Finger of God.

2 كتاب انزله الرحمن من ملكوت البيان ليعرف
الناس هذا الصراط الذي كان بالحق مشهودا لعمر
الله قد نصب الميزان وانت الساعة بالحق وظهر
الصراط واتى الوهاب بأمر كان على العالمين محيطة
طوبى لقوى نبذ الاشارات واخذ ما امر به في
لوح كان باصبع الله مبروكا

3 O Rida! Harken unto the shrill voice of the Most Exalted Pen. Verily, it calleth between earth and heaven and summoneth all to a station that hath been raised up through the name of God. We have heard thy cry in the love of God and seen thee turning toward the horizon of the Cause. We make mention of thee and have sent down for thee that whereby thy remembrance shall endure throughout the duration of My most beautiful names. Thy Lord is, verily, the Witness and the Helper.

3 يا رضا ان اسمع صرير القلم الأعلى انه ينادى بين
الأرض و السماء ويدع الكل الى مقام كان
باسم الله مرفوعا انا سمعنا ندائك في حب الله
ورأيناك مقبلا الى افق الأمر ذكرناك ونزلنا
لك ما يبقى به ذكرك بدوام اسمائى الحسنى ان
ربك كان شاهداً ونصيراً

4 We make mention of him who was named 'Ali before Naqi and give him the glad-tidings of a bounty that hath been made visible in truth from the horizon of glory. Take hold of the Book with a strength from Us and a power from Our presence, and abandon those who remained far from the waters of nearness. We have heard thy lamentation in the love of God and have sent down for thee this Tablet which hath been sent down from the heaven of justice.

4 ونذكر من سمى بعلي قبل نقي ونبشره بفضيل
كان من افق العز بالحق مرثيا خذ الكتاب بقوة
من عندنا وقدرة من لدنا ودع الذين كانوا عن
فراة القرب بعيدا قد سمعنا صرختك في حب
الله انزلنا لك هذا اللوح الذي كان من سماء
العدل منزولا

5 O Mahmud! Harken unto that which the Lord of Hosts calleth thee from this Praised Station that was inscribed by the Pen of the All-Merciful in the Qur'an. We have heard thy cry and make mention of thee with that which cannot be equaled by the treasures of earth. Thy Lord is verily witness to what I

5 يا محمود ان اسمع ما يدعوك به رب الجنود من
هذا المقام الحمود الذي كان في الفرقان من قلم
الرحمن مسطورا انا سمعنا صرختك ذكرناك بما
لا تعادله كنوز الأرض وكان ربك على ما اقول

say. Rejoice thou in this Most Great Remembrance and say: "Praise be unto Thee, O Lord of eternity, for having turned toward this servant of Thine and mentioned him with verses that all on earth have failed to comprehend. Thou art, of a truth, the All-Knowing, the All-Informed."

- 6 O Asadu'llah! The Wronged One maketh mention of thee from the precincts of the Prison and counseleth thee and those who have believed to uphold the Most Great Trust among the concourse of creation. Thus hath the matter been decreed in thy Lord's Book. He is, verily, wise over all things. We send greetings from this Station to My loved ones who have attained unto My days, turned to My horizon, drunk the choice wine of My utterance, held fast with mighty constancy to My Cause, and performed that which they were commanded in My Book. By the life of God! They are among the Concourse on High in the Book of Names and the companions of the Crimson Ark that was inscribed by the Pen of Command. Hold ye fast to the cord of the Cause and cling to the hem of grace in this Day which hath been illumined by the lights of the countenance.

- 7 O Nasru'llah! The Most Exalted Pen maketh mention of the loved ones of God and His chosen ones, and commandeth them to that which shall profit them in every world of the worlds of their Lord, the All-Knowing, the All-Wise. We have heard thy mention and make mention of thee and those who have believed with My beautiful remembrance. Give thanks unto God for having aided you to recognize Him Who was promised in the Books of God, the Lord of the worlds. How many learned ones were heedless, and how many unlettered ones hastened, drank, and said: "Praise be unto Thee, O God of all who are in the heavens and on earth!" Your letter hath come and that which ye sent hath been honored with acceptance, as a bounty from His presence. He is verily the All-Bountiful, the Most Generous. Blessed is he who hath adorned himself with the ornament of deeds which God hath revealed in His perspicuous Book. Praise be unto God, the Lord of the worlds.

شهيديدا ان افرح بهذا الذكر الأعظم و قل لك الحمد يا مالک القدم بما اقبلت الى عبدك هذا و ذكرته بآيات عجز عن عرفانها من على الأرض و انك قد كنت بنفسك الحق عالماً و خبيراً

6 يا اسدالله يذكرك المظلوم من شطر السجن و يوصيك و الذين آمنوا بالأمانة الكبرى بين ملأ الانشاء كذلك قضى الأمر في كتاب ربك انه كان على كل شيء حكيماً انا نكبر من هذا المقام على احبائي الذين فازوا بآيائي و اقبلوا الى افقي و شربوا رحيق بياني و تمسكوا بالاستقامة الكبرى في امرى و عملوا ما امروا به في كتابي لعمر الله انهم من الملأ الأعلى في كتاب الأسماء و اهل السفينة الحمراء التي كانت من قلم الأمر مكتوباً تمسكوا بحبل الأمر و تشبثوا بذيل الفضل في هذا اليوم الذي كان من انوار الوجه منيرا

7 يا نصرالله ان القلم الأعلى يذكرك احباء الله و اصفياه و يأمرهم بما ينفعهم في كل عالم من عوالم ربهم العليم الحكيم انا سمعنا ذكرك ذكرناك و الذين آمنوا بذكرى الجليل ان اشكروا الله بما ايدكم على عرفان من كان موعوداً في كتاب الله رب العالمين كم من عالم غفل و كم من امي سرع و شرب و قال لك الحمد يا اله من في السموات و الأرضين قد حضر كتابكم و فاز ما ارسلتموه بطراز القبول فضلاً من عنده و هو الفضل الكريم طوبى لمن تزين بطراز الأعمال التي انزلها الله في كتابه المبين الحمد لله رب العالمين

BLIB_Or15715.110d

BH02125

To: *Haji Mirza Kamalid-Din Naraqi*

- 1 In the Name of Him through Whom the horizon of utterance was illumined and the Pen of the All-Merciful spoke! 1 بِسْمِ الَّذِي بِهِ انار افق البيان و نطق قلم الرحمن
- 2 O Kamal! Thou hast heard the call of thy Lord when it was raised in truth, and drunk from the ocean of reunion when the Most Great Luminary was shining from the horizon of Baghdad. Blessed be the eye that hath seen, the ear that hath heard, and the tongue that hath spoken My Beloved Name. 2 يا كمال قد سمعت نداء ربك اذ ارتفع بالحق و شربت من بحر الوصال اذ كان النور الأعظم مشرقاً من افق الزوراء طوبى لعين رأت و لأذن سمعت و للسان نطق باسمي المحبوب
- 3 O Kamal! Thou hast been mentioned before the Throne time and again, and this is yet another time. Be grateful and say: "Praise be unto Thee, O God of the seen and unseen!" He remembered thee when He was in Iraq and remembereth thee in this forbidden fortress. Thus hath the Wronged One spoken that thou mayest give thanks to the Beloved of the world and hold fast to the hem of God, the Lord of existence. 3 يا كمال قد ذكرت لدى العرش مرّة بعد مرّة و هذه كرامة اخرى ان اشكر و قل لك الحمد يا اله الغيب و الشهود انه ذكرك اذ كان في العراق و يذكرك في هذا الحصن المنيع كذلك نطق لسان المظلوم لتشكر محبوب العالم و تتشبث بذيل الله مالک الوجود
- 4 Leave the people and what they possess behind thee. By My life! What thou seest shall perish, but what hath been sent down from this Pen, before which all pens have bowed down, shall endure for thee. Thy Lord is, verily, the Truth, the Knower of the unseen. 4 دع الناس و ما عندهم عن ورائك لعمرى سيفنى ما تراه و يبقى لك ما نزل من هذا القلم الذى خضعت له الأقلام ان ربك هو الحق علام الغيوب
- 5 Say: O people! Fear God and follow not those who have disbelieved in God and clung to vain imaginings. Open your eyes and turn toward the Most Exalted Horizon. By God! He hath appeared in truth and hath shone forth from that upraised Horizon. Beware lest ye take for Him a partner or likeness. Be fair in His Cause and be not of those who have disbelieved in God, the Lord of what was and what shall be. 5 قل يا قوم اتقوا الله و لا تتبعوا الذين كفروا بالله و تمسكوا بالوهوم ان افنحوا ابصاركم و توجهوا الى الأفق الأعلى تالله انه ظهر بالحق و اشرق من ذاك الأفق المرفوع ايّاكم ان تتخذوا له شريكاً او شبيهاً ان انصفوا في امره و لا تكونن من الذين كفروا بالله رب ما كان و ما يكون
- 6 Say: Unite in God's Cause and His sovereignty, and follow not every rejected transgressor. Say: This is the Day whereof ye were promised in God's Books, and this is a Cause before which every fair-minded one who hath spoken with justice and every believer who hath drunk My choice sealed wine hath bowed down. 6 قل ان اتحدوا على امر الله و سلطانه و لا تتبعوا كل فاجر مردود قل هذا يوم به وعدتم في كتب الله و هذا امر خضع له كل منصف نطق بالعدل و كل مؤمن شرب رحيقى المختوم
- 7 O Kamal! By God, wert thou to learn of the sorrow of My heart and what hath befallen Me in this Prison which We named, upon Our arrival, the Most Great Prison, thou wouldst weep for My sake. Thus doth thy Lord, the Mighty, the All-Seeing, inform thee. Be thou not disturbed by what We have related to thee. Be patient, then be steadfast. Thus doth the Wronged One command thee. Be firm in the Cause of God and in His 7 يا كمال تالله لو تعلّع على حزن قلبي و ما ورد على في هذا السجن الذى سميناه لدى الورود بالسجن الأعظم لتنوح لنفسى كذلك يخبرك ربك العزيز المشهود انك لا تضطرب عما ذكرناه لك ان اصبر ثم اصطر كذلك يأمرک المظلوم كن مستقيماً على امر الله و حبه على شأن لا تمنع

love in such wise that the hosts of the world shall not deter thee. Thus doth the Most Great Name command thee from this glorious station.

جنود العالم كذلك يأمرک الاسم الأعظم من
هذا المقام المحمود

- 8 Say: O people! Adorn yourselves with the ornament of servitude unto God, the True One. By God, the True One! This is its day, did ye but know.

8 قل يا قوم زينوا انفسکم بطراز العبودیة لله الحق
تالله الحق هذا يومها لو انتم تعلمون

- 9 We make mention of My handmaiden who believed in God and bowed before His countenance when He was walking. Thy Lord is, verily, the All-Forgiving, the Kind. Convey My greetings unto her face and give her the glad-tidings of My remembrance of her, and unto the faces of thy children who have believed in God, the Almighty, the All-Compelling, the Self-Subsisting.

9 انا نذكر امتی التي آمنت بالله وخضعت لوجهه اذ
كان یمشی ان ربک هو الغفور العطوف کبر من
قبلي على وجهها وبشرها بذکری آياها وعلى وجوه
ابنائک الذين آمنوا بالله المقدر المهيمن القيوم

- 10 The Glory be upon thee and upon thy brother who hath been mentioned before the Throne. Blessed are ye both in that ye have heard and turned toward the Most Exalted Horizon. Thus doth God reward His servants who have spoken the truth and believed in Him when every rejected transgressor turned away.

10 البهاء عليك وعلى اخيک الذي كان مذكوراً
لدى العرش طوبى لك وله بما سمعتما وتوجهتما
الى الأفق الأعلى كذلك يجزى الله عباده الذين
نطقوا بالحق وآمنوا به اذ اعرض عنه كل فاجر
مردود

- 11 Then convey My greetings unto My loved ones there, that they may drink from My words the wine of My loving-kindness, soar in the atmosphere of My love, turn with their hearts unto My countenance and My horizon, and rejoice in what hath been sent down to them from My Pen. Upon them be My remembrance, My praise, My mercy and My forgiveness. Verily, thy Lord is the Bestower, the Compassionate, the Generous, the Mighty, the Loving.

11 ثم کبر من قبلي على احبائي في هناك ليشربون
من کلماتي رحيق عنايتي ويطيرون في هواء حيي
ويتوجهون بقلوبهم الى وجهي وافقني ويفرحون
بما نزل لهم من قلبي عليهم ذکری وثنائی ورحمتی و
غفرانی ان ربک هو المعطي المشفق المكرم العزيز
الودود

BLIB_Or15730.058b, AQA7#338 p.017

BH02127

To: *Abdu'llah Rubin*

- 1 Jehovah is His name, the God of all who are in the heavens and on the earth
- 2 O heir of Moses! Hear the call of the Lord of Hosts which hath been raised in the world of creation from the prison of Akka, summoning you to His most glorious horizon. Blessed is he who hath cast away vain desire and laid hold on guidance, and woe unto every heedless doubter.

1 يهوه اسمه اله من في السموات والأرض

2 يا ورث في الکليم اسمعوا نداء رب الجنود انه
ارتفع في ناسوت الانشاء من شطر سجن عکاء و
يدعوکم الى افقه الأبهى طوبى لمن نبذ الهوى و
اخذ الهدى وويل لكل غافل مرتاب

- 3 O Abdullah! The attraction of this Revelation hath seized the regions of the earth and their surroundings. Give thou the glad-tidings to the world of the God of Israel, through Whose manifestation the seas have yielded up the pearls of utterance from their shells, and the heaven of proof hath been adorned with its stars, and the mountains have brought forth their treasures and whatsoever was hidden within them by command of their Creator, and the earth its repositories and whatsoever was stored in its layers.
- 3 یا عبدالله قد اخذ جذب الظهور اشطار الأرض و ضواحيها بشار العالم باله اسرائيل الذى اذ ظهر اظهرت البحار لآلى البيان فى اصدافها وزين سماء البرهان بأنجها و ابرزت الجبال معادنها و ما كان مكنوناً فيها بأمر بارئها و الأرض خزائنها و ما كان مخزوناً فى طبقاتها
- 4 O Abdullah! On this day Sinai is filled with joy, and Carmel is delighted, and Jerusalem crieth out saying: "The gate of hope hath been opened and He Who was the goal of the former and latter generations hath come." The earth hath presented its treasures as an offering, and likewise the seas their pearls, and Jerusalem its mysteries, and the heaven of proof its ornaments. Blessed is the soul that hath attained unto the divine fragrances on this luminous, spiritual day.
- 4 یا عبدالله امروز طور مسرور و کرمل مشعوف و اورشلیم ینادی و يقول قد فتح باب الرجاء و اتى من كان مقصود الأولین و الآخرین ارض خزینهای خود را محض نثار حاضر نموده و همچنین دریاها مرواریدها را و اورشلیم اسرار خود را و سماء برهان زینتهای خود را مبارک نفسیکه بنفحات وحی الهی در این يوم نورانی روحانی فائز شد
- 5 Today the cry of Zion is raised aloft and the Holy City hath descended from the heaven of the grace of the One True God. Say: O Children of Israel, deprive not yourselves. The promise of God hath appeared, the light of His Word hath encompassed the world. Cast aside the weak cord and take hold of the mighty staff. Thy service and recompense have been recorded by the true scribes in the eternal book with the everlasting Pen. This is the glad-tidings for which the spirits of all else but God yearned and whose time of appearance they sought.
- 5 امروز ندای صهیون مرتفعست و مدینه مبارکه از سماء عنایت مالک احدیه نازل بگو یا ابناء اسرائيل خود را محروم نمائید یا وعده خدا ظاهر شد نور کلمه عالم را احاطه نمود حبل ضعیف را بگذار و عصای قوی را بر دست گیر خدمت و اجرت از ابادی نویسندگان حقیقی در دفتر ابدی از قلم سرمدی جاری شده و ثبت گشته اینست آن بشارتیکه ارواح ما سوى الله طالب آن بوده و وقت ظهور آن را مسئلت نموده
- 6 Hold fast to the Most Great Name wherein lie concealed all powers. He is the Deliverer, He is the Revealer of the hidden Cause and the Discloser of every mystery.
- 6 بر اسم اعظم حق که جمیع قوتها در آن مستور است تمسک نما اوست نجات بخشنده و اوست ظاهر کننده امر پنهانی و آشکار کننده هر سری
- 7 O Children of Israel! The God of Hosts declareth: This is the day of the Most Great Manifestation. Arise to serve. Power and might, glory and grandeur circle round about. Know ye its worth and recognize its station.
- 7 ای بنی اسرائیل اله جنود میفرماید روز روز ظهور اعظمست بر خدمت قیام نمائید قوت و قدرت و عزّت و عظمت طائف حولست قدرش را بدانید و مقامش را بشناسید
- 8 O Abdullah! The recompense of thy deeds, actions and words hath been inscribed by the divine Pen in the crimson scroll. Now must thou arise in the Name of Truth and stand firm in His love. This is the day of triumph and the day of service. The mention of this service shall never be erased from the Book - it is everlasting and eternal. I swear by the God of the world its fragrance shall never be cut off. That promised tabernacle hath been raised up in the name of the Lord of Hosts - visible and manifest. It hath not been changed or
- 8 یا اجر اعمال و افعال و اقوال در صحیفه حمرا از قلم الهی مسطور حال باید باسم حق برخیزی و بر محبتش قیام نمائی روز روز نصرتست و روز خدمت ذکر این خدمت از کتاب محو نخواهد شد باقی و دائمست قسم باله عالم عرفش قطع نمیشود آن خیمه موعود باسم رب جنود منصوب و مشهود تغییر نیافته و تبدیل نگشته چه که خداوند خدا آن را بلند کرده چون خدمت و زحمت تو

altered, for God the Lord hath raised it up. As thy service and labor are great in the sight of God, He hath therefore willed that thou shouldst enter and attain unto that blessed, mighty and glorious tabernacle and gain that which in God's knowledge hath no peer or likeness. Take up the staff of trust and turn thy face toward the gate of Palestine, that perchance thou mayest hear and become intimate with the melodies of the birds of Paradise.

عندالله بزرگست لذا اراده نموده در آن خیمه
مرتفعه مبارکه عزیزه وارد شوی و فائز گردی
بآنچه که در علم خداوند خدا مثل و شبیه نداشته
و ندارد بگیر عصای توکل را و بیاب فلسطین
توجه نما شاید ترنمات طيور فردوس را بشنوی و
بآن انس گیری

BLIB_Or15715.194

BH02141

To: Shah Jahan

To be typed.

BLIB_Or15726.154

BH02190

To: Haji Muhammad Javad, in Yazd

1 In My Name, the Wronged One.

1 بسمی المظلوم

2 Divine decree confirmeth that which God's Will and Command hath ordained. The ledger of the world testifieth to His irrevocable decree. The palace of Chosroes which was the seat of the King of Kings is now the dwelling place of owls and spiders. Take heed, O ye who are endowed with insight! How many souls dwelt in palaces at dawn only to return to the grave at night! Yet graves are the treasuries of existence and tokens of divine bounty.

2 القضاء المثبت ما استأثر بمشيئة الله و امره دفتر
عالم حاکی از قضاء مبرم قصر کسری که مقرر
ملک الملوک بود حال مقام جغد و عنکبوت
فاعتبروا یا اولی الأبصار چه مقدار از نفوس که
بفر در قصر ساکن و شب بقبر راجع ولكن
قبور کنوز وجود است و آثار جود

3 Divine decree is beloved by the wise, and all are content with it, nay rather thankful. The complainant is not and hath never been acceptable. "Whoso is not content with My decree, let him seek another Lord." Should a soul become aware of but one fruit from the tree of divine decree and comprehend it, joy and gladness, delight and expansion, submission and contentment would never depart from him.

3 قضای الهی نزد دانیان محبوب و کل بآن راضی
بل شاکر شاکي مقبول نبوده و نیست من لم یرض
بقضائی فلیطلب رباً سوائی اگر نفسی بر ثمره‌ئی از
ثمرات سدره قضاء آگاه شود و اطلاع یابد بهجت
و ابتهاج و سرور و انبساط و تسلیم و رضا از او
زایل نشود

- 4 Extinction is the gate to immortality, and immortality the gate to extinction. Non-existence is the door to existence, and existence the door to non-existence. The blessed word "All things shall perish save His Face" is a source of patience and solace for the peoples of the world. After this death there is life, and after this concealment there is revelation. Blessed are the dead who become the gates of the supreme Paradise and the cause of unveiling and meeting! Destruction itself betokeneth construction, and ruin indicateth prosperity. Death and life are requirements of the consummate wisdom. Neither hath been, nor shall ever be, without effect or fruit.
- 4 فنا باب بقاست و بقا باب فنا عدم باب وجود است و وجود باب عدم و کلهء مبارکهء کلشیء هالک الا وجهه باب صبر و تسلی است از برای اهل عالم این موت را حیات از عقب و این ستر را کشف از پی طوبی از برای موتیکه باب جنت علیا واقع شود و علت مکاشفه و لقا گردد نفس خرائی مشعر بر تعمیر است و ویرانی [مدل] بر آبادی موت و حیات از مقتضیات حکمت بالغه است آن بی اثر و این بی ثمر نبوده و نیست
- 5 The Command is in God's hands. He doeth what He willeth and ordaineth what He pleaseth. We testify that He is praiseworthy in His acts and is to be obeyed in His commands. There is none other God but Him, the Almighty, the All-Knowing, the All-Wise. The Book of God declareth that tribulations descend like torrential rain upon His loved ones, and this Wronged One in 'Akka is caught in the talons of hatred. Yet in all conditions We are joyous and glad. The life of this world in the sight of them that are endued with vision is reckoned as but a moment, therefore neither its hardship nor its comfort is worthy of mention.
- 5 الأمر بيد الله يفعل ما يشاء و يحکم ما يريد نشهد أنه هو المحمود في فعله و المطاع في امره لا اله الا هو المقتدر العليم الحكيم کتاب الله میفرماید بلایا چون غیث هاطل بر اولیا نازل و این مظلوم در عگا تحت مخالب بغضا مبتلا ولی در هر حال مشعوفیم و مسرور عمر دنیا نزد صاحبان بصریک آن محسوب لذا زحمت آن لایق ذکر نه و همچنین راحت در او
- 6 O Muhammad-Javad! We desired to console thee and comfort thee in what hath come to pass through thy Lord's decree. He, verily, is the Counselor, the Compassionate, the All-Bountiful. Hold fast unto the cord of patience. Verily, He is the All-Patient and enjoineth upon thee gracious patience. Grieve not over anything. Arise to serve My Cause, speak forth My praise, and act according to that which We have commanded thee and those who have believed in My perspicuous Book. Beware lest anything prevent thee from turning toward the Supreme Horizon. Soon shall the world and all that is therein perish, and there shall remain for its people that which the ears of the unifiers are unable to hear. Hold fast unto the cord of justice and righteousness, that there may appear from thee that whose fragrance shall endure throughout the eternity of My glorious and wondrous remembrance.
- 6 یا محمد جواد انا اردنا ان نعزیک و نسلیک فیما ورد من قضاء ربک انه هو الناصح المشفق الکریم کن متمسکاً بجبل الصبر انه هو الصبار و یامرک بالصبر الجمیل لا تحزن من شیء کن قائماً علی خدمة امری و ناطقاً بثنائی و عاملاً بما امرناک و الذین آمنوا فی کتابی المبین ایاک ان یمنعک شیء من الأشياء عن التوجه الى الأفق الأعلى سوف یفنی الدنیا و یتقی لأهلها ما لا یقدر ان یسمعه آذان الموحدين تمسک بجبل العدل و التقوی لیظهر منک ما یتقی عرفه بدوام ذکرى العزیز البدیع
- 7 The splendor shining from the horizon of the heaven of My utterance be upon those whom affairs have not occupied from the Dayspring of Revelation, and whom the world hath not prevented from the Lord of mankind. They have advanced and said: "We believe in Thee, O Thou the Desire of the worlds and the God of all who are in the heavens and all who are on earth."
- 7 البهاء المشرق من افق سماء بیانی علی الذین ما شغلتهم الامور عن مطلع الظهور و ما منعتهم الدنیا عن مولی الوری اقبلوا و قالوا آمنا بک یا مقصود العالمین و اله من فی السموات و الأرضین

SFI01.098

BH02206

To: Muhammad Ardikani, in Shahrud

- 1 A praise that is sanctified beyond the recognition and understanding of created things befitteth the most exalted and holy court of the Desired One, Who hath fulfilled His promises through a single exalted Word. Through Him the Path is made manifest, the Balance is established, and the Reckoning is complete. When the Trumpet was sounded and the Cry was raised, hearts were thrown into commotion and mountains were moved. After the exalted Word was raised between earth and heaven, whosoever turned towards it, his deeds were accepted, his reckoning complete, and he attained unto all that was manifested from God at the Hour of Resurrection and the appearance of the Day of Judgment. And whosoever turned away was deprived of all that was mentioned, his evil deeds increased and his good deeds diminished. Exalted, exalted is He Who weighed all things by a word from His presence and revealed on the Day of Resurrection that which was hidden in the breasts and concealed in the hearts and minds....

- 2 Today the Kingdom of utterance is stirred by the verses of the Desired One of all worlds, and the ocean of utterance surges with the breezes of the All-Merciful. Blessed is the soul whom the intimations of men have not prevented from the Sovereign of Power, nor kept back from the most luminous horizon. A group of the worthless ones of the age have arisen in opposition, though they were created to serve this Cause. Observe the deeds of the people of the Furqan, that thou mayest become aware and informed of what was wrought against the All-Merciful. For twelve hundred years or more they were occupied with discourse and study, in the nights and days they clung to the reading of books, beseeching and hoping from God, exalted be His glory, for the days of His manifestation. Yet when the Day-Star of the Cause dawned from the horizon of the Divine Will, all that anticipation and all those books and readings appeared as swords, and there befell the Beloved of the worlds that which caused the rocks to cry out and the clouds to wail....

- 3 The Supreme Pen counsels the friends to manifest supreme steadfastness, such that the limbs of the people of doubt and fancy may tremble for fear of the friends, and they may behold the light of steadfastness shining from the brow of each one. O thou who hast turned to My horizon! Until now they have not comprehended the Day of God, but are occupied with the

1 حمد مقدّس از عرفان و ادراک کائنات بساط
امنع اقدس حضرت مقصود را لایق و سزااست
که بیک کلمهء علیا بوعدهای خود وفا فرمود
صراط باو واضح و میزان باو منسوب و حساب
باو کامل و به نفخ فی الصور و ارتفعت الصیحه
واضطربت القلوب و مرّت الجبال بعد از ارتفاع
کلمهء علیا بین ارض و سماء هر نفسی اقبال نمود
عملش مقبول و حسابش کامل و فائز شد بآنچه
در قیامت و ظهور ساعت من لدی الله ظاهر و
هویدا و هر نفسی اعراض نمود از جمیع آنچه ذکر
شد محروم و ممنوع سیئاتش زاید حسناتش ناقص
تعالی تعالی من وزن الكلّ بکلمه من عنده و اظهر
یوم النشور ما فی الصدور و ما کان مکنوناً فی
الأفئدة و القلوب ...

2 امروز ملکوت بیان از آیات مقصود عالمیان مهتّز
و بحر بیان از نفحات رحمن موج طوبی از برای
نفسیکه اشارات بشر او را از مالک قدر منع
نمود و از افق انور بازداشت جمعی از خاشاک
روزگار بر اعراض قیام نمودند مع آنکه از برای
خدمت این امر خلق شده اند در اعمال اهل
فرقان نظر نما تا بر ما ورد علی الرحمن مطلع
شوی و آگاه گردی هزار و دویست سنه او
ازید بمباحثه و مطالعه مشغول در لیالی و ایام
بقرائت کتب متمسّک و از حقّ جلّ جلاله
ایام ظهور را سائل و آمل و چون نیر امر از افق
اراده اشراق نمود آن انتظاراتها و کتبها و قرائتها
بصورت سیف ظاهر و بر محبوب عالمیان وارد
شد آنچه که صخره صیحه زد و غمام نوحه نمود
...

3 قلم اعلیٰ دوستان را وصیت میفرماید بر استقامت
کبری بشأنیکه فرائض اهل ظنون و اوهام من
خشیه الاولیاء مرتعد شود و از جبین هر یک
نیر استقامت را لائح و مشرق مشاهده کنند یا
ایها المقبل الی افقی الی حین یوم الله را ادراک

games of the past, sometimes mentioning the successor, sometimes the guardian, sometimes the mirror, sometimes the noble one and chief and the like. Say: This carpet has been rolled up; the Day is the Day of God, none is mentioned but Him. Say: O heedless ones! What fruit have the Shi'ih party gathered from their words and deeds and beliefs? All they sowed was consumed by the poisonous winds of self and passion. The result of their deeds and fruits was that they martyred the best of creation with the worst of torments. Verily, the curse of God be upon the wrongdoers! Now the friends must protect one another and inform each other of the tricks and deceits and stratagems....

نموده‌اند بلعب و یازیهای قبل مشغولند و همچنین گاهی بذکر وصی گاهی بذکر ولی گاهی بذکر مرآت گاهی بذکر نقیب و نجیب و امثال آن بگو این بساط برچیده شده یوم یوم الله است لا یذکر الا هو بگو ای غافلها حزب شیعه چه ثمر از اقوال و اعمال و اعتقادات خود برداشته‌اند آنچه کشتند از اریاح سمومیه نفس و هوی سوخت حاصل اعمال و اثمار ایشان آنکه بهترین عالم را بدترین عذاب شهید نمودند الا لعنة الله علی الظالمین حال دوستان باید یکدیگر را حفظ نمایند و اخبار نمایند از شعبده‌ها و مکرها و حیلها...

AYI2.046x, AYI2.132x, AYI2.133x

BH02240

To: Bahais of Ardistan et al.

To be typed.

BLIB_Or15726.143

BH11610

- 1 In the Name of the All-Glorious, the Most Holy!
- 2 Mention hath been made by Us of him who desireth to know the Purpose when He Who was hidden appeared with a sovereignty that conquered all possibility, that the fragrance of certitude might seize him in the days of his Lord, the All-Merciful, and draw him nigh unto the Dayspring of assurance. The signs have appeared, the Hour hath been troubled, and the verses have been sent down in such wise as to fill the horizons. The fingers of the All-Merciful have proffered the cup of life - whoso drinketh therefrom findeth the delights of the rivers flowing in Paradise. The horizon of Revelation hath been illumined in such wise that the earth and the heavens were lit thereby, while those nigh unto God circle round the Throne and the sincere soar in this atmosphere which God hath sanctified from vain imaginings. Hearts have

1 الأقدس الأبری

2 ذکر من لدنا لمن اراد ان يعرف المقصود از ظهر المکنون بسلطان غلب الامکان لیاخذه عرف الاطمینان فی ایام ربّه الرحمن و یقرّبه الی مطلع الایقان قد ظهرت العلامات واضطربت الساعات و نزّلت الآیات علی شأن ملئت بها الآفاق قد ادارت اناملی الرحمن کأس الحیوان من شرب منها وجد لذات الأنهار الجارية فی الجنان قد اضاء افق الظهور علی شأن استضاء منه الأرضون و السموات و المقریون یطوفون حول العرش و المخلصون یطیرون فی هذا الهواء الذی جعله الله مقدساً عن الأوهام قد انجذبت القلوب و طارت العقول من نفحات ایام الله

been attracted and minds have taken flight from the breezes of the days of God; they that were debarred are in doubt and schism. The atoms have testified to the Revealer of verses, and knowledge hath been effaced when the Self-Subsisting appeared with power and sovereignty. The Preserved Tablet hath appeared through My Hidden Name, and every hidden secret hath been revealed through this Name whereby the standards have been raised.

الَّذِينَ مَنْعُوا أَوَّلَكُمْ فِي مَرِيَّةٍ وَشَقَاقٍ قَدْ شَهِدَتْ
الذَّاتُ لِمَنْزِلِ الْآيَاتِ وَحُتِّ الْعُلُومِ إِذْ أَتَى
الْقَيُّومُ بِقَدْرَةٍ وَسُلْطَانٍ قَدْ ظَهَرَ اللَّوْحُ الْمَحْفُوظُ
بِاسْمِ الْمَكْنُونِ وَبَرَزَ كُلُّ سِرٍّ مَكْتُومٍ بِهَذَا الْاسْمِ
الَّذِي بِهِ رَفَعَتِ الْأَعْلَامُ

- 3 Say: O people! How long will ye follow vain desires? Cast them behind you, turning unto guidance. Verily it hath shone forth like the sun from the horizon of bounty and grace. Say: This Day shall profit you not that which the learned possess, nor that which the wealthy own, but rather that which hath been sent down from God, the Lord of all men. Where are the palaces of the Caesars, where the pyramids of the Pharaohs, and where are they who barred the way and turned aside from the Guide, and where are they who warred against and disputed with God? They have been cursed for what they uttered. Verily thy Lord is the Mighty, the All-Knowing.

3 قُلْ يَا قَوْمِ إِلَى مَتَى تَتَّبِعُونَ الْهَوَى دَعْوَهُ عَنْ وَرَائِكُمْ
مُقْبِلِينَ إِلَى الْهُدَى إِنَّهُ أَشْرَقَ كَالشَّمْسِ مِنْ أَفْقِ
الْعَنَاءِ وَالْإِفْضَالِ قُلِ الْيَوْمَ لَا يَنْفَعُكُمْ مَا عِنْدَ
الْعُلَمَاءِ وَلَا يَغْنِيْكُمْ مَا عِنْدَ الْأَغْنِيَاءِ وَمَا يَغْنِيْكُمْ
مَا نَزَلَ مِنْ لَدَى اللَّهِ مَالِكِ الرَّقَابِ إِنَّ قُصُورَ
الْقِيَاصَةِ وَإِنْ أَهْرَامَ الْفِرَاعَةِ وَإِنْ الَّذِينَ صَدَّوْا
السَّبِيلَ وَأَعْرَضُوا عَنِ الدَّلِيلِ وَإِنْ الَّذِينَ حَارَبُوا
وَجَادَلُوا بِاللَّهِ قَدْ لَعَنُوا بِمَا قَالُوا إِنَّ رَبَّكَ هُوَ الْعَزِيزُ
الْعَلَامُ

- 4 Say: Turn ye, O people, to the Supreme Horizon, the station wherein the Lote-Tree beyond which there is no passing doth speak. Beware lest the world debar you from the Lord of Names. Hasten unto Him with radiant faces and illumined hearts - this is better for you, did ye but understand. Remember when the Messengers of God and His Emissaries came unto them, they denied and disbelieved in them and in what was revealed unto them of scriptures and tablets. When We found the fragrance of thy turning unto the Self-Sufficient, the Most High, We revealed unto thee this Tablet and sent it to thee, that thou mightest soar on the wings of utterance in the atmosphere of wisdom and mystical knowledge, and deliver unto the people the Cause of thy Lord, that they might perchance be awakened and turn unto God, the Lord of religions.

4 قُلْ تَوَجَّهُوا يَا قَوْمِ إِلَى الْأَفْقِ الْأَعْلَى مَقَامِ الَّذِي
تَنْطَلِقُ فِيهِ سِدْرَةُ الْمُنْتَهَى أَيَاكُمْ أَنْ تَمْتَنِعَكُمْ الدُّنْيَا عَنْ
مَالِكِ الْأَسْمَاءِ أَنْ أَسْرَعُوا إِلَيْهِ بِوُجُوهِ بَيضَاءَ وَ
قُلُوبٍ نُورَاءَ هَذَا خَيْرٌ لَكُمْ إِنْ أَنْتُمْ مِنْ أَوَّلِي الْأَبْصَارِ
إِنْ أَذْكَرَ إِذْ جَاءَهُمْ رِسَالُ اللَّهِ وَسَفَرَاتُهُ قَدْ أَنْكَرُوا وَ
كَفَرُوا بِهِمْ وَبِمَا نَزَلَ عَلَيْهِمْ مِنَ الصُّحُفِ وَالْأَلْوَابِ
إِنَّا لَمَّا وَجَدْنَا عَرَفَ إِقْبَالِكَ إِلَى الْغَنِيِّ الْمُنْتَعَالِ نَزَّلْنَا
لَكَ هَذَا اللَّوْحَ وَأَرْسَلْنَاهُ إِلَيْكَ لِتَطِيرَ بِقَوَادِمِ
الْبَيَانِ فِي هَوَاءِ الْحِكْمَةِ وَالْعِرْفَانِ وَتَبْلُغَ النَّاسَ
أَمْرَ رَبِّكَ لَعَلَّ يَتَنَبَّهْنَ وَيَتَوَجَّهْنَ إِلَى اللَّهِ مَالِكِ
الْأُدْيَانِ

- 5 Harken unto the call of this Prisoner - verily He mentioneth thee for the sake of God, that there might appear from thee that which shall perpetuate thy remembrance in the Book of thy Lord, the Mighty, the All-Bestowing. Act according to what thou hast been counselled in the Tablet, and take the cup of life in the name of thy Lord, the All-Merciful, then give to drink thereof unto those who wander in the wilderness of forgetfulness, that it may bring them nigh unto God, the Lord of all mankind. Thus have We illumined the horizon of mystical knowledge with the sun of remembrance and utterance. When thou hast attained unto it, arise and say: Praise be unto Thee,

5 إِنْ أَسْمَعَ نِدَاءَ هَذَا الْمَسْجُونِ إِنَّهُ يَذْكُرُ لَوَجْهِ اللَّهِ
لِيُظْهِرَ مِنْكَ مَا يَبْقَى بِهِ ذِكْرُكَ فِي كِتَابِ رَبِّكَ
الْعَزِيزِ الْوَهَّابِ إِنْ أَعْمَلْ بِمَا نَصَحْتُ فِي اللَّوْحِ وَ
خَذَ كَأْسَ الْحَيَوَانِ بِاسْمِ رَبِّكَ الرَّحْمَنِ ثُمَّ أَسْقَى
مِنْهَا الَّذِينَ تَاهَوْا فِي هَيْمَاءِ النَّسْيَانِ لِيَقْرَبَهُمْ إِلَى اللَّهِ
مَوْلَى الْأَنْامِ كَذَلِكَ نُورُنَا أَفْقَ الْعِرْفَانِ بِشَمْسِ
الذِّكْرِ وَالْبَيَانِ إِذَا فَرَزْتَ بِهِ قَمٍ وَقُلْ لَكَ الْحَمْدُ يَا
مَنْ يَبْدُكَ مَلَكُوتَ الْأَشْيَاءِ وَفِي قَبْضَتِكَ زَمَانُ
مَنْ فِي الْأَرْضِينَ وَالسَّمَوَاتِ

FRH.042-043

O Thou in Whose hand is the kingdom of all things and in Whose grasp is the dominion of the earth and the heavens.

BH02297

To: *Muhammad Javad Qazvini*

¹ He is God, the Manifest, the All-Knowing!

¹ هو الله المبينّ العليم

² O Ism-i-Jud! Upon thee be My Glory! The letter from Jinab-i-'Andalib, upon him be God's Most Exalted Glory, reached Our presence, was heard and beheld. Praise be to God, by permission of the Self-Subsisting Lord, they are cupbearers of the choice sealed wine. With eloquent tongue and attentive ear, they are engaged day and night in the remembrance of God, the Lord of Lords. How blessed and pleasing it is for him! We testify that he hath attained the lights of the Revelation and heard what the Speaker of the Mount uttered from this exalted Station. We beseech God, blessed and exalted be He, to assist him and confirm him to arise to serve Him in such wise that his standing shall not be changed to sitting.

² یا اسم جود علیک بهائی نامہء جناب عندلیب
علیه بہاء اللہ الاعلیٰ بحضور و اصفا و مشاہدہ
فائز گشت للہ الحمد باذن حضرت قیوم ساقی
رحیق محتومند بلسان نطق و بسمع سماع فی ذکر
اللہ ربّ الارباب در لیلای و ایام بخدمت امر
مشغول ہنیئاً لہ و مرئناً لہ نشہد اَنّہ فاز بانوار
الظہور و سمع ما نطق بہ مکلم الطور فیہذا المقام
المرفوع نسئل اللہ تبارک و تعالیٰ ان یوفقہ و یؤیدہ
علی القیام علی خدمتہ بحیث لا یبدل قیامہ بالعود

³ O Ism-i-Jud! They have become saddened by the word of one of the servants. Say: Verily thou art mighty through the might of God. His Tablets have borne witness to thee, and that which hath proceeded from the tongue of His grandeur. None can withhold what God hath bestowed upon thee through His grace, generosity, bounty and bestowal, and none can remove from thy temple the robe of thy Lord's tender mercy, the All-Bountiful. God willing, with complete steadfastness they shall be occupied with guiding the wayward and awakening the heedless. Verily, He is the All-Bountiful, the Helper, the All-Knowing, the Mighty, the Powerful.

³ یا اسم جود از کلمہء یکی از عباد محزون شدہ اند
قل اَنّک عزیز بعرّ اللہ قد شہدت لک الواحہ
و ما خرج من لسان عظمتہ من یقدر ان یمنع
ما اعطاک اللہ بفضلہ و کرمہ و جودہ و عطائہ
و من یستطیع ان ینزع عن ہیکلک رداء عنایہ
ربّک المشفق الکریم انشاء اللہ باستقامت کامل
بہدایت معرضین و آگاہی غافلین مشغول باشند
انہ ہو الفیاض النصار العالم المقتدر القدیر

⁴ Thou hast made mention of the loved ones. Jinab-i-Muhammad-Qabli-Rida hath attained the divine favors. We testify that he hath witnessed what God witnessed before the creation of earth and heaven - that there is none other God but Him, the Lord of all beings and the Master of the hereafter and the former times. He was mentioned before the Face, and We testify that he heard, hastened, attained the presence, and won that which was recorded by the Supreme Pen in the Scriptures and Tablets. And We make mention of his brother who drank the wine of revelation from the cup of

⁴ ذکر اولیا را نمودہ اید جناب محمد قبل رضا بعنایت
الہی فائزند نشہد اَنّہ شہد بما شہد بہ اللہ قبل خلق
الأرض و السماء اَنّہ لا الہ الا هو مولیٰ الوری
و مالک الآخرۃ و الاولیٰ اَنّہ کان مذکوراً لدى
الوجہ و نشہد اَنّہ سمع و سرع و حضر و فاز بما
کان مرقوماً من القلم الاعلیٰ فی الزبر و الألواح و
نذكر اخاہ الذی شرب رحيق الوحی من کأس
عطاء ربّہ مالک ملکوت السموات و الارضین
نسئل اللہ تعالیٰ ان یحفظہ و یقدّر لہ ما یجعلہ منادياً

his Lord's bestowal, the King of the kingdom of the heavens and earths. We beseech God, exalted be He, to preserve him and ordain for him that which will make him a herald of His name among His servants with the wisdom We have sent down in the Book. We had sent down for him before that which caused the mountains to move. They both attained the Kawthar of My wondrous utterance and reached a station wherein neither names nor all that exists in the realm of creation could hinder them. Thus hath the Tongue spoken in the kingdom of utterance, as a command from the presence of the Mighty, the All-Bountiful.

باسمه بين عباده بالحكمة التي انزلناها في الكتاب و
انزلنا له من قبل ما مرّت به الجبال فازا بكوثر
بياني البديع و بلغا الى مقام ما منعتهما الأسماء و
لا ما في ناسوت الانشاء كذلك نطق اللسان
فيملكوت البيان امراً من لدن عزيز فضال

- 5 To those souls who have newly intended the Most Great Goal, convey the greetings of the Wronged One and illumine them with the effulgences of the Day-Star of proof. Say: My God, my God! Thou seest me clinging to Thee and detached from all else save Thee. I beseech Thee by Thy most sweet call and the movement of Thy Most Exalted Pen, and by Thy hidden mysteries in the Crimson Scroll, to assist me and Thy loved ones who have not been hindered by the doubts of the people nor deterred by veils from turning to Thee and drawing near to the court of Thy grace. Verily, Thou art the Mighty, the All-Bestowing.

5 نفوسيك تازده قصد مقصد اقصى نموده اند از قبل
مظلوم تكبير برسان و بتجليات انوار نير برهان
منور دار قل الهى الهى ترانى متمسكاً بك و
منقطعاً عن دونك استلك بندائك الأحدى
و صرير قلبك الأعلى و بأسرارك المكنونة فى
الصّحيفة الحمراء ان توقفتى و اولياك الذين ما
منعتهم شبهات القوم و ما زلتهم المحجبات عن
التوجه اليك و التقرب الى بساط فضلك انك
انت العزيز الوهاب

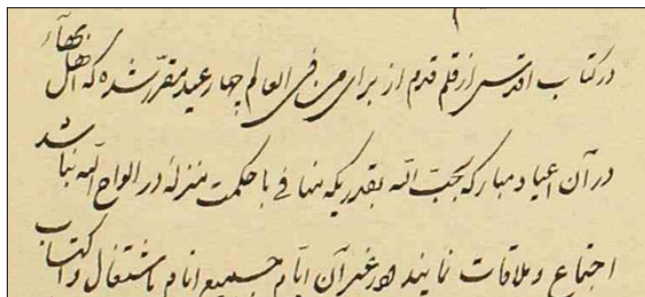
- 6 The Glory from Us be upon thee and upon them and upon those who love thee and hearken to thy word in this Great Announcement. Glory and power, grandeur and authority belong unto God, the Mighty, the Glorious, the All-Forgiving.

6 البهاء من لدنا عليك و عليهم و على الذين
يحبونك و يسمعون قولك فى هذا النبأ العظيم
العزة و الاقتدار العظيمة و الاختيار لله المقتدر
العزيز الغفار

INBA51:436

BH02278

On the four festivals (by Nabil-i-A'zam?)



NLAI

- 1 In the Book of Aqdas, the Most Exalted Pen has ordained four festivals for all the peoples of the world, wherein the followers of Baha should meet and associate with one another with love for God, to such extent as does not contravene the wisdom revealed in the Tablets of God. On other days they should engage in occupation and the earning of livelihood, and should

1 در کتاب اقدس از قلم قدم از برای من فى العالم
چهار عيد مقرر شده كه اهل بها در آن اعياد
مباركه بجهت الله بقدرى كه منافی با حكمت منزله
در الواح الله نباشد اجتماع و ملاقات نمایند و
در غير آن ایام باشتغال و اكتساب و اقتراف

regard such occupation itself as worship of the Self-Sufficient Lord, so that through this means mankind may be delivered from the idleness and sloth that has overtaken most regions.

- 2 The first is the Day of Baha of the month of Baha, which is the ancient Naw-Ruz and the Festival of the Fast, marking the beginning of months and years, wherein the bounties of God are made manifest on that day beloved of all worlds.

- 3 The second is the Most Great Festival, which is the king of festivals, being those days when the Ancient Beauty emerged from the Most Great House and illumined the Najibiyyih Garden with the light of His countenance. This is also called the Festival of Ridvan and the Festival of Roses, comprising twelve days from the Ancient Beauty's first entry into that garden at the afternoon hour of the thirty-second day after Naw-Ruz, until His departure from the garden at noon of the forty-third day after Naw-Ruz. Work is forbidden on three days of this blessed festival: the first day, from afternoon to afternoon; the ninth day; and the final day. On the remaining days they may engage in their occupations.

- 4 The third festival is the fifth day of Jamadiyu'l-Avval 1260, near the evening hour when the Exalted One - may the spirit of all worlds be sacrificed for Him - by command of the Sovereign Who doeth what He willeth, made His declaration to the Babu'l-Bab, upon him be the glory of God. Therefore that night and day are of supreme greatness before God, and honoring this blessed festival is among God's commandments binding upon all the people of Baha.

- 5 The fourth festival is the Birth of the Ancient Beauty, who at the second dawn of the month of Muharram 1233 illumined all the world with the light of His beauty. Concerning the date of that blessed nativity, in that poem which I composed in the Land of Mystery by command of the Mighty Sovereign, tracing events from the beginning of creation until the day of that Most Great Luminary's birth, this verse flowed from the tongue to the pen: "Be ready, O friends, be ready indeed, The Hidden Day [1233] has come - no child was born before." That blessed day is among the most noble and greatest of festivals. The first of Muharram, being the birth of the Herald of the All-Glorious Beauty, the Most Exalted Lord - may the spirit of all worlds be sacrificed for Him - is joined to this festival, and both constitute a single festival. However, the blessed birth

مشغول شوند و آن اشتغال را نفس عبادت غنی متعال داند تا بدین واسطه خلق از بطالت و کسالت که اکثر آفاق را فرا گرفته نجات یابند

- 2 اول یوم البهآ من شهر البهآ که یوم نوروز قدیم و عید صیام بدیعت است که مبدأ شهر و سنه میباشد که اظهار نعماء الهی در آن یوم محبوب محبوب عالمیان است

- 3 دوم عید اعظم که سلطان اعیاد است و آن ایامی است که جمال قدم از بیت اعظم اشراق نموده رضوان نجیبیه را بنور جمال منور فرمودند و آن را عید رضوان و عید گل هم میگویند و آن دوازده یوم است از اول ورود جمال قدم بآن رضوان که اذان عصر یوم سی و دوم از عید نوروز است تا خروج از رضوان که ظهر یوم چهل و سیم عید نوروز است و در سه روز آن عید مبارک اشتغال نهی شده یوم اول که از عصر اولست تا عصر ثانی و یوم نهم و یوم آخر و در باقی آن ایام باکتساب خود مشغول شوند

- 4 عید سیم یوم پنجم ماه جمادی الاول از سنه ۱۲۶۰ که قریب باذان عشای آن شب حضرت اعلی روح العالمین فداه بامر سلطان یفعل ما یشاء برای جناب بابالباب علیه بهآ الله اظهار امر فرمودند لذا آن شب و روز را عندالله قدر عظیم است و اعزاز آن عید مبارک بر جمیع اهل بها از اوامر الله است

- 5 عید چهارم عید مولود جمال قدم که فجر دوم ماه محرم سنه ۱۲۳۳ بنور جمال کل عالم را منور فرمودند از تاریخ مولود مبارک در آن مثنوی که در ارض سر بامر سلطان مقتدر از ابتدای خلقت عالم تا یوم میلاد آن نیر اعظم مرقوم نمودم این فرد از لسان بقلم جاری شد مستعد باشید یاران مستعد جآء یوم غیب [۱۲۳۳] لم یولد ولد باری آن یوم مبارک از اشرف و اکبر اعیاد است و یوم اول محرم نیز که یوم مولود مبشر جمال ابی رب اعلی روح العالمین له الفداء است باین عید ملحق است و هر دو یک عید است اما

of the Most Exalted Lord occurred at midnight on the first of Muharram 1235.

تولّد مبارک ربّ اعلی در نیمه شب اول محرم سنّه ۱۲۳۵ بوده

NLAI_BH4.095-097

BHU0006

Words of Baha'u'llah as remembered by Nabil

- 1 One day, as the Blessed Beauty was traveling from Kazimayn to Baghdad, He remarked how far removed the Shi'ih people were from proper conduct, for despite their belief in the tradition "The believer is alive in both worlds," they would enter holy places with mouths reeking of garlic and onions and wearing unclean attire. He said that He was not affected by such unpleasant odors to a degree that could be expressed. Shuja'u'd-Dawlih used to say that His reverence for the Imams of Guidance was beyond imagination.
- 2 He then continued, saying that one day He entered the Qumri Mosque (which stood by the river near the Blessed House) and saw someone engaged in reciting one of the Surihs of the glorious Qur'an, unveiling divine mysteries without any covering or veil. He wished to stop him but saw that neither the speaker nor the listener was aware, and that Sealed Wine, though ever in people's hands, remained sealed such that none had touched it save the pure ones, and none had inhaled its sweet fragrance save those drawn nigh unto God. The Imam of the mosque asked Him from which city He came. He replied that His city was called 'Ama. The Imam asked what kind of city it was, and He responded:
- 3 "Its suns are ever-shining, its moons ever-rising, its stars ever-gleaming, its lands ever-verdant, its rivers ever-flowing, its trees ever-fruitful, its flowers ever-blooming, its bounties everlasting, and its blessings ever-enduring." The Imam of the mosque was astounded and said that they had never heard of such a city with these attributes, and wished they too could be among its inhabitants. He saw that in his utter simplicity, the Imam thought such a city actually existed on earth.

1 روزی جمال مبارک در بین راه از کاظمین بیغداد فرمودند جماعت شیعه چقدر دور از آداب هستند که با وجود اعتقاد بحديث المؤمن حيّ فی الدارين با دهان بد بو که بسیر و پیاز آلوده است و با لباس نا تمیز باماکن متبرّکه میروند ما از روائح غیر طیبّه آنچنان متأثر نمیشدیم که به بیان آید شجاع الدوله میگفت احترام شما نسبت بائمّه هدی فوق تصوّر است.

2 بعد فرمودند روزی بمسجد قری (که در کنار شط نزدیک بیت مبارک است) وارد شدم دیدم شخصی بتلاوت یکی از سوره های قرآن مجید مشغول است و اسرار الهی را بیستر و حجاب افشا مینماید خواستم منعی کنم دیدم نه گوینده ملتفت است و نه شنونده و آن رحیق مختوم با آنکه همیشه در دست مردمان است باز همچنان مختوم است که احدی آنرا مس نموده الا المطهرون و نفسی رائحه طیبّه اش را استنشام نکرده الا المقربون . امام مسجد در آنجا از من سؤال کرد که شما از کدام شهر و دیارید گفتم شهر من عما نام دارد پرسید چگونه شهری است گفتم

3 لا زال شمسها مشرقا و بدورها طالعات و نجومها لا معات اراضیا محضرات و انهارها جاریات و اشجارها ثمرات و ازهارها زاهرات و نعماتها دائمات و الا انها باقیات امام مسجد متحیر شده گفت ما تا بجال اسم چنین شهری را باین اوصاف نشنیده بودیم کاش ما هم از اهل آن شهر بودیم من دیدم که از غایت سادگی

گان نمود که چنین شهری واقعا" در روی زمین موجود است.

- 4 This Imam would frequently visit us. He was a sound individual, well-versed in the outward sciences, named 'Abdu's-Salam, and taught at the school of Shaykh 'Abdu'l-Qadir. It was arranged for him to meet with the Most Great Branch morning and evening to discuss scholarly matters. One day he mentioned that despite thirty years of study and teaching, he still needed to consult books when questioned, yet this distinguished son of Yours expresses points that had never occurred to my mind. The Blessed Beauty said that the nature of the Most Great Branch reflected the nature of God, and that with but slight attention, He could comprehend sciences and arts that others could not master. Just as the Bab, though having practiced writing for only a few pages, possessed such sweet penmanship, and though attending school for just a few days, had such divine knowledge flow from His blessed heart. Thus it was that the Most Great Branch, upon merely hearing certain outward sciences, became such that no scholar had the power to challenge Him.

STOB.024-026 #032

4 این امام مکرر پیش ما میامد آدم سالمی بود و در علوم ظاهره مسلم و نامش عبدالسلام و در مدرسه شیخ عبدالقادر تدریس میکرد با او قرار دادم که صبح و عصر با غصن اعظم ملاقات و در مسائل علمی مذاکره نمایند روزی ذکر کرد که من سی سال است تحصیل و تدریس مشغولم باز در وقت سؤال اشخاص باید بکتاب رجوع کنم ولی فرزند برومند شما نکاتی بیان مینماید که فکر من بانجا نرسیده است فرمودند فطرت غصن اعظم حاکی از فطرت الله است غصن اعظم باندک توجهی علوم و صنایعی را ادراک مینماید که دیگران نتوانند نمود چنانچه حضرت اعلی با آنکه فقط چند صفحه مشق فرمودند خطشان باین حلاوت است و چند روزی در مکتب بودند ولی آنهمه علوم الهی از قلب مبارکشان جاری شده این است که غصن اعظم بمحض استماع بعضی از علوم ظاهره چنان شدند که هیچ عالم را اقتدار مقابله با ایشان نیست.

DHU.015-016

BH09212

To: Jinab-i-Afnan

- 1 As for the instructions that Jinab-i-Ism'ullah Mihdi should write to them: First, they should cease purchasing for the shop; second, they should endeavor to sell, even if it be with the assistance of those who peddle goods in the streets and bazaars; third, they should strive to collect any scattered debts they may have; fourth, if possible they should auction all the goods at once, or gradually over a specified period; fifth, they should not sell on credit, meaning they should not give goods to anyone to sell later and send the payment - it would be better and more prudent to sell everything for cash, even if at a small loss.

1 اما تعلیمات که جناب اسم الله مهدی باید بایشان بنویسند اول آنکه خریدیکه بمحبت دکانست موقوف نمایند و ثانیاً آنکه در صدد فروش برآیند اگرچه باعانت بعضی از نفوسیکه اشیاء را در کوچه و بازار میگردانند باشد ثالثاً آنکه در صدد جمع آوری طلبهای متفرقه اگر داشته باشند برآیند و رابعاً آنکه اگر ممکن بشود مال را یک مرتبه حراج کنند و یا متدرجاً در ایام معدوده خامساً آنکه نسیه نگذارد یعنی اموال را بکسی ندهد که از بعد بفروشد وجه بفرستد اگر جمیع را نقد بفروشد ولو بضرر جزئی باشد احسن و اقرب بتقویست

- 2 The statements that flowed from your pen regarding the aforementioned matter, expressing embarrassment and sadness, and the lack of success in service in that matter, were all presented at the Most Holy Court. He says, exalted be He: "O My Afnan! Do not grieve over anything. You have been and will forever remain under the glance of your Lord's loving-kindness, as long as the kingdom of earth and heaven endures. The fragrance of the love of God that emanates from you cannot be equaled by anything created on earth. With the utmost assurance and joy, remain occupied with the remembrance of God. Verily, He will protect you, assist you, and send down upon you from the heaven of His bounty whatsoever He desires. He is, verily, the All-Powerful, the Almighty."
- 2 بیاناتی که از قلم آنحضرت در وجه معهود جاری شد و اظهار نجلت و حزن فرموده بودند و عدم توفیق خدمت در آن فقره کل در ساحت اقدس عرض شد قوله تعالی یا افنانی لا تحزن من شیء قد كنت تحت لحاظ عنایة ربک و تکیون بمثل ما كنت بدوام الملک و الملوک حق متوجه نفحات محبة الله بوده که از شما متزوعست و معادله ننماید بآن ما خلق فی الأرض بکمال اطمینان و روح و ریحان بذکر حق مشغول باشید انه یحفظک و یؤیدک و یزل علیک من سماء عطائه ما اراد انه هو المقتدر القدیر انتهى
- 3 This servant submits that your honor should never be saddened by these matters, for truly if several times that amount were at your service and were all lost in transactions, not an atom would be diminished from your station at the Most Holy Court. For the Most Pure, Most Luminous, Most Holy gaze has not been and is not directed to such matters, and losses in trade and commerce have no bearing on your honor. I hope that that blessed heart will not be troubled by such matters, although it is known that your concerns have been for God and in service to God. However, the service to which God's gaze is directed has been and continues to be manifested from you.
- 3 این عبد عرض مینماید که آنحضرت ابداً در این امور محزون نباشند چه که فی الحقیقه اگر چندین معادل آن وجه خدمت آنحضرت بود و در معاملات تمام آن از میان میرفت ذرهئی از مقام آنحضرت در ساحت اقدس کم نمیشد چه که نظر اطهر انور اقدس باین امور نبوده و نیست و ضرر در معامله و تجارت دخلی بآن حضرت نداشته و ندارد امیدوارم که آن قلب مبارک از امثال این امور مکدر نباشد اگرچه معلومست که کدورات آنحضرت لله و لخدمته الله بوده ولكن خدمتی که لحاظ حق بآن ناظرست از شما ظاهر شده و میشود
- 4 Regarding what you wrote about determining the expenses of travelers, this matter is very difficult as the number of souls cannot be determined, and the original ruling was what was submitted. Now, whatever arrangement your honor decides upon is beloved, and it is certain that it will be acceptable in God's sight. After deducting expenses and losses, the remainder should be determined for commerce either there, or partly here and partly there. Whatever is gained should be spent on the aforementioned matter. This too depends on your opinion - if you arrange it there, it would certainly be better, as there is no specific trade in this land.
- 4 و اینکه مرقوم فرموده بودند که مصارف مسافرن معلوم شود این فقره بسیار مشککست چه که عدد نفوس معین نمیشود و اصل حکم آن بود که عرض شد حال هر قسم که آنحضرت قرار فرمایند محبوبست و نزد حق هم یقینست که مقبول واقع خواهد شد و بعد از وضع اخراجات و ضرر وارد ما بقی معین شود در آنجا یا بعضی در اینجا و بعضی در آنجا تجارت شود دیگر هر چه حاصل شد صرف امر مذکور گردد اینهم بسته برأی آنجنابست اگر در آنجا قرار فرمایند البته بهترست چه که در این ارض تجارت معینی نیست

BLIB_Or15736.213b

BH02250*To: Aqa Lutfullah, in Nazareth*

- 1 He is the Expositor, the Speaker, the Proclaimer, the Teacher between earth and heaven!
- 2 Praise be to God Who is singular in His grandeur and greatness, and unique in His power and transcendence, Who hath illumined the horizon of the world with the Day-Star of His Most Great Name, and adorned all regions with the rays that have shone forth from the horizon of His Most Exalted Countenance, and caused the nightingale of eternity to warble upon the branches of the Divine Lote-Tree, and the dove of gladtidings in the midst of the heavens, and the bird of joy in the Kingdom of Names. By God! The world hath been perfumed through the opening of the door of the Desired One, and the beauty of the Promised One hath appeared with a sovereignty that hath encompassed the heavens and the earth. Thus hath the matter been decreed by God, the Almighty, the All-Knowing, the All-Wise.
- 3 O My Most Exalted Pen! Make mention of what hath been ordained by the command of thy Lord, the Lord of Names, in these days wherein the Throne hath been adorned by the establishment thereon of its Lord, and the world by the advent of its Creator. Verily thy Lord is the All-Wise, the All-Informed. Say: We have ordained marriage for him who was in the presence of the Throne and circled round it for a number of years, that he may act in accordance with what We have commanded him in the Most Holy Book, through which the breezes of the Command have wafted over all who are in the heavens and on earth.
- 4 O Lutfu'llah! Give thanks and praise unto Him Who hath, of His own accord, given permission for rejoicing on this Day, that the hearts of His loved ones may be gladdened - they who have soared in the atmosphere of His nearness and circled round His throne and spoken His praise and quaffed the choice wine of certitude from this manifest cup. We beseech God to make known to thee His grace and to ordain for thee that which shall profit thee in all the worlds of His worlds. He, verily, is the Munificent, the Generous. By the life of God! If thou wert to know and become aware of thy Lord's favor, thou wouldst thank Him throughout thy days and make mention of Him amongst His servants in such wise as to attract the hearts of the heedless. We make mention in this place of thy father who emigrated unto God, the Lord of the worlds. We had
- 1 هو المبين الناطق المنادى المعلم بين الارض و السماء
- 2 الحمد لله الذى توحد بالعظمة والكبرياء وتفرد بالقدرة والاستعلاء الذى انار افق العالم بنير اسمه الأعظم وتزين الجهات بالأشعة التى لاحت من افق وجهه الأعلى وغن عندليب البقاء على افنان سدره المنتهى وحامة البشارة فى وسط الأجواء وطير السرور فى ملكوت الأسماء تالله قد تعطر العالم بما فتح باب المقصود و طلع جمال الموعد بسلطان احاط السموات والأرض كذلك قضى الأمر من لدى الله المقتدر العليم الحكيم
- 3 ان اذكريا قلبى الأعلى ما قضى بأمر ربك مالك الأسماء فى هذه الأيام التى تزين العرش باستواء مالكة والعالم بقدوم موجهه ان ربك هو الحاكم الخبير قل انا امرنا بالاقتران لمن كان لدى العرش وطاف حوله فى سنين معدودات ليعمل بما امرناه فى الكتاب الأقدس الذى به هبت نفحات الأمر على من فى السموات والأرضين
- 4 يا لطف الله ان اشكر ثم احمده بما يخاطب بنفسه فى هذا اليوم الذى اذن بالسرور لتفرح به قلوب احبائه الذين طاروا فى هواء قربى و طافوا حول عرشه و نطقوا بثناءه و شربوا رحيق اليقين من هذا الكوب المبين نسأل الله بأن يعرفك فضله و يقدر لك ما ينفعك فى كل عالم من عوالمه انه هو المعطى الكريم لعمر الله لو تعرف و تطلع بفضل ربك لتشكره فى أيامك و تذكره بين العباد بذكر تجذب به افئدة الغافلين انا نذكر فى هذا المقام اباك الذى هاجر الى الله رب العالمين قد ذكرناه من قبل بذكر اهتزت به الأشياء و تورقت الأشجار و سرت نسمة الله فى البلاد ان ربك هو المخبر

mentioned him before with such mention as caused all things to tremble and the trees to burst into leaf and the breeze of God to waft over the lands. Thy Lord is verily the True One, the Faithful. Blessed is he in that he fulfilled God's Covenant and His Testament, and turned with his face toward the face of God, the Lord of the Day of Judgment. He attained the presence of and heard the voice of the Wronged One in this mighty Prison. We make mention of him in truth and say:

- 5 Blessing be upon thee, O thou who didst believe in God when most of His servants turned away from Him, and remained steadfast in His Cause when the feet of them that dwell on earth did slip, and didst drink the choice wine of certitude when all in creation were overturned save whom God willed, the Numberer, the All-Knowing. Thou didst hold fast unto the cord of steadfastness and cling to the hem of God, the Almighty, the Glorious, the All-Praised. Say: Praise be to Thee, O God of Names and Creator of heaven, for having caused me to turn unto Thee and to be detached from all else save Thee, and to attain Thy presence and to hear Thy most exalted call in Thy Most Great Prison. I beseech Thee to assist me in all conditions to remember Thee and to praise Thee and to serve Thy Cause. Thou art, verily, powerful to do what Thou wilt, and Thou art the All-Compelling, the Self-Subsisting.

الصّادق الأمين طوبى له بما وفى بميثاق الله و
عهده و توجه بوجهه الى وجه الله مالک يوم
الدّين قد حضر و سمع نداء المظلوم فى هذا السّجن
المتين انا نذكره بالحق

5 ونقول البهاء عليك يا من آمنت بالله اذ اعرض
عنه اكثر العباد و كنت مستقيماً على الأمر اذ
زلت اقدام من فى البلاد و شربت رحيق الايقان
اذ كان منقلباً من فى الامكان الا من شاء الله
الحصى العلم تمسك بالخيال الاستقامة و تشبث
بذيل الله المقتدر العزيز الحميد قل لك الحمد يا اله
الأسماء و فاطر السّماء بما جعلتنى متوجّهاً اليك
و منقطعاً عن سوائك و مشرفاً بلقائك و سامعاً
ندائك الأعلى فى سجنك الأعظم اسألك بأن
تؤيدنى فى كلّ الأحوال على ذكرك و ثنائك و
على خدمة امرک انك انت المقتدر على ما تشاء
و انك انت المهيمن القيوم

BLIB_Or15730.005

BH02290

To: Baha'is in Bahramabad

- 1 In the Name of the Speaker, the Manifest, before the faces of the world
- 2 A Book sent down by the Ancient King to draw the peoples near to the Most Exalted Horizon, the Station wherein was raised the Call of God, the Lord of Lords. O Manifestations of the Names and their Dawning-Places! Harken unto the Call of the Wronged One. Verily it hath been raised in the prison of 'Akka, and He announceth unto the people the glad-tidings of God, the Lord of Religions. This is the Day wherein the Proof hath appeared and the Testament hath been perfected and the Grace hath been sent down as a bounty from His presence - and He is the Mighty, the All-Bountiful.

1 بسمى الظاهر الناطق امام وجوه العالم

2 كتاب انزله مالک القدم ليقرب الأمم الى
الأفق الأعلى المقام الذى فيه ارتفع نداء الله ربّ
الأرباب يا مظاهر الأسماء و مطالعها اسمعوا نداء
المظلوم انه ارتفع فى سجن عكّاء و يبشر الناس
الى الله مالک الأديان هذا يوم فيه ظهر البرهان
و تمت الحجة و نزلت النعمة فضلاً من عنده و هو
العزيز الفضّال

- 3 O My loved ones in all lands! Harken unto the Call of the Revealer of Verses. Verily He summoneth you unto that which will draw you nigh unto a station wherein the atoms cry out: "The Kingdom belongeth unto God, the Powerful, the Mighty, the All-Bounteous!"
- 3 يا أوليائي في الجهات اسمعوا نداء منزل الآيات أنه يدعوكم بما يقربكم الى مقام تبادى فيه الذرات الملك الله المقتدر العزيز القيّاض
- 4 O My Most Exalted Pen! Make mention of My loved ones in Bahram-Abad and give them glad-tidings of My loving-kindness which hath encompassed the horizons. O loved ones of God in that place! Rejoice ye that the Countenance of the Ancient Beauty hath turned toward you from the direction of His Most Great Prison, and that the Mother Book hath advanced unto you from this Most Exalted Station and Most Sublime Summit. He maketh mention of you through His verses, giveth you glad-tidings of the ocean of His bounty, illumineth you with the lights of His countenance, and teacheth you the path of God, the Lord of all men. We have been with you and have heard your mention in remembrance of this Cause when its light shone forth and before it bowed down all remembrance. Blessed is the one possessed of vision who hath drawn nigh and seen, and the one possessed of hearing who hath heard the Call of God, the Powerful, the Mighty, the Bestower. Nothing whatsoever escapeth His knowledge - He heareth and seeth, and He is the Powerful, the Unconstrained.
- 4 يا قلبي الأعلى اذكر أوليائك في الباء والهاء و بشرهم بعنايتك التي احاطت الآفاق يا أولياء الله هناك افرحوا بما توجه اليكم وجه القدم من شطر سجنه الأعظم و اقبل اليكم ام الكتاب من هذا المقام الأعلى والذروة العليا و يذكركم بآياته و يبشركم بجز عطاءه و ينوركم بأنوار وجهه و يعرفكم صراط الله مالک الرقاب انا كفا معكم و ارتفع ندائكم في ذكر هذا الأمر اذ اشرق نوره خضعت له الأذكار طوبى لبصير اقبل و رأى و لسميع سمع نداء الله المقتدر العزيز الوهاب لا يعزب عن علم الله من شيء يسمع و يرى و هو المقتدر المختار
- 5 Blessed be your tongues for having spoken the truth, and your ears for having heard the signs of God, the Mighty, the All-Forgiving. By God! The ears were created for these days wherein the Call of the Intended One hath been raised from the Most Sublime Station, and eyes were brought forth to behold the lights in this Day wherein speaketh the Lote-Tree beyond which there is no passing before the faces of humanity in the prison of 'Akka - the Kingdom belongeth unto God, the One Who causeth the rivers to flow!
- 5 طوبى للسانكم بما نطقت بالحق و لأذانكم بما سمعت آثار الله العزيز الغفار تأله قد خلقت الأذان لهذه الأيام بما ارتفع نداء المقصود من اعلى المقام و ظهرت الأبصار لمشاهدة الأنوار في هذا اليوم الذى تنطق فيه سدرة المنتهى امام وجوه الورى في سجن عكاء الملك لله مجرى الأنهار
- 6 Beware lest the happenings of the world or the veils of the nations sadden you. Cast behind you your vain imaginings, turning unto the horizon from which the lights have shone forth. Blessed is he who hath cast away what the people possess and hath taken from the hand of My bounty My Sealed Wine and hath drunk thereof in My Name, the Self-Subsisting, at Whose appearance the dawning-places of vain imaginings were thunderstruck. Thus hath warbled the Dove of Utterance upon the branch of clear proof by command of God, the Revealer of verses.
- 6 اياكم ان تحزنكم حوادث العالم او حجاب الأمم ضعوا الأوهام ورائكم مقبلين الى افق اشرفت منه الأنوار طوبى لمن نبذ ما عند القوم و اخذ من يد عطائي رحيقي المختوم و شرب منه باسمي القيوم الذى اذ ظهر انصعقت منه مطالع الأوهام كذلك غنت حمامة البيان على غصن البرهان امراً من لدى الله منزل الآيات
- 7 O Bahram! Blessed be thy land for having been honored by the footsteps of My loved ones, and thy trees which God hath made a vista for My chosen ones, and thy houses wherein hath been raised the call of My sincere ones whom the hosts of opposition
- 7 يا بهرام طوبى لأرضك بما تشرفت بقدم احبائي و لأشجارك بما جعلها الله منظراً لأوليائي و لبيوتكم بما ارتفع فيها نداء اصفيائي الذين ما خوفتهم جنود

have not frightened and whom the might of those who denied this bounty that hath encompassed all created things and this mercy that hath preceded all who are in the heavens and the earth hath not weakened. Say: This is a Day wherein the Pen hath moved by the will of the Ancient King and there hath appeared what was hidden in knowledge and treasured in the sanctified repositories of your Lord, the Revealer of mysteries. Blessed art thou, O thou who art mentioned before the Throne and inscribed by the Most Exalted Pen in the Scriptures and Tablets. Joy be unto thee for having drunk the choice wine of utterance from the hands of the bounty of thy Lord, the Mighty, the Bestower.

الاعراض و ما اضعفتهم سطوة الذين انكروا هذا الفضل الذي احاط العباد و هذه الرحمة التي سبقت من في الارضين و السموات قل هذا يوم فيه تحرك القلم بارادة مالک القدم و ظهر ما كان مكنوناً في العلم و مخزوناً في خزائن عصمة ربكم مظهر الاسرار طوبى لك يا ايها المذكور لدى العرش و المرقوم من القلم الأعلى في الزبر و الألواح نعيماً لك بما شربت رحيق البيان من ايادى عطاء ربك العزيز المتأن

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BH02306

- 1 The Will of God, like unto a lamp, has illumined the world of existence. We hope that all may attain to this radiant light, find their way to the Dawning-Place of verses and the Source of evidences, and turn towards Him. Verily our Lord is the Helper, the All-Wise.
- 2 Mention was made of Jinab-i-Varqa, upon him be the Glory of God and His loving-kindness. After being submitted to the Most Holy Court, these manifest verses were revealed - exalted be His utterance: "O My loved ones in the land of Ta! We have made Varqa one who makes mention from Our presence, that he may guide the people to the Straight Path of God. He attained to recognition in the earliest days, arose to serve the Cause, and guided the people to this luminous horizon. He desired naught from My mention save service to the Cause and the performance of that which won the acceptance of God, the Lord of the worlds. We beseech God to preserve him through the hosts of the unseen and guard him by His sovereignty that overshadows all in the heavens and earth. And We ask Him to enable him to maintain this glorious and exalted station."
- 3 Furthermore, the Most Holy Tablet specially dedicated to Jinab-i-Mir Ali Asghar and Jinab-i-Haji Ali Asghar, upon them be the Glory of God, was revealed and sent. We beseech God to strengthen them that they may drink from the cups of bounty the wine of immortality. Verily He is the All-Bountiful, the Compassionate, the Generous.

1 ارادة الله بمثابة مصباح عالم وجود را منور فرموده اميد انكه كل باين نور ساطع بمشرق آيات و مطلع بينات فائز كردند راه را بيابند و توجه نمايند ان ربنا هو المؤيد الحكيم

2 ذكر جناب ورقا عليه بهاء الله و عنايته را نموده بودند بعد از عرض در ساحت امنع اقدس اين آيات باهرات نازل قوله عز بيانه؟؟ يا اوليائي في تا انا جعلنا الورقاء ذاكراً من عندنا لهدى الناس الى صراط الله المستقيم انه فاز بالاقبال في اول الايام و قام على خدمة الامر و هدى الناس الى هذا الافق المنير ما اراد من ذكرى الآ خدمة الامر و عمل ما فاز بعز قبول الله رب العالمين نسل الله ان يحفظه بجنود الغيب و يحرسه بسلطانه المهيمن على من في السموات و الارضين و نسئله ان يوفقه على حفظ هذا المقام العزيز الرفيع

3 ديگر انكه كه لوح امنع اقدس مخصوص جناب مير على اصغر و جناب حاجى على اصغر عليهما بهاء الله نازل و ارسال شد نسل الله ان يؤيدهما ليشربا من كؤوس العطاء رحيق البقاء انه هو الفيض المشفق الكريم

- 4 Likewise a Tablet was revealed and sent specially for Jinab-i-Mashhadi Ali, upon him be the Glory of God. Grace, mercy and favors have encompassed all. Each of those who have turned to Him has received their portion and share from the ocean of His mercy and has taken from the breezes of revelation that which has no peer or likeness. We beseech Him at all times to increase the recognition, attraction, steadfastness, trustworthiness, love and kindness of His loved ones, so that through their influence all the peoples of the world may attain to that which is the greatest means for the order of the world and the tranquility of nations. Verily our Lord is the All-Bountiful, the Generous, the Mighty, the Forgiving, the Merciful.
- 5 To the honored friend Haji Nabil-i-Akbar and likewise Jinab-i-Mirza Mihdi, upon them both be the Glory of the All-Merciful, I convey greetings and praise, and I beseech from God on their behalf that which befits the heaven of His generosity and bounty. Indeed, that which was mentioned was magnificent regarding Jinab-i-Khalil, for he submitted mention of the loved ones to the Most Holy Court and sought bounty for all. The door of bounty is open and accessible to all - His is the praise in all conditions and His the gratitude through the duration of His earthly and heavenly dominion. Verily He is the Self-Sufficient, the Most High.
- 6 The glory and the remembrance and the praise be upon you and upon God's loved ones there who were not prevented by the clamor of the world from turning to God, the Mighty, the August, the Praiseworthy.
- و همچنین لوح مخصوص جناب مشهدی علی ؟؟
 علیه بهاء الله نازل و ارسال شد فضل و رحمت و
 الطاف کل را احاطه نموده هریک از مقبلین از
 بحر ؟؟ رحمتش قسمت و نصیب برواشتند و از
 نفحات و حی اخذ نمودند آنچه را که شبه و مثل
 نداشته از حق میطلبیم در هر حین براقبال و توجه
 و استقامت و امانت و محبت و شفقت اولیای
 خود ؟؟ تا از ؟؟ ایشان جمیع اهل عالم بآنچه سبب
 اعظمست از برای نظم عالم و راحت امم فائز
 کردند آن ربنا هو الفضل الکرم و هو المقتدر
 الغفور الرحیم
- 5 جناب دوست مکرم حاجی نبیل قبل با و همچنین
 جناب میرزا مهدی علیهما بهاء الرحمن را تکبیر و
 سلام میرسانم و از حق از برای ایشان میطلبم
 آن چه را که لایق سماء بخشش و کرم است
 فی الحقیقه آنچه ذکرش ؟؟ عظیم از برای جناب
 خلیل چه که ذکر اولیا را بساحت اقدس ارسال
 داشتند و از برای کل طلب عنایت نمودند و باب
 عنایت بروجه کل باز و مفتوح له الحمد فیکل
 الاحوال و له الشکر بدوام ملکه و ملکوته انه هو
 الغنی المتعال
- 6 البهاء و الذکر و الثناء علیک و علی اولیاء الله
 هناک الذین ما منعهم وضواء العالم عن التوجه
 الی الله المقتدر العزیز الحمید

INBA41:082

BH02352

- 1 He is the Remembering, the Sorrowful One
- 2 O Land of Sad (Isfahan), remember what the people did to the family of the Messenger and what befell the children of the Chosen One at the hands of thy people. O Land of Sad, the Sun of Hijaz asks thee about His family, and the Virgin, the Chosen One, about her sons and daughter. Did the oppressors place her grave in a dark well, or did they drag her out with ropes of hatred to another calamity? By the life of the Beloved, the powers of heaven were shaken by this dire catastrophe! Alas! Alas! The Luminary of Batha wailed among the Concourse
- 1 هو الذاکر الحزین
- 2 یا ارض الصّاد ان اذکری ما فعل الامة بآل
 الرسول و ما ورد من اهلک علی ابناء البتول یا
 ارض الصّاد شمس الحجاز تسئلك عن آلهما و البتول
 العذراء عن ابنائها و بنتها أ جعل الظالمون قبرها
 فی بئر ظلماء ام اخرجوها بحبال البغضاء لمصیبة
 اخری لعمر المحبوب قد ارتجت قوّات السّماء من
 هذه الدّاهية الدّهماء فآه آه قد ناح نیر البطحاء بین
 ملأ الأعلى بما ورد علی آله من مظاهر البغضاء

on High for what befell His family from the manifestations of hatred.

- 3 O people of Sad! By God, ye have committed that which hath caused the dawning-places of vainglory and the daysprings of tyranny in all creation to be bewildered. Be fair - by what proof did ye slay those through whom the Cause of the All-Merciful was spread in the East and West of the earth? Alas! Alas! Through you the Ark of the Messenger was broken and the progeny of the Chosen One were drowned. Through you joy was transformed into sorrow and darkness encompassed all in creation, save whom the All-Merciful willed.

- 4 O people of Sad! Harken unto what Muhammad, the Messenger of God, calls out to you from the highest horizon: "O people of hatred and wickedness! Where is my Hasan who was aflame with the fire of God's love in the kingdom of creation and was adorned with the ornament of faithfulness between earth and heaven? And where is my Husayn who accepted no ransom in the path of God, the Lord of all beings? By My life, O company of evil ones, no excuse or justification remains for you despite My words 'The righteous are Mine and the wicked are Mine.' Did ye imagine faith for yourselves and consider yourselves people of the Furqan? Nay, by the Self of the All-Merciful! Every learned one who donned the robe of grace hath wailed at your deeds, and every knower adorned with justice hath cried out at your actions. The lamentations of the Concourse on High have risen from your tyranny and the cry of all things from what your hands have wrought. Ye read the Qur'an yet deny its Source and He Who revealed it, and ye acknowledge My Messengership yet slay My children and turn away from Him Who sent Me. O company of hatred, ye have bewildered Me - nay, all that was created by the Word of God, the Sovereign, the Self-Subsisting.

- 5 O Mariner of the Sea! Where are thy ships? Have they been broken by the rocks of unbelief and discord? Or have they been drowned by the winds of oppression and hypocrisy? Or have they sailed from the cities of bodies to the gardens of spirits? Or have they migrated from the wilderness of separation and remoteness to the station of nearness and holiness and reunion? O Lord of the worlds! By Thy might and sovereignty, I cannot mention what befell them from the winds of oppression. By Thy Self, I am ashamed to disclose what I have seen and known. Thou knowest what I have and I know not what Thou hast, for Thou art the All-Knowing, the All-Wise. But I present a word to show my submission to Thy binding command and my adherence to Thy decisive decree: The croaking hath risen for

3 يا اهل الصاد تالله قد فعلتم ما تحيرت به مطالع الغرور و مشارق الطغيان في الامكان ان انصفوا بأى برهان قتلتم الذين بهم انتشر امر الرحمن في شرق الأرض و غربها فآه آه بكم انكسرت سفينة الرسول و غرقت ذرية البتول و بكم تبدل السرور بالأحزان و احاطت الظلمة من في الامكان الا من شاء الرحمن

4 يا اهل الصاد ان استمعوا ما ينادىكم به محمد رسول الله من الأفق الأعلى يا اهل البغي و الفحشاء اين حسنى الذى كان مشتعلًا بنار محبة الله في ملكوت الانشاء و مزيئاً بطراز الوفاء بين الأرض و السماء و اين حسيني الذى ما قبل الفدى في سبيل الله مالک الورى لعمري يا ملأ الأشرار ما بقى لكم مجال العذر و الاعتذار بقولى الصالحون لى و الطالحون لى هل ظننتم لأنفسكم الايمان و هل تحسبون انكم من اهل الفرقان لا و نفس الرحمن قد ناح من فعلكم كل عالم [تردى] برداء الفضل و صاح من اعمالكم كل عارف تزين بالعدل قد ارتفع ضجيج الملاء الأعلى من ظلمكم و صرخ الأشياء بما اكتسبت اياديكم تقرأون القرآن و تتكرون اصله و الذى انزله و تعترفون برسالى و تقتلون ابنائى و تعرضون عمن ارسلنى قد تحيرت منكم يا ملأ البغضاء بل كل ما خلق من كلمة الله المهيمن القيوم

5 يا ملاح البحرين سفائنك أ انكسرت من احجار الكفر و الشقاق ام غرقت بما هاجت ارياح الظلم و النفاق ام سافرت من مدائن الأجساد الى حدائق الأرواح ام هاجرت من تيه المهجر و الفراق الى مقام القرب و القدس و الوصال يا سيد العالم وعزتك و سلطانك انى لا اقدر ان اذكر ما ورد عليها من ارياح الظلم و نفسك استحيى عن بث ما رأيت و عرفت أنك اعلم بما عندى و لا اعلم ما عندك و أنك انت العليم الحكيم ولكن اعرض كلمة اظهاراً لانتقيادى

the Nightingale hath taken flight. Command belongeth unto God, the Single One, the All-Informed.

امرک المبرم و آتباعی حکمک المحکم قد ارتفع
التعیب بما طار العندليب الأمر لله الفرد الخبير

BLIB_Or15696.012c, BLIB_Or15734.2.060b,
LHKM2.089, NNY.168-169

BH02392

To: Abdu'l-Karim Arbab, in Tihiran

- 1 He is the Speaking Witness, the All-Hearing, the All-Seeing. 1 هو الشاهد الناطق السامع البصير
- 2 The essence of praise and glorification befitteth the Lord of the heaven of names, Who hath bestowed true joy upon the peoples of the realms of knowledge and insight through the sealed wine and the preserved nectar, and illumined them with the light of divine unity. Exalted be His dominion and mighty His proof. There is none other God but Him. 2 جوهر حمد و ثنا مالک سماء و اسماء را لایق و سزاست که اهل عوالم دانش و بینش را از رحيق مختوم و کوثر محتوم نشاط حقیقی بخشید و بنور توحید الهی منور ساخت جلّ سلطانه و عزّ برهانه و لا اله غیره
- 3 O servant, before named Karim! Upon thee be My glory and My loving-kindness. Today the Most Sweet Call and the shrill voice of the Most Exalted Pen are raised from the horizon of the Prison of 'Akka. Blessed is he who hath heard and turned unto it and attained, and woe unto the heedless. Say: O servants! The wine of utterance of the Lord of Religions hath another exhilaration and another joy. While time remaineth, arise to conquer hearts and minds with the hosts of wisdom and utterance. Verily God will aid you with His sovereignty and protect you with His hosts and exalt you through His bounty. Give thanks unto your Lord, for He is the All-Bountiful, the Most Generous. 3 یا عبد قبل کریم علیک بهائی و عنایتی امروز ندای احلی و صریر قلم اعلی از افق سخن عکا مرتفع طوبی لمن سمع و اقبل و فاز و ویل للمعرضین بگوای عباد رحيق بیان مالک ادیان را نشاطی دیگر و فرحی دیگر است تا وقت باقی است بجنود حکمت و بیان بر تسخیر افنده و قلوب قیام نمائید ان الله ینصرکم بسلطانه و یحفظکم بجنوده و یرفعکم بجنوده اشکروا ربکم انه هو الجواد الکریم
- 4 His honor Asad, upon him be My glory and loving-kindness, mentioned you repeatedly and sent your letter to the Most Holy Court. We have heard your call and answered you with a Tablet from whose horizon shineth the light of thy Lord's loving-kindness, the Lord of all men. Grieve not over anything. Trust in God in all matters, the Lord of Lords. He will aid thee as He aided thee before, and He is the All-Powerful, the Unconstrained. 4 جناب اسد علیه بهائی و عنایتی مکرر شما را ذکر نمود و نامهات را بساحت اقدس فرستاد انا سمعنا ندائک اجبناک بلوح لاح من افقه نیر عنایة ربک مالک الرقاب لا تحزن من شیء توکل فی کلّ الامور علی الله ربّ الأرباب انه ینصرک کما نصرک من قبل و هو المقتدر المختار
- 5 Be occupied with service to the Cause at all times. We previously stated that Peter was a fisherman who became possessed of divine wisdom. Today that honored one and all the friends must arise together in complete unity to teach God's Cause with wisdom and utterance. Great is the Day and great is the Cause. We beseech God to assist thee in that which will cause 5 در لیلای و ایام بخدمت امر مشغول باشید از قبل فرمودیم بطرس صیّاد ماهی بود دارای حکمت الهی شد امروز باید آنجناب و اولیا طراً با کمال اتحاد بر تبلیغ امر الله بحکمت و بیان قیام نمائید

its fragrance to endure in the world. Soon shall the world and all therein perish, and there shall endure for thee what hath been ordained for thee by the Most Exalted Pen in the Crimson Book.

- 6 Thus have We expounded the verses and sent them down from the heaven of Will and dispatched them unto thee, that thou mayest give thanks and say: "Praise be unto Thee, O God of all contingent beings and Goal of all existence! And glory be unto Thee, O Lord of Names and Attributes, for having remembered me in Thy Prison and enabled me to turn unto Thee and face the lights of Thy countenance. I beseech Thee by Thy Name through which appeared at one time the ocean of light and at another the mountain of fire, and at times Thou showest it as a sun and at others as the heaven of grandeur and power, to grant me success in that which will cause my name to be exalted among Thy servants and my mention in Thy lands. O my Lord! Thou seest the poor one turning to the heaven of Thy riches and the weak one to the horizon of Thy power. I beseech Thee not to disappoint him of what Thou hast ordained for Thy chosen ones and trusted ones in Thy lands. Verily Thou art the All-Powerful, the All-Bountiful, the Ever-Flowing, the Compassionate, the Generous."

یوم عظیمست و امر عظیم از حقّ میطلبیم ترا
مؤید فرماید بر امریکه عرفش از عالم قطع نشود
سوف تفتی الدنیا و ما فیها و یبقی لک ما قدر
لک من القلم الأعلى فی الصّحیفة الحمراء

6 کذلک صرّفنا الآیات و انزلناها من سماء
الارادة و ارسلناها الیک لتشکر و تقول لک
الحمد یا اله المملکات و مقصود الموجودات و
لک البهاء یا مالک الأسماء و الصفات بما
ذکرتنی فی سبحک و ایدتنی علی الاقبال الیک و
التوجه الی انوار وجهک اسئلک باسمک الذی
ظهر منه بحر النور مرّة و اخرى جبل النار و
طوراً تریه شمساً و اخرى سماء العظمة و الاقتدار
ان توقفتنی علی ما ترتفع به اسمی بین عبادک
و ذکرى فی بلادک ای ربّ ترى الفقیر اقبل
الی سماء ثروتک و الضعیف الی افق قوتک
اسئلک ان لا تخیه عما قدرته لأصفیائک و
امنائک فی بلادک انک انت المقتدر الفضال
فیاض المشفق الکریم

INBA15:265, INBA26:265

BH11727

To: Abu'l-Fada'il Gulpaygani et al., in Russia

- 1 He is God, exalted be His glory! Wisdom and utterance. هو الله تعالى شأنه الحكمة و البیان
- 2 According to the Command, those beloved ones and chosen ones must act in whatever way brings joy and gladness to the designated just government. All must be oriented towards goodly deeds. Teaching in that land must not extend beyond Muslims, and even then only if they are from Iran, meaning subjects of the Iranian government. It must not go beyond matters of character and that which leads to the elevation and advancement of stations. In truth, your deeds are the cause of the awakening of souls. If they are not aware now, they will surely acknowledge it later. حسب الأمر باید آنخوبان و اولیا عمل نمایند آنچه را که سبب فرح و سرور دولت معینه عادلّه شود باید جمیع باعمال طیبّه ناظر باشند تبلیغ در آن ارض از اهل اسلام تجاوز ننمایند آنهم اگر از اهل ایران باشند یعنی تابع دولت ایران باید از مراتب اخلاق و آنچه که سبب ارتفاع و ارتقاء مقاماتست تجاوز نشود فی الحقیقه اعمال شما سبب انتباه نفوسست اگر حال ملتفت نباشند البتّه از بعد تصدیق مینمایند

- 3 Another matter that must be considered is that copies of the Tablets sent, as well as the letter specifically dispatched to the maternal uncle, should not go to Iran, for the oppressors of the world secretly harass the oppressed. They know and recognize the divines of Iran.
- 3 امر دیگر که باید ملاحظه شود سواد الواح مرسله و همچنین مکتوبیکه مخصوص خال ارسال میشود به ایران نرود چه که ظالمهای عالم در سر متعرض مظلومان میشوند علمای ایران را میشناسند و میدانند
- 4 Regarding the matter of oaths - excellent is what you have said and done. In truth, oaths are not acceptable. That which has repeatedly been revealed by the Supreme Pen in the Tablets was intended to exalt the Word, so that it might draw the attention of the hearer and then convey that which causes elevation and ascendancy. Thus did the Tongue of Grandeur speak before and at this time.
- 4 و اما در باره قسم نعم ما قلم و علمتم فی الحقیقه قسم مقبول نه اینکه در الواح مکرر از قلم اعلی نازل شده مقصود ارتفاع کلمه بوده تا قوه سامعه را متوجه نماید و بعد آنچه سبب علو و سمو است القا کند هذا ما نطق به لسان القدم من قبل و فی هذا الحین
- 5 The actions of the glorious government in this matter have been for the sake of God. For one thousand three hundred years, the people of Iran have been occupied with cursing certain servants, reviling some among the people of various lands, and awaiting the appearance of imaginary forms. And when the Divine Tree grew and the Light shone forth, they busied themselves with cutting it down and extinguishing it. This supreme grace was bestowed upon the glorious government, which has surpassed the kings of the world in assisting the oppressed. We beseech God to strengthen it, preserve it, and ordain for it what He willeth. Verily, He is the Powerful, the Mighty, and worthy to answer prayers.
- 5 اعمال دولت بهیه در این فقره لوجه الله بوده هزار و سیصد سنه اهل ایران بلعن بعضی از عباد و سب برخی از من فی البلاد و انتظار ظهور هیاکل موهومه مشغول بوده اند و چون سدره روئید و نور اشراق نمود به قطع و اطفاء آن مشغول و این فضل اعظم نصیب دولت بهیه شد و در نصرت مظلومین از ملوک عالم سبقت گرفت نسل الله ان یزیدها و یحفظها و یقدر لها ما یشاء انه هو المقتدر القدير و بالاجابة جدير و
- 6 Read the sacred Tablet that was revealed in the name of Husayn and keep it concealed from the people of hypocrisy. And if a time comes when it is appropriate, with regard to proving loyalty, mention its contents to those princes who have specifically manifested assistance and the appearance of justice and fairness in that land. This is beloved before God, for it is incumbent upon all to preserve the right of the Helper and the station of the Trustworthy One, and to show gratitude. God willing, that which occurred in the beginning and was hidden in the soil of hearts will, through the waters of divine will and the rains of the All-Merciful's grace, bring forth therefrom refined, wondrous and sublime fruits. The Command is in the hand of the Planter and the Cultivator, and He is God, the Lord of the worlds.
- 6 لوح مقدس که باسم جناب حسین نازل قرائت نمائید و مستور دارید من اهل النفاق و اگر وقتی اقتضا کرد نظر باثبات شأن وفا مضامین آنرا نزد امرائیکه مخصوص اعانت و ظهور عدل و انصاف در آن ارض ظاهر شده اند ذکر نمائید عند الله محبوبست چه که بر کل لازمست که حق معین و مقام امین را حفظ نمائید و تشکر کنند انشاء الله آنچه در ابتدا واقع شد و در اراضی قلوب مستور گشت از میاه اراده الهی و امطار فضل رحمانی اثمار لطیفه بدیعه منیعه از آن ظاهر شود الأمر بید المنبت و المغرس و هو الله رب العالمین

TISH.246-247

BH11613

To: Ibn-i-Abhar

1 He is the Wise Commander

1 هو الأمر الحكيم

2 O thou who standeth at the Gate! The All-Bestowing hath come to convey to the peoples that which will draw them near to the Lord of all men. Thy letter was received and heard. We beseech God to assist thee in that which is befitting His days. Verily, He is powerful over all things.

2 يا ايها القائم لدى الباب قد اتى الوهاب ليبلغ الأحزاب ما يقربهم الى مالك الرقاب نامته بمشاهده واصغا فائز نسل الله بأن يؤيدك على ما ينبغي لأيامه أنه على كل شيء قدير

3 That which thou didst mention evidenceth love, humility, submissiveness and steadfastness. The honored believer and the Leaf who attained His presence in the days when the Luminary of Manifestation shone forth from the horizon of Iraq - praise be to God - have attained unto that which was recorded and inscribed by the Supreme Pen in God's Book. Blessed be they both! Verily, the Leaf hath drunk from the hand of bounty the wine of immortality, and for the believer hath been written the reward of attainment from the Self-Sufficient, the Most Exalted.

3 آنچه ذکر نمودی مدلتست بر محبت و خضوع و خشوع و استقامت جناب مؤمن و الورقة التي فازت بالحضور في أيام اشراق نير الظهور من افق العراق لله الحمد فائز شدند بآنچه که در کتاب الهی از قلم اعلی مرقوم و مسطور هنيئاً لهما ان الورقة شربت من يد العطاء رحيق البقاء والمؤمن كتب له اجر الوصال من الغنى المتعال

4 Jinab-i-Amin, upon him be My glory and loving-kindness, hath repeatedly mentioned them in presence and absence. In truth, the one mentioned hath ever been occupied with the remembrance of God's friends. Blessed is he! Concerning the House, that which they mentioned diffuseth the fragrances of the love of God, and these fragrances have not ceased nor will they cease. However, in previous years another will took precedence over your will and attained this service. Your House too hath been adorned with the ornament of acceptance through boundless grace and mercy.

4 جناب امين عليه بهائی و عنايتی مکرر در حضور و غياب ذکرشانرا نموده في الحقيقة جناب مذکور لازال بذكر دوستان الهی مشغول هنيئاً له در باره بيت آنچه ذکر نمودند از آن تفحات محبة الله متضوع و اين نفعه قطع نشده و نمیشود ولكن اراده ديگر در چند سنه قبل بر اراده شما سبقت گرفت و باين خدمت فائز گشت بيت شما هم از فضل و رحمت نامتناهی بطراز قبول فائز

5 The Exalted Herald - may the spirit of all else be sacrificed for His sake - saith: All is that they might attain unto the word of contentment. Say: Praise be unto Thee, O my God, for having adorned this deed of mine with the ornament of Thy acceptance and Thy good-pleasure. I beseech Thee to ordain for me and those with me that which will draw us near unto Thee in every world of Thy worlds. Verily, Thou art the Powerful, the Mighty, the All-Bountiful.

5 حضرت مبشر روح ما سويه فداء ميفرمايد جميع از برای آنست که بکلمه رضا فائز شوند قل لک الحمد يا الهی بما فاز عملی هذا بطراز قبولک و رضائک استلک ان تکتب لی و لمن معي ما يقربنا اليک في کل عالم من عوالمک انک انت المقتدر العزيز المنان

6 As to Rasul, upon him be My glory and loving-kindness, in recent years he hath been engaged in service, ever holding fast to the transcription of verses and the teaching of the Cause. We beseech God to send down upon his burial place the rains of His mercy. Verily, He is the Most Merciful of the merciful ones and the Most Generous of the generous ones. Praise be to

6 و اما رسول عليه بهائی و عنايتی در سنين اخيره بخدمت مشغول لازال بتحرير آيات و تبليغ امر متمسک نسل الله ان ينزل على رمسه امطار رحمته أنه هو ارحم الراحمين و اکرم الأکرمين لله الحمد بلقا هم فائز گشت و مدتی در ظل

God, he attained Our presence and dwelt for a time beneath the canopies of grandeur. We beseech God that He may cause all those who arose for His sake to serve and arrange his affairs to attain unto His grace, bounty, glory and generosity.

- 7 As for what was mentioned concerning the estate of that departed and elevated one: if there be no heir, it should be given through consultation to the poor of this party. We convey Our greetings to all the friends of that land, both men and women, and We gladden and remind them through the effulgences of the lights of the Word, the Goal of all the worlds.
- 8 The Glory from Us be upon you, O party of God, and His mercy and His glory and His bounty. The Most Great Branch will send from His direction the answers to previous petitions. As commanded, this servant wrote in His presence.

قَبَاب عِظْمَتِ سَاكِنِ از حَقِّ مِیْطَلِیْمِ نَفُوسِیْکِه
لُوجِهِ اَللهِ بِخِدْمَتِ وُ تَرْتِیْبِ اَمُورِشِ قِیَامِ نُمُودَنْد
کُلِّ رَا بَعْنَايَتِ وُ فَضْلِ وُ عِزِّ وُ عَطَا فَاثِرِ فَرْمَايِد

7 اَمَّا دَر بَابِ تَرْکِهٔ اَنِّ مَرْحُومِ مَرْفُوعِ ذِکْرِ نُمُودَنْد
اِگَر وَاَرِثِ مَفْقُودِ یَايِدِ بِمَشُورَتِ بِفَقْرَايِ اِیْنِ حِزْبِ
دَاَدِه شُودِ اَوَّلِیَّایِ اَنِّ اَرْضِ از ذِکُورِ وَاَنَاثِ کُلِّ
رَا تَکْبِیْرِ مِیْرَسَانِیْمِ وُ بِتَجَلِّیَّاتِ اَنْوَارِ نِیْرِ بَیَانِ مَقْصُودِ
عَالَمِیَانِ مَسْرُورِ وُ مَتَذَكِّرِ مِیْدَارِیْمِ

8 الْبَهَاءُ مِنْ لَدُنَّا عَلَیْکُمْ یَا حِزْبِ اَللهِ وَ رَحْمَتِهِ وَ عِزِّهِ
وَ عَطَائِهِ جَوَابِ عَرَايِضِ قَبْلِ رَا غَضَنِ اکْبَرِ
از شَطْرِ هَا مِیْرَسَاَنْدِ حَسْبِ اَلْأَمْرِ اِیْنِ عَبْدِ دَر
حَضُورِ نَوْشْتِ مَجْدِ

BRL_DA#186, YIA.181-182

BH02422

To: Aqa Siyyid Mirza Afnan son of Afnan Kabir

- 1 He is the Comforter, the All-Knowing.
- 2 O Afnan! At the Throne was read, time and again, that which thou didst send unto Our name, al-Mahdi, and therefrom We inhaled the fragrance of sorrows in this affliction, through which the Temple of Grandeur hath been clothed with the raiment of grief. Verily thy Lord, He indeed is the One Who remembereth, the All-Knowing. In this most great calamity hath My Most Exalted Pen lamented, whereunto beareth witness that which the Creator of heaven hath revealed in His perspicuous Book. Blessed is he that maketh mention of them who were martyred in the path of God, whether in former days or in later times, and in these very days, and reciteth that which hath been revealed for them from God, the Lord of all worlds.
- 3 O Afnan! The Divine Lote-Tree hath wailed and the Rock hath cried aloud, yet the ungodly lie fast asleep. Soon shall they be awakened by the lashes of the wrath of thy Lord. He, in truth, is the One Who informeth, the All-Knowing.
- 4 O Afnan! Although it behoveth every soul that hath quaffed the choice wine of Divine love to share, in this most great

1 هُوَ الْمُعَزِّي الْعَلِيمُ

2 یَا اَفْنَانِی قَدْ قَرِئَ لَدِی الْعَرْشِ مَا اَرْسَلْتَهُ اِلٰی اَسْمِنَا
الْمَهْدٰی مَرَّةً بَعْدَ مَرَّةٍ وَ وَجَدْنَا مِنْهَا عَرَفَ الْاَحْزَانِ
فِی هَذِهِ الْمَصِیْبَةِ الَّتِی تَرْدٰی هِیْکَلِ الْعِظْمَةِ بِرَدَأِ
الْحُزْنِ اِنَّ رَبِّکَ هُوَ الَّذٰکِرُ الْعَلِیْمُ قَدْ نَاحَ فِی هَذِهِ
الْمَصِیْبَةِ الْکُبْرٰی قَلْبِی الْاَعْلٰی یَشْهَدُ بِذٰلِکَ مَا اَنْزَلَهُ
فَاَطْرَ السَّمَأِ فِی کِتَابِهِ الْمُبِیْنِ طَوْبٰی لِمَنْ یَذْکُرُ الَّذِیْنَ
اَسْتَشْهَدُوْا فِی سَبِیْلِ اَللهِ مِنْ قَبْلِ وُ مِنْ بَعْدِ وُ فِی
هَذِهِ الْاَیَّامِ وَ یَقْرَأُ مَا نَزَلَ لَهُمْ مِنْ لَدِی اَللهِ رَبِّ
الْعَالَمِیْنَ

3 یَا اَفْنَانِی قَدْ نَاحَتِ السَّدْرَةُ وَ صَاحَتِ الصَّخْرَةُ
وَلٰکِنْ الظَّالِمِیْنَ فِی نَوْمٍ عَظِیْمٍ سَوْفَ یَنْتَبَهُونَ مِنْ
سِیَاطِ قَهْرِ رَبِّکَ اِنَّهُ هُوَ الْخَبَرُ الْعَلِیْمُ

4 یَا اَفْنَانِی اِگَر چه بِرِ هَر نَفْسِی کِه از رَحِیقِ مَحَبَّتِ
الْهِی اَشَامِیْدِه لَازِمَسْتِ کِه دَر اِیْنِ مَصِیْبَتِ

calamity and this grievous loss, with the denizens of the Course on high, who are the true companions in bereavement—for the countenance of the Wronged One is manifest and evident in the utmost sorrow, as a token of His grace, His faithfulness, His mercy, and His loving-kindness; verily He is the All-Bountiful, the Ancient of Days—yet it behoveth thyself and the other friends of God to be seen in complete submission and acquiescence, in patience and holy resignation. This blessed verse hath in these days descended from the heaven of the Divine Will: “We have adorned Our head with the crown of forbearance, and Our temple with the armor of patience, upon this straight Path.” Yet do We beseech God to protect Us from the wrath of the Forbearing.

- 5 It was formerly said: “Be thou assured in the bounty of thy Lord, and be of them that give thanks.” And from the Most Exalted Pen there hath in these days been revealed that which betokeneth the loftiness of rank and exaltation of station of the martyrs. A portion thereof We commanded to be written out and sent, in thy name, unto Mahdi, that haply ye may attain, through the reading thereof, unto this grace.

- 6 O Afnan! We offer Our condolences unto you and unto such as have believed concerning that which befell My Name Ha', through whom the horizon of fidelity was illumined, and likewise concerning those who were martyred with him in My manifest path. By the life of God! Not a single atom of the deeds of the ungodly shall be passed over, but thy Lord, the Mighty, the Omnipotent, shall recompense them therefor. We have, moreover, aforetime revealed in the Mizan that whereby the hearts of them that know may be assured. Verily thy Lord is the sovereign Protector over all things, and with Him is the knowledge of all things in a Book encompassed by none save His all-embracing knowledge. Verily the Requiter walketh before the eyes of men, and the discerning beholdeth and seeth. He, truly, is the Hearing, the Seeing.

- 7 From Me, magnify ye My loved ones who have remained faithful to My Covenant and have held fast to My mighty Cord. The glory be upon thee, and upon the Afnan, and upon them that have attained unto the choice wine of My wondrous utterance.

EBTB.234, BLO_PT#170x

کبری و رزیه عظمی با صاحبان مصیبت
که ملاً اعلی باشند شریک شود چه که طلعه
مظلوم بکمال حزن ظاهر و هویداست اظهاراً
لفضله و وفائه و رحمته و عنایه انه هو الفضل
القدیم ولكن آنجناب و سایر دوستان الهی باید
بکمال تسلیم و رضا و صبر و اصطبار مشاهده
شوند این آیه مبارکه در این ایام از سماء مشیت
ربانی نازل انا زیناً رأساً باکلیل الحلم و هیکلنا
بدرع الصبر فی هذا الصراط المستقیم ولكن
اعاذنا الله من غضب الحليم

- 5 از قبل گفته شده ان اطمئن بفضل ربک و
کن من الشاکرین و از قلم اعلی در این ایام نازل
شده آنچه مدلل بر علو قدر و سمو مقام مستشهدین
بوده بعضی از آن را باسم مهدی امر نمودیم نوشته
ارسال دارد انشاءالله بقرائت آن فائز [شوید]

- 6 یا افنانی انا نعزبکم و الذین آمنوا فیما ورد علی
اسمی الحاء الذی به انار افق الوفاء و علی
الذین استشهدوا معه فی سبیلی المبین لعمر الله
لا [تغادر] ذرة من اعمال المشرکین الا و قد
یجزیهم بها ربک المقتدر القدير و قد انزلنا من
قبل فی المیزان ما [تطمئن] به قلوب العارفين
ان ربک هو المهيمن علی الأشياء و عنده علم
کلشی فی کتاب ما احاطه الا علمه المحيط ان
الجزی یشی امام عیون العباد و البصیر ينظر و
یری انه هو السميع البصیر

- 7 کبر من قبلی احبائی الذین وفوا بميثاقی و تمسکوا
بجبل المتین البهاء علیک و علی افنانی و علی الذین
فازوا برحیق بیانی البدیع

INBA51:333, BLIB_Or15697.189,
AVK3.133.09x, LHKM3.252

BH02421

To: Jamal Burujirdi

- 1 O My Name Jamal, upon thee be My glory! The leaf, thy wife, hath attained Our presence and been honored with visiting on behalf of the handmaidens of God who dwell in Hadba. Ask God, exalted be His glory, to illumine all with the splendors of the Sun of unity and adorn them with the robe of oneness. You should give the friends of God the glad tidings of this most great bounty and supreme favor.

یا اسمی جمال علیک بهائی ورقه ضلع لدی
العرش حاضر و از قبل اماء الله که در حدبا
ساکنند بزیارت فائز و بطراز قبول مزین از حق
جل جلاله بخواهید تا کل را باشرافات انوار
آفتاب اتفاق منور فرماید و بخلع اتحاد مزین
دارد آنجناب دوستان الهی را باین فضل اعظم
و نعمت کبری بشارت [دهند]
- 2 As for the daughter of Rasul, upon him be the glory of God, We had previously commanded her to patience and forbearance until her husband's fate became known. Thus was the matter ordained by the All-Knowing Ordainer. The husband's fate had outwardly been concealed but later it was confirmed that he had attained martyrdom. Blessed is he and those who have attained this most exalted station. We send Our greetings to the daughter and her mother. We testify that she heard My word and showed patience after My command, and He is the All-Wise Witness.

و اما در خصوص بنت جناب رسول علیه بهاء
الله انا امرناها من قبل بالصبر والاصطبار الى ان
يظهر امر زوجها كذلك قضى الامر من لدن
مقضى علم امر زوج بر حسب ظاهر مستور بود
و بعد محقق شد که بشهادت فائز گشت طوی له
وللذين فازوا بهذا المقام الاعلى انا نكبر على البنت
واما نشهد انها سمعت كلمتي و فازت بالصبر بعد
امري و هو الشاهد الحكيم
- 3 Remember her on My behalf and give her the glad tidings of God's mercy and grace which have encompassed all in the heavens and earth. She may choose as she wishes according to God's Book, the Lord of the worlds. The law of waiting was revealed when the husband's fate was concealed, but after its discovery to act according to what is revealed in God's Book was and is beloved. Praise be to God, through this means she attained the mention of God, exalted be His glory. Verily He mentions whom He wishes and ordains for His near servants the good of the hereafter and this world. He is the Forgiving, the Generous.

ان اذكرها من قبلي و بشرها برحمة الله و فضله
الذي احاط من في السموات و الارضين لها ان
تختار ما تريد امرا في كتاب الله رب العالمين حكم
تربص هنگامی نازل که امر زوج مستور بود و
بعد از کشف عمل بآنچه در کتاب الهی نازل
شده محبوب بوده و هست الحمد لله باین واسطه
بذكر حق جل جلاله فائز گشت انه يذكر من يشاء
و يقدر لعباده المقربين خير الآخرة و الأولى و هو
الغفور الكريم
- 4 Regarding the daughter of Muhammad-i-Sadiq, upon him be the glory of God, as commanded the servant in attendance before the Face has written, you also should write. God willing, may the men and women of that land succeed in all conditions in that which is befitting and appropriate. If they act according to the command, the gates of blessing and joy will be opened to all. Verily He has power over what He wishes through His word "Be" and it is.

و در باره بنت جناب محمد قبل صادق علیه بهاء
الله حسب الامر عيد حاضر لدی الوجه نوشته اند
شما هم بنویسید انشاء الله در جميع احوال رجال و
نساء آن ارض موفق باشند بآنچه لایق و سزاوار
است اگر بمقتضای امر عمل نمایند ابواب برکت
و فرح بر وجه کل مفتوح گردد انه هو المقتدر
على ما يشاء بقوله كن فيكون
- 5 We make mention in this station of him who was named Hasan who emigrated with Me and give him glad tidings of My remembrance of him. And We remember him who was named Muhammad-Taqi for whom I desired his Lord's favor, and We

انا نذكر في هذا المقام من سمي بحسن الذي هاجر
معي و بشره بذكرى اياه و نذكر من سمي بمحمد
تقي الذي اردت له فضل ربه و نسئل الله بأن

ask God to forgive him as a grace from Him and remit his sins. We counsel him in what befits every name that is attributed to God, the Lord of the seen and unseen.

يغفره فضلاً من عنده ويكفر عنه سيئاته ونوصيه
بما ينبغي لكل اسم نسب الى الله مالک الغيب و
الشهود و

- 6 The glory shining from the horizon of the heaven of mercy be upon thee and upon God's servants and handmaidens in Hadba and Zawra and in the cities of God, the Mighty, the Loving. And We remember My Name the Oppressed who was imprisoned in God's path, then those with him from among God's friends, the Lord of what was and what will be.

6 البهاء المشرق من افق سماء الرحمة عليك و على
عباد الله و امائه في الحدباء و في الزوراء و في
مدن الله العزيز الودود و نذكر اسمي المظلوم الذي
سجن في سبيل الله ثم الذين معه من اولياء الله
رب ما كان و ما يكون

BLIB_Or15730.044a

BH02393

- 1 He is God, exalted be His glory in wisdom and utterance!
- 2 Praise be to God Who opened the closed doors and guided His chosen ones and friends, leading them to the straight path and the mighty announcement. The days which through the tyranny of the oppressors appeared as darkest night were illumined and made radiant through His special grace and favor. The mountains of hatred, rancor, envy and corruption proved no obstacle. The prevention of the preventers, the calumnies of the calumniators, the turning away of princes and the objections of divines had no effect. The Hand of Power with celestial might removed all barriers. Witness to these matters has been the presence of the new traveler, upon him be my glory and loving-kindness. Praise be to God, in the days of adversity he turned to the Dawning-Place of verses and through divine power and the means of the heavens and earth obtained the greatest portion and mightiest share from the ocean of attainment and the river of meeting. We beseech God, blessed and exalted be He, to aid him with the hosts of His might and power, to guard him with the ranks of His dominion and grandeur, and to ordain for him that which will exalt him among His servants and benefit him in all the worlds of His worlds. He is indeed the Powerful, the Mighty, the All-Bountiful.
- 3 As for what thou didst mention regarding consultation and movement, whatsoever the Most Great Branch hath approved is approved. We beseech God to make the outcome blessed and to adorn it with the glory of His approval and acceptance. Verily, He is powerful over all things.

1 هو الله تعالى شأنه الحكمة و البيان

2 حمد خدا را که درهای بسته را گشود و اولیا و
اصفیايش را راه نمود و بصراط مستقیم و نبأ عظیم
فائز فرمود ایامیکه از ظلم ظالمین بمثابه شب
تاریک مشاهده میشد بنور عنایت مخصوصه اش
روشن و منور جبال ضغینه و بغضا و حسد و
فحشا حائل نگشت منع مانعین و مفتریات مفترین
و اعراض امرا و اعتراض علما تأثیر نمود بد اقتدار
بقوت ملکوتی جمیع موانع را از میان برداشت
گواه امور مذکوره حضور جناب مسافر جدید
علیه بهائی و عنایتی بوده الله الحمد در ایام شداد
بمطلع آیات توجه نمود و بامداد قدرت الهی و
اسباب سموات و ارضین از بحر وصال و کوثر
لقا قسمت اکبر و نصیب اعظم برداشت نسل
الله تبارک و تعالی ان یمده بجنود قدرته و قوته
و یحرسه بصفوف اقتداره و عظمته و یقدر له ما
یرفعه بین عباد و ینفعه فی کل عالم من عوالمه
انه هو المقتدر العزیز الفضال

3 و اما در باره مشورت و حرکت ذکر نمودی آنچه
را که حضرت غصن اعظم امضا نمود ممضی
است از حق میطلبیم عاقبت را خیر فرماید و بعز
امضا و قبول مزین دارد انه علی کلشی قدیر

- 4 Concerning the turning of Mulla Muhammad-'Ali, upon him be my glory, that too must end in consultation. Verily He hath sent down consultation and its wisdom in numerous Tablets and in His Mighty Book.
- 5 They mentioned gifts. Let them obtain a copy of the Tablet of Gifts which was previously revealed concerning Afnan 'Ali, upon him be my glory and loving-kindness. The sincere shall find from it the fragrance of the gift of God, the Lord of the worlds and the Master of the mighty throne. Whatever is possible shall also be bestowed. Within His grasp is the control of all things. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Powerful, the All-Praised.
- 6 We make mention at the end of the Tablet of Darvish Muhammad-'Ali, upon him be my glory. Praise be to God, he is illumined with the light of recognition and is steadfast in service to the Cause. We beseech God, blessed and exalted be He, to confirm him in manifesting His Cause throughout the land and spreading His signs among the servants. They must make firm the foundation of endeavor and occupy themselves with conquering hearts and souls through the hosts of wisdom and utterance. This is a matter which the Commander hath ordained from the presence of God, the All-Knowing, the All-Wise.
- 7 The glory shining forth from the horizon of the heaven of My Tablet be upon My loved ones there who have taken for themselves a station beneath the canopies of the grandeur of God, the Lord of the Day of Judgment.
- و در باره توجّه جناب ملاّ محمد علی علیه بهائی
ذکر [نمودید] آن هم باید بمشورت منتهی گردد
آنّه انزل المشورة و حکمها فی الواح شتی و فی کتابه
العظیم
- 5 ذکر ارمغان نمودند لوح ارمغان که از قبل در
باره جناب افنان علی علیه بهائی و عنایتی نازل
صورت آنرا اخذ نمایند بحد منه المخلصون عرف
ارمغان الله ربّ العالمین و مالک العرش العظیم
آنچه هم ممکن شود عنایت میشود فی قبضته زمام
الأموار یفعل ما یشاء و یحکم ما یرید و هو المقتدر
العزیز الحمید
- 6 جناب درویش محمد علی علیه بهائی را در آخر
لوح ذکر مینمائیم الله الحمد بنور معرفت منورند و
بر خدمت امر قائم نسل الله تبارک و تعالی ان
یؤیّده علی اظهار امره فی البلاد و انتشار آثاره بین
العباد باید اس همت را محکم نمایند و بجنود حکمت
و بیان بتسخیر افتاده و قلوب مشغول گردند هذا
امر حکم به الامر من لدی الله العلیم الحکیم
- 7 البهّاء المشرق من افق سماء لوحی علی اولیائی
هناک الدّین اتّخذوا لأنفسهم مقاماً فی ظلّ قباب
عظمة الله مالک یوم الدّین

INBA15:341b, INBA26:345b, BLIB_Or15726.151,

ASAT1.095x

BH02411

- 1 He is the All-Knowing, the All-Bountiful
- 2 Say: Praise be unto Thee, O my God and the God of all that are in the heavens and on earth! And thanksgiving be unto Thee, O my Sovereign and the Sovereign of all who are in the kingdoms of Revelation and creation, for having awakened me when I was asleep, and raised me up when I was seated, and caused me to speak when I was silent, and taught me when I was ignorant, and made me aware when I was heedless. Unto Thee be glory and bounty, unto Thee be grace, O Lord of earth and heaven, for having shown me Thy Beauty and caused me
- هو العلیم الکریم
- 2 قل لک الحمد یا الهی و اله من فی السموات و
الأرض و لک الشکریا سلطانی و سلطان من فی
ملکوت الأمر و الخلق بما ایقظتني اذ كنت راقداً
واقظتني اذ كنت قاعداً و انطقتني اذ كنت صامتاً
و علمتني اذ كنت جاهلاً و عرّفتني اذ كنت غافلاً
و لک الفضل و البهّاء و لک الجود یا مالک
الأرض و السماء بما اريتني جمالك و اسمعتني
آياتک و عرّفتني مهبط وحيک و مخزن الهامک و

to hear Thy verses and made me know the Dawning-Place of Thy Revelation and the Repository of Thine inspiration, and guided me to the horizon whence shone forth the Sun of Thy knowledge and appeared the Manifestation of Thy Cause Who spoke that which Thou hadst foretold in Thy Books and Thy Scriptures and Thy Tablets.

هديتني الى افق منه اشرقت شمس علمك وظهر
مظهر امرک الذي نطق بما اخبرته في كتبک و
زبرک والواحد

- 3 O Lord! The poor one hath risen before the ocean of Thy wealth, and the stranger hath turned toward his most exalted home in the precincts of Thy great mercy. O Lord! Withhold not from him the glances of Thy care, and deprive him not of the heaven of Thy bounty and the sun of Thy bestowals. O Lord! I have sacrificed in Thy path what Thou didst give me through Thy bounty, and have spent in Thy love what Thou didst grant me through Thy grace. I beseech Thee, O Master of the kingdoms of names and Sovereign of the kingdom of eternity, to confirm me in sacrificing my spirit in the path of Thy good-pleasure and love. By Thy glory, O Lord of the world and Lord of the nations, Who hath appeared with the Most Great Name! If Thou confirmest me not in this, I will complain of Thee unto Thee and will cling with the hands of the world to the hem of Thy generosity, that Thou mayest grant what I desire through Thy bounty and decree what I have asked through Thy grace and favor.

3 ای ربّ قد قام الفقير تلقاءً بحر غنائک و
توجه الغريب الى وطنه الأعلى في جوار رحمتک
الکبرى ای ربّ لا تمنع عنه لحظات عنايتک
و لا تجعله محروماً عن سماء فضلک و شمس
عطائک ای ربّ قد فديت في سبيلک ما
اعطيني بجودک و انفقت في حبک ما اکرمتني
بفضلک اسئلك يا مالک ممالک الاسماء و
ملیک ملکوت البقاء بأن تؤيدني على انفاق
الروح في رضائک و هویک و عزّتک يا [سيد]
العالم و [سيد] الأمم و الظاهر بالاسم الأعظم
انک ان لا تؤيدني على ذلك لأشکو منک
اليک و انتبثت بأیادی العالم اذیال کرمتک
لتعطي ما اردته بجودک و تكتب ما سئلته
بفضلک و کرمتک

- 4 O my God and the God of all things, my Purpose and the Purpose of all things! Verily I am a supplicant who returneth not disappointed and a seeker who turneth not back dejected. Thou seest him cleaving to Thy door and knocking upon it, hoping for Thy ancient bounty and anticipating Thy wondrous favor.

4 يا الهی و اله کلّشيء و مقصودی و مقصود
کلّشيء اني سائل لا يرجع خائباً و طالب لا
ينثنى بانساً تراه لزب باباک و يدقه راجياً فضل
قدیمک و آملاً کرمتک بديعک

- 5 O Lord! This is a day wherein Thy Cause hath appeared and Thy sovereignty hath come forth and Thy power hath prevailed and Thy greatness hath been exalted. Ordain for every one who hath attained the honor of visiting Thy countenance and hearing Thy call and entering the luminous spot and the most exalted Paradise by Thy leave and command, the recompense of them that have attained.

5 ای ربّ هذا يوم فيه ظهر امرک و برز سلطانک
و غلبت قدرتک و علت عظمتک قدر لکلّ مقبل
اجر من فاز بزيارة طلعتک و سمع ندائک و دخل
البقعة النوراء و الفردوس الأعلى باذنک و امرک

- 6 O Lord! This is a day wherein I behold that the very essence of fasting hath fasted out of longing for Thy Cause, having tasted the sweetness of Thy call which was raised from Thy most exalted station and Thy most resplendent horizon. O Lord! I beseech Thee by Thy Self to ordain for every one who hath fasted that which beseemeth Thy loftiness and Thy bounty and Thy generosity. Verily Thou art powerful over what Thou wilt, and verily Thou art the Bestower, the Mighty, the Bountiful.

6 ای ربّ هذا يوم اری أنّ کينونة الصوم صامت
شوقاً لأمرک بما ذاق حلاوة ندائک الذي
ارتفع من مقامک الأعلى و منظرک الأبهی ای
ربّ اسئلك بنفسک بأن تكتب لکلّ صائم ما
ينبغي لرفعک و جودک و کرمتک انک انت
المقتدر على ما تشاء و انک انت المعطي العزيز
الکریم

- 7 O Lord! My eagerness hath increased when I heard that Thou hast named Thyself the Bountiful, and my yearning hath grown

7 ای ربّ قد زاد طمعی اذ سمعت انک سميت
نفسک بالکریم و ازداد طلبي اذ ايقنت انک انت

when I became certain that Thou art indeed the Generous, the Merciful. I beseech Thee to forgive those who have believed in Thee and in Thy signs, and to adorn their fathers and mothers with the ornament of Thy pardon and beneficence. Verily Thou art the Protector, the All-Knowing, the All-Wise.

الجواد الرَّحِيم اسئلك بأن تغفر للذين آمنوا بك و
بآياتك و بأن تزين آباءهم و أمهاتهم بطراز عفوكم
و احسانك أنك انت المهيمن العليم الحكيم

BLIB_Or15696.026b, BLIB_Or15734.2.095b

BH02499

To: *Abdul-Husayn Khan*

- 1 He is the Qayyum after the Qa'im 1 هو القيوم بعد القائم
- 2 O 'Abdu'l-Husayn! Upon thee be the Glory of God, the True, the Manifest King. Hearken unto the Call from the Lote-Tree beyond which there is no passing, planted by the hand of the Lord of Names in the Most Exalted Paradise. God! There is no God but Him, the One Who rules over all who are in the earth and heaven. Verily He hath come for the salvation of the world and hath manifested what He desired as a grace from His presence, and He is the Mighty, the All-Bountiful. We have sent down the blessing of proof and the table of utterance from the heaven of grace and bounty. Blessed is he who hath attained unto them, and woe unto every ungrateful denier. 2 يا عبدالحسين عليك بهاء الله الملك الحق المبين
اسمع النداء من سدرة المنتهى المغروسة بيد مولى
الأسماء فى الفردوس الأعلى الله لا اله الا هو
المهيمن على من فى الأرضين و السموات انه اتى
لنجاة العالم و اظهر ما اراد فضلاً من عنده و هو
العزیز الفضال قد انزلنا نعمة البرهان و مائدة البيان
من سماء الفضل و العطاء طوبى لمن فاز بهما و
ويل لكل منكر كفار
- 3 We have heard thy call and have turned toward thee from the direction of the Prison, and have revealed for thee that whereby the Sun of thy Lord's loving-kindness hath shone forth from the horizon of the heaven of His Name, the All-Merciful. This is the Day wherein that which was recorded by the Supreme Pen in the Scriptures and Tablets hath been made manifest, and wherein the betrayal of the eyes and the secrets of the hearts have been unveiled. 3 انا سمعنا نداءك اقبلنا اليك من شطر السجن
و انزلنا لك ما اشرق به نير عناية ربك من
افق سماء اسمه الرحمن هذا يوم فيه ظهر ما كان
مسطوراً من القلم الأعلى فى الزبر و الألواح و فيه
ظهرت خائنة الأعين و خافية الصدور
- 4 Say: Fear God, O peoples of the earth, and deny not that which hath been sent down from the heaven of the bounty of your Lord, the Mighty, the All-Bestowing. 4 قل اتقوا الله يا ملأ الأرض و لا تنكروا ما نزل
من سماء عطاء ربكم العزیز الوهاب
- 5 In the Persian tongue, hearken unto the call of the Wronged One. This Day is the Day of Resurrection, and all that was hidden and concealed in hearts and breasts hath been and is being made manifest. Blessed is the one whom the veils of names prevented not from the Lord of all beings, and who hath drunk the choice wine sealed from the hand of divine grace. Such a one is of the people of Baha and the companions 5 بلسان پارسی ندای مظلوم را بشنو یوم قیامت
است و آنچه در صدور و قلوب مستور و مکنون
کل ظاهر شده و میشود طوبی از برای نفسیکه
حجبات اسماء او را از مولى الوری منع ننمود از ید
فضل الهی رحیق مخنوم را آشامید اوست اهل بها
و اصحاب سفینه حمرا الی وصفها الله فى قیوم
الأسماء امراً من عنده و هو المقتدر المختار

of the Crimson Ark which God described in the Qayyumu'l-Asma', a command from His presence, and He is the Almighty, the Unconstrained.

- 6 We beseech God that He may assist thee to serve His Cause and enable thee to achieve that which will exalt His Word amongst His servants. Night and day We are occupied with the remembrance of the Goal of all the worlds, and when the effulgences of the lights of manifestation and the call of Him Who spoke on Sinai were raised from the Sinai of knowledge, all the divines of Persia arose in rejection and denial, and unwittingly pronounced judgment against the very Manifestation Himself, whereat all things raised their lamentations. By the lights of the Sun of Truth! They perpetrated such an injustice as hath never appeared in the world, and committed that which causeth the denizens of the Most Exalted Paradise and the Supreme Heaven to weep and wail, while the perpetrators remain heedless and veiled. We beseech God to assist thee that thou mayest arise to help His Cause with wisdom, love and kindliness. He is the Hearer, the Answerer, and He is the Single, the One, the Almighty, the All-Knowing, the All-Wise.

- 7 The Glory shining from the horizon of the heaven of My mercy be upon thee and upon those who have believed in God, the Lord of this wondrous Day.

6 از حقّ میطلبیم آنجناب را مؤیّد فرماید بر خدمت
امر و موفق دارد بر آنچه سبب ارتفاع کلمه
اوست مابین عباد اهل عالم در لیالی و ایام بذکر
مقصود عالمیان مشغول و چون تجلیات انوار
ظهور و ندای مکملّ طور از سینای عرفان مرتفع
علمای ایران طرّاً بر اعراض و انکار قیام نمودند
و من غیر شعور بر نفس ظهور فتوی دادند آنچه
را که نوحه اشیاء مرتفع گشت قسم بانوار نیر
حقیقت بظلمی ظاهر شدند که شبه آن در عالم
ظاهر نشده و عمل نمودند آنچه را که اهل جنت
علیا و فردوس اعلی بنوحه و حنین مشغولند و
عاملین کلّ غافل و محجوب از حقّ میطلبیم
ترا مؤیّد فرماید تا بحکمت و محبت و مدارا بر
نصرت امر قیام نمائی اوست سامع و مجیب و
هو الفرد الواحد المقتدر العليم الحكيم

7 البهاء المشرق من افق سماء رحمتی علیک و علی
الذین آمنوا بالله مالک هذا اليوم البديع

INBA27:390

BH02494

To: *Asadullah*

- 1 He is the Compassionate, the All-Bountiful
- 2 O Asadu'llah! The heart is aflame and the Luminary of the horizons is saddened by the tyranny of the people of discord and hypocrisy. By the life of God! They have held a fly up against the Lord of Lords. Have hearing and consciousness departed from the world, or have justice and fairness vanished? One who was unable to speak in the presence of others has, through his vain imaginings, surpassed the Lord of all beings. The Kingdom of Utterance is stirred today by the Word of the All-Merciful, yet the shameless people are afflicted with a hundred thousand ulterior motives and diseases.

1 هو المشفق الكريم

2 یا اسدالله قلب در احتراق و نیر آفاق از ظلم اهل
شقاق و نفاق محزون لعمرالله ذباب را مقابل ربّ
الأرباب بازداشته اند آیا گوش و هوش از دنیا
هجرت نموده و یا عدل و انصاف مفقود گشته
نفسیکه امام وجه قادر بر تکلم نبوده باوهامات او
از مالک انام گذشتند ملکوت بیان امروز از
کلمه رحمن مهتر و لکن قوم یحیا مبتلا بصدهزار
غرض و مرض

- 3 O thou who hast migrated in My path! Upon thee be My glory. Harken unto My call and remind My loved ones on My behalf. Then make them hear My lamentation, My cry and My appeal from the prison, because of what hath befallen the Cause of God through the whisperer who whispereth in the breasts of men.
- 3 یا ایها المهاجر فی سبیلی علیک بهائی استمع ندائی و ذکر احبائی من قبلی ثم اسمعهم حنینی و ضجیجی و صریخی فی السجن بما ورد علی امر الله من الخناس الذی وسوس فی صدور الناس
- 4 Say: O friends! Arise with a mighty resolve and powerful determination to serve the Cause, and stand firm. Perchance tyranny, corruption, strife and contention may be eliminated from the world. Show mercy to yourselves and others, and fix your gaze solely upon the most exalted horizon. This is the day of the manifestation of true divine unity. Blessed is the soul that hath recognized and laid hold on the hem of Him besides Whom there is none other God. In past ages and centuries this blessed word hath issued from the tongues of people, yet they remained heedless of its meaning and reality. In these days the Sun of unity hath dawned, the ocean of knowledge is surging, the Point of Truth is manifest, the mystery of existence is revealed, and the Hidden Lord is seated upon the throne of manifestation.
- 4 بگو ای دوستان بعنصر قوی ثابت و رجل حدید بر امر قیام نمائید و بخدمت بایستید شاید ظلم و فساد و نزاع و جدال از عالم مرتفع شود بر خود و غیر رحم نمائید و بافی اعلی و حده ناظر باشید امروز روز ظهور توحید حقیقی است طوبی از برای نفسیکه عارف شد و بذیل لا اله الا هو تثبث جست در قرون و اعصار این کلمه مبارکه از السن قوم جاری ولكن از معنی و حقیقت آن غافل این ایام نیز توحید مشرق و بحر علم موج و نقطه حقیقت مشهود و سر وجود ظاهر و حضرت مکنون بر عرش ظهور مستوی
- 5 Consider this time a precious opportunity and act as behooveth you. Take what We have commanded you, forsaking what the people possess. Thus have We commanded you before and after, and at this moment.
- 5 وقت را غنیمت دانید و آنچه سزاوار است عامل شوید خذوا ما امرناکم به تارکین ما عند القوم کذلک امرناکم من قبل و من بعد و فی هذا الحین
- 6 You mentioned Mulla Rida, upon him be the Glory of God. We heard this. We beseech God to strengthen him in the greatest steadfastness, in such wise that he may see naught in the kingdom save the countenance of the Ever-Present Lord, and may speak naught except this Most Great Announcement. Permission to turn toward the Desired One hath been granted.
- 6 ذکر جناب ملا رضا علیه بهاء الله را نمودید باصغا فائز از حق میطلبیم او را مؤید فرماید براستقامت کبری علی شأن لا یری فی الملك الا طلعة حضرة الموجود و لا ینطق الا بهذا النبا العظیم اذن توجه بشطر مقصود داده شد
- 7 We counsel thee and the people of God, together with the mentioned handmaiden, to that which hath caused and will cause the exaltation of the Word. You must pass over the servants and lands like the breezes of spring, that the flowers of divine love may spring forth from all gardens. Today the breezes of the All-Merciful are blowing and the Hidden Mystery is revealed. Strive that you may succeed in rendering a service from which the fragrance of eternity may be wafted.
- 7 مع امتی المذكورة وصیبت مینمائیم ترا و حزب الله را بر آنچه سبب ارتفاع کلمه بوده و هست باید بمثابه نسائم ربیع بر عباد و بلاد مرور نمائی تا از جمیع اوراد محبت الهی انبات نماید امروز نسائم رحمانی در مرور و غیب مکنون ظاهر جهد نمائید شاید بخدمتیکه عرف خلود از او متضوع باشد فائز شوید
- 8 Convey My glory to My loved ones and friends who have not broken My Covenant and who have drunk the choice wine of My love through My Name, the Almighty, the All-Powerful.
- 8 کبر من قبلی علی وجود احبائی و اولیائی الذین ما نقضوا میثاقی و شربوا ریحی حبی باسمی المقتدر القدیر

BH02433

To: Aqa Muhammad Rida Nahhas, in Nazareth

1 He is God, exalted is He

1 هو الله تعالى

2 Praise be to God that through the outpourings of the cloud of divine mercy and the effusions of the clouds of eternal grace, they are verdant, flourishing, joyous and delighted in the gardens of love and good-pleasure. They have ever been and continue to be under the glances of His unfailing grace and the dawning rays of the Sun of bounty, adorned and honored with the crown of divine favors. We beseech Him, exalted is He, to cause the breezes of His generosity and the winds of His grace and bestowals to waft upon you at all times from the Sheba of His bounty, and from the heaven of His glory to shed upon you the lights of His gifts and favors. Verily He is the All-Bountiful, the Bestower, the Mighty, the Generous.

2 الحمد لله که از فیوضات سحاب رحمت رحمانیه و ترشحات غمام فضل صمدانیه در ریاض حب و رضا سرسبز و خرم و مبتهج و مسرورند لازال تحت لحاظ عنایت بی‌زوال و اشراقات شمس افضال بوده و هستند و باکلیل الطاف مالک صفات مزین و مفتخر نسأله تعالى بأن یهب علیک فی کلّ حین من سبأ جوده صبأ فضله و موهبته و من سماء سنائه انوار عطائه و مکرمته انه هو الفضال الواهب العزیز الکریم

3 And now, a few days ago your esteemed letter, from which wafted the fragrance of divine love and affection, arrived and what you sent was received. Since it was intended that some work should be sent for the honored lady, the reply was somewhat delayed outwardly, for praise be to God, through His grace and favor you have been and continue to be mentioned in all nights and days in the Most Luminous Presence. Two most pure garments of the Twin Resplendent Lights - may my spirit and the spirit of all the worlds be sacrificed for them - were sent specifically to comfort the heart of the honored lady, along with one tailored harkay garment for Inayatu'llah, Hibatu'llah, Vaffaqahu'llah and Ayyadahu'llah, and thirty-seven pieces of almond candy. We beseech God to grant you its inner sweetness just as He has granted you its outer sweetness.

3 و بعد چند یوم قبل نامه رفیعہ کہ عرف حب و ودّ الهیہ از او متضوّع بود وارد و ما ارسلته واصل و چون بنا بود کہ فی الجملہ کاری بجهت دست صاحبہ مکرمہ ارسال شود لذا در جواب بر حسب ظاهر تأخیر شد چه کہ الحمد لله بفضلہ و منہ در جمیع لیالی و ایام در منظر انور مذکور بوده و هستند دو ثوب اطهر نورین نیرین روحی و روح العالمین لهما الفداء مخصوص تسلی قلب صاحبہ مکرمہ ارسال شد مع یک ثوب هرکای دوخته بجهت عنایة الله و هبة الله و وفقه الله و ایدہ الله و سی و هفت عدد نقل بآدام نسأل الله بأن یرزقکم حلاوة باطنه کما رزقکم حلاوة ظاهره

4 Furthermore, convey pure greetings and radiant salutations to that honored beloved, namely the esteemed Khalil - upon him be 966 [Baha'u'llah], Lord of nations. His mention has ever been and continues to be in heart and tongue and has never been effaced for a moment. Praise be to God that they have attained to His love, are manifest through His Name and are speaking His praise. Likewise convey pure greetings and boundless salutations to that spiritual father, namely this servant's true dear father, and to Aqa 'Abdu'r-Rahim and Aqa Asadu'llah - upon each one of them be the grace and mercy of God. And likewise remember the female believers and Aqa 'Abdu's-Samad and the children with goodly mention from this servant. Mention to the esteemed Khalil: May God protect us

4 و عرض دیگر خدمت حبیب مکرم اعنی جناب خلیل معظم علیہ ۹۶۶ [بہاء الله] مالک الأمم عرض خلوص و تکبیر منیر برسانید لازال ذکر ایشان در قلب و لسان بوده و حینی از احیان محو نشده حمد خدا را کہ بحیث فائزند و باسمش ظاهر و بثنایش ناطق و همچنین عرض خلوص محض و سلام لانہایہ خدمت جناب اب روحانی اعنی پدر جان واقعی این بندہ و جناب آقا عبدالرحیم و آقا اسدالله علی کلّ واحد منهم عنایة و رحمة من الله برسانید و همچنین ذاکرات و آقا عبدالصمد و اطفال را از

and you and then the company of those who drink this accursed tea! In truth if one dirham of it were to be sprinkled over all of China it would transform all of it. The tea that was first sent by that honored one bore no resemblance or relation whatsoever. Surely that beloved one has also partaken of it himself. May mercy be upon you, O people of the pavilion of glorification, one and all are remembered. The basket and handkerchief were sent.

جانب این عبد بذکر جمیل مذکور دارید خدمت
جانب خلیل مذکور دارید اعاذنا الله وایاکم ثم
معشر الشاربین من هذا الجای اللعین فی الحقیقه
اگر یک درهم آن بر تمام چین زده شود جمیع
را تقلیب نماید چای که اول آنجناب فرستادند
بهیچوجه مشابہت و مناسبت نداشته البتہ خود
آنحبیب هم میل فرموده اند الرحمة علیکم اهل
سراقد تجید فرداً فرداً جمیع را ذا کردند سبد و
دستمال ارسال شد

BLIB_Or15736.007

BH02492

To: Abu'l-Fadail Gulpaygani

1 In the name of the All-Knowing, the Peerless One!

1 بنام دانای یگنا

2 O Abu'l-Fadl, upon thee be My glory! God is aware and the sun and moon bear witness that the King Who doeth what He willeth and the Sovereign Who ordaineth what He pleaseth, in days when the foundations of the world trembled from the onslaught of tyranny and the pillars of justice and equity were shaken, summoned all, without veil or hindrance, to God, exalted be His glory. However, the deeds of the divines of Iran prevented and deprived them from the horizon of the All-Merciful, and the rejection by the ignorant divines became the cause and reason for the rejection of the people of that land.

2 یا اباالفضل علیک بهائی حق آگاه آفتاب و ماه
گواه که سلطان یفعل ما یشاء و مالک یحکم ما
یرید در ایامیکه از سطوت ظلم ارکان عالم مرتعد
و بنیان عدل و انصاف متزعزع کل را من غیر
ستر و حجاب بحق جلّ جلاله دعوت نمود و لکن
جزء اعمال علمای ایران را از افق رحمن منع نمود
و محروم ساخت و اعراض علمای جاهل سبب
و علت اعراض عباد آن دیار گشت

3 Say: My God, my God! I beseech Thee by the exaltation of Thy Most Great Word and the power of Thy Most Exalted Pen, and by the earth honored by Thy footsteps, and by the trees over which passed the breezes of Thy Revelation, and by the springs that flowed before Thy face, and by the mountains that attained the fragrance of reunion with Thee, and by the tabernacles of Thy glory raised by Thy command for Thyself, to assist Thy servants to return unto Thee and to repent before the door of Thy grace, and to that which will benefit them and elevate their stations. Verily Thou art the Bestower in the beginning and in the end.

3 قل الهی الهی اسئلك باعزاز کلمتک العلیا و
اقتدار قلبک الأعلی و بأرض تشرّفت بقدموک
و بالأشجار الّتی مرّت علیها نسّمات ظهورک
و بالعیون الّتی جرت امام وجهک و بالجبال
الّتی فازت بعرف وصالک و بنیام مجدک الّتی
نصبت بأمرک لنفسک بأن تؤیّد عبادک علی
الرجوع الیک و الانابة لدی باب فضلک و
علی ما ینفعهم و [یرتفع] به مقاماتهم انک انت
الوهاب فی المبدء و المآب

4 O Abu'l-Fadl! Ali Haydar, upon him be My glory, forwarded thy letters to the Most Holy Court, and each attained the honor

4 یا اباالفضل نامه های آنجناب را علی حیدر علیه
بهائی بساحت اقدس ارسال نمود و هر یک

of being heard, and from their words wafted the fragrance of the love of the Beloved of the worlds. Praise be to God, thou art confirmed and successful in serving the Cause in the days of God. Blessed are they whom the veils of idle fancies have not deprived of the ocean of light.

بشرف اصغا فائز و عرف محبت محبوب عالمیان
از کلماتش ساطع و متضوع لله الحمد مؤیدی و
بخدمت امر در ایام الهی موفق طوبی از برای
نفوسیکه حجاب اوهام ایشانرا از دریای نور
محروم ننمود

- 5 Make thou the Persians aware of the endless bounties of the one true God. Say: That which was hidden hath been revealed. Today the trees are singing, the fruits are manifest, and the signs are evident. This is the day of joy and gladness. Ye must cleanse yourselves from the darkness of earth that ye may attain unto everlasting light.

5 فارسیانرا بخششهای بی پایان خداوند یگا آگاه نما
بگو آنچه پنهان بود هویدا گشت امروز اشجار مترنم
و آثار ظاهر و آثار مشهود امروز روز فرح و
شادیدست باید خود را از تیرگیهای زمین پاک و
پاکیزه نمائید تا بروشنائی ابدی فائز شوید

- 6 O Abu'l-Fadl! The All-Bountiful Lord hath been and is with thee. This is that Word which the near ones and the sincere ones have longed to hear. Give thanks unto God for this great favor and say: Praise be unto Thee, O God of all who are in the heavens and on earth. Convey My greetings to the people of God. Today the Book hath attained unto its home, and Sinai unto He Who conversed upon it, and the Tree unto its Caller. The people of God must be set ablaze with the light of manifestation and the fire of the Tree - a blaze that will set the world aflame. Say: This is the day of deeds. Strive ye, that there may appear from you that which shall endure throughout the kingdom of earth and heaven.

6 یا ابا الفضل حضرت فضال با تو بوده و هست
اینست آنکههائی که مقررین و مخلصین اصغاء آنرا
راجی و آمل بوده اند اشکر الله بهذا الفضل العظیم
و قل لک الحمد یا اله من فی السموات والأرضین
حزب الله را از قبل مظلوم تکبیر برسان امروز
عالم کتاب بمنزل و طور بمکمل و سدره بمنادی فائز
باید حزب الهی بنور ظهور و نار سدره مشتعل
گردند اشتعالیکه عالم را مشتعل نمایند بگو امروز
روز اعمالست جهد نمائید شاید از شما ظاهر شود
آنچه که ذکرش بدوام ملک و ملکوت باقی و
پاینده ماند

- 7 The glory shining from the horizon of the heaven of My mercy be upon thee and upon them that hearken unto thy words concerning the Cause of God, the Lord of the worlds.

7 البهاء المشرق من افق سماء رحمتی علیک و علی
من یسمع قولک فی امر الله رب العالمین

YARP1.055cx, SAAF.095x, SAAF.232x,

PYB#122 p.03

BH02452

To: *Shaykh Muhammad Ali (Nabil son of Nabil)*

- 1 In the Name of the Beloved, exalted be His Name and elevated be His station!
- 2 Praise be to the Lord of all creation and the King of all realms, Who caused to flow from the outpourings of His Command-bestowing Pen the rivers of eternal life and the everlasting Kawthar of immortality amongst humanity. And He made the holy souls and the abstracted temples from among His loved ones to be the source, place and channel of this universal divine

1 بسم المحبوب عز اسمه و تعالی شأنه

2 حمد مالک امکان و ملیک اکوانرا که از رشحات
قلم امریه جاری فرمود انهر حیوة ابدیه و کوثر
دائمه باقیه را مابین بریه و مبداء و محل و واسطه
این فیض کلیه الهیه نفوس مقدسه و هیاکل
مجرده از احبه خود را قرار فرمود مابین خلیقه

outpouring amidst creation. Through them is the existence given to drink what descends from the clouds of grace and bounty, and through them is adorned the preamble of the Book of Creation and embellished the Kingdom of Heaven with the lights of God, the Lord of the Throne and earth. Through the warmth of their love and the delicacy of their spirit and the sign of their tranquility and steadfastness in God's Cause have grown from the soil of hearts the plants of knowledge and wisdom, and the trees of understanding have been raised in the paradise of human realities. Blessed be the All-Merciful for having manifested from His wondrous craftsmanship and His mighty innovation a noble person whom He named with this name before His glorious throne, and filled his heart with the jewels of His love and his inner heart with the pearls of His knowledge, and caused his tongue to speak with wondrous utterance in remembrance of His mighty and bountiful Self.

- 3 The letter of that soul-friend who, like a spiritual bird soaring in the heaven of inner meanings and singing with various melodies in the branches of remembrance and utterance, stirred this evanescent temple and drew it with the right hand of attraction and rapture, and gave it to drink from the pure water of enduring love which, through divine confirmations, was flowing in the rivers of words. Therefore I said: "Praise be to God for having assisted His loved ones in that which causes the lights of the morn to shine and the fragrance of musk to waft [among] the near ones."

- 4 The supplication which was previously submitted was read before the Face. After the Most Pure Hearing listened and hearkened, these gracious words were revealed: "O Nabil-i-Qabli-'Ali! We have heard your call. Excellent is that which you have supplicated from God, the Goal of the worlds. It was read before the Throne and We found from it the fragrance of sincerity and devotion and your turning to the Purifier of the world. Blessed art thou for having moved thy tongue in remembrance of God and adorned thy heart with the ornament of His love and thy breast with His shining, radiant lights. We beseech God to confirm thee in that whereon thou art and to grant thee at all times that which descendeth from the heaven of wisdom and utterance. Verily He is the Forgiving, the Generous."

- 5 The Most Great Branch and the Greater Branch, may the spirit of the worlds be a sacrifice unto them both, remember that honored one with the Most Wondrous and Most Glorious remembrance and with mighty, sublime greetings. The Glory be upon thee, then remembrance and praise be upon thee.

بهم يسقى الوجود ما ينزل من سحاب الفضل و
الوجود و بهم طرز ديباج كتاب الانشاء و زين
ملكوت السماء بأنوار الله مالک العرش والثرى
بجراحة حبهم و لطافة روحهم و آية سكونهم و
استقرارهم فى امر الله نبتت من اراضى الأفتدة
نبات العلم والحكمة و تربت اشجار العرفان فى
رضوان حقايق الانسان تبارك الرحمن بما اظهر
من صنع البديع و البدع المنيع انساناً نبيلاً و سماء
بهذا الاسم لدى عرشه الجليل و املئ قلبه من
جواهر حبه و فؤاده من لآلى عرفانه و انطق
لسانه ببدايع البيان فى ذكر نفسه العزيز المتان

- 3 نامه آن دوست جانى كه چون طير روحانى در
هواى معاني طيار و بفنون الحان در افغان ذكر
و بيان متغنى بود هيكل فانى را مهتر نموده بيمين
جذب و انجذاب كشانيد و از زلال حب باقى
كه بتأيدات ربانى در انهر كهلات جارى بود
چشانيد ادا قلت لله الحمد بما ايد من احبه على ما
تلوح به انوار الصبح و تفوح رائحة المسك [بين]
المقربين

- 4 مناجاتيكه از قبل معروض داشته بودند تلقاء وجه
قرائت شد بعد از استماع و اصغای سمع اطهر
اين كهلمات فضليه نازل ان يا نبيل قبل على قد
سعننا ندائك نعم ما دعوت به الله مقصود العالمين
قد قرء لدى العرش و وجدنا منه رائحة الخلوص
و الاخلاص و اقبالك الى مخلص العالم طوبى
لك بما تحرك لسانك على ذكر الله و زين قلبك
بطراز حبه و صدرك بأنواره المشرق المنير نسل
الله بأن يوفقك على ما انت عليه و يرزقك فى
كل الأحيان ما ينزل من سماء الحكمة و البيان انه
لهو الغفور الكريم

- 5 انتهى حضرت غصن اعظم و حضرت غصن
اكبر روح العالمين لهما الفداء بذكر ابدع ابيه
آنجناب را ذاكر و بتكبير بليغ منبع مكبر البهاء
عليك ثم الذكر و الثناء عليك

BH11730*To: Haji Mirza Muhammad*

1 In the name of God, the Most Holy, the Most Holy!

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَقْدَسِ

2 Glory be unto Thee, O my God! I beseech Thee by Him Whom Thou hast manifested and made His Revelation the very Revelation of Thyself, and His concealment the very concealment of Thyself; and through His primacy Thou hast confirmed Thine own primacy, and through His finality Thou hast established Thine own finality; and through His power and dominion every possessor of power hath testified to Thy power, and through His grandeur every possessor of grandeur hath testified to Thy grandeur and Thy majesty; and through His self-subsistence Thy self-subsistence and all-encompassing nature have become known; and through His Will Thy Will hath been manifested; and through His countenance Thy Face hath shone forth; and through His command Thy Command hath become manifest; and through His signs the horizons have been filled with the wondrous signs of Thy sovereignty, and the heaven with the revelations of the glory of Thy unity, and the seas with the pearls of the sanctity of Thy knowledge and wisdom; and the trees have been adorned with the fruits of Thy knowledge; and through Him all things have glorified Thee, and all things have turned toward the court of Thy mercy, and all faces have turned to the splendors of the light of Thy countenance, and all souls to the manifestations of the glory of Thy oneness.

2 سبحانه اللهم يا الهى اسألك بالذى اظهرته وجعلت ظهوره نفس ظهورك و بطونه نفس بطونك و بأوليته حقق أوليتك و بآخريته ثبت آخريتك و بقدرته و سلطانه شهد كل ذى قدرة باقتدارك و بعظمته شهد كل ذى عظمة بعظمتك و كبرياؤك و بقيوميته عرف قيوميّتك و احاطتك و بمشيّته ظهر مشيتك و بوجهه لاح وجهك و بأمره ظهر امرك و بآياته ملئت الآفاق من بدائع آيات سلطنتك و السّماء من ظهورات عزّ احديّتك و البحار من لآلئ قدس علمك و حكمتك و زينت الأشجار بأثمار معرفتك و به سبّحك كل شىء و توجه كل الأشياء الى شطر رحمتك و اقبل كل الوجوه الى بوارق انوار وجهك و كل النفوس الى ظهورات عزّ احديّتك

3 How transcendent is Thy power, how transcendent Thy sovereignty, how transcendent Thy might, how transcendent Thy greatness, how transcendent Thy majesty which was manifested through Him and which Thou didst bestow upon Him through Thy bounty and generosity! I testify, O my God, that through Him Thy most great signs appeared and Thy mercy preceded all things. Were it not for Him, the Dove would not have cooed, nor would the Nightingale of Praise have warbled in the heaven of destiny. And I testify that with the first word that proceeded from His mouth and the first call that was raised by Him through Thy Will and Purpose, all things were

3 و ما اعلی قدرتك و ما اعلی سلطنتك و ما اعلی اقتدارك و ما اعلی عظمتك و ما اعلی كبرياؤك الذى ظهر منه و اعطيته بجودك و كرمك فى الهى اشهد بأنّ منه ظهرت آياتك الكبرى و سبقت رحمتك الأشياء لولاه ما هدرت الورقاء و ما غنت عندليب الثناء فى جبروت القضاء و اشهد بأنّ أول كلمة خرجت من فمه و أول نداء ارتفع منه بمشيّتك و ارادت انقلب الأشياء كلّها و السّماء و ما فيها و الأرض و من عليها و بها انقلب حقائق الوجود و اختلفت و تفرقت و تفصلت و اختلفت

transformed—the heaven and all that is therein, and the earth and all that is thereon. Through it the realities of existence were transformed, separated, divided, distinguished, joined together and unified. Through it appeared the creative words in the world of dominion and kingdom, and the manifestations of unity in the world of might, and the signs of oneness in the realm of divinity. Through that call the servants were given the glad-tidings of Thy most great Revelation and Thy most perfect Command.

واجتمعت و ظهرت كلمات التكوينية في عالم الملك والملكوت وظهورات الواحدة في عالم الجبروت والآيات الأحدية في عالم اللاهوت و بذاك النداء بشرت العباد بظهورك الأعظم و امرك الأتم

- 4 When He appeared, the nations were thrown into confusion, upheaval appeared in earth and heaven, the pillars of all things were shaken. Through Him appeared the great tribulation and the Most Great Word was differentiated, whereby appeared the distinction between every atom of all created things. Through it was the Fire kindled and Paradise made manifest. Blessed is he who hath turned unto Thee, and woe unto him who hath turned away from Thee and denied Thee and Thy signs in this Revelation wherein the faces of the idolaters were darkened and the faces of the sincere were illumined.

4 فلما ظهر اختلفت الأمم و ظهر الانقلاب في الأرض و السماء واضطربت اركان الأشياء و به ظهرت فتنة الكبرى و فصلت كلمة العليا و بها ظهر الامتياز بين كل ذرة من ذرات الأشياء و بها سمرت الجحيم و ظهر النعيم طوبى لمن اقبل اليك فويل لمن اعرض عنك و كفر بك و بآياتك في هذا الظهور الذي فيه اسودت وجوه المشركين و ابيضت وجوه الموحدين

- 5 I beseech Thee, O my God, by this Revelation, to ordain for us the good of this world and the world to come, and to send down upon us from the heaven of Thy bounty that which will render us independent of all except Thee and detached from all save Thyself, holding fast unto the cord of Thy loving care and clinging to the hem of Thy tender mercies. There is no God but Thee, the Almighty, the All-Compelling, the All-Forgiving, the All-Merciful.

5 اسألك يا الهى بهذا الظهور بأن تقدر لنا خير الدنيا والآخرة و تنزل علينا من سماء جودك ما يجعلنا غنياً عما سواك و منقطعاً عما دونك و متمسكاً بجبل عنايتك و متشبهاً بذيل الطافك لا اله الا انت المقتدر المهيمن الغفور الرحيم

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- 1 He is the Almighty!
- 2 O thou who dwellest in the precincts of thy Lord's mercy! We have seen thy letter and read what was therein. Verily thy Lord is the All-Seeing Witness.
- 3 As for what thou didst ask regarding him who turned away from God - verily We concealed thereby the source and origin of the matter, as a wisdom from Us, and He is the All-Wise. He is mentioned as the Mirror in the language of the people, and this is a name that applies to all things. Verily thy Lord hath ever been sanctified above this name and its like and

1 هو العزيز

2 يا ايها الساكن في جوار رحمة ربك قد رأينا كتابك و قرأنا ما فيه ان ربك هو الشاهد البصير

3 اما ما سئلت في المعرض بالله انا سترنا به اصل الأمر و مطلعك حكمة من عندنا و هو الحكيم و يذكر بالمرأة بلسان القوم و هذا اسم يصدق على الأشياء كلها ان ربك قد كان مقدساً عن هذا الاسم و امثاله و ما فوقه يشهد بذلك كل ذى

what transcendeth it, as every person of illumined vision doth testify. Should anyone discover the interpretations of My Book and the allusions of My words, he would bear witness that from the beginning of the Cause I made mention of him according to his station and rank, but the people are in manifest ignorance.

بصر منیر لو یطلع احد تأویلات کتّابی و تلویحات
کلماتی یشهد بأنّی فی اوّل الأمر ذکرناه علی حدّه
و مقامه ولكنّ الناس فی جهل مبین

- 4 Today, should any soul reflect even slightly and be fair-minded, he will surely distinguish truth from falsehood and comprehend it. The light of the sun cannot be confused with darkness. The point is that he was mentioned by the name of Mirror, but those who have denied God and His verses in this Revelation utter words at every moment and speak according to their vain imaginings.

4 هر نفسی الیوم فی الجمله تفکر نماید و منصف باشد
البته حق را از دوش تمیز دهد و ادراک نماید
نور آفتاب با ظلمت مشتبّه نشود مقصود آنکه او
باسم مرات مذکور بود ولكنّ الذین کفروا بالله
و آیاته فی هذا الظهور در هر حین بکلمه ناطقند
و باوهای متکلم

- 5 The person of insight and knowledge speaketh not through imitation but rather through investigation which surrounds him. Before the Revelation, every soul was firm in his belief in the Point of the Bayan and ascended. He is reckoned with God as being immersed in the ocean of mercy. Whatever skilled physicians and surgeons do regarding a patient is valid and executable, but they must be adorned with the ornament of justice. If they know the truth, this is assuredly preferable and more beloved.

5 بصیر دانا آنچه بگوید تقلید نبوده و نیست بلکه
تحقیق طائف حول اوست قبل از ظهور هر نفسی
بنقطه بیان موقن بوده و صعود نمود او از حق
محسوب و در بحر رحمت منغمس حاذقین اطباء و
جراحین آنچه عمل نمایند در باره مریض ممضی
و مجری است ولكنّ باید بطراز عدل مزین باشند
اگر بحق عارف باشند البته اولی و احبست

- 6 Question: If one of the followers of the Calf, meaning one of the friends of him who turned away from God, should utter unseemly words about the Branches, and it be possible to bring him to justice in such a way that no harm would come to the Divine Cause - is this permitted or not?

6 سؤال: اگر از تبعه عجل یعنی از دوستان معرض
بالله نسبت باغصان کلمه نالایقی ادا نماید و
ممکن باشد او را بجزای خود رسانیدن بتوعیکه
ضرش بر امر الهی نرسد اذن هست یا خیر

- 7 Answer: This is absolutely not permitted. In all scriptures, books and tablets this reprehensible act, which is killing, has been strictly forbidden in the Book. Blessed is he who heareth! Woe to the heedless! Praise be to God, the Lord of the worlds!

7 ؟ جواب: ابداً جایز نیست در جمیع زیر و کتب
و الواح این امر منکر که قتل باشد نهی شده نهیاً
عظیماً فی الکتاب طوبی لمن سمع ویل للغافلین
الحمد لله رب العالمین

- 8 As for the final matter mentioned regarding the betrayal by one whom you had trusted with your family - this matter and its ruling depend on its manifestation in the visible world. O thou who hast turned to God! Today the bird of justice is caught in the talons of oppression. The dark clouds have prevented its light from shining. If the people of the world become ready and capable of receiving this most great bounty and supreme gift, in that very moment the lights of the Sun of Justice will shine forth from behind the veil of clouds, and the darkness of oppression by treacherous souls will return to nothingness, like a shadow when the sun shines forth. The glory be upon thee.

8 حکم فقره آخر که ذکر خیانت نفسی بود که
او را امین نموده بودید بر اهل خود این امر و
حکم آن معلق بظهور امر است در عالم ظاهر یا
ایها المقبل الی الله طیر عدل الیوم تحت مخالف
ظلم گرفتار سخاب ظلمانی نور او را منع نموده
اگر اهل عالم مستعدّ و قابل این فیض اعظم و
موهبت کبری شوند همان حین انوار شمس عدل
از خلف حجاب سخاب اشراق نماید و ظلمت ظلم
نفوس خائنه بعدم راجع شود بمتابه سایه حین
اشراق شمس البهاء علیک

BH02476

- 1 He is God, exalted be His glory, His is all grandeur and majesty
هو الله تعالى شأنه العظمة والكبرياء
- 2 All glory and praise and might and grandeur and loftiness and sublimity and transcendence belong to God, the Possessor of all names and Creator of earth and heaven, and to His chosen ones and trustees and friends whom He has singled out for Himself and elected for His days and chosen for the service of His Cause and the exaltation of His remembrance among His creatures. There is no God but Him, the Powerful, the Mighty, the Beautiful.
كلّ البهاء و الثناء و العزّ و العظمة و الرفعة و العلوّ و السموّ لله مالك الأسماء و فاطر الأرض و السماء و لأصفياه و إمنائه و أوليائه الذين اختصهم لنفسه و انتخبهم لأيامه و اختارهم لخدمة امره و ارتفاع ذكره بين بريته لا اله الا هو المقتدر العزيز الجميل
- 3 And then, may my spirit be a sacrifice for your honor. Your esteemed letter arrived and this evanescent servant was blessed with it. After visiting, reading and learning its contents, it attained the Most Holy, Most Exalted Presence and all of it was presented.
و بعد روحی لحضرتکم الفداء دستخطّ عالی رسید و این خادم فانی بآن فائز بعد از زیارت و قرائت و اطلاع بما فيه بمقرّ اقدس اعلى فائز و تمام آن معروض گشت
- 4 Regarding the letter of the beloved Muhammad Mustafa, upon him be the Most Glorious Glory, and what he mentioned about the Khan, it was presented. He said: "We beseech God to forgive him and remit his sins and ordain for him what will benefit him." Ten majidis were allocated to be given, and afterwards, for as long as they are occupied with treatment, one quarter majidi should be given daily to his family, and from the time this letter arrives, give them for one full month.
در باب مکتوب محبوب جناب محمد مصطفی علیه من کلّ بهاء ابهاء و ما ذکره فی جناب الخان عرض شد فرمودند نسأل الله يغفره و یکفر عنه سیئاته و یقدر له ما ینفعه ده مجیدی از قبل حواله شد که بدهند و از بعد هم تا یومیکه بمعالجه مشغولند هر یوم یک ربع مجیدی بأهل او داده شود و از حین ورود این مکتوب یک شهر تمام را بدهند
- 5 And regarding what you had written about some old belongings of the departed Aqa Muhammad Hadi being given to Mulla Muhammad Ali, and one majidi being given as payment - the command is that Mulla Muhammad Ali should deliver that one majidi to the heirs of the departed one, and in exchange one majidi will be given here to the aforementioned gentleman.
و اینکه مرقوم فرموده بودند که بعضی رخوت عتیقه جناب مرفوع آقا محمد هادی را بجناب ملا محمد علی داده اند و وجه آن را یک مجیدی داده اند حسب الامر آنکه یک مجیدی را جناب ملا محمد علی بورثه جناب مرفوع برسانند و عوض آن یک مجیدی در اینجا بجناب مذکور داده میشود
- 6 Furthermore, the skullcap and letter addressed to Haji Siyyid Javad, upon him be the glory of God, arrived. And regarding what you had written about the tea that was sent causing embarrassment to that beloved one - that honor should never have any thought about such matters that might cause the slightest sadness to the heart, for it has been and is very clear that that honor exercises the utmost care and consideration in all related matters, and desires that whatever is most exalted and glorious of everything should be present, and none who looks with the eye of justice can deny this. This evanescent
و دیگر عرقچین و مکتوب باسم جناب حاجی سید ۱۴ [جواد] علیه ۶۶۹ [بهاء الله] رسید و اینکه فرموده بودند که چای مرسله سبب نخلت آن محبوب شده ابداً نباید آنحضرت در این موارد خیالی فرمایند که فی الجمله سبب ملال خاطر شود چه که این بسی واضح بوده و هست که آنحضرت کمال دقت و ملاحظه در امور منسوبه داشته و دارند دوست دارند که آنچه اعلى و ابهای هر شیء از اشیاء است بین یدی حاضر شود و لا ینکر ذلک من ینظر بطرف الانصاف و عرض

one's submission was entirely about the tea itself, that it is of this kind.

- 7 And regarding what you had written about relief from outward impurity, it was presented. He said: "Now they are involved; God willing, they will gradually be freed." In conclusion, upon you be the glory of God and His remembrance and praise at all times, before all times and after all times. And praise be to the Lord of the Day of Judgment.

- 8 The servant

این فانی کلیه در نفس چای بود که این قسمست

7 و اینکه در باب آسایش از آلودگی ظاهر فرموده بودند عرض شد فرمودند حال داخلند انشاء الله بتدریج فارغ میشوند فی آخر القول علیکم بهاء الله و ذکره و ثنائه فی کلّ حین و قبل حین و بعد حین و الحمد للّٰه الملک يوم الدّین

8 خادم

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BH02506

To: Jalal

- 1 He is the Answerer from His Most Exalted Horizon

- 2 Praise be to God Who assisted His servants to turn unto Him on a day wherein most of His creation turned away, and united the hearts of His loved ones through one of His names, and revealed unto them what was hidden in His knowledge, and taught them His straight and manifest path. O thou who gazest upon the Face! Thy letter hath come before the Wronged One and attained the honor of being heard, as a favor from Him unto thee. We have answered thee with a Tablet that calleth out with the most exalted call, saying:

- 3 O peoples of the earth! He hath come, Whose advent was heralded in God's Books, from the Self-Subsisting unto the Most Great Name. We beseech God to assist all to draw nigh unto Him. He, verily, is the One Who doeth what He willeth through His word "Be" and it is. We rejoiced to find in thy letter the fragrance of thy love and thy turning unto Him, and thy humility and submissiveness before God, the Lord of the Throne and of the dust, and the Master of this Day. Say: Glory be to Thee, O my God and the God of earth and heaven, my Lord and the Lord of the Kingdom of Names! I praise Thee and thank Thee for having guided me to Thy path and caused me to recognize the Dayspring of Thy signs in Thy days.

- 4 I beseech Thee, O Bestower of bounties and Creator of nations, by Thy Most Great Name through Whose revelation the Names were thunderstruck and the people of the kingdom of creation were shaken, except such as were seized by the hand of Thy grace and delivered through Thy bounty and generosity from

1 هو المجیب من افقه الأعلى

2 الحمد لله الذی اید عبادہ علی الاقبال الیه فی يوم فیه اعرض اکثر خلقه و الف بین قلوب اولیائه باسم من اسمائه و اظهر لهم ما کان مکنوناً فی علمه و علیهم سبيله الواضح المستقیم یا ایها الناظر الی الوجه قد حضر کتابک لدی المظلوم و فاز بالاصغاء فضلاً من عنده علیک اجبتناک بلوح ینادی بأعلى النداء و یقول

3 یا ملاء الأرض قد اتی من بشرت بظهوره کتب الله المہینمن القیوم نسأل الله ان یؤید کلّ علی ما یقرّبهم الیه و هو المقتدر علی ما یشاء بقوله کن فیکون افرح بما وجدنا من کتابک عرف حیّک و اقبالک و خضوعک و خشوعک لله رب العرش و الثری و مالک هذا اليوم قل سبحانک یا الهی و اله الأرض و السماء و مالکی و مالک ملکوت السماء احمک و اشکرک علی ما هدیتنی الی صراطک و عزّفتنی مشرق آیاتک فی آیامک

4 اسألك یا سابغ النعم و موجد الأمم بالاسم الأعظم الذی اذ ظهر انصعقت الأسماء و اضطرب اهل ناسوت الانشاء الا من اخذته ید فضلك و انتقذته عن طین الأوهام بجودک و

the clay of idle fancies - O Lord! Thou seest that I have turned unto Thee and placed my trust in Thee. I beseech Thee to make me one of them that stand firm in the service of Thy Cause and to enable me to perform such deeds as may be adorned with the glory of Thy acceptance. Then ordain for me, O God of all beings and Educator of all created things, that which shall accompany me in every world of Thy worlds and preserve me from the evil of Thine enemies who have violated Thy Covenant and Testament, who have disputed Thy signs and warred against Thy Self. Enable me in all conditions to remember Thee, to glorify Thee and to serve Thy Cause. Thou art, verily, the Powerful, the Mighty, the All-Bountiful.

كرمك اى ربّ تراقى اقبلت اليك و توكلت عليك اسألك بأن تجعلنى من القائمين على خدمة امرى و وقتنى على عمل يكون مزيّناً بعزّ قبولك ثم قدر لى يا اله الكائنات و مربى الممكّات ما يكون معى فى كلّ عالم من عوالمك و يحفظنى من شرّ اعدائك الذين نقضوا عهدك و ميثاقك و جادلوا بآياتك و حاربوا مع نفسك ثم وقتنى فى كلّ الأحوال على ذكرك و ثنائك و خدمة امرى انك انت المقتدر العزيز الفضال

- 5 O Jalal! Thy name hath come before the Wronged One and the glances of the loving-kindness of thy Lord, the All-Merciful, have been directed towards thee. We beseech Him, exalted be He, to make thee illumined with the light of His Cause and adorned with steadfastness in all conditions. He, verily, is the Self-Sufficient, the Most Exalted.

5 يا جلال قد حضر اسمك لدى المظلوم و توجه اليك لحاظ عنايته ربك الكريم نسأله تعالى ان يجعلك منوراً بنور امره و مزيّناً بالاقبال فى كلّ الأحوال انه هو الغنى المتعال

- 6 O 'Ata'u'llah! Thou art in the House while the Wronged One remembereth thee in His Most Great Prison and prayeth God to ordain for thee that which beseemeth the heaven of His grace and the sun of His bounty. He, verily, is the Ever-Forgiving, the Merciful.

6 يا عطاء الله انت فى البيت و المظلوم يذكرك فى سجنه الأعظم و يدعو الله ان يقدّر لك ما ينبغى لسماء فضله و شمس جوده انه هو الغفور الرحيم

- 7 At the end of My Tablet I make mention of My handmaidens and My leaves, and give them the glad-tidings of God's grace and mercy and of His remembrance and His signs which have been revealed at this time from My perspicuous Pen. The glory be upon you all from God, the Mighty, the Praiseworthy.

7 و نذكر امائى و اوراقى فى آخر لوحى و نبشّرنّ بفضل الله و رحمته و ذكره و آثاره التى ظهرت فى هذا الحين من قلبى المبين البهّاء عليكم و عليكنّ من لدى الله العزيز الحميد

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To be typed.

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BH02642

To: *Ibn-i-Abhar*

- 1 In My Name that overshadoweth all names! 1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
- 2 O son of Abhar! He Who is the Lord of Destiny makes mention of thee from this spot whose every atom and every created thing proclaims: The Promise hath been fulfilled and the Promised One hath come from the heaven of the Divine Command with the standards of His signs. 2 يَا ابْنَ ابْهَرٍ يَذْكُرُ مَالِكُ الْقَدْرِ فِي هَذَا الْمَقَامِ
الَّذِي يَنْطِقُ كُلُّ ذَرَّةٍ مِنْ ذُرَّاتِهِ وَكُلُّ شَيْءٍ مِنْ
أَشْيَائِهِ قَدْ أَتَى الْوَعْدَ وَجَاءَ الْمَوْعُودُ مِنْ سَمَاءِ الْأَمْرِ
بِرَايَاتِ الْآيَاتِ
- 3 Forget not My favor unto thee and My loving-kindness towards thee when thou wert present before My face and We caused thee to hear My sweetest call whereby all created things were attracted. Rejoice in that We have answered thy prayer and supplication and forgiven those for whom thou didst seek forgiveness from the ocean of thy Lord's mercy, the Mighty, the All-Bestowing. We have indeed cleansed them of transgression as a bounty from Our presence. Verily thy Lord's mercy hath preceded and His loving-kindness hath encompassed all who are in earth and heaven. 3 لَا تَنْسَ فَضْلِي عَلَيْكَ وَلَا عَنَائِي لَكَ إِذْ كُنْتَ
حَاضِرًا لَدَى الْوَجْهِ وَاسْمَعْنَاكَ نِدَائِي الْأَحْلَى
الَّذِي بِهِ انْجَذَبَتِ الْمَمَكَاتُ أَفْرَحَ بِمَا اسْتَجَبْنَا
دَعَائِكَ وَنَدَائِكَ وَغَفَرْنَا لِلَّذِينَ ارْتَدَتْ غُفْرَانَهُمْ
مِنْ بَحْرِ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ أَنَا طَهَّرْنَاهُمْ
عَنِ الْعَصِيَانِ فَضْلًا مِنْ عِنْدِنَا إِنَّ رَبِّكَ سَبَقَتْ
رَحْمَتُهُ وَاحْاطَتْ عَنَائِيهِ مِنْ فِي الْأَرْضِينَ وَ
السَّمَوَاتِ
- 4 Be thou turned toward the Face and draw nigh unto Him, speaking His praise and arising to serve His Cause, remembering what We showed thee in the Prison in the most exalted station. We have permitted those whose presence thou didst desire before the Prisoner, and We counsel them to observe wisdom lest their departure raise the clamor of those who have denied God, the Lord of all mankind. Say: O people of Baha! Take ye wisdom from Us and transgress not beyond it. Thus have We commanded you in the Scriptures and Tablets. We have accepted thy presence and thy visitation on behalf of God's loved ones and companions. Blessed is the servant who hath attained unto My verses and found the fragrance of My robe and arose to serve My Cause whereby feet have slipped. 4 كُنْ مُتَوَجِّهًا إِلَى الْوَجْهِ وَمُقْبِلًا إِلَيْهِ وَنَاطِقًا
بِثَنَائِهِ وَقَائِمًا عَلَى خِدْمَةِ أَمْرِهِ وَذَاكِرًا مَا أَرَيْنَاكَ
فِي السِّجْنِ فِي أَعْلَى الْمَقَامِ قَدْ أَذْنَا لِلَّذِينَ ارْتَدَتْ
حُضُورَهُمْ إِمَامَ الْمَسْجُونِ وَنُصِيهِم بِالْحِكْمَةِ لَثَلَا
يَرْتَفِعُ بِخُرُوجِهِمْ ضُوضَاءَ الَّذِينَ كَفَرُوا بِاللَّهِ مَوْلَى
الْأَنَامِ قُلْ يَا أَهْلَ الْبَهَاءِ خُذُوا الْحِكْمَةَ مِنْ عِنْدِنَا
وَلَا تَجَاوِزُوا عَنْهَا كَذَلِكَ أَمَرْنَاكُمْ فِي الزَّيْرِ وَ
الْأُلُوحِ قَبْلَنَا حُضُورَكَ وَزِيَارَتِكَ وَكَالَةَ الْأَوْلِيَاءِ
اللَّهِ وَاصْحَابِهِ طَوْبَى لِعَبْدٍ فَازَ بِآيَاتِي وَوَجَدَ عَرَفَ
قِيَصِي وَقَامَ عَلَى خِدْمَةِ أَمْرِي الَّذِي بِهِ زَلَّتِ
الْأَقْدَامُ
- 5 Say: O peoples of the earth! Do what ye have been commanded in the Book of God, the Lord of all men. Beware lest anything prevent you or the hosts of those who have turned away from God frighten you when He came with the hosts of revelation in the final return. 5 قُلْ يَا مَلَأَ الْأَرْضِ اعْمَلُوا مَا أَمَرْتُمْ بِهِ فِي كِتَابِ
اللَّهِ مَالِكُ الرِّقَابِ أَيَاكُمْ أَنْ يَمْنَعَكُمْ شَيْءٌ أَوْ تَخَوْفُكُمْ
جُنُودُ الَّذِينَ أَعْرَضُوا عَنِ اللَّهِ إِذْ أَتَى بِجُنُودِ الْوَحْيِ
فِي الْمَابِ
- 6 O son of Abhar! Pass through the lands like the breezes of dawn that all who are receptive may find from thee the fragrance of thy Lord's mercy, the Mighty, the All-Bountiful. Convey My greetings to the faces of My loved ones and friends. 6 يَا ابْنَ ابْهَرٍ مَرَّ عَلَى الْبِلَادِ كُنْسَائِمُ الْفَجْرِ لِيَجِدَ مِنْكَ
كُلَّ ذِي أَقْبَالٍ عَرَفَ رَحْمَةَ رَبِّكَ الْعَزِيزِ الْفَيَّاضِ
كَبَّرَ مِنْ قَبْلِي عَلَى وَجْهِ أَوْلِيَائِي وَاحِبَائِي

7 Say: O party of God! The clamor hath been raised in all regions. This is what We foretold you when Zawra was the seat of the throne of your Lord, the All-Merciful, and in the Land of Mystery and in this spot which God hath made the point of circumambulation of the righteous. Beware lest the doubts of the divines or the intimations of the jurisprudents prevent you, or the might of those who were heedless of God frighten you when He came with power and dominion.

8 The splendor [of Baha] hath shone forth from the horizon of the heaven of My mercy upon My loved ones and friends who were not held back from the Truth by the affairs of creation. They arose and said: "God is our Lord and the Lord of the Throne and earth, and the Lord of the hereafter and of former times. He is indeed the Lord of all names and Creator of the heavens. There is none other God but He, the Mighty, the All-Forgiving."

7 قل يا حزب [الله] قد ارتفع النّفاق في الآفاق هذا ما اخبرناكم به اذ كان الزّوراء مقرّ عرش ربّكم الرّحمن وفي ارض السّرّ وفي هذا المقام الذي جعله الله مطاف الأبرار اياكم ان تمنعكم شبهات العلّماء او اشارات الفقهاء او تخوفكم سطوة الذين غفلوا عن الله اذ اتى بق

8 دره و سلطان البهاء المشرق من افق سماء رحمتي على احبائي و اوليائي الذين ما منعهم شؤونات الخلق عن الحق قاموا و قالوا الله ربنا و ربّ العرش و الثّرى و ربّ الآخرة و الأولى انه هو مالک الاسماء و فاطر السّماء لا اله الا هو العزيز الغفار

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SFI17.011-012, YIA.178

BH11617

1 He is the One Who gazeth from His Most Glorious Horizon.

2 O my leaf! Hearken unto My call from the precincts of My prison, for verily it will draw thee nigh unto God, the Lord of the Mighty Throne. We testify that thou hast attained unto the presence of God and stood before His countenance and heard that which was uttered [by the Wronged One] concerning His Great Announcement. Praise be to God that thou didst turn toward the prison in days when the fire of rejection was ablaze in all directions, and thou didst partake of the choice sealed wine from the hand of the Self-Subsisting at a time when most of the men of earth were observed to be bewildered and perplexed in the wilderness of remoteness. Know thou the value of this most great favor. He confirmed thee and guided thee to the shore of the ocean of His bounty.

3 Convey My greetings to the handmaidens in those regions. We beseech God to aid all to that which will guide the handmaidens of the earth, and give thou glad-tidings to each of them of God's bounty and grace, exalted be His glory. All have been and are mentioned in the Most Holy Court. How excellent is the state of those handmaidens whom the doubts and intimations of the barking ones and the transgressors, and the

1 هو الناظر من افقه الأبهى

2 يا ورقتي اسمعي ندائي من شطر سجنى انه يقربك الى الله ربّ العرش العظيم نشهد انك فزت باللقاء و حضرت امام الوجه و سمعت ما نطق [به المظلوم] من نباه العظيم لله الحمد بشطرسجن اقبال نمودى در اياميكه نار اعراض از جميع جهات مشتعل و از يد عطای قیوم رحيق مختوم را آشامیدی در اوقاتیکه اکثر رجال ارض در هیماء بعد متحیر و مبهوت مشاهده گشتند قدر این فضل اعظم را بدان ترا تأیید فرمود و بشاطی بحر عنایتش راه نمود

3 اماء آنجهات را از قبل مظلوم تکبیر برسان از حقّ میطلبیم کل را مؤیّد فرماید بر آنچه سبب هدایت اماء ارض است و هر یک را بشارت ده بعنایت و فضل حق جل جلاله کل در ساحت اقدس مذکور بوده و هستند نیکوست حال امائیکه شبهات و اشیارات ناعقین و معتدین و ظلم ظالمین ایشانرا از حقّ مبین منع ننمود ایشانند

oppression of the tyrannical, did not withhold from the Manifest Truth. These are the dwellers of the most exalted Paradise and the countenances of the most high Heaven. How many are the claimants to knowledge, grace, mystical insight and certitude who today are not and were not mentioned before the Throne, and how many are the souls who had no access to any gathering, yet attained to the hearing of the call and became joined to the Truth.

- 4 O my leaf, say: "My God, my God! Praise be to Thee for having given me to drink from the cup of Thy love and the Kawthar of meeting Thee, and for having honored me with attaining Thy presence and causing me to hear Thy call. I beseech Thee by Thy Most Great Book and Thy Most Ancient Light to ordain for each one of Thy handmaidens the reward of meeting Thee and standing before Thy face. O my Lord! Disappoint them not of the ocean of Thy bounty, nor of the Kawthar of reunion with Thee, nor of the fragrances of nearness in Thy days, nor of the sweet-scented breezes of utterance at the dawning of the lights of the sun of Thy countenance. Thou seest, O my God, Thy handmaidens and leaves turning toward the lights of Thy face, dawning from the horizon of the heaven of Thy love, holding fast to the cord of Thy favors and clinging to the hem of the robe of Thy mercy. Ordain for them, O my God, through Thy generosity, that which will cause the fragrance of Thy sanctity and detachment to be diffused through them. Verily, Thou art the One with power over whatsoever Thou willest. There is none other God but Thee, the Forgiving, the Generous."

- 5 O my handmaiden! We give thee yet another glad-tiding, and that is thy name which hath been sent down from the heaven of thy Lord's favor, and We have named thee "Mardiyyih" in the Tablet Verily thy Lord is...

اهل فردوس اعلی و طلعات جنت علیا چه بسیار
از مدعیان علم و فضل و عرفان و ایقان که امروز
لدى العرش مذکور نبوده و نیستند و چه بسیار
از نفوس که در هیچ محفلی راه نداشتند باصغاء
ندا فائز گشتند و بحق پیوستند

4 یا ورقتی قولی الهی الهی لک الحمد بما سقینى
کأس حبک و کوثر لقائک و شرفتی بحضورک
و اسمعتنى ندائک اسئلك بکتابک الأعظم و
نورک الأقدم بأن تقدر لكل أمة من أمائک اجر
لقائک و الحضور امام وجهک ای رب لا تخيبن
عن بحر عطائک و لا عن کوثر وصالک و لا
عن نفحات القرب فی أيامک و لا عن فوحات
البیان عند تجلی انوار شمس طلعتک ترى یا الهی
امائک و اوراقک متوجهات الى انوار وجهک
و مشرفات من افق سماء حبک و متمسکات
بجبل الطافک و متشبثات بأذیال رداء رحمتک
قدر لمن یا الهی بحدک ما يتضوع منهن عرف
تقدیسک و تنزهک انک انت المقتدر علی ما
تشاء لا اله الا انت الغفور الکریم

5 یا امتی نبشرك ببشارة اخرى و هى اسمک الّتی
نزل من سماء عنایة ربک و سمیناک فی اللوح
بمراضیة ان ربک هو [...] [...]

FRH.167-168

BH02601

To: Aqa Muhammad Rida Nahhas, in Nazareth

- 1 He is God, exalted be His glory, His majesty, His holiness and His splendor 1 هو الله تعالى شأنه المجد والعز والقدس والبهاء
- 2 Praise sanctified from mention and utterance befits and is worthy of the peerless Beloved Who, with a single breath from the Most Exalted Pen, adorned sheer nothingness with the garment of existence, and after bringing into being and manifesting all contingent things and created beings, set apart man for Himself, breathed His spirit into him, and deposited within him the gems of His mysteries and the wonders of His lights. Blessed is he who has arisen and continues to arise through the Spirit of God, and remains steadfast in His Cause, His love, His remembrance and what He has commanded in His Book, and preserves what he has been given from his Lord, the Mighty, the Ancient. 2 حمد مقدس از ذکر و بیان محبوب بیامندی را لایق و سزااست که بیک نفحه از نفحات قلم اعلی نیستی بحت را بقمیص هستی مزین نمود و بعد از هستی و ظهور ممکنات و موجودات انسان را مخصوص خود قرار فرمود و روح خود را در او دمید و در او جواهر اسرار و بدایع انوار خود را ودیعه گذاشت طوبی لمن قام و يقوم بروح الله و استقام علی امره و حبه و ذكره و ما امر به فی كتابه و حفظ ما اوتی به من لدن ربه العزیز القدیم
- 3 And further: your letter arrived and from it was inhaled the fragrance of love and affection, which has been the primary cause for the creation and appearance of all things. Blessed art thou, O beloved, in that thou hast attained unto that which is beloved of the hearts of them that are nigh, and the object of desire of the hearts of them that are sincere and devoted. I presented before the pavilion of grandeur mention of your praise and glorification and that of your family. All convey mention and glory to you and your family. Praise be to God that most times mention of you has been made outwardly and the Sun of special favor has dawned. After your letter reached this servant, it was presented before the Most Holy, Most Exalted Presence. After submitting mention of you repeatedly, He expressed His favor, saying "Blessed art thou, again blessed art thou." Convey on behalf of this servant greetings and glorification to the true friends, namely Aqa Ghulam-'Ali and Aqa Ghulam-Husayn and Aqa 'Ali-Akbar and Aqa Lutfu'llah, upon them be the glory of God, and to whomever thou findest devoted to assisting the Beloved. And likewise remember the family with most wondrous mention. 3 و بعد نامه آنجناب رسید و عرف محبت و وداد که علت اصلی ایجاد و ظهور هر شیء بوجود او بوده از او استشمام شد طوبی لک یا حبیب بما ادرکت ما هو محبوب قلوب المقربین و مقصود افئدة الموحدين والخلصین ذکر ثنا و تکبیر آنجناب و اهل را تلقاء سرادق عظمت معروض داشتم کل آنجناب و اهل را ذکر و بها میرسانند الحمد لله که اکثر احیان ذکر آنجناب بر حسب ظاهر بوده و شمس عنایت مشرق مخصوص بعد از رسیدن مکتوب آنجناب باین خادم تلقاء وجه امنع اقدس حاضر شده بعد از عرض ذکر آنجناب مرّة بعد مرّة اظهار عنایت فرمودند طوبی لک ثم طوبی لک دوستان حقیقی اعنی جناب آقا غلام علی و آقا غلام حسین و آقا علی اکبر و آقا لطف الله علیهم ۶۶۹ [بهاء الله] و من تجد فی وجهه نصرة المحبوب کل از جانب این خادم تکبیر و سلام برسانید و همچنین اهل بیت را بابدع ذکر ذاکر شوید
- 4 Glory be upon thee and upon them. I convey special greetings and salutations to 'Inayatu'llah. God willing, through divine favor they shall grow up and attain to lofty stations. Every great one was small before the manifestation of His grandeur, except these little ones who are great in the divine Kingdom 4 الیهاء علیک و علیها و علیهم عنایة الله را مخصوص تکبیر و سلام میرسانم انشاء الله بعنایت الهی بزرگ شوند و بمقامات عالیة بزرگ برسند هر کبیری نزد ظهور عظمتش صغیر بوده مگر این

and whose station is mighty, to such a degree that the Pen of Command and Decree is raised on their behalf.

صغیران که در ملکوت الهی کبیرند و شأنشان عظیم بشأنی که قلم امر و حکم از ایشان مرتفعست

5 He is God.

5 هو الله

6 As commanded, you should come and bring 'Inayatu'llah's mother. Peace be upon you and God's mercy and His favor.

6 حسب الأمر آنجناب تشریف بیاورند و والدۀ عنایة الله را ببرند السلام علیکم ورحمة الله و عنایت

BLIB_Or15736.004

BH02654

Lawh-i-Kimiya 3

To: Ali Akbar

1 He is the All-Knowing Expositor.

1 هو المبین العلیم

2 O 'Ali-Qabli-Akbar! The servant in attendance here presented thy letter and laid it before the Most Sublime Vision. It became known that thou art [distressed] over the non-appearance of imagined matters and [thinkest] that divine assistance is through gold and the exaltation of the Word is through silver. God forbid!

2 یا علیّ قبل اکبر مکتوبت را عبد حاضر حاضر نمود و در منظر اکبر معروض داشت معلوم شد که آنجناب از عدم ظهور امورات موهومه [مکدرند] و همچه [میدانند] که نصرت الهی بذهب است و اعلای کلمه بفضّه استغفر الله العظیم

3 O 'Ali-Qabli-Akbar! Thou art among those souls who have dwelt for years beneath the shade of the Lote-Tree, and after the intoxication of things and the thunderstruck state of most people, thou didst turn thy face toward the Countenance and didst bear hardships in the path of God. All these matters have been revealed and sent down from the Most Exalted Pen in the Book of Names. I swear by the Sun of the horizon of Divine Glory that the treasures of the first and the last, and whatsoever existed in and is now visible upon the earth, cannot equal these aforementioned stations. Preserve this station. Let not ugliness seize this good name. This hath ever been and shall ever be acceptable in the sight of those who possess the Most Great Elixir.

3 یا علی قبل اکبر تواز نفوسی هستی که سالها در ظلّ سدره بوده و بعد از سکر اشیاء و انصعاق اکثر ناس توجه بوجه نمودی و در سبیل الهی حمل شداید کردی و جمیع این امور در کتاب اسماء از قلم اعلی جاری و نازل قسم بافتاب افق جلال الهی که معادله نمینماید باین مقامات مذکوره کنوز اولین و آخرین و آنچه در ارض موجود بوده و الیوم مشهود است این مقام را حفظ نما این نام نیک را زشتی اخذ ننماید لهزل نزد صاحبان اکسیر اعظم مقبول بوده و خواهد بود

4 O 'Ali-Qabli-Akbar! The Most Great Elixir hath been the Word of Truth, which the Hand of Power hath manifested from the Hidden Mine through the Hidden Name. Nurture it in the retort of the heart with the fire of love, and after its effect appeareth in all the pillars, if but an atom thereof be bestowed

4 ای علی قبل اکبر اکسیر اکبر کلمه حق بوده و او را ید قدرت از معدن مکنون باسم مخزون ظاهر فرموده او را در قرق قلب بنار محبت بیرو و بعد از ظهور اثر آن در جمیع ارکان اگر ذرهئی از آن بر اهل امکان مبذول شود جمیع نحاس وجود

upon the people of the world, thou shalt behold all the copper of existence transformed into pure gold. This is the Most Great Elixir, with whose mention the Pen of the Ancient of Days hath been and is occupied.

را ذهب ابریز مشاهده نمائی اینست اکسیر اعظم
که قلم قدم بذکر آن مشغول بوده و هست

- 5 O 'Ali-Qabli-Akbar! From thy words, constriction of breast and heart was observed - that is, they indicated thy grief and distress. This is most strange. This was and is certainly not befitting thy station. Thy heart must be illumined by the Name of Truth and thy breast must appear more vast than the kingdom. This beseemeth thee and those souls who have, in the path of God, drunk from the cup of hardship and tribulation. Water at all times the tree of hope with the water of divine bounty, that it may remain verdant and flourishing and its effect may become manifest in creation. This is the counsel of the Wronged One, the advice of the Wronged One, and the utterance of the Wronged One. God willing, thou art accounted among those who hearken in His presence. Blessed art thou, and those with thee, and those who have believed in God, the Lord of the worlds.

5 یا علی قبل اکبر از بیانات شما ضیق صدر و قلب
مشاهده شد یعنی دلالت بر حزن و کدورت شما
نمود و این بسیار عجب است الیه لایق شأن تو
نبوده و نیست قلبت باید با حق منیر و صدرت
اوسع از ملک مشاهده شود اینست سزاوار تو
و نفوسی که فی سبیل الله از کأس بآساء و
ضرأ آشامیدند شجره امید را در کلّ حین از
آب عنایت الهی سقایه نما تا سبز و خرم ماند و
اثر آن در ابداع ظاهر شود اینست وصیت مظلوم
و نصیحت مظلوم و بیان مظلوم انشاء الله تواز
سامعین لدی الوجه مذکوری طوبی لک و لمن
معک وللّٰذین آمنوا بالله ربّ العالمین

- 6 We make mention of thy wife who was enkindled with the fire of love and affection.

6 انا نذکر ضلعک الّتی کانت مشتعلة بنار المحبة و
الوداد

BLIB_Or15715.113b, BLIB_Or15722.168c,
SFI07.016b, MAS1.045x, OOL.B197.3x

BH02659

To: Aqa Shahzadih, in Tihran

- 1 He is the Manifest, the Speaking, the Compassionate, the All-Knowing, the All-Wise
- 2 O My leaf and My handmaiden! Upon thee be My glory! Praise be to God that thou hast been illumined by the lights of the Manifestation of Him Who conversed with the Burning Bush. All the handmaidens of the earth, be they queens or princesses or others, would sacrifice their all to hear the blessed word "O My handmaiden," yet in this age of Divine Manifestation and diffusion of the fragrances of Divine Revelation, all were deprived save a few. Give thanks to the Purpose of all worlds that thou hast attained this most great bounty and supreme station.

1 هو الظاهر الناطق المشفق العليم الحكيم

2 یا ورقتی و یا امتی علیک بهائی لله الحمد از تجلیات
انوار نیر ظهور مکلم طور فائز شدی جمیع اماء
ارض از ملکات و امیرات و غیرهن مالها نثار
نمودند از برای اصغاء کلمه مبارکه یا امتی و
در این عصر ظهور الهی و بروز نفحات وحی
ربانی کل محروم گشتند الا معدودی شکر کن
مقصود عالمیان را که باین فضل اکبر و مقام
اعظم فائز شدی

- 3 What is now necessary and obligatory is to preserve this station, by this Name through which the Trumpet was sounded, the treasures were revealed, souls were thunderstruck, and that which was hidden and treasured from all eternity was manifested. This is the day of sight and hearing, yet most are heedless and veiled. The travelers who left their earthly homeland seeking the divine true homeland attained to presence, hearing and witnessing.
- 4 And Ruhullah, upon him be the glory of God, repeatedly mentioned you in the Most Holy Court and beseeched from the Truth that which would forever remain immortalized in the book of the world. Therefore these hidden pearls and treasured gems which were in the ocean of the utterance of the Purpose of the worlds have been revealed and sent that thou mayest attain unto them. Were all the peoples of the world to sanctify their ears from doubts and allusions and tales of the people and attain to hearing this supreme Word which hath been mentioned, all would hasten body and soul to the Most Exalted Horizon and the prison of Akka.
- 5 We make mention at this moment of My loved ones who attained the presence of My countenance and were blessed with what was revealed in My perspicuous Book. Thou art mentioned before the Face and art the recipient of special favors. His honor Varqa, upon him be My glory, mentioned most of them and requested a word from the Mother Book for each one. We beseech God, blessed and exalted be He, to aid all to do what He loveth and is pleased with, and to make mention of His male and female servants through the Pen of Grace with what beseemeth His generosity, bounty and bestowal. Verily He is the Hearing, the Responding One.
- 6 We promised Ruhullah this wondrous and mighty Tablet. Say: Praise be unto Thee O my God for having fulfilled Thy Covenant and accomplished Thy Promise. Thy handmaiden testifieth to Thy grace, Thy loving-kindness, Thy generosity and Thy bestowal. Verily Thou art the All-Bountiful, the Noble. There is none other God but Thee, the Forgiving, the Merciful.
- 3 آنچه حال لازم و واجب است حفظ اینقامست
بهذا الاسم الذی به نفخ فی الصور و ظهرت
الکنوز و انصعقت النفوس و برز ما کان مکنوناً
مخزوناً فی ازل الآزال یوم بصر و سمع است
ولکن اکثر غافل و محجوب مسافرن که از
وطن ترابی قصد وطن حقیقی الهی نمودند به
حضور و اصغاً و مشاهده فائز گشتند
- 4 و روح الله علیه بهاء الله مکرر در ساحت اقدس
ذکر شما را نمود و از حقّ از برای شما طلبید آنچه
را که لازال در دفتر عالم مخلّد و باقی بماند لذا این
آلای مکنونه و جواهر مخزونه که در عَمّان بیان
مقصود عالمیان بود اظهار شد و ارسال گشت تا
بآن فائز شوی اگر جمیع عالم آذان را از شبهات و
اشارات و حکایات قوم مقدّس نمایند و باصغاء
اینکلمه* علیا که ذکر شد فائز شوند کَلّ بجان
قصد افق اعلی و سجن عکا نمایند
- 5 انا نذکر فی هذا الحین اولیائی الذین حضروا امام
وجهی و فازوا بما نزل فی کلابی المبین لدی الوجه
مذکوری و عنایات مخصوصه فائز جناب ورقا
علیه بهائی ذکر اکثری را نموده و از برای هر
یک از ام الکتاب کلمهئی طلب کرده نسلل الله
تبارک و تعالی ان یوفّق الکَلّ علی ما یحبّ و یرضی
و یذکر عبادہ و امائه من قلم الفضل بما ینبغی
لجوده و فضله و عطائه انه هو السّامع المجیب
- 6 انا وعدنا روح الله بهذا اللّوح العزیز البدیع قوی
لک الحمد یا الهی بما وفیت بميثاقک و انجزت
وعدک تشهد امتک بفضلك و عنایتک و
جودک و عطائک انک انت الفضال الکریم لا
اله الا انت الغفور الرحیم

INBA15:235, INBA26:237, PYK.211

BH02655

To: Aqa Shaykh Ghulam-Ali

1 In the Name of God, the All-Knowing

1 بنام خداوند دانا

2 O Ghulam! Upon thee be My glory! Harken unto My call, for verily it will draw thee nigh unto the One, the All-Informed. This Day hath another station and another significance, inasmuch as the Concourse on High and the dwellers of the Most Exalted Paradise have ever awaited, lest they be deprived of the outpourings of the True Bestower in the Divine Day. On this blessed Day there hath appeared that which had been hidden from all eyes and sight. Today mercy hath preceded all else and the divine bounty hath encompassed all, such that there hath been revealed for every soul among those who have turned towards Him that which the servants are powerless to comprehend.

2 یا غلام علیک بهائی اسمع ندائی آنه یقرّبک الی الفرد الخیر این یوم را مقامی دیگر و شائی دیگرست چه که ملأ اعلی و اصحاب جنت علیا لازال منتظر بودند که شاید از فیوضات قیاض حقیقی در یوم الهی محروم نمانند در این یوم مبارک ظاهر شده آنچه که از عیون و ابصار مستور بوده امروز رحمت سبقت گرفته و فضل الهی کل را احاطه نموده بقسمی که از برای هر نفسی از مقبلین نازل شده آنچه که عباد از عرفانش عاجز و قاصرند

3 Say: O servants of God! He hath come with the knowledge of "He doeth what He willeth." Should He prefer an atom to the sun, or a drop to the ocean, all must accept it, for none knoweth the requirements of divine wisdom. Today the servants must bear witness to the sovereignty of God, glorified be His majesty, and submit to whatsoever hath been revealed and recorded by the Supreme Pen, which is the Self of Truth. The Exalted One hath said: "The entire Bayan is but a leaf among the leaves of His Paradise. Should He accept it, verily He is to be praised in His deed, and should He reject it, verily He is to be obeyed in His command." Whosoever holdeth fast to that which hath been mentioned shall be preserved from the terror of the Most Great Day.

3 بگو ای عباد حقّ با علم یغفل ما یشاء آمده اگر ذره را بر آفتاب مقدّم دارد و قطره را بر بحر باید کلّ قبول نمایند چه که بر مقتضیات حکمت الهی احدی عالم نه امروز باید عباد شهادت دهند بر اختیار حقّ جلّ جلاله و تسلیم نمایند آنچه را که از قلم اعلی یعنی نفس حقّ جاری شده و ثبت گشته حضرت اعلی میفرماید جمیع بیان ورقبست از اوراق جنت او اگر بطراز قبول فائز شود آنه محبوب محمود فی فعله و اگر رد فرماید مطاع فی امره هر نفسی بآنچه ذکر شد تمسک نماید از فزع یوم اکبر محفوظست

4 Say: O servants! Know ye the value of these days and deprive not yourselves of the outpourings of the Most Great Name. Fix your gaze upon the divine signs that perchance ye may drink from the cup of utterance of the Goal of all existence that which bestoweth eternal life and everlasting existence. Praise be to the Lord of existence and the Sovereign of the seen and the unseen, Who hath mentioned thee through His supreme grace - a mention that is eternal and everlasting. If thou hast attained unto this Tablet and drunk the choice wine of proof from the wellspring of its words, enlighten the people and send a copy of this most mighty, most holy Tablet to the friends of God, that they may drink of the Kawthar of utterance and receive their portion from the choice wine of grace.

4 بگو ای عباد قدر ایّام را بدانید و خود را از فیوضات اسم اعظم محروم ننمائید بآثار ناظر باشید شاید از کأس بیان مقصود عالمیان بیاشامید آنچه را که سبب حیات ابدی و زندگی سرمدیست حمد کن مالک وجود و سلطان غیب و شهود را که از عنایت کبری ترا ذکر نموده ذکر کن که باقی و دائمست اگر بلوح فائز شدی و از معین کلماتش رحیق برهان آشامیدی ناس را آگاه نما و سواد این لوح امنع اقدس را نزد اولیای الهی ارسال دار شاید از کوثر بیان بیاشامند و از رحیق فضل قسمت برند

- 5 O Shaykh! Hearken with the ear of thy heart to the call of the Wronged One, and arise to reform the world - an arising that no hindrance in the world can prevent or influence. This is the call of the Peerless Friend that hath been raised from the prison of 'Akka. Blessed are they that turn towards Him, and blessed are they that drink! Praise be to God, the Lord of the worlds.

5 یا شیخ ندای مظلوم را بگوش جان بشنو و بر اصلاح عالم قیام نما قیامی که منع عالم آن را منع ننماید و تأثیر نکند اینست ندای دوست یکتا که در سجن عکا مرتفع گشته طوبی للمقبلین و طوبی للشاربین الحمد لله رب العالمین

BLIB_Or15695.145

BH02624

- 1 He is the All-Knowing, the All-Wise!

1 هو العالم الحکیم

- 2 Say: O my God, my God! I am Thy servant and the son of Thy servant. I acknowledge the oneness of Thy Being, that Thou art without peer or equal, and that Thou art God; there is none other God but Thee. Thou hast ever been seated upon the throne of Thy grandeur and glory. I beseech Thee by Thy Will that hath encompassed all created things, by Thy Purpose that hath prevailed over all creation, by the effulgent rays of Thy grace's sun, and by the pearls concealed within Thy knowledge's ocean, to adorn my head with the crown of detachment, my temple with the robe of godliness, my tongue with Thy remembrance, my heart with Thy love, my eyes with the vision of Thine exalted horizon, and my ears with hearkening to the rustling of Thy Most Luminous Pen.

2 قل الهی الهی انا عبدک و ابن عبدک اکون معترفاً بتقدیس ذاتک عن الأشباه و تنزیه نفسك عن الأمثال و بأنک انت الله لا اله الا انت لم تزل کنت مستویاً علی عرش عظمتک و کرسی اقتدارک استلک بمشیتک الّتی احاطت الکائنات و بارادتک الّتی سخرت الممکات و بتجلّیات انوار شمس فضلک و لآئی اصداف بحر علمک بأن تزین رأسی بتاج الانقطاع و هیکل بطراز التقوی و لسانی بذکرک و قلبی بحبک و بصری بمشاهدة افقک الأعلى و سمعی باصغاء صریر قلبک الّاهی

- 3 Alas, alas, O Lord of all beings and King of earth and heaven, for my heedlessness and hesitation! Thou art He Who remembered me when I was silent in Thy remembrance, and turned toward me from the direction of the prison when I was occupied with other than Thee. I beseech Thee, O Thou Who art the Goal of all nations and Who hast been made manifest through the Most Great Name, to make me a banner of Thy remembrance amidst Thy servants and an ensign of Thy guidance in Thy lands. Then ordain for me to attain Thy presence, to stand at the gate of Thy majesty, and to remain steadfast in Thy Mighty Message, whereby the limbs of the idolaters have quaked.

3 آه آه یا مولی الوری و ربّ العرش و الثری من غفلتی و توقفتی انت الذی ذکرتنی اذ کنت صامتاً عن ذکرک و اقبلت الی من شطر السجن اذ کنت مشغولاً بغيرک استلک یا مقصود الأمم و الظاهر بالاسم الأعظم بأن تجعلنی رایة ذکرک بین عبادک و علم هدايتک فی بلادک ثم اکتب لی الحضور امام وجهک و القیام لدى باب عظمتک و الاستقامة علی نباك العظیم الذی به ارتعدت فرائص المشرکین

- 4 Alas, alas, for my remoteness from the court of Thy nearness and my banishment in Thy days! I know not, O my Goal and my Beloved, what Thou hast ordained for me by the Pen of Thy decree. Hast Thou ordained for me what Thou didst

4 فآه آه من بعدی عن ساحة قربک و هجری فی ایامک لم ادر یا مقصودی و محبوبی ما قدّرت لی من قلم تقدیرک أ قدّرت لی ما

ordain for Thy chosen ones who soared in the atmosphere of Thy love and circled round Thy Will, or hast Thou deprived me of the wonders of Thy gifts and favors? Thou seest, O my God, that this destitute servant hath turned toward the waves of the ocean of Thy riches, this thirsty one toward the Kawthar of Thy knowledge, and this weary one toward the Kingdom of Thy utterance. I beseech Thee by Thy might and power, Thy grandeur and all-encompassing sovereignty, not to disappoint this servant of what lieth with Thee. Thou, verily, art the Omnipotent over whatsoever Thou wilt. Nothing escapeth Thy knowledge, nor can any affair hinder Thee. Thou art, in truth, the All-Compelling, the Mighty, the Most Generous.

- 5 By Thy glory, O Thou Who art mentioned in all hearts, the thirst of my separation can only be quenched by attaining Thy presence, my soul findeth no rest save in hearkening to Thy call, and my being cannot find tranquility except by beholding the lights of the horizon of Thy manifestation. Thou seest me, O my Lord, clinging to Thy cord and detached from all else but Thee. I beseech Thee by the Word through which the sincere hastened to the place of sacrifice and offered up their souls and bodies in Thy path, to send down upon me from the heaven of Thy grace a mercy from Thee and a blessing from Thy presence. Thou art, verily, the Strong, the Triumphant, the All-Compelling, the Self-Subsisting.

JHT_S#047

قدّرتّه لأصفیائک الذّین طاروا فی هوآء حبّک
و طافوا حول ارادتک ام جعلتني محروماً من
بدائع مواهبک و الطافک ترى يا الهی انّ
عبدک المسکین اقبل الى امواج بحر غنائک
و العطشان الى کوثر عرفانک و الکلیل الى
ملکوت بیانک استلک بعزّک و اقتدارک و
عظمتک و احاطتک بأن لا تخیب عبدک هذا
عمّا عندک انّک انت المقتدر علی ما تشاء لا
يعزّب عن علمک من شیء و لا یمنعک امر من
الأمر انّک انت المهيمن العزیز الوهاب

5 وعزّرتک يا ايّها المذكور فی القلوب لا یسکن
ظلماً فراقی الا بالحضور امام وجهک و لا تستریح
نفسی الا باصغاء نداءک و لا تطمئنّ کینونتی
الا بمشاهدة انوار افق ظهورک ترانی يا معبودی
متمسکاً بجلالک و منقطعاً عن دونک استلک
بالکلمة الّتی بها سرع المخلصون الى مقرّ الفداء و
انفقوا ارواحهم و اجسادهم فی سبیلک بأن
تنزل علیّ من سماء فضلك رحمة من عندک و
نعمة من لدنک انّک انت القویّ الغالب المهيمن
القیوم

INBA61:018, ADM2#069 p.125

BH02657

To: *Mirza Murad*

- 1 In the Name of God, the One, and prayers upon Him after Whom there shall be no Prophet.
- 2 O Murad! The Guides to the paths have ever been the Messengers, and they are the Manifestations of Truth among creation, the Daysprings of Names in the kingdom of creation, and the Sources of Command and the Wellsprings of the revelation of God, exalted be His glory. He has ever been and continues to be hidden, His path closed off, and seeking in this station forbidden. And since the gate of attainment was closed and people were debarred from knowledge of the hidden treasure, He chose pure essences and holy souls and sent them from the higher realm to the kingdom of creation, that they might guide all and lead them to the straight path. Each of these holy souls,

1 بسم الله وحده و الصلوة علی من لا نبي بعده

2 يا مراد لازال هادی سبل رسل بوده‌اند و
ایشانند مظاهر حق بین خلق و مطالع اسماء در
ملکوت انشاء و مشارق امر و مصادر وحی
حق جلّ جلاله لازال مکنون بوده و هست
سبیل او مسدود و طلب در این مقام مردود و
چون باب لقاء مسدود و ناس از عرفان کنز
مخزون ممنوع جواهر مجرّده و انفس مقدّسه را
برگرد و از عالم بالا بملکوت انشاء فرستاد تا
کلّ را هدایت نمایند و بصراط مسقیم کشانند و
هریک از آن نفوس مقدّسه لله و فی سبیله حمل

for God and in His path, bore infinite tribulations and made people somewhat aware. Some denied, others turned away, while a group became assured and believed, and a band became unbelievers and hypocrites. Blessed are those souls who were illumined by the lights of the dawn of truth and turned toward the highest horizon.

- 3 All these Prophets and Messengers were commanded to wisdom - that is, each spoke and revealed the Cause according to the capacity and measure of the people. Now We counsel thee, and take as witness the Concourse on High and the denizens of Paradise, that all may testify in the most great scene: Hold fast to the cord of servitude unto God, the Truth, then mention Me as befits. Beware lest thou utter what We have not permitted thee. Today the honored community is seen to be weak, as ye have seen and heard. It is incumbent and obligatory upon all to hold fast to the sure handle and, with the utmost lowliness and supplication, to beseech from the mighty Truth the protection, glory and exaltation of the white community. Verily, He has power over all things. Act according to what was mentioned in thy presence; transgression beyond that is not permitted. God willing, ye shall be assisted in all conditions. We beseech God to aid thee and ordain for thee from the Supreme Pen the good of the hereafter and of this world. Verily, He has power over all things.

- 4 Convey greetings from this Wronged One to His Honor Ahmad. We beseech God to assist him to act according to what has been revealed in the Book and to grant him shelter under the shade of the Tree of Providence in all worlds. Verily, He is the Powerful over what He willeth through His word "Be" and it is. Verily we are God's and to Him we return.

بلائی لانهایه نمودند و ناس را فی الجمله آگاه فرمودند بعضی انکار و برخی اعراض و حزبی موقن و مؤمن و شرذمه‌ئی مشرک و منافق طوبی از برای نفوسیکه از انوار فجر حقیقت منور شدند و بافق اعلی اقبال نمودند

3 و جمیع این انبیاء و مرسلین بحکمت مأمور بودند یعنی بقدر و اندازه ناس هریک سخن گفته و اظهار امر نموده‌اند حال ترا وصیت مینمائیم ملأ اعلی و اهل فردوس را گواه میگیریم تا کل در محضر منظر اکبر گواهی دهند تمسک بحبل العبودیة لله الحق ثم اذکرنی بما ینبغی ایاک ان تتطقی بما لا اذناه لک الیوم ملت مرحومه ضعیف مشاهده میشود چنانچه دیده و شنیده‌اید بر کل لازم و واجب که بعروء وثقی تمسک نمایند و بکمال عجز و ابتهال از حق منبع حفظ و عزت و ارتفاع ملت بیضاء را طلب کنند انه علی کل شیء قدیر آنچه در حضور ذکر شد بآن عمل نمائید تجاوز از آن جایزه انشاء الله در جمیع احوال مؤید باشید نسله الله بان یوفقک و یقدیر لک من القلم الاعلی خیر الآخرة و الاولی انه علی کل شیء قدیر

4 جناب احمد را از قبل این مظلوم سلام برسانید از حق میطلبیم او را مؤید فرماید بر عمل بآنچه در کتاب نازل شده و در جمیع عوالم او را در ظل سدره عنایت مأوی مقرر نماید انه هو المقتدر علی ما یشاء بقوله کن فیکون انا لله و انا الیه راجعون

BLIB_Or15730.042c

BH02690

To: Muhammad Hadi son of Rida

- 1 In My Name, dawning from the horizon of utterance 1 بِسْمِ الْمَشْرِقِ مِنْ افقِ الْبَيَانِ
- 2 This is a mention sent down by the All-Merciful for him who has turned to the Countenance on a day wherein the gathering of the world was scattered and lamentation was raised between the heavens and the earth, that he may rejoice in My remembrance, which God has made the choice wine of life for all contingent beings, the Most Great Spirit amongst the nations, and the supreme gift to all creatures. Exalted is the Lord of Religions Who has come from the heaven of grace with manifest justice. 2 ذَكَرَ انْزَلَهُ الرَّحْمَنُ لِمَنْ اَقْبَلَ اِلَى الْوَجْهِ فِي يَوْمٍ فِيهِ تَشْتَتِ شَمْلُ الْعَالَمِ وَارْتَفَعَ الْعَوِيلُ بَيْنَ السَّمَوَاتِ وَالْأَرْضَيْنِ لِيَفْرَحَ بِذِكْرِ الَّذِي جَعَلَهُ اللَّهُ رَحِيقَ الْحَيَوَانِ لِأَهْلِ الْإِمْكَانِ وَرُوحَ الْأَعْظَمِ بَيْنَ الْأُمَمِ وَالْعَطِيَّةِ الْكُبْرَى لِلْوَرَى تَعَالَى مَالِكُ الْأَدْيَانِ الَّذِي آتَى مِنْ سَمَاءِ الْفَضْلِ بَعْدَ مَبِينٍ
- 3 O Hadi! We sent forth the Qa'im, Whom all the divines of the age denied, save whom God, the Lord of the worlds, willed. Then when successive years had passed, We manifested Our Self with Our Name the Self-Subsisting, yet the people turned away until they pronounced judgment against Us with such tyranny as caused the Faithful Spirit to lament. They seized Us time after time and imprisoned Us again and again - once in the land of Ta, and again in Mim, and yet again in Ta, and in the Land of Mystery, and in this mighty prison. We give thanks to God in all this and We accepted what befell Us at the hands of those who were heedless of God, the Almighty, the Powerful. 3 يَا هَادِي قَدْ أَرْسَلْنَا الْقَائِمَ أَنْكَرَهُ عُلَمَاءُ الْعَصْرِ كُلِّهَا إِلَّا مَنْ شَاءَ اللَّهُ رَبُّ الْعَالَمِينَ فَلَهَا مَضَتْ سَنِينَ مَتَوَالِيَاتٍ أَظْهَرْنَا نَفْسَنَا بِاسْمِنَا الْقَيُّومِ وَلَكِنَّ الْقَوْمَ أَعْرَضُوا إِلَى أَنْ افْتَوَا عَلَيْنَا بِظُلْمٍ نَاحَ بِهِ الرُّوحُ الْأَمِينُ قَدْ أَخَذُونَا مَرَّةً بَعْدَ مَرَّةٍ وَحَبَسُونَا كَرَّةً بَعْدَ كَرَّةٍ تَارَةً فِي أَرْضِ الطَّاءِ وَآخَرَى فِي الْمِيمِ وَمَرَّةً آخَرَى فِي الطَّاءِ وَفِي أَرْضِ السَّرِّ وَهَذَا السَّجَنُ الْعَظِيمُ أَنَا نَشْكُرُ اللَّهَ فِي كُلِّ ذَلِكَ وَقَبْلُنَا فِي سَبِيلِهِ مَا وَرَدَ عَلَيْنَا مِنَ الَّذِينَ غَفَلُوا عَنِ اللَّهِ الْمُقْتَدِرِ الْقَدِيرِ
- 4 We make mention of thy father, through whom the lips of mystical knowledge smiled in all creation and who attained the presence of God, the All-Knowing, the All-Wise. We make mention of him with that which nothing on earth can equal, and We remember him throughout the duration of the kingdom and the heavenly kingdom. And I am verily the Compassionate, the All-Bountiful. 4 أَنَا نَذْكُرُ أَبَاكَ الَّذِي بِهِ ابْتَسَمَ ثَغَرُ الْعِرْفَانِ فِي الْإِمْكَانِ وَفَازَ بِلِقَاءِ اللَّهِ الْعَلِيمِ الْحَكِيمِ أَنَا ذَكَرْنَاهُ بِمَا لَا يَعَادِلُهُ شَيْءٌ فِي الْأَرْضِ وَنَذْكُرُهُ بِدَوَامِ الْمُلْكِ وَالْمَلَكُوتِ وَأَنَا الْمَشْفُقُ الْكَرِيمُ
- 5 O Rida! Rejoice in that the Lord of Names makes mention of thee from the precincts of the prison with such mention as draws to it the Concourse on High and the dwellers of Paradise and those who circle round the Throne at morn and eventide. Blessed is he who turns to thee and visits thee, by virtue of what hath been sent down from My Most Exalted Pen, and presents himself before thy noble resting-place. Thou art he who turned to God's horizon and faced Him on a day wherein every heedless one remote from Him turned away. 5 يَا رِضَا إِنْ أَفْرَحَ بِمَا يَذْكُرُكَ مَالِكُ الْأَسْمَاءِ مِنْ شَطْرِ السَّجَنِ بِذِكْرِ يَنْجَذِبُ مِنْهُ الْمَلَأُ الْأَعْلَى وَسَكَّانُ الْفَرْدُوسِ وَالَّذِينَ طَافُوا الْعَرْشَ فِي الْبُكُورِ وَالْأَصِيلِ طُوبَى لِمَنْ أَقْبَلَ إِلَيْكَ وَزَارَكَ بِمَا نَزَلَ مِنْ قَلْبِي الْأَعْلَى وَحَضَرَ تَلْقَاءَ قَبْرِكَ الشَّرِيفِ أَنْتَ الَّذِي أَقْبَلْتَ إِلَى افقِ اللَّهِ وَتَوَجَّهْتَ إِلَيْهِ فِي يَوْمٍ فِيهِ أَعْرَضَ عَنْهُ كُلُّ غَافِلٍ بَعِيدٍ
- 6 The first mention uttered by the tongue of the Lord of Eternity among the nations is upon thee, O thou who spoke in 6 أَوَّلُ ذِكْرٍ نَطَقَ بِهِ لِسَانُ مَالِكِ الْقَدَمِ بَيْنَ الْأُمَمِ عَلَيْكَ يَا أَيُّهَا النَّاطِقُ بِذِكْرِ اللَّهِ وَالتَّوَجُّهُ إِلَى الْوَجْهِ

remembrance of God and turned to His Face after the passing of all things. I testify that thou didst drink the Choice Wine that was sealed from the hand of His Name the Self-Subsisting, and cast behind thee all idle fancies, and took hold of the Book of Certitude through a power from God, the Strong, the Triumphant, the Mighty, the Praiseworthy. Blessed art thou in that thy head was adorned with the crown of acceptance and thy temple with the ornament of God's favor in His wondrous Day. The glory and the remembrance and the spirit and the peace and the fragrances wafting from the garment of thy Lord's mercy be upon thee, O thou who hast attained the tender mercy of the All-Merciful when He came with manifest sovereignty.

بعد فناء الأشياء اشهد أنك شربت الرّحيق
المختوم من يد اسمه القيوم ونبذت الأوهام عن
ورائك و اخذت كتاب الايقان بقوة من لدى
الله القوى الغالب العزيز الحميد طوبى لك بما
تنزّن رأسك باكليل القبول و هيكلك بطراز
عناية الله في يومه البديع البهاء و الذكر و الروح
و السلام و التفحات المتضوّعة من قيص رحمة
ربك عليك يا من فزت بعناية الرحمن اذ اتى
بسلطان مبين

INBA28:364

BH02689

To: Baha'is of Nayriz

1 He is the One Who gazeth from His Most Exalted Horizon.

1 هو الناظر من افقه الأعلى

2 We convey greetings to the friends of God and give them glad tidings of the ocean of the grace of God, exalted be His glory. O people of Nun, blessed are ye and joy be unto you, for from the beginning of the Cause ye attained unto that of which all on earth were heedless. There befell you in the path of God that which caused the Concourse on High to grieve. Whatsoever hath happened and whatsoever will happen in the path of God - all hath been recorded and inscribed by the Most Exalted Pen in God's Book. This is a great glad tidings for you. No deed hath been lost, and its reward is preserved with God. Soon shall the recompense and reward of all be made manifest and evident.

2 دوستان الهی را تکبیر میرسانیم و بجز عنایت حقّ
جلّ جلاله بشارت میدهم ای اهل نون و یا طوبی
لکم و نعیماً لکم چه که از اول امر فائز شدید
بآنچه که من علی الأرض از آن غافل بودند در
سبیل حقّ وارد شد بر شما آنچه که سبب حزن
ملاّ اعلی گشت آنچه فی سبیل الله وارد شود و
آنچه شده کلّ در کتاب الهی از قلم اعلی مذکور
و مسطور این بشارت نیست بزرگ از برای شما هیچ
عملی ضایع نشده و اجرش عندالله مخزون زود
است مکافات و جزای کلّ ظاهر و هویدا شود

3 Jinab-i-Amin hath made mention of you. Ye have been and are blessed with the divine remembrance, both before and after. We counsel you to that which will cause the exaltation of the Word of God. With perfect unity and harmony, be ye engaged in the remembrance of God and in His service. The service of God, exalted be His glory, hath been and ever shall be to teach His Cause and guide the people. This cannot be achieved except through goodly character, pure deeds, and kindness and

3 جناب امین ذکر شما را نموده از قبل و بعد بذکر
الهی فائز بوده و هستید وصیت مینمائیم شما را
بآنچه که سبب اعلاء کلمه الله است با کمال اتحاد
و اتفاق بذکر حقّ ناطق باشید و بخدمتش مشغول
خدمت حقّ جلّ جلاله تبلیغ امر و هدایت ناس
بوده و خواهد بود و این حاصل نشود مگر باخلاق
راضیه و اعمال طیّبه و شفقت و محبت از حقّ

love. We beseech God to aid all to do that which is pleasing unto Him.

- 4 Some time ago a Tablet was specifically revealed and sent to Mulla Muhammad-Shafi', as well as a Visitation Tablet for His Holiness Vahid and the favored ones of God, exalted be His glory. This is the Day of joy and gladness, for God is manifest, His call is raised, and the horizon of the world is illumined and adorned with His light. Implore God for steadfastness. Soon shall the croaking of the raven be silenced. This is the news which the Most Exalted Pen hath given before and after. Some of the people of the Bayan are engaged in plagiarizing divine verses, while others lie in wait with feigned humility and submissiveness, assuming various guises that they might perchance ensnare His loved ones. We beseech God to adorn all with the ornament of steadfastness in such wise that the people of the world shall be powerless to prevent them. Take ye hold of the Book of God with the strength that proceedeth from Him. He shall suffice you in truth. Beware lest anything prevent you from this Straight Path and this Mighty News. Praise be to God, the Powerful, the Bestower, the Bountiful.

- 5 That which hath reached Amin is acceptable in the presence of the Wronged One.

NYR#001

میطلبیم کل را تأیید فرماید بر آنچه رضای او در اوست

4 چندی قبل مخصوص جناب ملا محمد شفیع لوح نازل و ارسال شد و همچنین زیارت حضرت وحید و اولیای حق جلّ جلاله امروز روز فرح و شادیست چه که حق ظاهر و ندانش مرتفع و افق عالم از نورش منور و مزین از حق طلب استقامت نمائید زود است نعیق ناعق مرتفع شود این خبریست که قلم اعلی از قبل و بعد داده بعضی از اهل بیان بسرقت آیات الهی مشغول و بعضی بدام خضوع و خشوع مترصد در هر لباسی درآیند که شاید اولیا را بدام کشند از حق میطلبیم کل را بطراز استقامت مزین دارد بشأنیکه اهل عالم قادر بر منع نباشند خدوا کتاب الله بقوة من عنده انه یکفیکم بالحق ایاکم ان یمنعکم شیء عن هذا الصراط المستقیم و هذا النبأ العظیم الحمد لله المقتدر البازل الکریم

- 5 آنچه به امین رسیده لدى المظلوم مقبول

AHB_122BE #03 p.100x

BH02714

To: Ismi

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful
- 2 O My Name! Upon thee be My glory! The matters are known and what has occurred is evident. However, thou must walk in the footsteps of the Wronged One and engage in dispute with no one regarding any matter. For example, if someone asks a question and thou mentionest a word in reply, if it is accepted, well and good; otherwise silence is preferable, lest there proceed from thee that which would sadden hearts. Observance of this station is most essential for thee. The protection of the Cause is incumbent upon thee. For instance, God forbid, if someone were to revile thee, thou must remain grateful. By the life of God! Through silence in this station all things will speak. It

- 1 هو الله تعالى شأنه العظمة والاقتدار

2 یا اسمی علیک بهائی امور معلوم و ما ورد مشهود ولكن آنجناب باید بر قدم مظلوم مثنی کنند و در هیچ امری با هیچ نفسی طرف نزاع واقع نشوند مثلاً اگر نفسی سؤالی نماید و در جواب کلمه‌ئی ذکر نمودی اگر قبول شد نعم المراد والا سکوت اولی لئلا یظهر منک ما یتکدر به القلوب مراعات این مقام از برای آنجناب بسیار لازمست حفظ امر بر آنجناب واجبست مثلاً نعوذ بالله اگر نفسی شتم نماید باید شکور بمانی لعمر الله بالسکوت

behooveth Us not to disclose more than what We have disclosed unto thee as a token of Our grace. Verily thy Lord is the All-Merciful, the Helper. In all conditions, the exaltation of the Cause must be kept in view, and this cannot be achieved except through wisdom, and wisdom is not attainable except through meditation and patience. Be patient, verily thy Lord is the All-Patient, the All-Grateful. The glory from Us be upon thee, upon thy beginning and thy end, thy outward and thy inward.

فی هذا المقام تنطق الأشياء كلها لا ينبغي ان يكشف اكثر عما كشفناه لك فضلاً من عندنا ان ربك هو المشفق المعين در كل احوال نظر باعزاز امرست و این حاصل نشود مگر بحکمت و حکمت دست ندهد مگر بتفکر و صبر ان اصبر ان ربك هو الصبار الشكور البهاء من لدنا عليك و على اولك و آخرك و ظاهرک و باطنک انتہی

- 3 Another matter: The leaf, daughter of His Holiness the Afnan the departed, [and] the honored Aqa Siyyid J-'A, upon him be all the most glorious glory, insisted with utmost persistence on remaining in this land and serving in the Sacred Household. In truth she is most rational and virtuous, but they did not accept, for one day His Holiness the Greater Afnan, upon him be all the most glorious glory, was present and this servant was also present, and addressing the Afnan he said: "We would like Sughra to join Mahmud and be content with his companionship." At first they demurred but later agreed to whatever proceeded from the Source of Lordship.

3 خبر دیگر آنکه ورقه بنت حضرت افنان مرفوع جناب آقا سید جع علیه من کل بهاء اباه بکمال اصرار اراده نمودند در این ارض توقف کنند و در حرم خدمت نمایند فی الحقیقه بسیار معقوله و مستوره اند و لکن قبول نفرمودند چه که یومی از ایام حضرت افنان کبیر علیه من کل بهاء اباه در حضور بودند و اینعبد هم حاضر فرمودند مخاطباً الی الأفنان دوست داریم صغرا بجانب محمود ملحق شود و بموائست او راضی در اول توقف نمودند و لکن بعد راضی شدند بآنچه از مصدر ربوبیت صادر شود

- 4 Another matter: That which several years ago Her Holiness the Most Exalted Leaf, upon her be all the most glorious glory, had requested and was promised, they also intend to bring from potentiality into actuality. Verily He fulfilleth His promise, there is no God but Him, the Bestower, the Compassionate, the Mighty, the Generous. And it is likely that the honored matron, mother of His Holiness the Afnan Aqa Siyyid M, upon them both be all the most glorious glory, has specifically settled in Beirut for this matter. Knowledge is with God, our Lord and your Lord and the Lord of all who are in the heavens and earths. And praise be to God, the Lord of all worlds.

4 خبر دیگر امریکه چند سنه قبل حضرت ورقه علیا علیها من کل بهاء اباه خواسته بودند و بوعده فائز گشتند اراده آنرا هم دارند که از قوه بفعل آید انه موفی وعده لا اله الا هو المنعم المشفق العزيز الکريم و احتمال می رود مخدّره معظّمه ام حضرت افنان آقای آقا سید م علیهما من کل بهاء اباه مخصوص این امر ساکن بیروت شده اند العلم عند الله ربنا وربکم و رب من فی السموات و الأرضین و الحمد لله رب العالمین

BLIB_Or15736.162

BH02687

To: *Ustad Ali Akbar Banna Yazdi, in Ishqabad*

- 1 He is the Speaker before the faces of princes and of divines. 1 هو الناطق امام وجوه الأمراء والعلماء
- 2 Praise be to the Lord of grace and bounty, unto Whom all laud and glorification are meet and worthy, inasmuch as, through His exalted and blessed Word, the ocean of generosity hath been stirred to its depths, the Dayspring of Manifestation hath ascended and established Itself upon the throne of justice, and the light of mercy hath shone forth and compassed all created things. Happy are the souls whom the promptings of self and desire, and the manifestations of rebellion and iniquity, have not debarred from turning unto the Most Exalted Horizon; who, by the power of God and the might of the Self-Subsisting, have cast behind them all that is in the realm of being, and have lifted up the Book of God with a strength beyond all reckoning. These are the servants whom neither the divers hues of the world, nor the ascendancy of nations, nor the hosts of princes, nor the opposition of the learned, have been able to deter. We beseech God to preserve them through His power, to guard them through His sovereignty, and to send down upon them at all times the signs of His bounty and the clear tokens of His mercy—those mercies that have preceded all existence, whether of the unseen or of the visible world. 2 حمد مالک فضل و عطا را لایق و سزا که بکلمه مبارکه علیا بحر جود موج و مشرق ظهور بر کرسی عدل مستوی و نور رحمت ظاهر و محیط طوبی از برای نفوسیکه ظهورات نفس و هوی و شئونات بغی و خفا ایشانرا از توجه بافی اعلی منع نمود بقوت الهی و قدرت صمدانی ما فی الامکان را گذاردند و کتاب الهی را بقوتی فوق احصا برداشتند اولئک عباد لم تمنعهم الوان العالم و لا سطوة الأمم و لا جنود الأمراء و لا منع العلماء نسئل الله ان یحفظهم بقدرته و یحرسم باقتداره و ینزل علیهم فیکل الأحيان آیات فضله و ینات رحمته الی سبقت الوجود من الغیب و الشهود
- 3 O 'Ali-Akbar, upon thee be My glory! My Name, upon him be My glory, hath sent to the Most Holy Court thy letter which was adorned with mention of the martyrs of that land. Although what transpired hath caused grief to the Concourse on High, the Supreme Paradise and the Most Glorious Pavilion, yet in its inmost essence there appeared from it a mighty exaltation and manifest ascension. By the life of God! In its inmost essence is concealed and treasured the Most Great Glad-Tidings which God shall manifest as a bounty from His presence, for He is the All-Bountiful, the Most Generous. 3 یا علی قبل اکبر علیک بهائی اسمی علیه بهائی نامهات را که بذکر شهداء ارض یا مزین بود بساحت اقدس فرستاد اگرچه آنچه واقع شد سبب احزان ملاً اعلی و جنت علیا و سرادق اجمی گشت ولكن در سر سر ارتفاع عظیم و ارتقاء مبین از آن ظاهر لعمر الله در سر سر آن بشارت علیا مکنون و مخزون سوف یظهرها الله فضلاً من عنده و هو الفضل الکریم
- 4 We cherish the hope that all the friends of God will arise to champion His Cause and in all conditions remain detached and free from corruption, conflict and contention. Today all things are speaking and making mention of what hath come to pass. Were the oppressors to hearken to but one line thereof, they would, by their own hands, bring about their destruction. Would that the veil might be lifted from before their eyes, that they might recognize what they have wrought in the days of God, the Mighty, the All-Praised. 4 امید آنکه جمیع اولیای الهی بر نصرت امر قیام نمایند و در جمیع احوال از فساد و نزاع و جدال فارغ و آزاد باشند امروز جمیع اشیاء بآنچه واقع شده ناطق و ذاکر اگر آمرین باصغاء سطری از آن موفق شوند خود را بدست خود هلاک نمایند یا لیت کشف لهم الغطاء و عرفوا ما عملوا فی ایام الله العزیز الحمید

- 5 Muhammad-Kazim, upon him be My glory, previously sent that which testified to the acceptance and steadfastness of the friends, upon them be the glory of God, in that blessed land. The Wronged One beseecheth God to ordain for them the good of this world and of the next and to draw them nigh unto Him in all conditions. He is verily the Mighty, the All-Bountiful.
- 6 The light shining from the horizon of the heaven of My loving-kindness be upon thee and upon My loved ones and My chosen ones who have not been deterred by the might of the world from drawing nigh unto God, the Lord of the Mighty Throne.

5 جناب محمد قبل کاظم علیہ بہائی از قبل ارسال نمود آنچه را کہ ناطق بود باقبال و استقامت اولیا علیہم بہاء اللہ در آن ارض مبارکہ انّ المظلوم یسئل اللہ ان یقدّر لہم خیر الآخرة و الأولى و یقرّبہم الیہ فیکلّ الأحوال انّہ ہو العزیز الفضال

6 النور المشرق من افق سماء عنایتی علیک و علی احبائى و اصفیائى الذین ما منعہم سطوة العالم عن التقرّب الی اللہ ربّ العرش العظیم

BLIB_Or15715.173, BRL_DA#340

BH02666

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Port Said

- 1 He is the Mighty, the Great!
- 2 Praise be to God Who hath adorned the Mount with His Interlocutor, and the Tree with its Planter, and the Fire with its Kindler, and hath revealed that which was hidden in knowledge and inscribed by the Most Exalted Pen in the Scriptures and Tablets.
- 3 The letter of the Afnan, upon him be my glory and my loving-kindness, which was sent to this servant was presented before the Face of the Wronged One and was perused. Praise be to God, the entire letter was illumined with the light of divine love and aflame with the fire of godly attraction, speaking and testifying of the ocean of sincerity. We beseech God to ordain for thee that whose mention and traces may be spread throughout the world. Verily, He is powerful over all things.
- 4 And concerning what thou didst write about 'Abdu'l-Hamid, upon him be my glory - three petitions arrived from him and from Mulla 'Abdu'llah, entitled Rafi'-i-Badi', upon him be my glory, and another person. And afterwards two petitions arrived from the honored Afnan Haji Mirza Muhammad-'Ali, upon him be my glory and loving-kindness, and from 'Abdu'l-Hamid. Twice there was revealed from the heaven of the Divine Will especially for them that which hath no likeness or parallel. Before thy letter, by the space of several days, it was sent. One Tablet was also revealed in reply to the petition of

1 هو العزیز العظیم

2 الحمد للہ الذی زین الطور بمکّلبہ و السّدرۃ بمغرّسہا و النار بمشعلہا و اظهر ما کان مکنوناً فی العلم و مسطوراً من القلم الاعلیٰ فی الزّبر و الألواح

3 نامہء افنان علیہ بہائی و عنایتی کہ بعد حاضر ارسال [نمودند] امام وجہ مظلوم حاضر و ملاحظہ شد للہ الحمد تمام نامہ بنور محبت الہی و نار جذب ربّانی منور و مشتعل بود و از بحر خلوص ناطق و حاکی نسل اللہ ان یقدّر لک ما ینتشر ذکرہ و آثارہ فی العالم انّہ علی کلّ شیء قدير

4 و اینکه در بارہء جناب عبدالحمید علیہ بہائی [نوشتید] سه عریضہ از ایشان و جناب ملا عبداللہ موسوم بہ رفیع بدیع علیہ بہائی و شخص دیگر رسید و بعد ہم دو عریضہ از جناب افنان حاجی میرزا محمد علی علیہ بہائی و عنایتی و جناب عبدالحمید از بعد رسید دو کّرہ از سماء مشیت مخصوص ایشان نازل شد آنچه کہ شبہ و مثل نداشت قبل از نامہء آنجناب بفاصلهء چند [یومی] ارسال شد یک لوح ہم

Muhammad-Hashim and was sent to the honored Haji Mirza Husayn to deliver. We beseech God to assist them to serve the Cause and to give them to drink at all times from the cup of His loving-kindness that by which the Most Exalted Paradise and the Supreme Heaven may be attracted. Verily, He is powerful over all things.

- 5 Blessed art thou, O My Afnan! Thou hast held fast to the teaching of the Cause of the Divine Lote-Tree. This is thy station, and it beseemeth thee and is worthy of thee. To this testifieth My tongue and My pen and My Tablet, of which none hath knowledge save God, the Lord of all worlds.
- 6 Convey on behalf of the Wronged One greetings to Ibn, upon him be My glory and loving-kindness. He hath ever been and still is remembered. And We make mention of Nuru'llah and Muhammad and counsel them to patience and forbearance and to that whereby their stations may be elevated among the people. And We beseech God to send down upon them a blessing from His presence and a mercy from His side. Verily, He is the Most Generous of the generous ones and the Most Merciful of the merciful ones.
- 7 The Glory shining forth from the horizon of grace be upon thee and upon those who are with thee and who hearken to thy words concerning this firm and mighty Cause.

در جواب عریضه محمد هاشم نازل نزد جناب حاجی میرزا حسین ارسال شد که برساند نسل الله ان یوقفهم علی خدمة الامر و یستقیم فیکل حین کأس من عنایتہ ما [تنجذب] به الفردوس الاعلی و الجنة العلیا انه علی کلشیء قدير

5 طوبی لک یا افنانی قد تمسکت بتبلیغ امر السدرة هذا شأنک و ینبغی لک و یلیق بک یشهد بذلك لسانی و قلبي و لوحی الذی ما اطلع به احد الا الله رب العالمین

6 ابن علیه بهائی و عنایتی را از قبل مظلوم سلام برسان لازال مذکور بوده و هستند و نذر نورالله و محمد و نوصیهما بالصبر و الاصطبار و بما ترتفع به مقاماتهما بین الخلق و نسل الله ان ینزل علیهما برکة من عنده و رحمة من لدنه انه هو اکرم الأکرمین و ارحم الراحمین

7 البهاء المشرق من افق الفضل علیک و علی من معک و یسمع قولک فی هذا الأمر المحکم المتین

INBA51:337

BH02726

To: Mirza Mihdi son of one who ascended

- 1 In the name of the one, the compassionate God
- 2 O Mihdi! God willing, through the grace of the Cherisher of nations and the Lord of the world, thou shalt abide, sheltered and at rest, beneath the shadow of the Most Great Name, and shalt remain occupied with the remembrance of the one Beloved. The Beloved of the worlds declareth: The world hath possessed neither permanence nor fidelity, nor doth it now possess them. Though some have complained, and still complain, of its faithlessness and instability, yet in truth it hath ever been, and remaineth, beloved, inasmuch as Divine wisdom hath so required, and without His command and His will not a leaf of the leaves hath stirred, nor will it ever stir. Whatsoever

1 بنام یگا خداوند مهربان

2 یا مهدی انشاءالله بعنایت دارای امم و مالک عالم در ظل اسم اعظم ساکن و مستریم باشی و بذکر دوست یگا مشغول محبوب عالمیان میفرماید جهانرا ثباتی نبوده و نیست اگرچه بعضی از این عدم وفا و عدم ثبات او شاکی بوده و هستند و لكن فی الحقیقه محبوب بوده و هست چه که حکمت الهی اقتضای آن نموده و بی امر و اراده او ورقی از اوراق حرکت ننوده و نخواهد نمود و آنچه واقع مطابق حکمت است و کل باید بان راضی بل آمل باشند و لكن در بعضی از امور

hath come to pass is in conformity with wisdom, and all must needs be content therewith—nay rather, cherish hope in it. Yet in certain matters, when after the sweetness of reunion there cometh the bitterness of separation, and when after nearness and meeting the decree of remoteness is pronounced, it is for this reason that sighs of sorrow and grief are raised and the tears of the eyes are made to flow. Otherwise, the matter is even as some among the wise have borrowed from the words of Idris and have set down: “In all possibility there is nothing more wondrous than that which already is.”

- 3 That which befell you hath in truth befallen all the people of Baha, for he was among those souls who, in the earliest days of this Revelation, attained unto the honor of turning unto it and was adorned with the ornament of true recognition. We, verily, make mention of him at this moment as a grace from Us, and We are, in truth, the All-Knowing Remembrancer.

- 4 O Muhammad, son of Husayn! This Husayn remembereth thee—that Husayn by whose will the Most Exalted Pen was moved, and the kingdom of names was adorned—and He saith: Upon thee be My glory, My remembrance, My mercy, the remembrance of the Concourse on high, and the splendor of the inmates of My exalted Paradise. Thou art he who didst remain faithful to the covenant of God and to His testament, and who didst turn unto Him when every heedless soul turned away from Him and every clamorous crier rose up in protest against Him. Thou didst stand firm in the love of thy Lord when the trees of existence were seized by tempestuous winds, and thou didst utter the praise of thy Lord when He came invested with the banners of signs. In this world thou wast one who spoke in His remembrance and attained unto His love, until thou didst ascend unto the Supreme Companion, unto that station the pens of the people of creation have faltered to describe. Thus doth God reward him that laboreth in His path with the fairest of rewards. He, verily, is the Lord of the world to come and of the world that now is, the Sovereign of the throne and of the dust beneath it. There is none other God but Him, the Almighty, the All-Knowing, the All-Wise.

چون بعد از حلاوت وصال تلخی فراق دست
میدهد و همچنین بعد از قرب و لقا حکم بعد بمیان
میآید اینست که زفرا ت حزن و اندوه مرتفع
میشود و عبرات عیون جاری میگردد و الا امر
چنانست که از کلمات ادريس بعضی از حکما
اقتباس نموده اند و ذکر کرده اند ليس في الامكان
ابدع عما كان

3 آنچه بر شما وارد شد فی الحقیقه بر جمیع اهل بها
وارد شده چه که او از نفوسی بود که در اول
این ظهور بشرف اقبال فائز شد و بطراز عرفان
مزیّن گشت انا نذکره فی هذا الحین فضلاً من
لدا و انا الذّاکر العلیم

4 یا محمد قبل حسین یذکرک هذا الحسین الذی
بارادة من عنده تحرک القلم الأعلى و تزین
ملکوت الاسماء و یقول علیک بهائی و ذکرى و
رحمتی و ذکر الملاء الأعلى و بهاء اهل جنتی العلیا
انت الذی وفیت بميثاق الله و عهده و اقبلت اذ
اعرض عنه کل غافل و اعترض علیه کل ناعق
و کنت قائماً علی حب مولیک اذ اخذت اشجار
الوجود ارباح عاصفات و نطقت بثناء مولیک
اذ اتی برایات الآيات قد کنت فی الدنیا ناطقاً
بذکره و فائزاً بحبه الی ان صعدت الی الرفیق
الأعلى المقام الذی کلت عن ذکره اقلام اهل
الانشاء کذلک یجزی الله من عمل فی سبيله
احسن الجزاء انه [مالک] الآخرة و الأولى و
سلطان العرش و الثری لا اله الا هو المقتدر
العلیم الحکیم

BLIB_Or15697.249, ANDA#59 p.45

BH02669

1 He is God, exalted is He!

1 هو الله تعالى

2 My God, my God! I testify to Thy manifestation and Thy oneness and Thy singleness, and to that which the tongue of Thy grandeur hath spoken before the creation of Thy heaven and earth, and to that which hath been sent down from the heaven of Thy Will and the atmosphere of Thy Purpose. O my Lord! Grant me complete detachment from all else save Thee, that I may wholly cling to the cord of Thy bounty and hold fast to the hem of the robe of Thy generosity.

2 الهی الهی اشهد بظهورک و وحدانیتک و فردانیتک و بما نطق به لسان عظمتک قبل خلق سمائك و ارضک و بما نزل من سماء مشیتک و هوآء ارادتک ای رب هب لی کمال الانقطاع الیک لأتمسک بکلی بحبل عنایتک و اتشبث بأذیال ردآء کرمک

3 My God, my God! I have witnessed the waves of the ocean of Thy forgiveness and have hastened toward them with my grievous sins and mighty transgressions. I have beheld the effulgences of the Sun of Thy wealth and have turned toward them in my poverty and need. O Lord of the Throne and of earth, Master of the Hereafter and of this world! O Lord of the world and Beloved of nations! Thou seest the ignorant one standing before the gate of Thy knowledge, and the destitute one before the kingdom of Thy riches.

3 الهی الهی شاهدت امواج بحر غفرانک سرعت الیها بحیراتی العظمی و خطیئاتی الکبری و رأیت تجلیات انوار شمس غنائک توجهت الیها بفقری و احتیاجی یا ربّ العرش و الثری و مالک الآخرة و الأولى یا سید العالم و محبوب الأمم ترى الجاهل قام لدى باب علمک و المسکین امام ملکوت ثروتک

4 I beseech Thee by Thy Most Great Signs, whereby the dead were raised and the Manifestations of Names and Attributes appeared, to make me one of those through whose mention Thy Most Exalted Pen was moved in the kingdom of creation, and through whom Thou didst aid Thy Cause and manifest Thy sovereignty, and through whom Thou didst raise the banner of "Verily Thou art God" and the standard of dominion for Thyself in Thy kingdom and Thy realm of might.

4 اسئلك بآیاتک الکبری الّتی بها قامت الأموات و ظهرت مظاهر الأسماء و الصفات بأن تجعلنی من الذین تحرک علی ذکرهم قلبک الأعلى فی ناسوت الانشاء و بهم نصرت امرک و اظهرت سلطانک و بهم ارفعت راية انک انت الله و علم الملك لنفسک فی ملکوتک و جبروتک

5 O Lord! I long to be detached from all else save Thee and attracted by Thy verses, in such wise that I move not except through the winds of Thy Will, nor speak except by that which Thou hast sent down in Thy Book. O Lord! Thou seest the hands of hope upraised toward the heaven of Thy favor - strengthen them in such work as will promote Thy Cause and from which the fragrance of Thy good-pleasure will be diffused. O Lord! Adorn my deeds and aspirations with the light of Thy acceptance.

5 ای ربّ احبّ ان اکون منقطعاً عن دونک و منجذباً بآیاتک بحيث لا اتحرک الا من اریاح مشیتک و لا اتکلم الا بما انزلته فی کتابک ای ربّ ترى ایادی الرّجاء مرتفعة الى سماء فضلک ایدها علی عمل یرتفع به امرک و يتضوع منه عرف رضائک ای ربّ زین اعمالی و آمالی بنور قبولک

6 I am Thy servant and the son of Thy servant. I acknowledge my heedlessness and forgetfulness in Thy days. O Lord! Send down from the heaven of Thy mercy that which will set right my affairs, then enable me to make good what hath escaped me during the dawning of the lights of the Day-Star of Thy Revelation. O Lord! Look not upon my failings, but upon

6 انا عبدک و ابن عبدک اعترف بغفلتی و نسیانی فی ایامک ای ربّ فأنزل من سماء رحمتک ما تصلح به اموری ثم وفّقنی علی التدارک علی ما فات عنی عند تجلیات انوار نیر ظهورک ای ربّ لا تنظر الی خطائی بل الی عطائک و لا الی افواج عصیانی بل الی امواج بحر عفوک و غفرانک

Thy bounty, and not upon the hosts of my disobedience, but upon the waves of the ocean of Thy pardon and forgiveness.

- 7 Blessed is the heart that hath melted in Thy love, and the liver that hath been consumed in its remoteness from the shore of the ocean of Thy nearness, and the eye whose tears have flowed at the sight of Thy tokens, and the breast whose sighs have risen in longing for Thy presence.

- 8 Alas! Alas! O my Lord and my Beloved! If Thy binding decree should prevent me from turning toward the lights of Thy countenance, ordain for me through Thy Most Exalted Pen the reward of attaining Thy presence and entering Thy prison and appearing before the throne of Thy manifestation. Verily Thou art He Whom nothing whatsoever can frustrate. Thou givest through Thy Will and takest through Thy Purpose. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

JHT_S#071

7 طوبى لقلب ذاب في حبك و لكبد احترق
في بعده عن شاطئ عمان قربك و لعين جرت
دموعها عند مشاهدة آثارك و لصدر ارتفعت
زفراته شوقاً للقائك

8 فآه آه يا سيدي و محبوبي لو بمنعني امرك
المبرم عن التوجه الى انوار وجهك قدر لي من
قلبك الأعلى اجر لقائك و الورود في سجنك و
الحضور امام كرسي ظهورك انك انت الذي
لا يمنعك شيء من الأشياء تعطى بمشيئتك و
تأخذ بارادتك لا اله الا انت الغفور الكريم

INBA61:020, ADM2#073 p.135,
AQMM.021

BH02801

To: Qasim Khan, in Shiraz

- 1 In My Name which shineth forth from the horizon of the Kingdom of Utterance!
- 2 This is a Day wherein the Mother Book proclaimeth: "The Kingdom belongeth unto God, the Ruler of all necks," and the Mother of the Bayan declareth: "The dominion belongeth unto God, the Lord of lords," and the Mother of the Tablets calleth out, saying: "O people! By God, the Day hath come, and sovereignty and dominion, might and power belong unto God, the Lord of the Day of Return!" Blessed is he who hath heard the Call and found the fragrances of Revelation as they wafted from the Most Exalted Horizon in the prison of 'Akka. Woe betide every heedless doubter! Glorified be He Who hath sent down the verses and manifested the evidences and summoned all to this Horizon from which the lights have shone forth.
- 3 O thou who gazest upon the Countenance! Hear the call of the Wronged One. He verily aided thee until thou didst turn to the Horizon from which the parties have turned aside, save whom God did will, the Almighty, the Mighty, the Bestower. Thou hast attained. Harken unto the Call of God. All in the world were created for turning towards and serving humanity,

1 بسمي المشرق من افق ملكوت البيان

2 هذا يوم فيه ينطق امّ الكتاب الملك لله مالک
الرقاب و امّ البيان الحكم لله ربّ الأرباب و امّ
الألواح ينادى ويقول يا قوم تالله قد اتى اليوم
الملك و الملكوت و العزة و الجبروت لله مالک
يوم المآب طوبى لمن سمع النداء و وجد نفحات
الوحى اذ تضيّع من الأفق الأعلى في سجن عكا و
ويل لكل غافل مرتاب سبحانه الذي انزل الآيات
و اظهر بينات و دعا الكل الى هذا الأفق الذي
منه اشرفت الأنوار

3 يا أيها الناظر الى الوجه اسمع نداء المظلوم انه ايدك
الى ان اقبلت الى افق اعرض عنه الأحزاب الا
من شاء الله المقدر العزيز الوهاب بلغت نورا نداء
الله را اصغنا جميع عالم از براى اقبال و خدمت
خلق شده اند و لكن كل محروم الا معدودى در

yet all are deprived save a few. Reflect upon the confirmations of God, exalted be His glory, and His bounties. He guided thee through a hundred thousand outward and inward means to the Most Exalted Horizon and led thee aright. This is a great bounty - know thou its station and preserve it through the Name of God, exalted be His glory.

- 4 The Most Exalted Pen beareth witness to thy turning and devotion to the Dayspring of verses and the Lord of names and attributes. In times of trials and tribulations We have been with thee. Nothing escapeth His knowledge and He is the All-Knowing, the All-Informed. Grieve not over anything. Say: "Praise be unto Thee, O my God, for having guided me unto Thy mighty Announcement and Thy straight Path, and for having illumined my heart with the light of Thy knowledge, and for having sent down for me again and again that whereby my mention and my name shall endure in Thy Manifest Book."
- 5 Repeatedly hath thy mention flowed from the Most Exalted Pen. This is a glad-tiding that no glad-tidings of the peoples can equal, nor the joy of the world. Give thanks and say: "Praise be unto Thee, O Beloved of the hearts of them that are nigh unto Thee!" Repeatedly hath the Afnan, upon him be My Glory and loving-kindness, mentioned thee, and in those days too was the Most Holy, Most Exalted Tablet revealed and sent in thy name. Verily thy Lord loveth His loved ones and maketh mention of them in such wise that their names shall endure in His Book. He, verily, is the Compassionate, the Bountiful.
- 6 Convey My greetings to the loved ones and illumine them with the splendors of the lights of the Day-Star of utterance, the Goal of all the worlds.

تأیید حقّ جلّ جلاله و عطایش تفکر نما آنجنابرا
بصد هزار اسباب ظاهر و باطن باقی اعلی راه نمود
و هدایت فرمود این فضل بزرگست مقامش را
بدان و باسم حقّ جلّ جلاله حفظش نما

4 قلم اعلی شهادت میدهد بر توجّه و اقبال آنجناب
بمشرق آیات و مالک اسما و صفات در موارد
قضایا و بلایا با شما بوده لایعزب عن علمه من
شیء و هو العليم الخبير لانه من شیء قل
لک الحمد یا الهی بما هدیتنی الی نبیک العظیم
و صراطک المستقیم و نور قلبی بنور معرفتک
و انزلت لی مرّة بعد مرّة ما یبقی به ذکر و اسمی
فی کتابک المبین

5 مکرّر ذکر از قلم اعلی نازل هذه بشارة لاتعادها
بشارات الأمم و لا فرح العالم اشکر و قل لک
الحمد یا محبوب افئدة المقربين مکرّر جناب افنان
علیه بهائی و عنایتی ذکر شما را نموده و آن ایام هم
لوح امنع اقدس باسم شما نازل و ارسال شد آن
ربّک یحبّ اولیائه و یذکرهم بما یبقی به اسمائهم
فی کتابه انه هو المشفق الکریم

6 اولیا را تکبیر برسان و بتجلیات انوار نیر بیان
مقصود عالمیان منور دار

INBA51:211, KB_620:204-205

BH02752

- 1 His honor Ism should write this letter in his own name in reply to Aqa 'Ali-Asghar, upon him be the Glory of God.
- 2 Regarding what you wrote about his honor Mashhadi 'Ali, upon him be the Glory of God, it was read repeatedly and I forwarded it to the Most Holy, Most Exalted Presence, and mention was also made of you in His presence. Assuredly this mention is greater, more excellent and more beloved than all other mentions. Praise be to God, this matter was properly

1 جناب اسم باسم خود این نامه را در جواب آقا
علی اصغر علیه بهاء الله بنویسند

2 اینکه در باره جناب مشهدی علی علیه بهاء الله
مرقوم داشتید مکرّر قرائت شد و بساحت امنع
اقدس اعلی ارسال نمودم و در حضور هم ذکر شما
شده و البته این ذکر اعظم و احسن و احبست از

accomplished, and this servant did what he could in bringing forth mention of your honor in the Most Holy Presence where it was discussed.

- 3 As for the matter of funds for the house door, no such arrangement was made. In most cases the treasury has been found to be empty, nay rather in debt. Several years ago, after the Rasht incident, the sum of one hundred tumans was bestowed upon him and another person, each receiving fifty tumans according to the draft. This was a bounty that was bestowed. For the house door, no funds can ever be found that could be given for business. Expenditures in the Most Great Prison have reached a point where their enumeration is difficult. God willing, his honor Aqa 'Ali, upon him be the Glory of God, will act in whatever way leads to the manifestation of affection, love and fellowship.

- 4 This lowly one beseeches from the ocean of God's grace and mercy, exalted be His glory, that He may assist His loved ones to perform such deeds and actions as will cause the exaltation of the Cause and the upliftment of the Word of God. At one time this exalted word was revealed concerning one of the loved ones - magnificent is His utterance and glorious His proof: "O thou such-and-such! Should the entire world and all that is therein be given over to thee, and shouldst thou observe that by accepting it the glory of the Cause would be diminished by even an atom's weight, thou must forsake it."

- 5 In any case, the point is that at present there are no funds from God's treasury with the aforementioned gentleman, though this servant has one hundred tumans with him. It is hoped that affairs there will proceed with truthfulness, sincerity and uprightness, and that debts will be paid.

- 6 O my God, my God! Assist Thy loved ones in that which will raise their stations among the parties and their ranks in the lands. Verily Thou art the Owner of creation and the Commander in both beginning and return.

سائر اذکار لله الحمد این فقره بجا واقع شده و از این عبد آنقدر برآمد که ذکر آنجناب در ساحت اقدس بمیان آمد و مذکور گشت

3 و اما در باره وجه درب خانه چنین امری واقع نشده در اکثری از احیان خزانه خالی بل مدیون مشاهده شده در چند سال قبل مبلغ صد تومان بعد از مقدمه رشت بایشان و شخص دیگر عنایت شد هر یک مبلغ پنجاه تومان حسب الحواله اخذ نمودند و این اکرامی بود که واقع شد درب خانه هرگز وجهی یافت نمیشود که تجارت داده شود مصروف شطرنج بمقامی رسیده که احصای آن مشکلسست و انشاء الله جناب آقا علی علیه بهاء الله عمل میفرماید آنچه را که سبب ظهور الفت و محبت و ودادست

4 این فقیر از بحر عنایت و رحمت حق جلّ جلاله مسئلت مینماید که اولیای خود را مؤید فرماید بر اعمال و افعالیکه سبب اعلای امر و ارتقاء کلمه الله ست وقتی از اوقات این کلمه علیا در باره یکی از اولیا نازل قوله عزّ بیان و جلّ برهانه یا فلان اگر جمیع عالم و آنچه در اوست بتو واگذارند و ملاحظه نمائی از آن مقدار یک ذره از عزّ امر کم شود باید از آن بگذاری

5 باری مقصود آنکه حال وجهی از خزانه حق نزد جناب مذکور نبوده و نیست ولیکن مبلغ صد تومان از این بنده نزد ایشانست امید آنکه امورات آنجا بصدق و صفا و راستی بگذرد و دیونهم ادا شود

6 الهی الهی آید اولیائک علی ما ترتفع به مقاماتهم بین الأحزاب و مراتبهم فی البلاد آنک انت مالک الایجاد و الامر فی المبدأ و المعاد

BLIB_Or15736.090

BH02821

1 He is the Comforter!

2 O Thou whose remembrance is the companion of the hearts of the yearning ones, whose name is beloved of the hearts of the sincere ones, whose praise is cherished by them that are nigh unto Thee, whose countenance is the goal of the mystics, whose call is healing to the breasts of them that have turned towards Thee, and whose tribulation is the ultimate desire of them that are detached! Glorified, glorified art Thou, O Thou in whose hand is the kingdom of the realm of the heavens and earth! O Thou through whose word from Thee the contingent beings were struck unconscious and their pillars scattered, and through another word were gathered together and each part was joined to another part! Glorified art Thou, O Thou who hast power over all who are in the heavens and earth, and art mighty over all who are in the dominion of Command and Creation!

3 None is like unto Thee in creation, nor any equal to Thee in invention. No soul hath known Thee, nor hath anyone attained unto Thee. By Thy might! Were one to soar in the atmosphere of Thy holy oneness - verily the mystic is he who draweth nigh through impotence and confesseth to sin, for if existence should make mention before the manifestations of the might of Thy Cause, it would indeed be a sin unequaled by any sin in the kingdoms of Thy creation and invention. Shatter ye the cup of fancy through My Name, the Self-Subsisting, then take ye the chalice of prosperity through the name of the Cleaver of the Dawn.

4 Thus have We given life to the bodies of words through the sprinklings of the ocean of utterance of thy Lord, the Subjugator of the winds. When thou hast attained unto the Tablet and been attracted by the Kawthar of the All-Merciful, say: Thine be the praise, O Dawning-Place of praise, and Thine be the glory, O Thou in whose hand is the glory of the heavens and earth!

5 "I am in love with both His love and His wrath indeed, And strange it is that I should love these opposites."

6 We have found from thee the fragrance of acceptance, wherefore We have sent down unto thee this Tablet, which nothing that hath been created in the earth can equal. 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 in a mighty Tablet. Be thou steadfast in the Cause and make

1 هو المعزّ

2 يا من ذكرك انيس قلوب المشتاقين واسمك حبيب افئدة المخلصين وثنائك محبوب المقرّبين وجهك مقصد العارفين وندائك شفّاء صدور المقبلين و بلائك غاية مراد المتقطعين سبحانك سبحانك يا من بيدك ملكوت ملك السموات والأرضين يا من بكلمة من عندك انصعقت الممكّات وتفرقت اركانها وبكلمة اجتمعت و ركب كلّ جزء بجزء الآخر سبحانك يا من قادراً على من في السموات والأرض ومقتدراً على من في جبروت الأمر والخلق

3 ليس لك شبه في الابداع ولا مثل في الاختراع ما عرفك نفس وما بلغ اليك احد فوعزّتك لو يطير في هواء عزّ احديتك ان العارف من اقترب بالعجز واعترف بالذنب لأنّ الوجود لو يذكر تلقاء مدين ظهورات عزّ امرك انه لذنب لا يعادله ذنب في ممالك ابداعك واختراعك كسروا كوب الموهوم باسمي القيوم ثم خذوا قدح الفلاح باسم فائق الأصباح

4 كذلك احيينا اجساد الألفاظ من رشحات بحر بيان ربك مسخر الأرياح اذا فزت باللوح وانجذبت من كوثر الرحمن قل لك الثناء يا مطلع الثناء ولك البهاء يا من بيدك بهاء السموات والأرضين

5 عاشقم بر مهر وبرقهersh بجدّ وين عجب من عاشق اين هر دو ضدّ

6 قد وجدنا منك عرف الاقبال لذا نزل لك هذا اللوح الذي لا يعادله ما خلق في الأرض انّ ربك هو العليم الخبير انّ الذين استيقظوا من نداء الله اولئك من اهل البهاء في لوح عظيم

up for what thou hast missed. Thus doth the Prisoner counsel thee from the presence of One All-Knowing, All-Wise.

- 7 Convey the Cause of thy Lord with wisdom - thus doth command thee He Who calleth all unto God, the Mighty, the Bountiful. Reflect upon My days and what hath befallen Me in the path of God, thy Lord and the Lord of the worlds. Arise to mention thy Lord with such steadfastness as cannot be prevented by the cawing of the impious nor the braying of those who have disbelieved in God, the Mighty, the Praiseworthy. Verily the glory be upon the people of Baha who are established upon the Crimson Ark through the name of God, the Possessor of Names. They are indeed among the triumphant ones.

ان استقم على الأمر و تدارك ما فات عنك
كذلك يعظك المسجون من لدن عليم حكيم

7 بلغ امر مولاك بالحكمة كذلك يأمرک من يدع
الكل الى الله العزيز الكريم تفكر في أيامي و ما ورد
علي في سبيل الله ربك و رب العالمين قم على
ذكر مولاك باستقامة لا تمنعها نعيق الفجار و لا
نهيق الذين [كفروا] بالله العزيز الحميد انما البهلاء
على اهل البهلاء الذين استقروا على الفلك الحمراء
باسم الله المالك الأسماء الا انهم من الفائزين

MSHR4.130-131

BH02734

To: Aqa Mirza Ayn Bi

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

1 بسم الله الأقدس الأعظم

- 2 What is submitted by this evanescent servant to your exalted presence: Although I have not had the honor of serving you outwardly, yet inwardly the fragrance of your love moved me and the breath of your affection stirred me to arise to express my sincerity to your presence, even though my mention is not worthy of one who has been illumined by the lights of the Divine Realm and has turned to God, the Sovereign of the Realm of Might. We beseech God to make you a helper of His Cause and one who speaks His praise among His creation, and we beseech Him to assist you that there may appear from you that which will exalt God's Cause throughout creation and by which the horizons will be perfumed. Verily, He is the Protector of those who have been faithful to the Covenant and have turned to God on the Day of Meeting.

2 المعارض من هذا الخادم الفاني الى حضرتكم
العالى ولو اتى ما تشرفت بخدمتكم في الظاهر
ولكن في الباطن حركني عرف حبيكم و هزني
نفحة و دكم الى ان قت على اظهار خلوصي
لحضرتكم ولو ان ذكرى لا يليق لشأن من استنار
بأنوار اللاهوت و توجه الى الله مالك الجبروت
نسئل الله بأن يجعلكم ناصراً لأمره و ناطقاً بثنائه
بين خلقه و نسئله بأن يؤيدكم ليظهر منكم ما يرتفع
به امر الله فيما سواه و يتعطر به الآفاق انه وليّ
الذين وفوا بالميثاق و توجهوا الى الله في يوم
التلاق

- 3 This evanescent servant submits that in these days the beloved N.Z., upon him be the Glory of God, attained the Most Holy Presence, and when he mentioned your praiseworthy qualities and lofty, pleasing characteristics, the warmth of love was manifested to such a degree that this servant was emboldened to submit this petition. I beseech and hope from the True One, exalted be His glory, that He will assist this evanescent servant to make mention of His loved ones in a manner befitting and

3 عرض اين خادم فاني انكه در اين ايام محبوبي
جناب ناظ عليه ٩ ٦٦ [بهاء الله] بساحت
اقدس فائز و چون از اوصاف حميده و شيم
مرضيه عاليه آنحضرت ذكر فرمودند حرارت
محبت بشأنى ظاهر شد كه اين عبد را بجسارت
بر عرض اين عريضه داشت از حق جل و
عز سائل و آملم كه مؤيد فرمايد اين عبد فاني

worthy of them. Likewise I hope from God's generosity that He will cause your honor to succeed in matters that will be the cause of enduring, steadfast remembrances in the earth, for all that people today are occupied with and take pride in will pass away and become non-existent, while that which will endure and remain are those matters that appear today from steadfast, firm and resolute souls, and these matters will become the dawning-place of the world's remembrances and the source of creation's utterance. For years mention of your honor had been heard, but no means appeared by which this servant could venture to write a petition. Praise be to God, this time through the mention of the aforementioned person, the means appeared, although it has caused trouble to your honor, therefore I hope for and continue to hope for forgiveness. I hope that, God willing, the musk-laden breezes from the paradise of your honor's love will ever pass over this servant and never be cut off. May the Glory be upon your honor and upon those who are with you among the loved ones of God.

4 The servant of God

را بر ذکر احبای خود بشأنیکه سزاوار و لایق
ایشانست و همچنین رجا از کرم حق بوده که
آنجناب را موفق فرماید باموراتیکه سبب اذکار
باقیه ثابت باشد در ارض چه که آنچه ناس
الیوم بآن مشغولند و افتخار مینمایند کل فانی و
معدوم خواهد شد و آنچه باقی و ثابت خواهد ماند
اموریست که الیوم از نفوس مستقیمه ثابت
راستخ ظاهر میشود و آن امور مطلع اذکار عالم
و مبده بیان خلق خواهد شد سالها بود که ذکر
آنحضرت استماع شده بود ولکن وسیله بدست
نیامد که این عبد جسارت بر عریضه نماید الحمد
لله این کره از ذکر جناب مشار الیه وسیله بدست
آمد اگرچه سبب زحمت آنحضرت شد لذا امید
عفو بوده و هست امیدوارم که انشاءالله همیشه
نفحات مسکیه از رضوان محبت آنحضرت بر این
عبد مرور نماید و هرگز مقطوع نگردد

آلما البهآ علی حضرتک و من معکم من احبآء
الله خادم ۶۶ [الله]

INBA19:396, INBA32:338

BH02809

To: Muhammad Qabl-i-Ali (emigrant)

1 He is the Answerer!

2 O thou who circlest round the Throne! O Muhammad-Qabli-'Ali! O thou who hast emigrated in the path of God! The letter which the Afnan, upon him be My glory, had written unto thee was presented in its entirety by this servant before the Throne, and from the heaven of the Divine Will there were revealed repeatedly, specifically for him, wondrous and sublime verses. Give him the glad-tidings of My loving-kindness, My grace and My mercy. The letter which was sent from Iran was likewise presented before the Presence and its contents were heard in detail.

3 This is the Day of God, wherein none is mentioned save Him. All names stand still in their own station. No one is permitted to utter a word except as ordained by God in the Most Holy Book which hath been sent down from the kingdom of My

1 هو المجیب

2 یا ایها الطائف حول العرش یا محمد قبل علی یا
ایها المهاجر فی سبیل الله مکتوب افنان علیه بهائی
که بشما نوشته بودند عبد حاضر لدی العرش
بتامه عرض نمود و از سماء مشیت مخصوص
ایشان آیات بدیع منیع مره بعد مره نازل بشره
بعنایت و فضلی و رحمی و مکتوبیکه از ایران
فرستاده [بودند] انهم لدی الوجه حاضر و تفصیل
آن اصغا شد

3 الیوم یوم الله لا یذکر فیہ الا هو جمیع اسماء در
مقام خود واقف لیس لأحد ان ینطق بکلمة الا
بما حکم به الله فی کتاب الأقدس الذی نزل من

wondrous utterance. Whosoever speaketh the words of truth is assuredly beloved in the presence of the Throne, but those souls who are extinct in self and alive in God - they are the upright souls who are content and are a source of contentment. God willing, may all attain to this exalted and most exalted station.

- 4 This word is from the previous Manifestations. One of the holy ones said: "O Lord, how can I reach Thee?" He replied: "Cast away thyself, then come." Thus hath the Tongue spoken in the kingdom of utterance. The glory which proceedeth from the Glory be upon My Afnan, and upon thee, and upon those who have attained unto this mighty station.

- 5 At the end of the letter, We make mention of the one who wrote to the Afnan about events in those parts, that he may rejoice and be numbered among the thankful. We, from this station, send Our greetings upon him and upon those who have believed in God in that place, as a token of grace from God, the Help in Peril, the Self-Subsisting.

- 6 As to thy mention of the attention of the Name of God, Jamal, upon him be My most glorious glory: God willing, may he be blessed by divine grace and hold fast with perfect wisdom. We have mentioned him before and sent unto him that which cheereth the eyes of them that are endued with insight. We send Our greetings upon his countenance and upon those with him and upon those who hearken to his words concerning the Cause of God, the Lord of this mighty Cause whereby hearts have been perturbed, feet have slipped, eyes have been startled, limbs have trembled, pillars have been shaken, and faces have been transformed, and every mighty structure hath been stirred save such as God, the Lord of this manifest Day, hath willed. Thus hath appeared from the atmosphere of My utterance the whistling of My Most Exalted Pen. Blessed is he who hath turned, and drawn nigh, and heard, and said: "Praise be unto Thee, O God of the worlds!"

ملکوت بیانی البدیع هر نفسی بکلام حق ناطق باشد البته لدى العرش محبوبست ولكن نفوسیکه از خود فاینند و بحق باقی ایشانند نفوس مستقیمه راضیه مرضیه انشاء الله کل باختمقام بلند اعلی فایز شوند

4 اینکلمه از مظاهر قبل است قال احد من الأولیاء یا ربّ کیف الوصول الیک قال الق نفسک ثمّ تعال کذلک نطق اللسان فیملکوت البیان الیهاء من لدی البهاء علی افنانی و علیک و علی الذین فازوا بهذا المقام العظیم

5 و در آخر کتاب نفسیکه بافنان حوادث آنجهات را نوشته ذکر مینمائیم لیفرح ویکون من الشاکرین انا نکبر من هذا المقام علیه و علی الذین آمنوا بالله فیہناک فضلاً من لدی الله المہیمن القیوم

6 و اینکه ذکر توجّه اسم الله جمال علیه منکّل بهاء ابهاه را نموده [بودید] انشاء الله بعنايت الهی فائز باشند و بکمال حکمت متمسک انا ذکرناه من قبل و ارسلنا الیه ما تقرّ به عیون العارفین و نکبر علی وجهه و علی من معه و علی الذین یسمعون قوله فی امر الله مالک هذا الأمر العظیم الذی به اضطربت الأفئدة و زلّت الأقدام و شاخصت الأبصار و ارتعدت الفرائص و تزلزلت الأركان و انقلبت الوجوه و تحرک کل بنیان قویم الا من شاء الله مالک هذا اليوم المبین کذلک ظهر من هوآء بیانی صفیر قلبی الأعلی طوبی لمن توجّه و اقبل و سمع و قال لک الحمد یا اله العالمین

INBA51:358, LHKM3.299

BH02876

To: Siyyid Ali, in Shiraz

1 He is the Comforter, the Consoler, the Compassionate, the Forgiving, the Merciful

2 'Ayn, Lam. The dust of hypocrisy hath enshrouded the Luminary of the horizons, and the sorrows of the world have transformed joy itself. In these days, according to outward appearances, grievous tidings have arrived from every direction, for the embodiment of tyranny sitteth enthroned upon the seat of oppression while justice, poor and forlorn, hath withdrawn to a corner. Glory be to God! In the great city such a door of greed and avarice hath been opened that none but God can reckon its prevalence. Outwardly they appear submissive but inwardly - God forbid! Nevertheless, the grief of this Wronged One in these days is beyond description. Yet still do We recline upon the throne of power and sit upon the cushions of glory. The might of the oppressors cannot weaken divine power, nor can the calumnies of the slanderers conceal the face of truth. Those possessed of hearing and sight exist in the world - they are the true assayers among the world's peoples. Blessed are they and joy be unto them!

3 In these days certain news which outwardly causeth sorrow hath arrived, including the ascension of thy mother and her rise to the Supreme Companion. Today the ocean of mercy is surging and the sun of grace is shining bright and manifest. At the beginning of the Revelation this blessed word shone forth from the Mouth of the Divine Will: The relatives of those assured souls who accepted the Cause and who, in the early days, quaffed the water of immortality from the hand of bounty, are adorned with the blessed robes of forgiveness. We love to make mention of her at this time as a command from God, the All-Bountiful, the Generous:

4 "O My leaf! O Mother of 'Ali! Rejoice that the Pen of God, the Most High, hath moved to make mention of thee in the prison of 'Akka, and by its movement the ocean of forgiveness surged and the fragrance of thy Lord's mercy that hath preceded all creation wafted abroad. The light shining resplendent from the horizon of the heaven of My grace be upon thee, O My handmaiden and My leaf! We beseech God, blessed and exalted be He, to send down upon thee at all times His everlasting favors and eternal bounties, and to ordain for thee every day that which will gladden thy heart and solace thine eyes. Verily He is the Almighty, the All-Powerful, the All-Glorious,

1 هو المعزى المسلى المشفق الغفور الرحيم

2 عل غبار نفاق نیر آفاق را احاطه نموده و احزان عالم سرور را منقلب کرده این ایام بر حسب ظاهر اخبار حزن آمیز از هر جهتی رسیده چه که هیکل ظلم بر اریکه اعتساف مستوی و عدل مسکین گوشهائی منزوی سبحان الله در مدینه کبیره باب حرص و طمعی باز شده که غیر حق از احصاء درایج آن عاجز و قاصر در ظاهر خاضع و در باطن نعوذ بالله ولكن حزن اینظلم این ایام خارج از بیان مع ذلک بر سریر قدرت متکیم و بر ثمار عزت جالس شوکت ظالمین اقتدار الهی را ضعیف ننماید و مفتریات مفتین وجه صدق را ستر نکند صاحبان سمع و بصر در عالم موجود ایشانند صرافان حقیقی مابین احزاب عالم طوبی لهم و نعیم لهم

3 این ایام بعضی اخبار که در ظاهر سبب حزن است رسیده از جمله صعود ام آئین و ارتفاعها الى الرفیق الاعلی امروز بحر رحمت موج و آفتاب فضل مشرق و لائخ در اول ظهور اینکلمه مبارکه از فم مشیت الهی اشراق نمود منتسبین نفوس مطمئنه مقبله که در اول ایام کوثر بقا از ید عطا آشامیده اند بخلع مبارکه غفران مزینند نخب ان نذکرها فی هذا الحین امرأ من لدی الله الفضال الکریم

4 یا ورقی یا ام علی افرحی بما تحرک علی ذکرک قلم الله الاعلی فی سجن عکاء و بحر کته ماج بحر الغفران و هاج عرف رحمة ربک الی سبقت الامکان النور الساطع اللائخ من افق سماء فضلی علیک یا امتی و یا ورقی نسل الله تبارک و تعالی ان ینزل علیک فی کل الاحیان نعمه الباقیه و آلائه السرمديه و یقدر لک فی کل یوم ما ینفرح به قلبک و [تقر] به عنیک انه هو المقتدر المهیمن

the All-Bountiful. There is no God but Him, the Single, the One, the Mighty, the Chosen One.”

العزیز الفضّال لا اله الا هو الفرد الواحد العزیز المختار

5 According to instructions, the original revelation was sent.

5 حسب الأمر اصل تنزیل ارسال شد

INBA51:164, KB_620:157-158, LEID.Or4971?

BH03974

To: *Rida*

1 That which has been inscribed by the Supreme Pen in the preamble of the Book of Divine Protection is this blessed and exalted Word: Know, O peoples of the earth, that the fear of God hath ever been the primary cause of tranquility, and the source of order and peace in creation. For this matter preserves the servants and adorns the world with continuing betterment. Had the nations abroad held fast to this, assuredly these affairs which have caused terror in the world and the perturbation of peoples' hearts would not have occurred or appeared.

1 امریکه از قلم جلی بر دیباج کتاب حفظ الهی مرقوم شده اینکلمه مبارکه علیاست اعلیوا یا ملأ الأرض انّ خشية الله كانت علّة [الاطمینان] و سبب النظم و الراحة فی الامکان چه که اینفقره عباد را حفظ مینماید و عالم را باصلاح مزین میدارد اگر در ممالک خارجه بدین تشبّث مینمودند هرآینه این اموراتیکه سبب وحشت عالم و اضطراب افتده ام است روی [نمیداد] و رخ نمیکشود

2 In all things moderation is praiseworthy and beloved. Excessive civilization has been and continues to be a cause of destruction. As can now be observed in Europe, by their own admission, they commit murder in various ways with an oppression the like of which has never been heard, let alone witnessed. Ere long they shall be seized with great punishments, for the vitality of men's belief in God is dying out in every land, and this weakening has given strength to the ignorant and caused their audacity and presumption. Among the matters incumbent upon all today is adherence to that which instills the fear of God, for this is the cause of security and safety, and the source of comfort and mercy, as it preserves people from abhorrent deeds and unacceptable conduct. In this case, the fruits of the blessed words "Wherein thou seest no crookedness or inequality" will be witnessed.

2 هر امری اعتدالش خوب و محبوبست تمدّن زیاد سبب خرابی بوده و هست چنانچه حال مشاهده میشود که در اروپا بقول خودشان قتل نفس [هم نبوده شد] باقسام مختلفه میکشند بظلمیکه شبه آن شنیده نشده تا چه رسد بمشاهده عنقریب بعقوبات عظیمه مبتلا میشوند چه که ارکان دین در عالم سست شده و این سستی سبب قوّت جهّال و جرأت و جسارتشان شده و میشود از جمله امریکه الیوم بر کل لازم است تمسک بانچه سبب خشية الله است بوده و اینست علّت امن و امان و سبب راحت و رحمت چه که ناس را از اعمال شنیعه و اخلاق غیر مرضیه حفظ مینماید در اینصورت نتیجه کلمه مبارکه لا تری فیها عوجا و لا امّتا مشاهده میگردد

3 In brief, two things are necessary and obligatory for man: First, religion, which preserves him from transgressions and sins - blessed is he who hath adorned his head with the crown of piety and his temple with the armor of the fear of God. Second are deeds, for through deeds and character man is distinguished from the animal....

3 باری از برای انسان دو امر لازم و واجب اول دین که او را حفظ مینماید از اجترافات و خطیئات طوبی لمن زین رأسه باکلیل التقوی و هیكله بدرع خشية الله و ثانی اعمال است و باعمال و اخلاق انسان از حیوان ممتاز...

- 4 Moderation is necessary in dealing with Sheikh Muhammad. Beseech God that they may maintain a single countenance. This is an exalted station. If you deem it advisable, you may read to him what hath been revealed specifically for him. Should it fall into his hands, it might cause certain matters to arise. In any case, I beseech God to confirm him. Verily, He is powerful over all things. However, that spiritual friend must in all circumstances hold fast to wisdom. We beseech God, our Lord and the Lord of the worlds, to assist you and protect you from the evil of the oppressors, and to aid you in guiding the servants. Verily, He is the All-Bountiful, the All-Generous.
- 4 حسب الامر با جناب شيخ محمد مدارا لازم از حق بطلبید دارای یک وجه باشند اینقامیست بزرگ و اگر آنجناب مصلحت [دیدند] آنچه نازل شد مخصوص او از برایش قرائت [نمایند] شاید اگر بدستش افتد سبب احداث بعض امور شود در هر حال از حق میطلبم تأیید فرماید آنه علی کل شیء قدیر ولکن آنجیب روحانی باید در جمیع احوال بحکمت متمسک باشند نسئل الله ربنا ورب العالمین بأن یؤیدکم و یحفظکم من شر الظالمین و یوفقکم علی هدایة العباد آنه هو الفضل الکرم
- 5 The dwelling-place of that honored person should, outwardly, remain unwritten and not be kept at hand. If there be any Tablet or other writings, a copy thereof should be taken; there is no harm in brevity, yet concealment, so far as possible, is preferable and more seemly.
- 5 محل آن جناب بر حسب ظاهر باید نوشته نباشد سردست اگر لوحی و یا آثاری سواد آن را باید اخذ نمایند بر سبیل اختصار باکی نیست ولکن بقدر مقدور ستر اولی واجب است
- 6 The letters of the dearly cherished, Janab Aqa Shaykh Muhammad—upon him be the splendour of the Most Glorious—were received, and his reply will, God willing, be dispatched next week. Convey to him my greeting and salutation. Praise be to God, he hath ever been, and still is, remembered in the Most Holy Presence.
- 6 نامه های محبوب فؤاد جناب آقا شیخ محمد علیه بهاء الله الأبهی رسید و جواب ایشان هفته بعد ان شاء الله ارسال می شود خدمت ایشان تکبیر و سلام می رسانم الحمد لله لا زال در ساحت اقدس مذکور بوده و هستند
- 7 Another matter: the sacred Tablets are inaccessible. Three blessed Tablets, in the most holy hand of Hadrat Ghusn-i-Akbar—my spirit and my very being be offered up for the dust of His sanctified threshold—were bestowed, each one addressed to one of three named persons, upon whom be the Glory of God.
- 7 عرض دیگر الواح مقدسه ممنعه سه لوح مبارک به خط اطهر حضرت غصن الله الأكبر روحی و ذاتی لتراب قدوسه الفداء مخصوص اسامی ثلاثه علیهم بهاء الله عنایت شد

Majlis210461.083-084x, PYB#115 p.04x

BSW#01.27x

BH11618

- 1 In the Name of Him Who is the Supreme Ruler over all Names!
- 1 بسمه المهیمن علی الأسماء
- 2 This is a mention from the Wronged One to him who hath turned towards the Most Exalted Horizon when the Lord of Names appeared with a sovereignty that conquered all who are in earth and heaven, that the rapture of the wine of remembrance may so grip him that he may voice the praise of God amongst His servants. The horizon of bounty hath been
- 2 ذکر من لدى المظلوم لمن توجه الى الأفق الأعلى اذ ظهر مالک الأسماء بسلطان غلب من فی الأرضین و السموات لیأخذه جذب رحیق الذکر علی شأن ینطق بثناء الله بین العباد قد انار افق العطاء و اشرفت الأرض و السماء ولکن

illuminated and earth and heaven have been made to shine, and yet most of the people remain in doubt and dissension. They have clung to their own desires and have opposed Him through Whom all things have proclaimed: "The Kingdom belongeth to God, the One, the Mighty, the Unconstrained." The intoxication of the dregs of heedlessness hath seized them in such wise as to debar them from the divine fragrances when they were wafted throughout creation. The Divine Lote-Tree calleth out at all times with the most exalted call, summoning all unto God, the Creator of heaven, yet the people have been prevented from hearkening by their following of idle fancies. We testify that they are among the dead. All things have been stirred by the fragrance of reunion save those who have disbelieved in the Beginning and the End. God shall soon destroy their souls and what they possess through His conquering might. He, verily, is the All-Powerful, the All-Compelling.

الناس اكثرهم في مرية و شقاق تمسكوا بأهوائهم
واعترضوا على الذي به نادت الأشياء الملك لله
الواحد العزيز المختار قد اخذهم سكر صديد الغفلة
على شأن منعهم عن نفحات الوحي اذ فاحت
بين الامكان تنطق السدرة في كل الأحيان بأعلي
النداء و تدع الكل الى الله فاطر السماء ولكن
الناس منعوا عن الاصغاء بما اتبعوا الأهواء نشهد
أنهم من الأموات قد تحرك كلشيء من عرف
الوصال الآ الذين كفروا بالمبدء و المال سوف
يفنى الله انفسهم و ما عندهم بقهر من عنده انه
هو المقتدر القهار

- 3 Did that which the Caesars possessed benefit them, or did that which the Pharaohs had amassed avail them? Leadership deluded them to such a degree that they occupied themselves with the world and its ornaments during their numbered days, and were heedless of that which was with their Lord, the Mighty, the All-Bestowing. Behold the people and their lack of awareness - they have chosen for themselves that which will soon perish and have cast behind their backs that which will endure as long as God, the Lord of all men, endureth. Thus have We sent down the verses from the heaven of grace and favor and dispatched them that thine eyes may be consoled thereby and that thou mayest thank thy Lord by night and by day.

3 هل نفع القياصرة ما عندهم و هل اغنى الفراغة
ما جمعوه لأنفسهم قد غرتهم الرئاسة على شأن
اشتغلوا بالدنيا و زخارفها في أيام معدودات و
غفلوا عما عند ربهم العزيز الوهاب فانظر الناس
و قلة شعورهم قد اختاروا لأنفسهم ما يفنى عن
قريب و نبذوا ما يكون باقياً بدوام الله مالك
الرقاب كذلك نزلنا الآيات من سماء الفضل
و الألطاف و ارسلناها لتقر بها عيناك و تشكر
ربك في الليالي و الأيام

- 4 Make mention of My loved ones on My behalf and remind them of that which We have revealed in the Scriptures and Tablets. Say: O loved ones of the All-Merciful! My glance is directed towards you, My tongue maketh mention of you, and the hands of My loving-kindness give you to drink of the Kawthar of My favors at eventide and at dawn. We counsel you to show forth the utmost steadfastness in the Cause of your Lord, the Lord of Names, lest the allusions of those who have disbelieved in God, the Lord of Religions, debar you. Then make mention on My behalf of thy children and those who are with thee, and give them the glad-tidings of this mercy which hath preceded all created things. Say: Hold fast unto the cord of remembrance and praise amidst the concourse of creation, that thereby may be attracted the hearts of those who have been heedless of God when He came with the Kingdom of verses. And upon thee be

4 ان اذكر احبائي من قبلي و ذكرهم بما نزلناه في الزبر
و الألواح قل يا احباء الرحمن قد توجه اليكم طرفي
و يذكركم لساني و يسقيكم ايادي عنايتي كوثر الطافي
في العشي و الاشراف نوصيكم بالاستقامة الكبرى
على امر ربكم مالك الأسماء لئلا تمنعكم اشارات
الذين كفروا بالله مالك الأديان ثم اذكر من قبلي
ابنائك و من معك و بشرهم بهذه الرحمة التي
سبقت الممكات قل تمسكوا بجبل الذكر و الثناء
بين ملائ الانشاء لتنجذب بها افئدة الذين غفلوا
عن الله اذ اتى بملكوت الآيات و البهاء عليك
و عليهم و على الذين فازوا بهذا اليوم الذي جعله
الله مطلع الأيام

FRH.043-044

glory, and upon them, and upon those who have attained unto this Day which God hath made the Dayspring of all days.

BH11619

- 1 In the Name of Him Who is the Guardian over all names! 1 بسمی المهیمن علی الأسماء
- 2 O Khalil! Convey My greetings to the people of Faran on behalf of the Wronged One. Say: Today all relationship is with God, glorified be His majesty, and none is mentioned except Him. Blessed are they who have attained unto the cord of true oneness and held fast thereunto. These are the people of Baha and the companions of the Crimson Ark. We beseech God to aid all and grant them such confirmation that their names may not be withheld from their Creator, Lord and Quickener. 2 یا خلیل اهل فاران را از قبل مظلوم تکبیر برسان بگو امروز نسبتش بحق جلّ جلاله است و لا یذکر فیہ الا هو طوبی از برای نفوسیکه بحبل توحید حقیقی فائز گشته‌اند و تمسک نموده‌اند ایشانند اهل بها و اصحاب سفینهء حمرا از حق میطلبیم کل را تأیید فرماید و توفیق بخشد تأییدیکه اسماء ایشانرا از خالق و مالک و محیی آن منع نکند
- 3 Some souls who imagined themselves seated upon the cushions of steadfastness were deprived of the Truth merely at the mention of a name from among names. Say: O people! All names have been and are created by a Word. What fruit did the adherence of the former people to names yield? Night and day they were occupied with the mention of names, heedless and debarred from the Truth. The consequence of those deeds was that on the Day of Resurrection they cursed the Lord of all beings and martyred Him. And now in mosques and from pulpits they utter that which causeth the eye of God to weep and the hearts of His trusted ones to burn. 3 بعضی از نفوس که خود را بر ثمارق استقامت جالس مشاهده مینمودند بمجرد ذکر اسمی از اسماء از حق محروم ماندند بگو ای قوم جمیع اسماء بکلهئی خلق شده و میشود آیا تمسک حزب قبل با اسماء چه ثمری ظاهر نمود در لیالی و ایام بذکر اسماء مشغول و از حق غافل و ممنوع و جزای آن اعمال آن شد که در یوم قیام سید [انام] را لعن نمودند و شهیدش کردند و حال هم در مساجد و بر منابر گفته و میگویند آنچه را که عین الله گریست و ایجاد امانه الهی محترق
- 4 Say: Harken unto the call of this Wronged One and beseech God not to afflict His servants anew with the vain imaginings of the former people, and to grant them that which will exalt them and draw them nigh unto Him. Verily, He is powerful over all things. 4 بگو ندای اینمظلوم را بشنوید و از حق بطلبید مجدّد عباد را باوهم حزب قبل مبتلا نفرماید و بما یرفعهم و یقرّبهم فائز نماید آنه علی کلّ شیء قدیر
- 5 The aforementioned person hath ever been before Our face, and thou mayest keep the mentioned tablet. Those tablets were revealed in those days, but the means for their dispatch were not available. Likewise, a blessed epistle was revealed in the name of Ruhani nearly three years ago from the heaven of the Divine Will, together with the names mentioned in his petition, and it hath not yet been sent. We beseech God to assist her and My handmaidens and My leaves, and those who have attained His presence, heard His call, and responded: "Here 5 لازال امام وجه مذکور بوده و هستی لوح مذکور هم نزد شما بماند آن الواح همان ایام نازل ولکن اسباب ارسال آن موجود نه و همچنین یک صحیفهء مبارکه باسم روحانی نازل قریب سه سنه میشود که از سماء مشیت مع اسماء مذکورهء در عریضهء او ظاهر و الی حین ارسال نشده نسل الله ان یؤیدها و امائی و اوراقی ثم الّتی حضرت و سمعت و نادت لّیک

am I, O Thou Goal of all that are in the heavens and earth!
Here am I, O God of the exalted Throne!"

يا مقصود من في السموات والأرضين وليك
يا اله العرش والكرسى الرفيع

- 6 The glory shining forth from the horizon of My kingdom be upon you, O My loved ones, My companions, My friends, My leaves and My handmaidens who have heard the call and have attained unto that which God hath willed in this Most Holy, Most Mighty, Most Wondrous, Most Luminous and Most Great Revelation.

6 البهاء المشرق من افق ملكوتي عليكم يا اوليائي
واصحابي واحبائي واوراقى وامائى الذين سمعتم
النداء وفزتم بما اراده الله في هذا الظهور الأقدس
الأعز الأبدع الأنور العظيم

FRH.183-184

BH02857

To: Muhammad

- 1 He is God, exalted be His glory in wisdom and utterance.
- 2 Praise, glorification, mention and splendor befit the sublime station of the Most Exalted Pen, which at every moment has manifested the pearls of wisdom and utterance before the faces of the religions. His mention is the Lord of mentions and His word is the sovereign of utterance. The dominion of the world did not prevent Him, nor hold Him back from His purpose. Exalted be His penetrating Word and glorified His triumphant Will.
- 3 We were immersed in the ocean of knowledge when there came and appeared before Our face one of the Branches who was named Diya' in the Kingdom of proof, and in his hand was thy letter which thou hadst sent to him, and he read it before the face of the Wronged One. Then from it wafted the fragrance of devotion, steadfastness and acceptance. We beseech God, blessed and exalted be He, to ordain for thee from the Pen of Destiny that which shall cause thee to be mentioned by His name amongst His servants and to be the dawning-place of steadfastness unto the people of His kingdom. Verily, He is the Ordainer of whatsoever He willeth through His Will, and the Manifester of whatsoever He desireth through His sovereignty and power.
- 4 O thou who art mentioned before the Wronged One! I do not complain of what hath befallen Me in My days, and I am content with My good-pleasure and what We have ordained for Myself in My path. Thou knowest, and God knoweth, that I was in the depths of tribulations through what the hands of the oppressors who We had raised up to champion My Cause and

1 هو الله تعالى شأنه الحكمة والبيان

2 حمد وثنا وذكر وبها لايق مقام بلند قلم اعلى است
كه در هر آن لآلى حكمت و بيانرا امام وجوه
اديان ظاهر نمود ذكرش سيد اذكار و كلمه اش
سلطان بيان قهاريت عالم او را منع ننمود و از
اراده اش باز نداشت تعالت كلمته النافذة وجلت
مشيئته الغالبة

3 كآ متغمساً في بحر العرفان ورد وحضر امام الوجه
احد من الأغصان الذى سبى بضياء في ملكوت
البرهان وفي يده كتابك الذى ارسلته اليه وقرأه
امام وجه المظلوم اذا تضرع منه عرف التوجه و
الاستقامة والاقبال نسل الله تبارك وتعالى ان
يقدر لك من قلم التقدير ما يجعلك مذكوراً باسمه
بين عباده ومطلع الاستقامة لأهل مملكته انه هو
مقدر ما يشاء بارادته ومظهر ما اراد بسلطانه و
اقتداره

4 يا ايها المذكور لدى المظلوم لا اشكو عمّا ورد
على في أيامى واكون راضياً برضائى وما قدرناه
لنفسى في سبيلى انك تعلم والله يعلم بأنى كنت في
غمرات البلايا بما اكتسبت ايدى الظالمين الذين
اظهرناهم لنصرة امرى والقيام لدى باب عظمتى

to stand before the gate of My grandeur had wrought. Thou seest Me outwardly seated upon the throne of utterance before the faces of the world, but wert thou to look with the inner eye thou wouldst see Me beneath the claws of hatred.

- 5 O Muhammad, upon thee be My glory! By My life, I remain silent at a time when from My utterance hath flowed the ocean of wisdom and knowledge, and from My tongue the river of mercy and proof. The power of the world hath not weakened Me, nor hath the clamor of nations saddened Me, nor hath the oppression of the tyrannical among My servants frightened Me, nor the rebellion of My creatures. By My might and majesty! I have concealed what hath befallen My Self - My inner being weepeth while My countenance smileth. Verily thy Lord is the Concealer, and hath commanded all to patience and gracious concealment.

- 6 O Muhammad! We have heard thy call, thy communion, thy mentions and thy prayers. We have answered thee with verses and mentions that cannot be equaled by the treasures of the heavens and earth. Praise be to God, the Lord of the worlds. We make mention of the friends and bid them to the most great steadfastness. Praise be to God, they are gathered beneath the blessed Tree and are occupied with His remembrance.

ترانی فی الظاهر مستویاً علی کرسیّ البیان امام
وجوه العالم ولو تتوجّه بعین الباطن ترانی تحت
برائن البغضاء

5 یا محمد علیک بهائی عمری اکون صامتاً حین
الذی جرى من بیانی بحر الحکمة و العرفان و من
لسانی فرات الرحمة و البرهان ما اضعفتنی قوّة العالم
و ما احزننی ضوضاء الأمم و ما خوفنی ظلم طغاة
عبادی و لا بغاة خلقی و عزّتی و جلالی سترت
ما ورد علی نفسی ینوح سرّی و یتسم ثغری انّ
ربّک هو السّتر و امر الکّل بالصّبر و السّتر الجمیل

6 یا محمد قد سمعنا ندائک و مناجاتک و اذکارک و
اورادک اجبتاک بآیات و اذکار لا تعادلها کنوز
السموات و الأرضین الحمد لله ربّ العالمین اولیا
را ذکر مینمائیم و بر استقامت کبری امر میکنیم
لله الحمد در ظلّ سدره مبارکه جمعند و پیادش
مشغول

BLIB_Or15716.101d

BH02921

To: Zaynul-Muqarrabin

- 1 In the Name of Him through Whom the gates of utterance have smiled!
- 2 O Zayn, upon thee be My glory and loving-kindness! My Branch Diya' presented the letter that was sent before the face of the Wronged One, and it attained the honor of being heard. Blessed is he who sent and wrote it. The Tongue of Grace at the beginning of its utterance spoke these words: "O Zayn! We have taken the word 'Juzani' and put 'Ha'i' in its place." This is the great glad-tidings and the supreme bounty. Give him My glad-tidings and remind him of My verses. We have indeed revealed for him a Tablet from whose horizon has shone the sun of God's mercy, the Mighty, the Praiseworthy.

1 بسمی الذی به افتّر ثغر البیان

2 یا زین علیک بهائی و عنایتی غصنی ضیا نامه
مرسله را امام وجه مظلوم عرض نمود و بشرف
اصفا فائز گشت طوبی لمن ارسله و کتبه لسان
فضل در اول بیان باینکله ناطق یا زین انا اخذنا
کلمة جوزانی و وضعنا مقامها هائی اینست بشارت
عظمی و عنایت کبری بشره من قبل و ذکره
بآیاتی قد انزلنا له لوحاً اشرفت من افقه شمس
رحمة الله العزیز الحمید

- 3 Their deeds have been accepted, praise be to God. They did not oppose anyone, and whatever befell them they bore with patience and left it to God. These are they who possess constancy in the Book of thy Lord, the Chosen One. Blessed are they who command in the land of love, and blessed are My friends therein. Whatever befell them, they did not protest and remained focused on the Luminary of God's Cause which has dawned from the horizon of the Mother Book.
- 4 O Zayn! They interceded for their enemies. Nevertheless, the wicked ones in Iran have not ceased their oppression. Their necks have been stretched forth in hypocrisy. We beseech God to aid them to conduct that is pleasing and acceptable. Glory be to God! They witness outwardly the love, kindness and tenderness of God's friends, yet they have not awakened nor intended to return. Verily God is the Forgiver, the Generous.
- 5 Surely by now the friends in the land of Nun and Jim have acted according to that which has shone forth from the horizon of the heaven of consultation. However, in all cases they must pray and beseech God, exalted be His glory, to illumine His Majesty the Sultan with the light of justice and fairness, that he may judge among the servants with pure justice. In times when the fire of hatred is inflamed, they should send their petition to His Majesty the Sultan so that he may be informed of what has befallen them. It is not permissible to seek recourse to various governments. They should seek justice from the Sultan. Verily He heareth and answereth, and He is the Protector, the Helper, the Succourer.
- 6 That which the opposers now consider to be the cause of humiliation for God's friends is the very essence of glory. Soon this shall become manifest and shall be witnessed by the believers who have heard the call and said: "Praise be to Thee, O God of the seen and unseen!"
- 3 عمل ایشانهم بجز قبول فائز لله الحمد تعرض باحدى نمودند و آنچه بر ایشان وارد شد صبر نمودند و بحق گذاشتند ایشانند اهل اصطبار فى كتاب ربك المختار طوبى للآمرين فى ارض عشق و طوبى لأولیای هناک آنچه بر ایشان وارد شد تعرض نمودند و بنیر امر الهی که از افق ام الکتاب مشرق ناظر بوده و هستند
- 4 یا زین از اعدا شفاعت نمودند مع ذلک اشرار ایران دست از ظلم نکشیده اند قد طالت اعناقهم بالنفاق نسل الله ان يؤیدهم على الأخلاق الراضية المرضية سبحانه الله محبت و شفقت و رأفت اولیا را در ظاهر ظاهر مشاهده مینماید مع ذلک متنبه نشده اند و قصد رجوع ننموده اند ان الله هو التواب الكريم
- 5 البتة تا حال اولیای ارض نون و جیم بآنچه از افق سماء شوری اشراق نموده عمل کرده اند ولكن در هر حال باید دعا کنند و از حق جل جلاله مسئلت نمایند حضرت سلطان را منور فرماید بنور عدل و انصاف لیحكم بین العباد بالعدل الخالص در احیان اشتعال نار بغضا عرض حال خود را خدمت حضرت سلطان ارسال نمایند لیكون مطلعاً بما ورد علیهم تمسک بدول مختلفه جایز نه از حق عدل سلطان را طلب نمایند انه یسمع و یجیب و هو الحافظ الناصر المعین
- 6 آنچه را که معرضین حال سبب ذلت اولیای حق میدانند نفس عزت است سوف یظهر و یراه الموحدون الذین سمعوا النداء و قالوا لك الحمد یا اله الغیب والشهود

TABN.240

BH02892

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High
- 2 This is a Book which the Wronged One hath revealed unto him who hath believed in God, the Protector, the Self-Subsisting, that the potency of My verses may draw him to My Kingdom and strengthen him to arise for My remembrance and praise in such wise that the winds of opposition shall fail to shake him and the doings of them that have disbelieved in God, the Lord of existence, shall be powerless to deter him. How many a servant awaited the days of God, yet when the horizon of Revelation was illumined, he denied both the Witness and that whereunto He testified! Thou shouldst at all times render thanks unto God, for He hath aided thee and enabled thee to attain unto this praiseworthy station. Say:
- 3 O my God and the God of names and the Creator of earth and heaven! I beseech Thee by the Name through which the limbs of all things trembled, to make me steadfast in Thy love and looking toward Thy horizon and speaking forth Thy praise and holding fast unto the cord of Thy Cause. O Lord! I am he that is poor and hath knocked at the door of Thy riches. I implore Thee by Thy bounty and Thy grace not to deny me that which is with Thee. O Lord! Write down for me that whereby my remembrance shall endure in Thy Kingdom of Names, through the perpetuity of Thy most excellent names. Thou art indeed the Almighty over whatsoever Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise.
- 4 Hearken with thy inner ear to the voice of the Wronged One. There hath befallen Him that which hath befallen no one else. Beseech the Lord, exalted be His glory, to preserve the lamp He hath lit from contrary winds. Every tribulation in the path of the Beloved is beloved and desired. I swear by the pearls of My divine knowledge, if thou wert to become aware of that which at every moment befalleth the Self of God from those who claim to love Him, thou wouldst surely arise in lamentation and weeping. My sorrow and grief I complain of only unto God, the Lord of the seen and the unseen, the Lord of all worlds. Thou must turn with the utmost joy and radiance toward the lands of God and give the glad-tidings of the True Friend unto His loved ones. Praise be to God, thou hast turned unto Him and partaken of the Kawthar of His presence. Beseech God, exalted be His glory, that through His grace He may preserve this great deed and supreme benevolence. Great is the station and great the deed. We beseech Him, exalted be He, to give

1 هو الأقدس الأعظم العلى الأعلى

2 کتاب انزله المظلوم لمن آمن بالله المهيمن القيوم
ليجذب به جذب آياتى الى ملكوتى ويؤيده على
القيام على ذكرى و ثنائى على شأن لا تزعره
ارياح الاعتراض ولا تمنعه شؤونات الذين كفروا
بالله مالک الوجود کم من عبد انتظر ايام الله فلما
انار افق الظهور كفر بالشاهد و المشهود لك ان
تشكر الله فى كل الاحيان انه ايدك و وفقك على
الحضور فى هذا المقام المحمود

3 قل يا الهى و اله الأسماء و فاطر الأرض و السماء
استلک بالاسم الذى به ارتعدت فرائض الأشياء
بأن تجعلنى مستقيماً على حبك و ناظراً الى افقك
و ناطقاً بثنائك و متمسكاً بحبل امرک اى رب
انا المسكين قد اقرب باب غنائک استلک ان لا
تحرمنى عما عندک ببجودک و کرمک اى رب
فاکتب لى ما يبقى به ذکرى فى ملکوت الأسماء
بدوام اسمائك الحسنى انک انت المقتدر على ما
تشاء لا اله الا انت العليم الحكيم

4 ندای مظلوم را بگوش جان بشنو وارد شد بر
او آنچه که بر احدی وارد نشده از حق جلّ
و عزّ مسئلت نما سراجی را که برافروخته از
بادهای مخالف حفظ فرماید هر بلائی در سبیل
محبوب محبوب و مرغوبست قسم بلائی بحر لدنى
اگر آنجناب مطلع شود بر آنچه در هر حين بر
نفس حق از مدعیان محبتش وارد میشود البته
بنوحه و زاری قیام نماید انما اشکو بئى و حزنى
الى الله ربّ ما یرى و ما لا یرى ربّ العالمین
آنجناب باید بکمال روح و ریحان بدیار الله توجه
نماید و دوستان را بذکر دوست حقیقى بشارت
دهند الحمد لله توجه نمودید و از کوثر لقا آشامیدید
از حق جلّ جلاله مسئلت نمائید تا از فضلش این
عمل بزرگ و حسنه کبرى را حفظ فرماید مقام
بزرگ و عمل بزرگ نسله تعالى بأن یسقیک ما

thee to drink of that which shall gladden thy heart and to ordain for thee that which shall profit thee in every world of His worlds. He, verily, is the Single One, the All-Giving, the Gracious.

یفرح به قلبک و یقدّر لک ما ینفعک فی کلّ
عالم من عوالمه أنّه هو الفرد المعطى الکریم

BLIB_Or15719.174

BH03008

To: Mirza Abdullah Khan Nuri, in Tabriz

- 1 He is the Witness, the Hearer, the Seer. 1 هو الشّاهد السّامع البصیر
- 2 A Book sent down by the Wronged One in His Most Great Prison to him who has turned to the Supreme Horizon and drunk the choice wine of bounty from the hand of the favor of his Lord, the Munificent, the Generous. 2 کتاب انزله المظلوم فی سجنه الأعظم لمن اقبل الى الأفق الأعلى و شرب رحيق العطاء من يد عناية ربّه الباذل الکریم
- 3 We have mentioned thee time and again as a token of Our grace, for thy Lord is verily the All-Bountiful, but most of the people are heedless. At all times hath the Pen of the All-Merciful made mention of His loved ones, that all may drink from the ocean of joy and repose upon the couch of contentment. How blessed is the state of one who hath drunk from the Kawthar of revelation and stood up with utmost steadfastness in the Cause of God. 3 قد ذکرناک مرّة بعد مرّة فضلاً من لدنا انّ ربّک هو الفضل ولكنّ الناس اکثرهم من الغافلين در جميع احيان قلم رحمن اولیای خود را ذکر نموده تا جميع از بحر سرور بپاشمند و بر بساط انبساط مستريح گردند نیکوست حال نفسیکه از کوثر وحی آشامید و بکمال استقامت بر امر حقّ قیام نمود
- 4 That which hath been and is recorded in the Books, Scriptures and Tablets concerning assistance - the purpose thereof is the mention and praise of God and the teaching of this mighty Cause through wisdom and utterance. Convey My greetings to the friends in that land and gladden them with the remembrance of the Wronged One. 4 اینکه در زیر و صحف و الواح ذکر نصرت شده و میشود مقصود ذکر و ثناء حقّ است و تبليغ این امر عظیم بحکمت و بیان دوستان آن ارض را تکبير برسان و بذکر مظلوم مسرور دار
- 5 Today the Most Exalted Pen counseleth the people of Baha to preserve their stations. God willing, may they attain unto this most great gift and act in accordance with that which exalteth the Cause. The honored Nazir, upon him be My glory, is present and hath attained to pilgrimage on behalf of the friends. May God, exalted be His glory, aid them all to that which hath been and is the cause of enduring mention. 5 امروز قلم اعلی اهل بها را وصیت مینماید بر حفظ مقامات خود انشاء الله باین عطیه کبری فائز شوند و به ما یرتفع به الأمر عامل جناب ناظر علیه بهائی حاضر و طائف از قبل دوستان زیارت فائز حقّ جلّ جلاله کل را مؤید فرماید بآنچه که سبب اذکار باقیه بوده و هست
- 6 Were the station of but one of God's friends to be made manifest amongst mankind, all would be struck senseless by the radiance of its light, save whom God willeth. The diverse colors of the world have occupied its people and deprived them of the Supreme Horizon, yet he who possesseth sight is not withheld 6 اگر مقام یک نفر از دوستان حقّ مابین خلق ظاهر شود کل از تجلیات انوارش منصعق مشاهده شوند الا من شاء الله رنگهای مختلفه دنیا اهل ارض را مشغول نموده و از افق اعلی محروم داشته لکن صاحب بصر را شؤونات عالم

by worldly affairs from the Most Great Prospect. Verily He speaketh the truth and manifesteth to whomsoever He willeth His straight path.

- 7 Grieve thou not over anything. Put thy trust in God, the Lord of the worlds. He shall manifest unto thee that which He hath willed and ordained from His Most Exalted Pen. Thy Lord is verily the Almighty, the Powerful. Glory be upon thee and upon him who mentioned thee in the Prison - he who is named Abu'l-Qasim in this noble station.

از منظر اكبر منع ننمايد آنه يقول الحق و يظهر لمن يشاء صراطه المستقيم

7 آنك لا تحزن من شيء توكل على الله رب العالمين انه يظهر لك ما اراد و قدر من قلبه الأعلى ان ربك هو المقتدر القدير البهاء عليك و على من ذكرك في السجن انه سمي بأبي القاسم في هذا المقام الكريم

INBA19:135b, INBA32:124b, MUH3.206-

207

BH03016

To: Ibn Asdaq (Hand of the Cause)

- 1 He is God, exalted is He!
- 2 Praise be to God that you have reached the shore of the ocean of reunion and attained that which is the ultimate goal in both beginning and end. Praise be to God that you left your homeland and turned your face toward God's path, and for the love of God bore the hardships of travel. And now, through His grace and favor, you have arrived near the City of Nearness and alighted in the vicinity of the Friend's Ka'bah, becoming intimate with the meeting of the true Friend - the true Friend whom God has chosen for His service and His Cause and His love and His remembrance among His servants, and named him with this name in the kingdom of His names. All this is from God's grace and mercy and God's generosity and care.
- 3 This servant, with a hundred thousand tongues, offers thanks to the true Beloved that your honor has, with permission, turned toward the prison land - and this is another and greater bounty in the sight of the Most Great Horizon. Blessed are you, and all glory and blessedness be upon the sanctified presence of God's Most Truthful Name, upon him be the praise of God and the praise of all in the worlds.
- 4 Furthermore, it is submitted that news of your honor arrived by telegraph with a brief mention of tidings. Now a detailed account is submitted: Sometimes caravans come from Beirut to this land. Since the land route lacks security, therefore your honor should observe - if a reliable caravan is departing,

1 هو الله تعالى

2 لله الحمد بما وصلتم شاطئ بحر الوصال و بلغتم ما هو اصل الآمال في المبدء و المال الحمد لله لله از وطن خارج شديد و في سبيل الله توجه نموديد و لحب الله مشقات سفر را حمل نموديد و حال بفضله و منه در قرب مدینه قرب وارد و در جوار كعبه دوست نازل و بلقاي دوست حقيقي دوست حقيقي الذي اصطفاه الله لخدمته وامره و حبه و ذكره بين عباد و سماه بهذا الاسم في ملكوت اسمائه مأنوس كل ذلك من فضل الله و رحمته و جود الله و عنايته

3 اين عبد بصدهزار لسان محبوب حقيقي را شكر مينمايد كه آنجناب باذن بارض سخن توجه و هذا فضل آخر و اكبر لدى منظر الاكبر طوبى لحضرتكم و كل البهاء و الطوبى لحضرة المقدس اسم الله الأصدق عليه ثناء الله و ثناء من في العالمين

4 و بعد عرض ميشود خبر آنجناب از تلغراف رسيد و ذكر مختصر اخبار شد حال مفصل عرض ميشود بعض از اوقات كاروان از بيروت بلان ارض ميآيد چون طريق بر امنيت ندارد لذا آنجناب ملاحظه فرمايد اگر كاروان معتبري

travel in its company, otherwise wait and depart by sea vessel. Utmost care in this matter is certainly necessary, as it is absolutely not permitted to travel without a reliable caravan by this route.

عازم باشد باتفاق او توجّه نمایند و الا صبر فرمایند
و از طریق بحر با واپور عازم شوند البته در
اینفقره کمال ملاحظه لازم چه که هیچوجه
بدون کاروان معتبر صحیح درست جایز نیست
از این طریق

- 5 Convey to the companions on my behalf an exalted greeting. Glad tidings to them, then glad tidings to them! By God, the reality of glad tidings takes pride in giving them glad tidings, but people are heedless of this most great bounty.

5 همراهان را از قبل این فانی تکبیر منیع برسانید
بشری لهم ثم بشری لهم تالله ان حقيقة البشری
تفتخر [ببشریهم] ولكن البشری فی غفلة عن هذا
الفضل الأكبر

- 6 To the honored and revered master, his honor Muhammad Mustafa, upon him be all His most glorious Glory, I present pure devotion and the Most Holy, Most Exalted greeting. Likewise I send greetings to the other friends in that land. Glory be upon you and upon them and upon the people of Glory, in the beginning and the end.

6 خدمت سرور معظم مکرم جناب محمد مصطفی
علیه منکّل بهاء ابهه عرض خلوص محض و
تکبیر اقدس اعلیٰ معروض میدارم و همچنین
خدمت سایر دوستان آن ارض تکبیر میرسانم
البهّاء علیکم و علیهم و علی اهل البهّاء فی المبدء و
المنتی

- 7 The servant

7 خادم

INBA27:408, PYK.057

BH03044

To: Jafar et al.

- 1 O Jafar! He Who is wronged makes mention of thee from the direction of His Most Great Prison, and gives thee the glad-tidings of God's loving-kindness...
- 2 We make mention in the Persian tongue that ye may become aware of the heedlessness of those who claim divine love. All the followers of the Quran acknowledge and confess that after the Manifestation, Husayn shall appear on earth and all the Prophets and Messengers shall gather beneath His blessed standard. Likewise shall the Qa'im return and join with the Prophets and Messengers beneath the standard. Nevertheless, all remain heedless and veiled save whom God willeth, and most veiled of all are the people of the Bayan. I swear by the Sun in the heaven of truth that all that was mentioned and recorded in the divine Books of the past and future hath been made manifest and evident, and the appointed times have come to pass. Yet all are observed to lie dead in the graves of their

1 یا جعفر یذکرک المظلوم من شطر منظره الأكبر
و یبشّرك بعناية الله ...

2 بلسان پارسی ذکر مینمائیم تا بر غفلت مدعیان
محبت الهی آگاه شوید جمیع اهل فرقان مقرر و
معترفند بر اینکه بعد از حضرت ظهور حسینی
در ارض ظاهر گردد و جمیع انبیا و مرسلین در
ظلّ علم مبارک آنحضرت جمع شوند و همچنین
حضرت قائم رجعت مینماید و در ظلّ علم بانبیا
و مرسلین ملحق میگردد مع ذلک کلّ غافل و
محبوبند الا من شاء الله و احب از کلّ ملأ
بیان قسم بافتاب سماء حقیقت که جمیع آنچه در
کتاب الهی از قبل و بعد مذکور و مسطور بود
ظاهر و هویدا گشت و میقاتهای مذکوره بانها
رسید مع ذلک کل در قبور هوی مرده مشاهده

desires. These utterances flow from the Pen out of consideration for the weakness of the servants; otherwise the commanding Word proclaimeth at all times: "The Self-Subsisting hath appeared after the Qa'im, and He it is by Whom the Bridge was erected and the Balance set up, and the Hour came, and the Resurrection arose, and the Trumpet was blown, and the Speaker of the Mount spoke, and the Inevitable came to pass, and the Striking Day struck, and the heaven was cleft asunder, and the earth was split, and the mountains were moved, and every pregnant one cast down her burden, and thou seest mankind as drunken, yet they are not drunken, but severe is God's chastisement."...

میشوند این اذکار نظر بضعف عباد از قلم جاری
والّا کلمه مطاعه تنطق فی کلّ الأحوال قد ظهر
القیوم بعد القائم و هو الذی به نصب الصراط و
وضع المیزان و اتت الساعة و قامت القيامة و
نفخ فی الصور و تکلم مکلم الطور و حقّت الحاقة
و قرعت القارعة و انفطرت السماء و انشقت
الأرض و مرّت الجبال و وضع کل ذات حمل
حملها و ترى الناس سکاری و ما هم بسکاری
ولکن عذاب الله شدید ...

RSR.123x

BH02959

To: *Muhammad Sadiq*

1 He is the Expounder, the All-Knowing, the All-Wise!

1 هو المبین العلیم الحکیم

2 Praise be to the Desired One Who, through a hidden drop in the Most Exalted Word, hath adorned the world with a new and wondrous life. Blessed is the soul that hath attained unto this life which is, in truth, manifest and visible in the garment of immortality. Prayer, praise, glorification and glory be upon the loved ones of God, whom neither the doubts of the divines nor the allusions of the ignorant could deter. They heard, they hastened, and they said: "Praise be unto Thee, O Lord of all beings and King of the Kingdom of Names, for having manifested and revealed Thy Cause resplendent and Thy momentous Message, and for having announced unto all what hath been ordained for them by God, the Lord of all worlds."

2 حمد حضرت مقصودیرا سزاست که از قطره
مکنونه در کلمه علیا عالم را بحیات تازه
جدیده مزین فرمود طوبی از برای نفسیکه باین
زندگی فائز شد که فی الحقیقه بطراز پابندگی ظاهر
و مشهود است الصلوة و الثناء و التکبیر و البهاء
علی اولیاء الله الذین ما منعهم شبهات العلماء و
لا اشارات الجهلاء سمعوا و سرعوا و قالوا لک
الحمد یا مولی الوری و مالک ملکوت الاسماء
بما ظهرت و اظهرت امریک المبین و نبأک
العظیم و بشرت کلّ بما قدر لهم من لدی الله
ربّ العالمین

3 The honored Andalib, upon him be My glory, made mention of thee. We have remembered thee in this wondrous Tablet, and have turned toward thee from the precincts of the Prison, and have brought forth for thee the pearls of wisdom and utterance from the shells of the ocean of thy Lord, the All-Bountiful, the All-Generous.

3 جناب عندلیب علیه بهائی ذکرّت را نمود ذکرناک
بهذا اللوح البدیع و اقبلنا الیک من شطر السجن
و اظهرنا لک لآئی الحکمة و البیان من اصداف
عمان ربّک الفضال الکرم

4 This is the Day of grace and bounty, the Day of assistance and service. Yet through the hosts of deeds and character have the sword and its implements, and war and its equipment, been

4 یوم یوم فضل و عنایت است و یوم نصرت و
خدمت و لکن بجنود اعمال و اخلاق سیف و
اسبابش و حرب و مهماتش از کتاب محو شد

erased from the Book. This most great bounty and supreme favor is specific to this Revelation. Those steadfast souls who have quaffed from the crimson cup the Kawthar of immortality must assist the Cause of God through goodly deeds and praiseworthy character.

- 5 Convey My greetings to the loved ones in that land, then share with them that which hath flowed from the treasuries of My Pen, that they may rejoice and be among the thankful. This Day hath no peer or likeness, and from the loved ones must appear that which befiteth this Most Great Day. Verily, We have remembered thee with that which nothing in all creation can equal, and We have accepted what thou didst send, as a bounty from Our presence and a favor from Our court. Thy Lord, verily, is the Almighty over whatsoever He willeth. There is no God but Him, the Single, the One, the All-Knowing, the All-Informed.
- 6 Glory be from Us upon thee and upon those whom neither the taunts of the enemies nor the power of princes could prevent from drawing nigh unto God, the Lord of the Mighty Throne.

این فضل اعظم و عنایت کبری مخصوص این ظهور است باید نفوس مستقیمه که از کأس حمرا کوثر بقا آشامیده‌اند باعمال طیبه و اخلاق مرضیه حق را نصرت نمایند

5 اولیای آن ارض را از قبل مظلوم تکبیر برسان
ثم اظهر لهم ما ظهر من خزائن قلبی لیفرحوا و
یکونوا من الشاکرین این یوم را شب و مثلی نبوده
و نیست و از اولیا باید ظاهر شود آنچه که لایق
این یوم اعظم [است] انا ذکرناک بما لا یعادلہ
شیء من الأشياء و قبلنا منک ما ارسلته فضلاً
من عندنا و عنایة من لدنا ان ربک هو المقتدر
علی ما یشاء لا اله الا هو الفرد الواحد العلیم الخبیر

6 البهاء من لدنا علیک و علی الذین ما منعهم شماتة
الأعداء و لا سطوة الأمراء عن التقرّب الی الله
ربّ العرش العظیم

INBA51:013, KB_620:006-007, LHKM2.097b

BH03166

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihiran

- 1 In My Name, the Self-Subsisting, the Steadfast
- 2 O Ali-Akbar! A strange world has appeared - that which should exist is absent, and that which should not exist is present. Truth is non-existent while falsehood and calumny are manifest. Each day the opposers of the Threshold attribute some theft and refer it to the poor, helpless inhabitants of Akka. Through tricks and schemes they seek to stain His sanctified hem, in order to erase the traces of truth and establish the traces of falsehood. You saw what Akhtar wrote, and the story about the Qur'an has surely reached your ears. Glory be to God! The realms of justice and fairness are darkened and clouded.
- 3 Despite all this, and griefs the like of which have never appeared in the world, the Most Exalted Pen moves and the Tongue speaks. For the sake of protection and preservation,

1 بسمی القائم المستقیم

2 یا علی قبل اکبر عالم غربی ظاهر آنچه باید
مفقود و آنچه نباید موجود صدق معدوم کذب
و افترا مشهود هر یوم معرضین آستانه نسبت
سرقتی میدهند و به عکای فقیر بیچاره راجع
مینمایند ذیل تقدیسش را بمکرها و حیلها
میآیند لأجل محو آثار حق و اثبات آثار باطل
اختر را دیدی چه نوشته و حکایت قرآن البتہ
بسمع شما رسیده سبحان الله عوالم عدل و انصاف
مکدر و مغبر

3 مع کلّ ذلك و احزانیکه در عالم شبه آن ظاهر
نشده قلم اعلی متحرک و لسان ناطق محض حفظ

We sent some souls from this land to the Threshold with utmost love, as circumstances had appeared that would lead to corruption and bring about causes of murder. Therefore, out of mercy We did what you have heard. However, they joined the dawning-place of vain fancies, namely Shaykh Muhammad Yazdi, and he acted according to Yahya's fatwa in ways whose mention would cause you grief. Outwardly, one would not have thought such souls existed in the world of being. You should abandon their mention and remember God, the Lord of the Mighty Throne.

و حراست نفوسیرا از این ارض بکمال محبت به
آستانه فرستادیم چه که اسباب قسمی ظاهر که
فساد میشد و اسباب قتل بمیان میآمد لذا ترجماً
عمل نمودیم آنچه را که شنیدی ولیکن آنها بمطلع
اوهام پیوستند یعنی شیخ محمد یزدی و او بفتوای
یحیی عمل نمود آنچه را که اظهارش سبب حزن
آنجناب میشود برحسب ظاهر گمان نمیرفت در
عالم وجود چنین نفوس یبنیغی ان تدع اذکارهم
و تذکر الله ربّ العرش العظیم

- 4 God willing, you will be assisted in all conditions to aid and teach God's Cause. A special Tablet of Visitation was revealed and sent for Bik, upon him be My glory and bounty, and likewise a Tablet was revealed and sent for one of his relatives. Some time ago, Aqa Siyyid Musa submitted a petition to the Most Holy Court. His answer was also revealed - deliver it to him.

4 انشاء الله در جمیع احوال مؤید باشید بر نصرت
و تبلیغ امر الهی یک ورقه زیارت مخصوص
جناب بیک علیه بهائی و عنایتی نازل و ارسال
شد و هم چنین لوحی مخصوص بیک منتسب
ایشان نازل و ارسال شد چندی قبل جناب آقا
سید موسی عریضهائی بساحت اقدس ارسال نمود
جواب او هم نازل باو برسانید

- 5 God willing, may the people of the world drink from the Kawthar of nearness and be illumined by the light of justice. Night and day the Most Exalted Pen is occupied with wise counsels and loving exhortations. We beseech God to create attentive ears. Verily He is powerful over all things. Glory be upon you and upon My loved ones there, and upon My handmaidens and the leaves of My Tree who have believed in the Single One, the All-Informed.

5 انشاء الله اهل عالم از کوثر قرب بیاشامند و بنور
عدل منور گردند در لیالی و ایام قلم اعلیٰ بنصائح
حکیمانه و مواعظ مشفقانه مشغول نسل الله ان
پیعت آذاناً واعیه انه علی کل شیء قدیر البهاء
علیک و علی اولیائی هناك و علی امائی و اوراق
سدرتی اللائی آمن بالفرد الخبیر

INBA19:455

BH03072

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

- 1 He is the Expounder, the Caller in the midst of heaven
- 2 O Dhabih! The verses have been sent down from the heaven of thy Lord's Will, the Lord of Names and Attributes. Thereupon the servant who was present came before the Throne and asked whether Dhabih had a portion. We said: Yea, by thy Lord, the Mighty, the All-Bountiful!
- 3 The Face of the Wronged One turned from the direction of His Most Great Prison toward thee, and He remembereth thee with

1 هو المبین المنادی فی وسط الأجواء

2 ان یا ذبیح قد نزلت الآیات من سماء مشیة ربک
مالک الأسماء والصفات اذا حضر لدی العرش
العبد الحاضر و عرض هل للذبیح من قسمة قلنا
ای وربک العزیز الوهاب

3 و توجه وجه المظلوم من شطر سجنه الأعظم الیک
و یذکرک بما جرى من بحر الحیوان باسمک اذ

what flowed from the River of Life in thy name when the House of the Beloved was surrounded by the hosts of tyranny and wickedness. Reflect that thou mayest know what was hidden from men of understanding.

كان بيت المحبوب محاطاً بجنود البغي و الفحشاء
تفكر لتعرف ما كان مستوراً عن اولى الألباب

- 4 Remember when the All-Merciful revealed unto thee what was named the Tablet of Ra'is wherein He revealed what was hidden in His all-pervading knowledge. By the life of God! All that was revealed from My Most Exalted Pen hath come to pass. Read and say: Praise be unto Thee, O Revealer of verses! That which hath appeared and shall appear hath been revealed in the Tablets. This is attested by what the Tongue of Grandeur uttered when He was in the hands of the wicked ones.

4 ان اذكر اذ انزل الرحمن لك ما سمى بلوح الرئيس
و انزل فيه ما كان مكنوناً في علمه المهيمن على
الآفاق لعمر الله قد ظهر كل ما نزل من قلبى
الأعلى ان اقرأ و قل لك الحمد يا منزل الآيات
قد نزل في الألواح ما ظهر ويظهر يشهد بذلك ما
نطق به لسان العظمة اذ كان بين ايدى الأشرار

- 5 O Dhabih! The Wronged One crieth out and lamenteth by reason of what hath befallen Him at the hands of them that denied God, the Lord of all men. Harken unto what the idolaters say. Among them is he who saith He hath claimed Lordship. Say: Yea, by My life! This is He Who was promised in the Scriptures and Tablets. If this be Baha's crime, what sayest thou of Him Who declared "Verily I am God from time immemorial"? Say: Read ye the verses of God that ye may understand the mysteries of this Cause which hath encompassed all who are in earth and heaven.

5 يا ذبيح ان المظلوم ينادى وينوح بما ورد عليه من
الذينهم كفروا بالله مالک الرقاب ان استمع ما
يقولون المشركون منهم من قال انه ادعى الربوبية
قل اى ونفسى هذا هو الموعود فى الصحف و
الألواح لو كان هذا ذنب البهاء ما تقول فى الذى
نطق اتنى انا الله فى ازل الازال قل ان اقرؤوا
آيات الله لتعرفوا اسرار هذا الأمر الذى احاط
من فى الأرضين و السموات

- 6 Rejoice thou in My remembrance of thee, then read what We revealed unto thee aforetime and in this time wherein He Who is the Lord of the Day of Return is established upon the Throne. Convey My glory unto thy son who hath turned toward the Most Exalted Horizon and entered the White Spot, the place wherefrom was raised the Call "The Kingdom is God's, the One, the All-Compelling." Blessed is he in that he hath turned, entered, attained the presence, heard and won that which was recorded in the Book. Then convey My glory unto thy family and My loved ones who have held fast unto the Sure Handle and clung to the hem of thy Lord's mercy, the Subduer of winds.

6 ان افرح بذكرى اياك ثم اقرأ ما انزلناه لك من
قبل و في هذا الحين الذى استقر على العرش مالک
يوم المآب كبر من قبل على ابنك الذى توجه الى
الأفق الأعلى و دخل البقعة البيضاء المقام الذى
فيه ارتفع النداء الملك لله الواحد القهار طوبى
له بما توجه و دخل و حضر و سمع و فاز بما كان
مسطوراً فى الكتاب ثم كبر من قبل على اهلك و
احبابى الذين تمسكوا بالعروة الوثقى و تشبثوا بذيل
رحمة ربك مستخر الأرياح

INBA28:263, ASAT1.258x, YIK.387-388

BH03082

1 He is God, the Helper

1 هو الله المستعان

2 How many trees are adorned with wondrous divine fruits while we remain imprisoned beneath the earth, and how many flourishing gardens appear on earth while these existing eyes are forbidden from beholding them! How many birds sing upon the branches of trees while these ears are deprived of hearing them! Therefore, one must count these numbered days as precious and not remain heedless of the remembrance and praise of God. In all conditions, take refuge in God and be vigilant lest through satanic whisperings you remain deprived of the divine breezes.

2 بسا اشجار که باثمار بدیعہ الهیہ تزیین یابد و ما در تحت تراب مسجون باشیم و چه مقدار از ریاض خرم که در ارض ظاهر شود و این ابصار موجوده از دیدنش ممنوع بسا طیور که بر افنان اشجار بتغی آیند و این آذان از استماعش محروم لذا باید این ایام معدوده را غنیمت شمرد و از ذکر الله و ثنای او غافل نشد در جمیع احوال پناه بخدا برده و مراقب بوده که مباد بهمسات شیطان از نفحات رحمن محروم مانی

3 Strive to manifest yourself among people with goodly character and praiseworthy deeds, that perhaps the breaths of holiness and detachment may waft from you, that perchance the hearts of the dead may attain eternal life through association and fellowship with you and become sustained by the Kawthar of submission and contentment.

3 سعی نما که باخلاق حسنه و افعال محموده بین بریہ ظاهر شوی و از تو نسایم تقدیس و انقطاع بوزد که شاید قلوب مردگان از مؤانست و مجالست بحیات ابدی فائز شوند و بکوثر تسلیم و رضا مرزوق گردند

4 Although the counsel of the wise benefits not the ignorant - as We have counseled in all Tablets that no one should oppose another - from the time of Our sojourn in Iraq until now We have forbidden people from carnal desires and from contention and warfare with others. Nevertheless, they committed that which was forbidden in all pages and Tablets, and the harm of the deeds of the ignorant has rebounded upon this imprisoned servant. And souls who have committed all manner of unseemly acts now display themselves in the garment of asceticism and attribute to this servant all that they have done. This is what was revealed in previous Books, that wolves would appear in sheep's clothing and busy themselves with deceiving people.

4 اگرچه جاهل را پند عاقل ثمر نبخشد چنانچه در جمیع الواح نصیحت نمودیم که نفسی متعرض نفسی نشود از زمان توقف در عراق تا حین ناس را از شهوات نفسانیہ و مجادله و محاربه مع بریہ منع نمودیم مع ذلک عامل شدند آنچه را که در جمیع اوراق و الواح ممنوع بوده و ضرر اعمال جهال باین عبد مسجون راجع شده و نفوسیکه کل اعمال شنیعه را مرتکب بوده اند حال خود را بلباس زهد جلوه داده اند و جمیع آنچه را عامل شده اند باین عبد نسبت داده اند اینست که در کتب قبل نازل شده که ذیاب بلباس اغنام ظاهر شوند و بفریب ناس مشغول گردند

5 In any case, in all conditions fix your gaze upon the Truth and be detached from all else. Count His remembrance as precious and betray not the trust of His love to the treacherous and the thief, but preserve it with the utmost care. Give thanks at all times that separation has been changed to union, remoteness to nearness, and that you have attained the recognition of God in days when most are veiled.

5 باری در جمیع احوال بحق ناظر باش و از دوش منقطع ذکرش را غنیمت دان و امانت حبش را بخائن و سارق منما و در کمال حفظ محفوظش دار در کل حین شکر نما که هجرت بوصل تبدیل شد و بعدت بقرب و بعرفان الله در ایامی که اکثری محجوبند فائز شدی

6 And the Spirit be upon you.

6 و الروح علیک

BRL_DA#022, SFI10.016

BH03109*To: wife of Mihdi, in Yazd*

- 1 He is God, Exalted is He, the Lord of Loving-Kindness and Bounty
هو الله تعالى شأنه العناية والألطف 1
- 2 Glory be unto Thee, Thou O My God, the Lord Omnipotent. I testify to Thine omnipotence and Thy might, Thy sovereignty and Thy loving-kindness, Thy grace and Thy power, the oneness of Thy Being and the unity of Thine Essence, Thy sanctity and exaltation above the world of being and all that is therein.
سبحانك اللهم يا الهى اشهد بقدرتك وقوتك
وسلطانك وعنايتك وفضلك واقتدارك و
بتوحيده ذاتك وتفريد كينونتك وبتقديسك و
تنزيهك عن الامكان وما فيه 2
- 3 O my God! Thou seest me detached from all save Thee, holding fast unto Thee and turning unto the Ocean of Thy Bounty, to the Heaven of Thy Favour, to the Day-Star of Thy Grace.
اى ربّ ترانى منقطعاً عن دونك و متمسكاً بك
ومقبلاً الى بحر عطائك و سماء جودك و شمس
رحمتك 3
- 4 Lord! I bear witness that in Thy servant Thou hast reposed Thy Trust, and that is the Spirit wherewith Thou hast given life to the world.
اى ربّ اشهد بأنك جعلت عبدك حامل
امانتك و هو الروح الذى به اظهرت الحياة
للعالم 4
- 5 I ask of Thee by the splendour of the Orb of Thy Revelation, mercifully to accept from him that which he hath achieved in Thy days. Grant then that he may be invested with the glory of Thy good-pleasure and adorned with Thy acceptance.
اسئلك بتجليات انوار نير ظهورك بأن تقبل منه
ما عمل فى ايامك ثم اجعله مزيئاً بعزّ رضائك
ومطرزاً بقبولك 5
- 6 O my Lord! I myself and all created things bear witness unto Thy might and I pray Thee not to turn away from Thyself this spirit that hath ascended unto Thee, unto Thy Heavenly Place, Thine exalted Paradise and Thy Retreats of Nearness, O Thou Who art the Lord of all men!
اى ربّ اشهد و يشهد الكائنات بقدرتك
اسئلك ان لا تحيّب هذا الروح الذى صعد
اليك من فردوسك الأعلى و جنتك العليا و
مقامات قربك يا مولى الورى 6
- 7 Grant then O my God, that Thy servant may consort with Thy chosen ones, Thy saints and Thy Messengers in heavenly places that the pen cannot tell nor the tongue recount.
ثم اجعل عبدك يا الهى معاشراً مع انبيائك و
اصفيائك و اوليائك فى المقامات التى عجزت
الأقلام عن ذكرها و الألسن عن وصفها 7
- 8 O my Lord, the poor one hath verily hastened unto the Kingdom of Thy Wealth, the stranger unto his home within Thy precincts, he that is sore athirst to the heavenly river of Thy Bounty. Deprive him not, O Lord, from his share of the banquet of Thy Grace and from the favour of Thy Bounty. Thou art in truth the Almighty, the Gracious, the All-Bountiful!
اى ربّ انّ الفقير قصد ملكوت غنائك و
الغريب وطنه فى جوارك و العطشان كوثر
عطائك اى رب لا تقطع عنه مائدة فضلك
و لا نعمة جودك انك انت المقتدر العزيز
الفضال 8
- 9 O my God, Thy Trust hath been returned unto Thee. It behoveth Thy Grace and Thy Bounty that have compassed Thy dominions on earth and in Heaven to vouchsafe unto Thy newly welcomed one Thy gifts and Thy bestowals, and the fruits of the Tree of Thy Grace! Powerful art Thou to do as Thou wilt, there is none other God but Thee, the Gracious, the
اى ربّ قد رجعت اليك امانتك ينبغى لسماء
جودك و كرمك الذى احاط ملكك و
ملكوتك ان تنزل على ضيفك البديع نعمك و
آلائك و اثمار اشجار فضلك انك انت المقتدر
على ما تشاء لا اله الا انت الفضال الفيّاض
العطاف الكرام الغفار العزيز العلام 9

Most Bountiful, the Compassionate, the Bestower, the Pardoner, the Precious, the All-Knowing.

- 10 I testify O my Lord that Thou hast enjoined upon men to honour their guest, and he that hath ascended unto Thee hath verily reached Thee and attained Thy Presence. Deal with him then according to Thy Grace and Bounty! By Thy Glory, I know of a certainty that Thou wilt not deny Thyself from that which Thou hast commanded to Thy servants, nor wilt Thou deprive him that hath clung to the Cord of Thy Bounty and hath ascended to the Dayspring of Thy wealth.

10 اشهد يا الهى انك امرت الناس باكرام الضيوف
وان الذى صعد اليك قد ورد عليك اذا فاعمل
به ما ينبغي لسماء فضلك و بحر كرمك انا
وعزتك اكون موقناً بانك لا تمنع نفسك عما
امرت به عبادك و لا تحرم من تمسك بحبل
عطائك و صعد الى افق غنائك

- 11 There is none other God but Thee, the One, the Single, the Powerful, the Omniscient, the Bountiful.

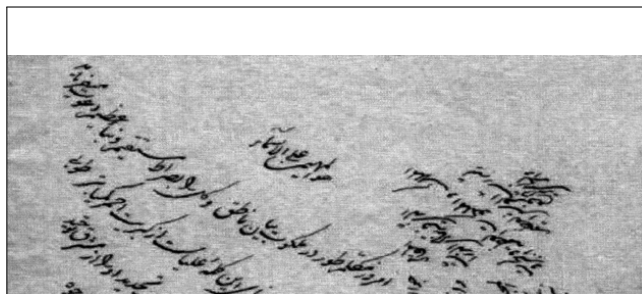
11 لا اله الا انت الفرد الواحد المقتدر العليم الوهاب

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INBA61:036, BLIB_Or15695.218,
BRL_DA#549, AVK4.070.14, BSHN.001,
BSHN.008, MHT1a.043, TSBT.237,
BSHA.070

BH03065

To: father of Hasan Balyuzi



ECBBFP

- 1 He is the One Who has dominion over all names!
- 2 Today the Speaker of Sinai is calling out in the Kingdom of Utterance, summoning all to the Straight Path and the Great Announcement. Yet ears worthy of hearkening to this Most Exalted Word are rarer than red sulphur. Blessed is the soul whom neither the chains of blind imitation nor the power of those who would set limits has prevented from the Dayspring of Divine Unity or deprived of the ocean of the All-Merciful's utterance. The waves of the ocean of manifestation surge before all faces, and the effulgences of the Sun of Truth shine forth from every direction. Yet the desires of self and passion have become an obstacle, preventing eyes from beholding the Most Exalted Horizon and ears from hearing the shrill voice of the Most Exalted Pen. We beseech God to make all aware and not deprive them of the outpourings of His days. He is the Powerful, the Mighty, the All-Knowing, the All-Wise.

1 هو المهيمن على الأسماء

2 امروز مکلم طور در ملکوت بیان ناطق و کلّ
را بصراط مستقیم و نبأ عظیم دعوت میفرماید
ولکن آذانی که لایق اصغای این کلمه علیاست
از کبریت احمر کمیابتر طوبی از برای نفسی که
سلاسل تقلید و سطوت اصحاب تحدید او را از
مشرق توحید منع ننود و از بحر بیان رحمن محروم
نساخت امواج بحر ظهور امام وجوه ظاهر و
تجلیات آفتاب حقیقت از هر جهتی باهر ولکن
مشتبهات نفس و هوی حائل گشته ابصار را از
مشاهده افق اعلی منع کرده و آذان را از اصغاء
صریر قلم اعلی از حق میطلبیم کلّ را آگاه فرماید
و از فیوضات آیامش محروم ننماید اوست قادر و
توانا و عالم و دانا

- 3 Your letter was forwarded to the Most Holy Court by Afnan, upon him be My glory. Praise be to God, the fragrance of love and devotion wafted from it. We beseech God, blessed and exalted be He, to assist you in that whose fragrance will never cease to endure throughout the dominion of His kingdom and His sovereignty, and to make you a standard of His name amongst His creation. Verily He is powerful over whatsoever He willeth through His word "Be" and it is.

3 نامه آن جناب را افنان علیه بهائی بساحت اقدس ارسال نمود لله الحمد عرف محبت و اقبال از آن متضوع نسأل الله تبارک و تعالی ان يؤيدک علی ما لا ينقطع عرفه بدوام ملکوته و جبروته و يجعلک علیاً باسمه بین خلقه انه هو المقتدر علی ما يشاء بقوله کن فيكون

- 4 The aforementioned youth attained Our presence and meeting - although for several years this Wronged One has not associated with any of the outside parties. We met with them repeatedly and signs of purity were evident from his countenance. We beseech God to assist him in that which will cause the eradication of corruption and establishment of the reformation of the world. Verily He is the Hearer, the Answerer. The details will surely be mentioned by his honor Afnan. Convey on behalf of the Wronged One greetings to the friends in that land and illumine them with the splendors of the light of the Sun of remembrance. Glory shining from the horizon of the heaven of God's loving-kindness be upon you and upon those who have turned with radiant hearts and shining faces to the Most Exalted Horizon, the station wherein all atoms proclaim: "The kingdom and the dominion, the grandeur and might belong to God, the Lord of the mighty throne and the elevated seat!"

4 و جوان مذکور بلقا و حضور فائز مع آنکه این مظلوم چند سنه میشود با احدی از احزاب خارجه معاشر نه و مکرراً با ایشان ملاقات نمودیم و از وجهش آثار صفا ظاهر از حق میطلبیم او را تأیید فرماید بر امری که سبب محو فساد و اثبات اصلاح عالمست انه هو السامع المجیب دیگر تفصیل را البته جناب افنان ذکر مینماید اولیای آن ارض را از قبل مظلوم تکبیر برسانید و باشرافات انوار نیر ذکر منور دارید البهاء المشرق من افق سماء عنایة الله علیک و علی الذین اقبلوا بقلوب نوراء و وجوه بیضاء الی الأفق الأعلى المقام الذی فيه تنادی الذرات الملك و الملكوت العظيمة و الجبروت لله رب العرش العظيم و الكرسي الرفیع

EGBBF.052x, HURQ.BH61x

BLIB_Or15695.114,

KHAf.263,

EGBBFP.114-115

BH03106

- 1 He is the Most Manifest, the Most Glorious
- 2 May my spirit and my being be sacrificed for Thee! The blessed leaf adorned with the mention of the Beloved brought solace to this distraught heart and caused sorrows to crumble. Alexander first built from blocks of might and power an impregnable barrier so that the people of tyranny and rebellion would not transgress against the people of guidance and righteousness, and that barrier remained firm as mentioned in the Book of God. We beseech God to raise up an Alexander who will breach these barriers and fortresses and deliver the friends from imprisonment. However, they have said there are two prisons -

1 هو الأظهر الأبهی

2 روحی و نفسی لک الفداء ورقهء مبارکه که مطرز بذکر محبوب بود سبب جمعیت این قلب پریشان و علت انهدام احزان گشت اسکندر اول از زیر قدرت و قوت سدای استوار نمود تا اهل بغی و طغی بر اهل هدی و تقوی تعدی نمایند و آن مسدد سدود بوده چنانچه در کتاب الهی مذکور از خدا میطلبیم که اسکندری را که فاتح این سدود و حصون شود و دوستان را از زندان نجات بخشد ولكن فرمودند که دو زندانست یکی زندان ظاهر و یکی زندان باطن حبس ظاهر

one outward and one inward. Outward imprisonment, if without crime or transgression, is beloved; nay, that prison is the homeland of lovers and the dwelling place of those drawn nigh:

3 Wherever Thou art with me, I am content, Even if my abode be in the depths of a pit. Wherever our King spreads His carpet, Be it a wasteland or the eye of a needle.

4 The furnace, through mention of the Friend, is a true rose garden, while the rose garden, without the Friend, is truly a furnace:

5 With Thee the furnace is a rose garden, O Life-Giver, Without Thee the rose garden is a furnace, O Heart-Ravisher.

6 Every hardship in the path of the Beloved has been and will be sweet nectar. But the prison which in divine terminology truly merits this name is the prison of self and passion. We beseech God for power and strength that through His assistance we may emerge from this dark, crushing prison and enter the boundless expanse of justice and righteousness. The grief of that [physical] prison lasts but numbered days, while the afflictions of this prison are unnumbered and unlimited. We beseech God to open before your faces the gates of goodly things, for He is the Guardian of good deeds.

7 O my beloved, I have not been and am not heedless of your remembrance for a moment. All the friends, in all nights and days, are beseeching and hoping from God, glorified and exalted be He, that they may attain the presence of that soul-beloved. This is not difficult for God. The Spirit and Glory and Holiness and Splendor be upon you and your family.

اگر من غیر جرم و عصیان واقع شود محبوب بوده
بلکه آن حبس وطن عاشقناست و مقرر مقرران

3 هر کجا تو با منی من خوشدم گر بود در قعر
گوری منزل هر کجا باشد شه ما را بساط هست
صحرا گر بود سم الخیاط

4 گلخن بذر دوست گلخن حقیقی است و گلخن
بغیر دوست گلخن واقعی

5 با تو گلخن گلخن است ای جان فرا بی تو گلخن
گلخنست ای دلربا

6 هر مکروهی در سبیل محبوب شهد فائق بوده و
خواهد بود ولکن زندانیکه در عرف الهی این
اسم بر او صادقست زندان نفس و هوی بوده
از خدا قدرت و قوتی میطلبیم تا باعانتش از این
زندان مظلم صیلم بدرائیم و بفضای بافرای عدل و
تقوی وارد شویم حزن آن زندان ایامی محدود و
بلائی این زندان غیر محدود و محدود نسل الله
بأن یفتح علی وجوهکم ابواب الخیرات و انه ولی
الحسنات انتهى

7 ای محبوب من آنی از ذکر شما غافل نبوده و نیستم
جمع دوستان در جمیع لیلای و ایام از حقّ جلّ
و عزّ سائل و آملند که بقاء آنحبيب جان فائز
شوند لیس هذا علی الله بعزیز الروح و العزّ و
القدس و البهاء علیک و علی اهلہ

MSHR5.306-307

BH11925

1 He is the Ever-Living, the Self-Subsisting; exalted be His glory, the Almighty.

2 O thou who hast turned thy face toward the shore of abiding life, and dost dwell beneath the shadow of the bounty of thy Lord, the Lord of Names!

3 That which had been adorned by the pen of affection and the ink of love and unity hath reached Us. From the blackness of its script there breathed the musk of fidelity, and from the blossoms of its meanings there wafted the fragrance of love and

1 هو الحی القیوم تعالی شأنه العزیز

2 یا ایها المتوجّه الی شطر البقاء والساکن فی ظلّ
فضل ربّک مالک الاسماء

3 قد ورد ما کان مطرّاً بقلم الوداد ومداد الحبّ
والاتحاد وتضوّع من سواد معرف مسک الوفاء
ومن اوراد معانیه رائحة المحبة والصفا استل الله

purity. I beseech God, the Lord of existence and the Possessor of the unseen and the seen, to guard thee within the shades of His protection, to vouchsafe unto thee the blessing of His grace, and to give thee to drink of the soft-flowing Salsabíl of nearness and reunion.

رَبِّ الوجود ومالك الغيب والشهود ان يحفظك
في ظلال الحفظ ويرزقك نعمة الفضل ويسقيك
سلسبيل القرب والوصل

- 4 When I beheld thy message and perused thy letter, I repaired unto the court of nearness, and laid that which thou hadst uttered, with the tongue of lowly entreaty and supplication, before the face of thy Lord, the All-Sufficing, the Most Exalted. Then was the fragrance of bounty stirred, and the ocean of the grace of the Lord of all being surged; and there was sent down for thee a Tablet wherein the luminary of loving care shone forth from the horizon of favour and mercy.

4 لما رأيت خطابك وطالعت كتابك حضرت ساحة
القرب وعرضت ما عرضته بلسان التضرع
والابتهال تلقاء وجه ربك الغني المتعال فهاج
عرف الجود وماج بحر عطاء مالك الوجود
ونزل لك لوح به لاح نير العناية من افق الفضل
والرحمة

- 5 I beseech my Lord, the All-Glorious, to ordain for thee the bounty of attaining its presence and of reciting it at morn and eventide. Blessed art thou, for thou hast attained unto this supreme favour, and hast been sustained by this celestial banquet and this greatest gift. It behoveth thee to render thanks unto thy Lord, the Mighty, the Chosen One, in the night-season and at the hour of dawn, and to arise, with the most great steadfastness amidst the realm of creation, in remembrance and praise.

5 اسئل ربي المتعال ان يرزقك زيارته وتلاوته
في الغدو والاصال نعيماً لك بما فزت بهذه
النعمة العظمى ورزقت بهذه المائدة العليا والعطية
الكبرى ينبغي لك ان تشكر مولاك العزيز المختار
في الليالي والاسحار وتقوم على الذكر والثناء
بالاستقامة الكبرى بين الانشاء

- 6 By thy life! The grace of God hath encompassed the horizons, and the showers of His mercy have rained upon all regions. Blessed is he who hath striven to attain thereto and hath adorned his outer and inner being with the vesture of acceptance.

6 لعمرك ان الفضل احاط الاقطار وامطار الرحمة
عمت الاشطار طوبى لمن سعى في الوصول وزين
ظاهره وباطنه بطراز القبول

- 7 Glorified art Thou, O my God, my Lord, my Hope! Thou art He Who hast ever described Thyself as the All-Bountiful, the Most Generous; Thy effulgent grace hath encompassed the world. No likeness hath any unto Thee in Thy power and Thy might, nor any peer in Thy sovereignty and Thy majesty. Thou hast brought existence into being and hast made manifest all created things, and Thou hast adorned those who love Thee, in the realm of the unseen and the seen, with the robe of Thy grace and bounty.

7 سبحانه يا الهى وسيدى ورجائى انت الذى لم
تزل وصفت نفسك بالجود والكرم واحاط فيضك
العالم لا مثل لك في قدرتك وقوتك ولا شبه
لك في سلطنتك وعزتك خلقت الوجود وظهرت
الموجود وزينت محبيك بطراز الفضل والجود في
السّر والشهود

- 8 Thou beholdest such as love Thee and turn unto Thee, expectant of the outpouring of Thy favour and the appearance of Thy gifts. Decree for such a one, through Thy encompassing care and Thy all-embracing mercy, that which shall rejoice his heart in Thy days, gladden his soul through Thy loving-kindness, and dilate his breast through Thy tenderness.

8 ترى من احبك وتوجه اليك منتظراً صدور فضلك
وظهور عطائك قدر له بعنايتك المحيطة ورحمتك
البسيطة ما يسر قلبه في ايامك ويفرح به فؤاده
بعنايتك وينشرح صدره بعطوفتك

- 9 Then do Thou, O my Lord and my Desire, protect him, by Thy Greatest Name, beneath the shade of the Lote-Tree of Thy Cause that overshadoweth the world, and strengthen him

9 ثم احفظه يا سيدى باسمك الأعظم في ظل سدره
امرك المهيمن على العالم وايدّه على ما يرتفع به

in whatsoever shall exalt his name in Thy dominion and make his remembrance enduring in Thy Kingdom. Verily, Thou art the One Who is potent to do what He willeth. There is no God but Thee, the Bestower, the All-Bountiful, the Giver, the Mighty, the Munificent.

اسمه في ملكك ويبقى ذكره في ملكوتك انت انت
المقتدر على ما تشاء اله الا انت الفاضل بالذل
المعطي العزيز الكريم

- 10 O thou beloved! Convey, on behalf of this Servant, wondrous cries of magnification unto the faces of those who have been adorned with the robe of steadfastness in the Cause of God, the Lord of all creation, and give them the glad-tidings of the appearance of grace and bounty from the realm of the decree of the Lord of origination.

يا ايها الحبيب الق بدائع التكبير على وجوه الذين
تزينوا برداء الاستقامة في امر الله مالك البرية
وبشرهم بظهور الفضل والعطاء من جبروت امر
مالك الانشاء

- 11 The spirit and the glory rest upon thee and upon thy household.

الروح وال عليك وعلى اهلك

BLIB_Or15693.060

BH03265

To: Mirza Ali Muhammad Yazdi (Varqa)

- 1 He is God, exalted be His glory, the Grandeur and Power!
- 2 The letter of your honor, which was adorned with mention of the Beloved, reached this lowly servant, and the fragrant, amber-scented breezes from its words and utterances, written in remembrance of the King of Oneness, were inhaled. O joy to those breezes by which the paradise of the hearts of those near to God is concealed! And blessed is the tongue that has spoken the mention of the All-Merciful among all possibilities, and the heart from which has flowed the Salsabil of the love of our Lord, the Mighty, the All-Knowing! I beseech Him, exalted be He, that through the waters of your remembrances of the King of Names, He may revive the trees of the hearts of His servants who have been heedless of the Most Great, Supreme Announcement and His Ancient and Most Great Remembrance, that He may make all the Divine Lote-Trees of knowledge among the contingent beings, and cause all to speak forth your call and testify that there is none other God but Him, the Mighty, the Bestower.

هو الله تعالى شأنه العظمة والاقدار
مكتوب آتجناب كه بطراز ذكر محبوب مزين
بود باين عبد مرهوب واصل و نفحات عطريه
عنبريه از كلمات و بيانات آن كه در ذكر مالك
احديه مرقوم بود استنشاق شد يا روحا لتلك
النفحات التي تستر بها رضوان افئدة المقرين و يا
طوبى للسان الذي نطق بذكر الرحمن بين الامكان
و لقلب الذي جرى منه سلسيل محبة ربنا العزيز
العليم اسئله تعالى بأن يحبي بمياه اذكارك سلطان
الاسماء اشجار قلوب عباده الذين غفلوا عن نبأ
الأعظم العظيم و ذكره الأكبر القديم ليجعل
الكل سدرات العرفان بين الأكوان و ينطقن
الكل بندائك ويشهدن انه لا اله الا هو العزيز
المنان

- 3 Be it known that after observing the luminous letter, it was presented at the threshold of the Throne. The petition that had been submitted to the Most Holy, Most Exalted Presence was presented in its entirety before the Face. A wondrous and sublime Tablet has been revealed from the heaven of grace

عرض ميشود بعد از مشاهده كتاب نوراني
بساحت عرش حاضر شده عريضه كه بساحت
امنع اقدس معروض داشته بودند بتمامه تلقاء
وجه معروض افتاد لوح بديع منبع از سماء فضل
مخصوص آتجناب نازل و همچنين اسامي كه

specifically for your honor, and likewise all the names that you had written were presented before the Throne. Infinite favors have been shown to all, and specifically for each name a sublime Tablet has been revealed from the heaven of the Divine Will and sent forth. God willing, may all attain to them and, through the fragrances of the revealed verses - from a single breath of which the realities of Paradise are set in motion and stirred - arise with a wondrous spirit and sublime form to serve the Cause and manifest that which is befitting of this Day. And that is, first, to sanctify the self from all else save God, and then, to appear with praiseworthy characteristics, commendable attributes, and goodly remembrances among humanity, that through their breaths the horizons may be perfumed and through their lights all things may be illumined. By God! They are the people of Baha among all creatures.

- 4 Upon them be the glory of God and the glory of all the worlds. Verily, remembrance and praise and glorification and splendor be upon you and upon them and upon those who are with you among the loved ones of God.

- 5 The servant of God

مرقوم فرموده بودند جمیع لدی العرش عرض شد نسبت بكل الطاف ما لا نهاییه ظاهر و مخصوص هر اسمی لوح منبع از سماء مشیت نازل و ارسال شد انشاء الله کل بآن فائز گردند و از نفحات آیات منزلات که حقیقه جنان از نفحه از آن در حرکت و اهتزاز است بروج بدیع و هیکل منبع بخدمت امر قیام نمایند و آنچه سزاوار الیومست بآن ظاهر گردند و آن تقدیس نفس است اولاً عن ما سوی الله و بعد ظهور باخلاق مرضیه و صفات مدوحه و اذکار طیبه مابین بریه لیعطر بأنفاسهم الآفاق و یستضیء بأنوارهم کلّ الأشياء تالله انهم اهل البهء بین الوری

4 عليهم بهاء الله و بهاء العالمین اما الذکر و الثناء و التکبیر و البهء علیک و علیهم و علی من معکم من احباء الله

5 خادم ۶۶ [الله]

INBA19:441

BH03231

To: Muhammad Baqir Naraghi, in Hamadan

- 1 In the Name of the One through Whom surged the Ocean of Knowledge!
- 2 Glory be to Him Who sendeth down the verses as He willeth! He, verily, is the One Who hath power over whatsoever He pleaseth. There is none other God but He, the All-Knowing, the All-Informed.
- 3 O thou who gazest toward the horizon! Thy letter hath reached the Most Great Prison, and the servant who standeth before the Throne hath read it. We have answered thee with that whose fragrance hath wafted between the heavens and the earth. Moreover, We have mentioned thee in the Book which We sent unto him who hath turned unto God and who was named Samandar in the kingdom of creation. Verily, thy Lord is the Rememberer, the Munificent.

1 بسم الذی به ماج بحر العرفان

2 سبحانه الذی انزل الآيات کیف اراد انه هو المقتدر علی ما یشاء لا اله الا هو العلیم الخبیر

3 ان یا ایها الناظر الی الأفق قد حضر کتابک فی السجن الأعظم و قرأه العبد الحاضر لدی العرش و اجبتاک بما فاحت نفحاته بین السموات و الأرضین ثم ذکرناک فی الکتاب الذی ارسلناه الی من توجه الی الله و سبی بالسمندر فی ملکوت الانشاء ان ربک هو الذاکر الکریم

- 4 That which thou hast wrought in the path of God hath been presented before the Throne. He shall surely reward thee with the most excellent of rewards. He, verily, is the Bestower, the Mighty, the Great. 4 قد عرض لدى العرش ما عملته في سبيل الله أنه يجزيك احسن الجزاء وأنه هو المعطي العزيز العظيم
- 5 Be thou thankful unto God for having enabled thee to recognize Him and for having made thee one of those who have attained unto His wondrous Day. This is the Day of God. Blessed is he who hath been illumined by its light and who hath done that which beseemeth God, the Lord of all worlds. 5 ان اشكر الله بما آيدك على عرفانه وجعلك من الذين فازوا بيومه البديع هذا يوم الله طوبى لمن تنور بنوره وعمل فيه ما ينبغي لله رب العالمين
- 6 Say: O Lord of the world and Creator of the nations! I beseech Thee by Thy Most Great Name to make me, in all conditions, a servant of Thy Cause, a helper of Thy Faith, one who remembereth Thy Name, one who uttereth that which Thou hast sent down through Thy sovereignty, and one who acteth according to that which hath been inscribed in Thy Book. I beseech Thee, O my Lord, by Thy Self, to ordain for me that which Thou hast ordained for the near ones among Thy servants, and to decree for me that whereby my remembrance shall endure in Thy kingdom. Thou, verily, art the Powerful, the Exalted, the All-Knowing, the All-Wise. 6 قل يا مولى العالم وموجد الأمم اسئلك بالاسم الأعظم بأن تجعلني في كل الأحوال خادماً لأمرک وناصراً لديک وذاکراً باسمک وناطقاً بما أنزلته بسلطانک و عاملاً بما كان مسطوراً في کتابک ايرب اسئلك بنفسک بأن تكتب لی ما كتبته للمقربين من عبادک وتقدر لی ما يبقى به ذکری في ملکوتک انک انت المقتدر المتعالی العليم الحکيم
- 7 From this spot We send Our greetings unto them that have believed in that place, that they may rejoice in the mention of this Wronged One and hold fast unto that which they have been commanded by God, the Almighty, the Powerful. 7 انا نکبر من هذا المقام على الذين آمنوا في هناك ليستفرحوا بذكر هذا المظلوم ويتسکوا بما امروا به من لدى الله المقتدر القدير
- 8 The Sun of Grace hath dawned, and God hath mentioned every name that was in thy letter through verses that have gladdened them that dwell in the kingdom of names and have stirred the hearts of them that are endued with understanding. Thy son is mentioned in the Book. Thy Lord, verily, is the All-Bountiful, the Manifest, the All-Wise. 8 قد اشرفت شمس الفضل وذكر الله کل اسم كان في کتابک بآيات استفرح بها من في ملکوت الأسماء واهتزت بها افئدة العارفين ويذكر ابنک في الكتاب ان ربک هو الفضال المبين الحکيم
- 9 The glory rest upon thee, upon him, upon thy family, and upon them that believed when the Trump was sounded and all who are in the heavens and on earth swooned away, except such as thy Lord pleased, the All-Knowing. 9 البهآء عليك وعليه وعلى اهلك وعلى الذين آمنوا اذ نفخ في الصور وانصعق من في السموات والأرض ألا من شاء ربک العليم

BLIB_Or15730.049a

BH03228

To: *Mirza Husayn Mishkin Qalam*

- 1 He is the Most Holy, the Most Great, the Expositor, the All-Knowing
- 2 A mention from the Wronged One to him who hath attained unto the lights of unity when the Manifestation of the Cause appeared from God, the Lord of the worlds. The horizon of utterance hath been illumined and the Most Exalted Pen hath moved by the command of thy Lord, the All-Informed. We had indeed held back the Pen for successive years lest the clamor be raised by those who cast the Truth behind their backs and followed what they were bidden by every heedless remote one. When the appointed time came, the shrill voice of the Most Exalted Pen was raised - verily He is the Generous Bestower.
- 3 Thou wert mentioned in the prison - this Book which speaketh "There is none other God but Him, the Mighty, the Wise" beareth witness to that. Conceal the face of the Cause from every treacherous doubter. Hold fast in all conditions unto the cord of wisdom and say: "Praise be unto Thee, O my God and the God of all who are in Thy earth and Thy heaven, for having drawn me nigh unto Thee and caused me to know Thee and taught me and given me to drink the choice wine of revelation from the hands of bounty and made me one of those who have attained. I beseech Thee by the fragrances of Thy days and the waves of the ocean of Thy grace that Thou make me in all conditions empowered to remember Thee and steadfast in Thy service. O my Lord! Thou knowest and seest what hath befallen me in Thy path. My days have passed in prison because I turned unto Thee and believed in Thy signs. Do with me as beseemeth Thy greatness and Thy sovereignty. Verily Thou art the Almighty, the All-Powerful."
- 4 The glory from the Wronged One be upon thee and upon thy family and upon the children of him who attained unto the knowledge of God when those on earth turned away from Him save whom His all-compelling Will did choose among those in the heavens and the earth. Convey my greetings and give my salutations to each one who is with thee there. Say: "We have remembered you and do remember you - verily He is the Remembering, the All-Knowing." And We counsel them with that which will manifest their station and glory and rank among the people, and We beseech Him, exalted be He, to aid them in what He loveth and is pleased with. Verily He is powerful over

1 هو الأقدس الأعظم المبين العليم

2 ذكر من لدى المظلوم لمن فاز بأنوار التوحيد اذ ظهر مظهر الأمر من لدى الله رب العالمين قد انار افق البيان وتحرك القلم الأعلى امرأ من لدن ربك الخبير أنا قد امسكنا القلم في سنين متواليات لئلا يرتفع ضوضاء الذين نبذوا الحق عن ورائهم واخذوا ما امروا به من لدن كل غافل بعيد فلما اتى الميقات ارتفع صرير القلم الأعلى انه هو المعطى الكريم

3 قد كنت مذكوراً في السجن يشهد بذلك هذا الكتاب الذي ينطق انه لا اله الا هو العزيز الحكيم ان استر وجه الأمر عن كل خائن مريب تمسك في كل الأحوال ببجل الحكمة و قل لك الحمد يا الهى و اله من فى ارضك و سمائك بما قربتني و عرفتني و علمتني و سقيتني رحيق الوحى من ابادى الفضل و جعلتني من الفائزين اسئلك بنفحات ايامك و امواج بحر فضلك بأن تجعلني فى كل الأحوال مؤيداً على ذكرك و قائماً على خدمتك اى رب تعلم و ترى ما ورد على فى سبيلك قد مضت ايامى فى السجن بما اقبلت اليك و آمنت بأياتك و اعلم بى ما ينبغى لعظمتك و سلطانك أنت انت المقتدر القدير

4 البهاء من لدى المظلوم عليك و على اهلك و على ابناء من فاز بعرفان الله اذ اعرض عنه من على الأرض الا من شاء مشيئته المهيمنة على من فى السموات و الأرضين كبر من عندى و سلم من قبلى على كل واحد معك فى هناك قل أنا ذكرناكم و نذكركم انه هو الذّاكر العليم و نوصيهم بما يظهر به شأنهم و عزهم و مقامهم بين الخلق و نستله تعالى بأن يؤيدهم على ما يحب و يرضى انه

what He willeth. There is none other God but Him, the Mighty, the Great.

لهو المقتدر على ما يشاء لا اله الا هو العزيز العظيم

BLIB_Or15697.001

BH03196

To: Mirza Aqa Bashir Ilahi (Bashiru's-Sultan)

- 1 Verily, We make mention of him who hath desired the countenance of God and hath spoken in praise of God, the Lord of existence. This is the Day whereon mankind hath arisen before God, the All-Possessing, the Self-Subsisting. This is the Day whereof God informed and gave glad tidings unto His servants through His word: "Lead forth the people from darkness into light and remind them of the days of God." Thus hath the matter been decreed from before God, the Lord of what was and what shall be. This is the Day whereon the mountains have been set in motion, yet most of the people understand not.

1 أنا نذكر من اراد الوجه و نطق بثناء الله مالك الوجود هذا يوم فيه قام الناس لله المهيمن القيوم و هذا يوم اخبر به الله و بشر به العباد بقوله ان اخرج القوم من الظلمات الى النور و ذكرهم بأيام الله كذلك قضى الأمر من لدى الله رب ما كان و ما يكون هذا يوم فيه مرّت الجبال و القوم اكثرهم لا يفقهون
- 2 Thy letter hath come before the Wronged One, and We have heard that which thou didst call unto God, the Lord of the Frequented Fane. Thy yearning hath attained unto Our hearing, and We have revealed for thee that which no thing among all things, nor any treasure among all treasures, can equal. Hold fast unto the Most Great Name and cleave unto the hem of God, the Lord of the exalted Station wherein the Tongue of Grandeur did speak and summon all unto His praiseworthy habitation.

2 قد حضر كتابك لدى المظلوم و سمعنا ما ناديت الله رب البيت المعمور قد فاز حينك بالاصغاء و انزلنا لك ما لا يعادله شيء من الأشياء و لا كنز من الكنوز تمسك بالحبل الأعظم و تثبت بذيل الله رب المقام المرفوع الذي فيه نطق لسان العظمة و دعا الكل الى مقره المحمود
- 3 Among the people is he whom the attraction of the verses of thy Lord did so seize that he cast away the world, turning unto God, the Lord of eternity. He came, heard, and responded, attaining unto that which was recorded in the hearts of the Prophets and inscribed by the Most Exalted Pen in My preserved Tablet.

3 من الناس من اخذه جذب آيات ربك على شأن نبذ العالم مقبلاً الى الله مالك القدم اقبل و سمع و اجاب و فاز بما كان مذكوراً في افئدة الأنبياء و مسطوراً من القلم الأعلى في لوحى المحفوظ
- 4 Thou didst seek forgiveness from the ocean of thy Lord's mercy, the All-Merciful. We have purified thee, as a bounty from Us, with the water of loving-kindness and favors. Verily, thy Lord is the All-Compassionate, the Most Kind.

4 قد اردت الغفران من عتمان رحمة ربك الرحمن أنا طهرناك فضلاً من عندنا بماء العناية و الألطاف ان ربك هو المشفق العطوف
- 5 When thou dost inhale the fragrance of My words and attain unto the traces of My Pen, make mention of My days and what hath befallen Me from Mine enemies who cast the Command

5 أنك اذا وجدت عرف كلماتي و فزت بأثر قلبي ذكر أيامي و ما ورد على من اعدائي الذين نبذوا

of God behind their backs, following every rejected scholar and every forsaken ignorant one. Those who, at mention of Us, arose and said what they said have pronounced judgment against Us, and when We manifested the Cause they turned away from Us and objected to Us with such tyranny as caused the denizens of the Kingdom to lament.

- 6 We counsel thee with that whereby the Cause of God may be exalted. This is what behooveth him who hath turned unto the Most Sublime Horizon in this Promised Day. Glory be unto the people of Glory who have held fast unto God's Covenant and Testament and acted according to what they were commanded in His inscribed Tablet. Praise be unto God, the Lord of Kings and Sovereign of the realm of might.

امر الله عن ورائهم بما اتبعوا كل عالم مردود و كل جاهل متروك قد افقينا علينا الذين عند ذكرنا قاموا وقالوا ما قالوا ولما اظهرنا الامر اعرضوا عنا واعترضوا علينا بظلم ناح به اهل الملكوت

6 انا نوصيك بما يرتفع به امر الله هذا ما ينبغي لمن اقبل الى الأفق الأعلى في هذا اليوم الموعود البهاء على اهل البهاء الذين تمسكوا بعهد الله وميثاقه و عملوا بما امروا في لوحه المسطور الحمد لله مالک الملوك و سلطان الجبروت

INBA23:100, BRL_DA#334, BSHI.025-026

BH03259

To: Husayn-Quli Mirza

- 1 In My Name which shineth forth from the horizon of the Kingdom.
- 2 This is a Book sent down by the King of Omnipotence unto him who hath turned to My horizon and heard My call and directed his heart unto the station wherein the Tongue of Grandeur proclaimeth, before the creation of all beings: "There is none other God but Me, the Mighty, the Bestower!"
- 3 By God! There hath appeared that which had never appeared before, and the Speaker of Sinai, Who was promised in the Books of God, the Lord of Lords, hath spoken. The story of the Fire hath returned in the Sinai of the righteous and calleth out with the most exalted call between earth and heaven: "The Promise hath come, and the Lord of Names hath appeared with the hosts of revelation and the standards of signs!" Can any among the divines vie with Me in the arena of utterance? Nay, by thy Lord, the All-Merciful! Say: Fear ye God and follow not your idle fancies which are indeed idols, if ye be among the possessors of insight.
- 4 We have heard thy call aforetime and that wherewith thou didst call upon God, thy Lord, the Lord of the Throne and of the dust. We answer thee with this Tablet which God hath made a light unto the righteous and a fire unto the wicked.

1 بسمي المشرق من افق الملكوت

2 كتاب انزله مالک الجبروت لمن اقبل الى افق و سمع ندائی و توجه بقلبه الى مقام ينطق فيه لسان العظمة قبل خلق البرية انه لا اله الا انا العزيز الوهاب

3 تالله قد ظهر ما لا ظهر من قبل و نطق مکلم الطور الذي كان موعوداً في كتب الله رب الأرباب قد رجع حديث النار في طور الأبرار و تنطق بأعلى النداء بين الأرض و السماء قد جاء الوعد و اتى مالک الأسماء بجنود الوحي و رايات الآيات هل يقدر احد من العلماء ان يستن معي في مضمار البيان لا وربك الرحمن قل خافوا الله و لا تتبعوا اهوائكم انها لى الأصنام ان اعتبروا يا اولى الألباب

4 انا سمعنا ندائك من قبل و ما ناديت به الله ربك رب العرش و ترى اجبتناك بهذا اللوح الذي جعله الله نوراً للأخيار و ناراً للأشرار قد فزت من

Thou didst attain unto My mention aforetime, and in this hour when the All-Merciful hath ascended the throne of utterance with power and sovereignty.

قبل بذکری و فی هذا الحین الذی استوی الرحمن
على عرش البیان بقدرة و سلطان

- 5 Say: O people of the Qur'an, know ye your station! Ye made mention of Me throughout ages and centuries, yet when the fingers of might rent asunder the veils and shrouds, ye pronounced judgment against Me with such tyranny as caused the pillars to tremble. Ye arose at My mention, yet when I manifested Myself unto you, ye arose with swords of hatred and committed that which caused the hearts of the people of the cities of justice and equity to be sorely troubled.

5 قل یا ملأ الفرقان اعرفوا مقامکم قد ذکرتمونی
فی القرون و الأعصار فلما شقت اصابع الاقتدار
الحجبات و السبحات افیتیم علی بظلم تزلزلت منه
الأركان قد قتم عند ذکرى فلما اظهرت لکم نفسی
قتم بأسیاف البغضاء و ارتکبتُم ما اضطربت افئدة
اهل مدائن العدل و الانصاف

- 6 Say: O people of the Bayan, We behold you as We beheld them. Soon shall ye reap from the trees of your deeds the fruits which they reaped before. Take ye heed, O ye who are endued with insight!

6 و قل یا ملأ البیان نراکم کما رأیناهم سوف
تقطفون من اشجار اعمالکم اثمار ما قطفوا من قبل
ان اعتبروا یا اولی الأبصار

- 7 We counsel thee and those who have believed to remain steadfast with utmost steadfastness in this Cause whereby the lights have shone forth. We have heard thy verse and prose in the love and praise of God. It behooveth thee to thank Him for having aided thee unto this bounty which the treasures of the earth cannot equal. He Who possesseth the Mother Book beareth witness unto this.

7 انا نوصیک و الذین آمنوا بالاستقامة الکبری
على هذا الأمر الذی به اشرقت الأنوار قد سمعنا
نظمک و نثرک فی حب الله و ثنائه لک ان
تشکره بما ایدک على هذا الفضل الذی لا تعادله
خزائن الأرض يشهد بذلك من عنده ام الکتاب

BLIB_Or15718.286

BH03247

To: *Mirza Muhammad Ali the Greater Branch*

- 1 He is God, exalted is He!
- 2 In truth, after your departure the prison truly became a prison. Some are occupied with lamentation and moaning, while others are consumed by the fire of separation. I beseech God, glorified be His majesty, to make you the cause and means of the reformation of the world. He is the Powerful, the Mighty.
- 3 The two letters addressed to this servant were seen. The affairs there are difficult, as most of the servants are inflamed with the fire of enmity and moved by base desires. The improvement of every matter has been and remains within God's mighty grasp. Verily, He has power over all things.

1 هو الله تعالى

2 فی الحقیقه بعد از شما سجنیت سجن ظاهر و هویدا
گشت جمعی بناله و حنین مشغول و برخی بنار
فراق محترق از حق جل جلاله میطلبم شما را
سبب و علت اصلاح عالم نماید اوست قادر و
توانا

3 دو مکتوب که بنام عبد حاضر بود مشاهده شد
امورات آنجا مشکست چه که اکثری از عباد
بنار عناد مشتعل و بهوس متحرک اصلاح هر
امری در قبضه قدرت حق بوده و هست انه
على کلشیء قدير

- 4 His honor Aqa Siyyid M is present before Us these days and says that hereafter the climate of that land becomes very bad. It would be good if you would proceed to Lahore or Kashmir or other places. You should certainly investigate yourself and go to whichever city you deem suitable. These matters are for your own benefit. They have also mentioned that there is one named Aqa 'Abdu'l-Husayn there who is very trustworthy and honest and is also knowledgeable in the preparation of food. If deemed advisable, they may refer their services to him. This too depends on your judgment.
- 5 Furthermore, we have given eighty English pounds and obtained a draft to be paid to you there. Please receive it. Convey Our greetings to the honored Nazir. God willing, may they be joyous and adorned with the ornament of health and occupied with the remembrance of God. They have written from Nayriz that their relatives do not intend to proceed in that direction, but rather intend to go to Yazd. We wrote to those parts that if they are willing, they should send them and provide whatever is needed for the journey expenses. We shall pay it back soon.
- 6 Do not be saddened by affairs. Whatever comes to pass is assuredly for the best, and right is with you, and universal outpourings are ordained for you. All send their greetings with utmost longing. Write daily that which will bring joy to all. The purpose of mentioning Rida is that no ill-feeling or conflict should arise or be created there. The command is in God's hand alone.
- 4 جناب آقا سیّد م این ایام تلقاء وجه حاضرند و میگویند از بعد هوای آن ارض بسیار بد میشود اگر به لاهور یا کشمیر و اماکن دیگر تشریف ببرید خوبست البتّه خود شما تحقیق مینمائید و هر بلد که مناسب دیدید میروید این امور بمصلحت خود شماست و دیگر ذکر [نموده‌اند] آقا عبدالحسین نامی در آنجاست بسیار امین و صادق و در ترتیب اکل هم بااطلاع اگر مصلحت [دانند] خدمات خود را باو رجوع [نمائید] اینهم بسته برآی آنحضرتست
- 5 دیگر مبلغ هشتاد جنیه انگریزی دادیم و حواله گرفتیم آنجا بشما بدهند دریافت نمائید جناب ناظر را تکبیر میرسانیم انشاءالله مسرور باشند و بطراز صحت مزین و بذکر حق مشغول از [نیریز] نوشته‌اند منتسبین ایشان اراده توجّه آسمت را ندارند بلکه اراده یزد دارند نوشته شد بآن جهات که ایشانرا اگر راضی باشند روانه نمائید و آنچه لازم باشد از اسباب سفر بدهند بزودی ادا مینمائیم
- 6 در امورات محزون [باشید] آنچه وارد شود البتّه خیرست و حقّ با شماست و فیوضات کلیّه از برای شما مقدرست جمیع با کمال اشتیاق سلام میرسانند همه روزه [بنویسد] آنچه را سبب فرح کل شود و مقصود از ذکر رضا آنکه در آنجا کدورت و نزاعی رخ ننماید و احداث نشود الأمر بید الله وحده

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BH03224

To: Mirza Mustafa

- 1 In the name of Him through Whom was hoisted the banner of divine knowledge upon the most exalted station in the realm of possibility.
- 2 A remembrance from Our presence unto him who heard the Call when it was raised from the Most Exalted Horizon, that the remembrance may draw him to a station wherein neither
- 1 بسمی الذی به نصبت رایة العرفان علی اعلی مقام الامکان
- 2 ذکر من لدنا لمن سمع النداء اذ ارتفع من الأفق الأعلی لیجذبه الذکر الی مقام لا تمنعه حوادث

the happenings of the world nor the clamor of the nations shall deter him, wherein he shall arise before all faces and give to drink unto all beings, through My Name the Self-Subsisting, My choice-sealed wine, that perchance they that slumber may arise from the couch of heedlessness and turn towards the lights of the countenance of God, the Lord of all worlds.

العالم ولا ضوضاء الأمم يقوم امام الوجوه و
يسقى الكائنات باسمي القيوم رحيق المختوم لعل
النائم يقومون عن فراش الغفلة ويتوجهون الى
انوار وجه الله رب العالمين

- 3 O Mustafa! Upon thee be the Most Glorious Glory of God. The Most Great Branch hath made mention of thee in this Most Holy, Most Luminous Station. We make mention of thee through that which God hath made as the Kawthar of Life for the followers of all religions. Blessed is he who hath turned and attained, and woe unto the heedless. This is a Day wherein the fragrance of revelation and inspiration hath been wafted amongst mankind, and all things have proclaimed: The Kingdom and Dominion belong unto God, the Almighty, the Glorious, the All-Praised.

3 يا مصطفى عليك بهاء الله الأبهى قد ذكر
الغصن الأكبر في هذا المقام الأقدس الأنور
ذكرناك بما جعله الله كثر الحيوان لأهل
الأديان طوبى لمن اقبل و فاز و ويل للغافلين
هذا يوم فيه تضوع عرف الوحى و الالهام بين
الأنام و نطقت الأشياء الملك و الملكوت لله
المقتدر العزيز الحميد

- 4 Arise in My Name to serve My Cause, and remind the servants of this Momentous News wherewith the Books of God, both past and future, have given glad-tidings. Blessed is he who hath cast away vain desire and taken hold of that which he was bidden in this perspicuous Tablet. Harken unto the call of the Wronged One from the precincts of the Prison, then aid Him through the hosts of wisdom and utterance. He will verily assist thee and exalt thee through His firm and mighty Command.

4 قم باسمي على خدمة امرى و ذكر العباد بهذا النبأ
العظيم الذى بشرت به كتب الله من قبل و من
بعد طوبى لمن نبذ الهوى و اخذ ما امر به فى هذا
اللوحة المبين اسمع نداء المظلوم من شطر السجن ثم
انصره بجنود الحكمة و البيان انه يؤيدك و يرفعك
بأمره المبرم المتين

- 5 Say: He hath appeared with truth with such steadfastness as the might of the servants could not frighten Him, nor could the clamor of the heedless deter Him. Say: O peoples of the earth! Judge fairly concerning that which hath appeared with truth, and be not of the oppressors. This is a Day wherein the rustling of the Lote-Tree beyond which there is no passing hath been raised. They who have heard it, these are the people of Baha and the companions of the Crimson Ark, the mention of which God hath revealed in the Book of Names. He is verily the Omnipotent over whatsoever He willeth through His mighty and wondrous Command.

5 قل انه ظهر بالحق باستقامة ما خوفته سطوة العباد
و ما منعه ضوضاء الغافلين قل يا ملأ الأرض
انصفوا فيما ظهر بالحق و لا تكونوا من الظالمين
هذا يوم فيه ارتفع حفيف سدرة المنتبى ان الذين
سمعوا اولئك اهل البهاء و اصحاب السفينة الحمراء
التي انزل الله ذكرها فى كتاب الأسماء انه هو
المقتدر على ما يشاء بأمره العزيز البديع

- 6 Thus hath the Tongue of Ancient Days spoken, when He was in the Most Great Prison, as a mercy from His presence upon thee. He verily desireth whomsoever hath desired Him, and loveth whomsoever hath loved Him. To this doth the Mother Book bear witness in this glorious and exalted Station. The Glory shining from the horizon of My utterance be upon thee and upon those who have turned with radiant faces unto God, the Single, the One, the Mighty, the All-Wise.

6 كذلك نطق لسان القدم اذ كان فى السجن
الأعظم رحمة من عنده عليك انه يريد من اراده
و يحب من احبه يشهد بذلك أم الكتاب فى هذا
المقام العزيز الرفيع البهاء المشرق من افق سماء
بيانى عليك و على الذين اقبلوا بوجوه بيضاء الى
الله الفرد الواحد العزيز الحكيم

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BH03253

To: Muhammad-Ali

- 1 He is God, exalted be His station, the Grandeur and the Power! 1 هو الله تعالى شأنه العظمة والاقطار
- 2 Your letter hath come before Us and the Wronged One hath heard thy call and hath answered thee through the tongue of His loving-kindness in the kingdom of His utterance, wherefore the fragrance of faithfulness hath been wafted between earth and heaven. Thou art he who hath turned unto the Countenance and traversed the path until thou didst enter the Valley of the Noble One, which God hath made the seat of His glorious Throne. Thou didst attain the presence and didst hear what My tongue did speak. Rejoice thou in My remembrance of thee, then give thanks to thy Lord, the All-Bountiful. We have remembered thee in Tablets that shall testify on thy behalf in all the worlds of thy Lord, the All-Knowing, the All-Informed. Thou art he who crossed land and sea in thy longing to attain My presence, until thou didst drink the choice wine of reunion from the hands of thy Lord's bounty, the Merciful. We beseech God to make thee known through His Name, speaking His praise, gazing toward His horizon, soaring in the atmosphere of His nearness, and holding fast to His mighty cord. Say: 2 قد حضر كتابك و سمع المظلوم ندائك و اجابك لسان عنايته في ملكوت بيانه بما تضرع منه عرف الوفاء بين الأرض و السماء انت الذي توجهت الى الوجه وقطعت السبيل الى ان دخلت وادي التبيل الذي جعله الله مقر عرشه الجليل و حضرت لدى الوجه و سمعت ما نطق به لسانى ان افرح بذكرى اياك ثم اشكر ربك الكريم اناذكرناك بالواح تشهد لك في كل عالم من عوالم ربك العليم الخبير انت الذي قطعت البر و البحر شوقاً للقائى الى ان شربت رحيق الوصال من ايدى عطاء ربك الرحيم انا نسل الله بأن يجعلك معروفاً باسمه و ناطقاً بذكره و ناظراً الى افقه و طائراً فى هواً قربه و متمسكاً بحبله المتين
- 3 Glorified art Thou, O Thou at Whose separation the hearts of those near unto Thee among Thy servants have melted, and at Whose remoteness the tears of the sincere ones among Thy creatures have fallen! I beseech Thee by Thy Name through which Thou didst cause the mountains to be scattered in dust and the earth to become a level plain, and by the Most Great Word whereby Thou didst subdue all who are in earth and heaven, to make me in all conditions strengthened through Thy loving-kindness, speaking Thy praise, and standing firm in service to Thy Cause. O my Lord! This is a day wherein Thou hast opened the doors of Thy grace and mercy, and the rains of Thy utterance have showered from the clouds of Thy generosity upon Thy creatures. I beseech Thee not to disappoint me of what lieth with Thee, then grant me from the ocean of Thy bounty that which beseeemeth Thy generosity and Thy majesty. Then make me steadfast, O my God, in the service of Thy Cause in such wise that nothing whatsoever shall prevent me. Verily Thou art the All-Powerful, the Supreme, the Almighty. 3 قل سبحانك يا من فى فراقك ذابت ايجاد المقربين من عبادك و فى هجرى نزلت عبرات الموحدين من بريتك اسئلك باسمك الذي به جعلت الجبال نفساً نفساً و الأرض قاعاً صنفصفاً و بالكلمة العليا التي بها سخرت من فى الأرض و السماء بأن تجعلنى فى كل الأحوال مؤيداً بعنايتك و ناطقاً بثناءك و قائماً على خدمة امرك اى رب هذا يوم فيها فتحت ابواب فضلك و رحمتك و هطلت امطار بيانك من سحاب جودك على بريتك اسئلك بأن لا تخيبنى عما عندك ثم ارزقنى من بحر عطائك ما ينبغى لكرمك و اجلالك ثم استقمنى يا الهى على خدمة امرك على شأن لا يمنعنى شىء من الأشياء أنك انت المقتدر الغالب القدير
- 4 O Muhammad-'Ali! Upon thee be My glory and My loving-kindness. Know thou with certain knowledge and manifest truth that even should all who are on earth flee and turn away 4 يا محمد قبل على عليك بهائى و عنايتى فاعلم بالعلم اليقين و الحق اليقين لو يهرب ويفر منك من على

from thee, the Prisoner will not flee from thee and will be with thee under all conditions. Verily He is possessed of great faithfulness. He will not leave thee; He will remember thee as He remembered thee before, and will shelter thee as He sheltered thee beneath the shadow of His mercy. He is the All-Bountiful, the Generous. Praise be unto Him, for He is the Goal of all who have knowledge and the God of all who are in the heavens and on earth.

الأرض لا يفرّ منك المسجون ويكون معك في كل الأحوال أنه لذو وقاء عظيم أنه لا يدعك يذكرك كما ذكرك من قبل ويأويك كما أواك في ظل رحمته وهو الفيّاض الكريم الحمد له اذ هو مقصود العارفين و اله من في السموات و الأرضين

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BH03207

To be typed.

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BH03236

- ¹ He is the Ever-Relenting, the All-Forgiving, the All-Bountiful
- ² Glorified art Thou, O Thou Who by the movement of the finger of Thy will didst rend asunder the veils, and through the effulgences of the lights of the Sun of Thy Revelation didst illumine all lands! I beseech Thee by Thy Name through which the Luminary of love shone forth and the throne of Thy utterance was established amongst Thy servants, to ordain through Thy Most Exalted Pen for Thy loved ones the good of this world and the world to come. Thou art, verily, the Lord of the throne on high and of earth below. There is none other God but Thee, the All-Knowing, the All-Informed.
- ³ O my Lord! Thou knowest and seest how one of Thy handmaidens hath entered the Most Great Prison, hath heard Thy most sweet call, and hath responded among the maidservants as though she had drunk of the Kawthar of recognition from [...] of Thy bounty, O Thou Who art the Lord of all names and the Creator of heaven! [...] beneath the shadow of Thy loving-kindness and within the precincts of Thy mercy until the decree of Thy destiny came upon her and caused her to ascend unto the Supreme Companion through Thy might and power. I beseech Thee, O God of the kingdom of earth and heaven,

¹ هو التّوّاب الغفور الكريم

² سبحانك يا من بحركة اصبع ارادتك خرقت الأجاب و باشرافات انوار شمس ظهورك نورّت البلاد استلّك باسمك الذي به لاح نير الوداد و استقر عرش بيانك بين العباد بأن تكتب من قلبك الأعلى لأوليائك خير الآخرة و الأولى أنّك انت ربّ العرش و الثرى لا اله الا انت العليم الخبير

³ اى ربّ تعلم و ترى بأنّ امة من امائك قد وردت في السّجن الأعظم و سمعت ندائك الأمل و اجابت بين الاماء كأنّها سبقت كوثر العرفان من [...] عطائك يا مالک الأسماء و فاطر السّماء [...] في ظلّ عنايتك و جوار رحمتك الى ان اتيا مبرم قضائك و عرجها الى الرفيق الأعلى بقوّتك و اقتدارك استلّك يا اله الملك و الملكوت بمشارق وحيك و مظاهرها و مهابط علمك بأن تزيّنها بثوب الغفران

by the Dawning-Places of Thy Revelation, the Manifestations of Thy inspiration, and the Recipients of Thy knowledge, to adorn her with the robe of forgiveness and to send down upon her from the ocean of Thy mercy that which will draw her nigh unto Thee in every world of Thy worlds.

- 4 I beseech Thee, O my God, my Master, my Lord and my Hope, by the ocean of Thy forgiveness, the heaven of Thy grace and the sun of Thy bounty, to send down upon her at every moment a mercy from Thee, that supreme joy may take hold of her after grief had seized her in the realm of possibilities. Thou art He to Whose bounty, loving-kindness, grace and benevolence all atoms bear witness. I testify that she hath repaired to her station which Thou hadst ordained for her through Thy command, detached from all else save Thee and turning unto Thee. Deal with her, then, as befitteth the heaven of Thy grace and the sun of Thy bounty. And I bear witness, O my God, that her brother came before her unto Thee, holding fast to Thy cord, clinging to the hem of Thy robe, and awaiting the wonders of Thy mercy. Send down, then, upon him at this moment that which will gladden his heart and solace his eyes. Thou art He Whom nothing can frustrate and no affair can sadden. Thou doest what Thou willest and ordainest what Thou pleasest. Thou art, verily, the Strong, the Mighty, the Munificent, the All-Forgiving, the All-Merciful.

ثم أنزل عليها من بحر رحمتك ما يقرّبها إليك في كلّ عالم من عوالمك

4 اسئلك يا الهى و مالكى و سيدى و رجائى
بحر غفرانك و سماء فضلك و شمس جودك
بأن تنزل عليها في كلّ حين رحمة من عندك
ليأخذها الفرح الأعظم بعد ما أخذتها الأحران
في الامكان انك انت الذى شهدت الذرات
يفضلك و عنايتك و لطفك و احسانك اشهد
انها قصدت مقامها الذى قدّرت لها بأمرك
منقطعة عن دونك و متوجّهة اليك فاعمل
بها ما ينبغي لسماء فضلك و شمس جودك
و اشهد يا الهى بأن اخاها ورد عليك قبلها
متمسكاً بجبلك و متشبّهاً بذيلك و مترصداً
بدايع رحمتك فأنزل عليه في هذا الحين ما يفرح
به قلبه و تقرّبه عينه انك انت الذى لا يمنعك
شئ و لا يحزنك امر تفعل ما تشاء و تحكم
ما تريد انك انت القوى الغالب البازل الغفور
الرحيم

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BH03398

To: Muhammad Quli who has attained, in Tihiran

- 1 He is the Almighty, the Most Great!
- 2 This is a Book from the Wronged One to him who hath attained the lights of nearness and heard the Call of God, the Self-Subsisting, the All-Compelling. O Muhammad-Quli, hear My call from the direction of My prison. Verily it will guide thee and protect thee from the evil of those who have denied God's proof and His evidence, and turned away from His straight path. They are servants who have taken falsehood as their helper.
- 3 That which thou didst send before hath arrived, and in these days with one of My loved ones, upon whom be My glory and

1 هو العزيز العظيم

2 هذا كتاب من لدى المظلوم الى الذى فاز بأنوار
القرب و سمع نداء الله المهيمن القيوم يا محمد قبل
قلّ اسمع ندائى من شطر سجنى انه يرشدك و
يهديك و يحفظك من شرّ الذين انكروا حجة الله
و برهانه و اعرضوا عن صراطه المستقيم هم عباد
اتخذوا الكذب لأنفسهم معيناً

3 قد حضر ما ارسلته من قبل و في هذه الأيام
مع احد احبائى عليه بهائى و عنايتى نستل الله
تعالى ان ينور اوليائى بنور الاستقامة الكبرى و

My loving-kindness. We beseech God, exalted be He, to illumine His loved ones with the light of the Most Great Steadfastness and adorn them with the ornament of justice. Verily He is the Answerer of prayers. There is no God but Him, the Mighty, the All-Knowing, the All-Wise. Not a thing escapeth His knowledge. He doeth what He willeth and ordaineth what He pleaseth. He is the All-Knowing, the All-Informed.

يَزِينُهُمْ بِطَرَاظِ الْعَدْلِ أَنَّهُ مُجِيبُ السَّالِئِينَ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ لَا يَعْزُبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ وَهُوَ الْعَلِيمُ الْخَبِيرُ

- 4 The Glory from Us be upon thee and upon those who have quaffed the choice wine of utterance from the hand of the bounty of their Lord, the All-Merciful, the Generous. Remember on My behalf My loved ones who have not broken My Covenant and Testament, and who have arisen to serve the Cause out of love for God, the All-Knowing, the All-Wise.

4 الْبَهَاءُ مِنْ لَدُنَّا عَلَيْكَ وَعَلَى الَّذِينَ شَرَبُوا رَحِيقَ الْبَيَانِ مِنْ يَدِ عَطَاءِ رَبِّهِمُ الْمَشْفُقِ الْكَرِيمِ ذَكَرَ مِنْ قَبْلِي أَوْلِيَاءُ الَّذِينَ مَا تَقْضُوا عَهْدِي وَمِيثَاقِي وَقَامُوا عَلَى خِدْمَةِ الْأَمْرِ حُبًّا لِلَّهِ الْعَلِيمِ الْحَكِيمِ

- 5 If thou shouldst see 'Ayn and Ta, convey to him My greetings and say: Beware lest thou enter the dwelling-place of the ungodly who are consumed with the fire of hatred and have disbelieved in God, the Mighty, the Praiseworthy. Let him regard the deniers as a mere handful of clay. Say: Fear not the turning away of people and their gatherings, and say not that which beseemeth thee not before thy Lord. The knowledge of all things is preserved in a clear Book. Thus hath the Tongue of Utterance spoken from this sublime station.

5 إِنْ رَأَيْتَ الْعَيْنَ وَالطَّاءَ كَبَّرَ عَلَيْهِ مِنْ قَبْلِي وَقُلْ إِيَّاكَ إِنْ تَدْخُلُ مَقَرَّ الْمُشْرِكِينَ الَّذِينَ اشْتَعَلُوا نَارَ الْبَغْضَاءِ وَكَفَرُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ لَهُ إِنْ يَرَى الْمُتَكَبِّرِينَ كَقَبْضَةِ مِنَ الطَّيْنِ قُلْ لَا تَخَفْ مِنَ الْمَعْرُضِينَ وَاجْتِمَاعِهِمْ وَقُلْ لَا تَقُلْ مَا لَا يَنْبَغِي لَكَ عِنْدَ رَبِّكَ عِلْمُ كُلِّ شَيْءٍ فِي لَوْحٍ مَبِينٍ كَذَلِكَ نَقُطُّ لِسَانَ الْبَيَانِ فِي هَذَا الْمَقَامِ الرَّفِيعِ

- 6 His honor Ismi Mihdi - upon him be My glory and loving-kindness - sent thy letter to the Most Holy Court. After its perusal, this Book from the Mother Book was revealed that thou mayest rejoice and be among the thankful ones. We beseech God, exalted be He, to make His loved ones there among those whom neither the doubts of men nor the allusions of those who have denied this supreme grace have caused to slip.

6 جَنَابِ اسْمِي مَهْدِي عَلَيْهِ بَهَائِي وَعَنَائِي نَامِهَاتٍ رَا بِسَاحَتِ أَقْدَسِ أَرْسَالِ نُمُودِ بَعْدَ أَزْ مَشَاهِدِهِ إِنْ كِتَابِ أَزْ أُمِّ الْكِتَابِ نَازِلِ لَتَفْرَحَ وَتَكُونَ مِنَ الشَّاكِرِينَ نَسْتُلِ اللَّهَ تَعَالَى أَنْ يُجْعَلَ أَوْلِيَاءِي هُنَاكَ مِنَ الَّذِينَ مَا زَلَّتْهُمْ شَهَاتِ الْعِبَادَةِ وَلَا أَشَارَاتِ الَّذِينَ أَنْكَرُوا هَذَا الْفَضْلَ الْعَظِيمَ

INBA18:553

BH03407

To: *Abu'l-Qasim Saatsaz Shirazi*

- 1 In His Name through Whom the Sun of Divine Unity has shone forth!
- 2 O Abu'l-Qasim, hear with thy inner ear the call of the Wronged One.

1 بِسْمِ الَّذِي بِهِ أَشْرَقَ نَبْرُ التَّوْحِيدِ

2 يَا أَبَا الْقَاسِمِ نَدَايَ مَظْلُومٍ رَا بِغُوشِ جَانِ بَشَنُو

3 In these days certain vain imaginings have arisen. Beseech God to protect His people. The former people would each day, with the hands of idle fancy, fashion an idol of their imagination and call it the Fourth Pillar or other names. Glory be to God! One is astounded at the words and deeds of that people. Each day they would claim some new understanding and knowledge, until finally their knowledge culminated in this: One day, before attaining maturity, this Wronged One entered a gathering where two individuals wearing enormous turbans were, from behind a curtain, describing to one of the ladies their own spiritual knowledge and stations, until one of them stated that we must determine whether Gabriel is higher or Qanbar, whether 'Abbas is higher or Salman. This Wronged One was bewildered. After a few minutes it was mentioned: "O Mulla, if Gabriel is the one referred to in 'The Faithful Spirit descended with it upon thy heart', then Master Qanbar was not even present there."

4 In those days this Wronged One lamented the wrongs done to the Seal of the Prophets. I truthfully say that such wrong was done to Him by the former people that the Tablet wept and the Pen cried out - a crying that caused the Concourse on High to weep and the companions of the Most Exalted Paradise to cry out. We beseech God to protect this people from such idle fancies and vain imaginings and to keep them steadfast on the straight path. Verily He is the Mighty, the Triumphant, the Powerful.

5 O Abu'l-Qasim! Today the Mother Book has turned toward thee from the prison precincts. Blessed is he who hath remembered thee and sent thy name to a place named after this heaven. We have remembered thee and answered thee with verses that all the books of the world and what the nations possess cannot equal. He Who hath spoken before all faces beareth witness to this. The Kingdom and the Dominion belong to God, the Mighty, the Supreme, the Self-Subsisting.

3 این ایام فی الجمله اوهاماتی بمیان آمده از حق بطلب حزب خود را حفظ نماید حزب قبل هر یوم بایادی ظنون هیکی از وهم ترتیب میدادند و رکن رابعش مینامیدند و یا اسمای اخری سبحان الله انسان متحیر است از اقوال و اعمال آنحزب هر یوم اجتهادی مینمودند و عرفانی ذکر میکردند بالأخره عرفان منتهی شد باینکه یومی از ایام اینظلوم قبل از بلوغ در مجلسی وارد مشاهده شد دو نفس با عمامه‌های بسیار کبیر از برای یکی از مخدّرات خلف حجاب معارف و مراتب علوم خود را ذکر مینمودند تا آنکه یکی از آن دو ذکر نمود باید بدانیم جبرئیل بالاتر است یا قنبر عباس بالاتر است یا سلمان اینظلوم متحیر بعد از چند دقیقه ذکر شد یا ملا اگر جبرئیل آنست که میفرماید و نزل به الروح الامین علی قلبک آنجا آقای قنبر هم تشریف نداشت

4 باری آن ایام اینظلوم بر مظلومیت خاتم انبیا نوحه نمود براسی میگویم از حزب قبل ظلمی بر آنحضرت وارد شده که لوح نوحه نمود و قلم گریست گریستیکه ملأ اعلی گریستند و اصحاب جنت علیا صیحه زدند از حق میطلبیم این حزب را از امثال این ظنون و اوهام حفظ فرماید و بر صراط مستقیم مستقیم دارد انه هو القوی الغالب القدیر

5 یا ابالقاسم امروز امّ الکتاب از شطر سجن بتو توجه نموده طوبی لمن ذکرک و ارسل اسمک الی مقام سنی بسماء هذه السماء ذکرناک و اجبناک بآیات لا تعادلها کتب العالم و ما عند الأمم یشهد بذلک من نطق امام الوجوه الملک و الملکوت لله المقتدر المهیمن القیوم

INBA51:282, KB_620:275-276, AVK3.312.07x,
LHKM3.294, FBAH.020, NSS.210-211

BH03420

To: Ali Muhammad et al.

- 1 He is the Most Holy, the Most Great 1 هو الأقدس الأعظم
- 2 O Badi'! We exhort thee to patience, to composure, and to that trustworthiness which hath been the trust of God committed unto His creatures. Blessed are they who raise aloft its banners and who guard its station. 2 يا بديع نوصيك بالصبر والسكون والأمانة التي كانت وديعة الله بين خلقه طوبى لرافعي اعلامها وحافظي مقامها
- 3 O 'Ali, son of Muhammad! 3 يا عليّ قبل محمد
- 4 Be generous in prosperity, and thankful in adversity. 4 كن في النعمة منفقاً وفي فقدها شاكراً
- 5 Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. 5 وفي الحقوق اميناً وفي الوجه طلقاً
- 6 Be a treasure to the poor, an admonisher to the rich, an answerer of the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. 6 وللفقراء كنزاً وللأغنياء ناصحاً وللنادى مجيباً وفي الوعد وفياً وفي الأمور منصفاً وفي الجمع صامتاً وفي القضاء عادلاً
- 7 Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. 7 وللانسان خاضعاً وفي الظلمة سراجاً ولهموم فرحاً وللظلمة بجرأاً وللمكروب ملجأً وللمظلوم ناصراً وعضداً وظهراً وفي الأعمال متقياً
- 8 Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. 8 وللغريب وطناً وللريض شفاءً وللمستجير حصناً
- 9 Be eyes to the blind, and a guiding light unto the feet of the erring. 9 وللضير بصراً ولمن ضلّ صراطاً
- 10 Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility. 10 و لوجه الصديق جمالاً و لهيكل الأمانة طرازاً و لبيت الأخلاق عرشاً و لجسد العالم روحاً و لجنود العدل رايةً و لأفق الخير نوراً و للأرض الطيبة رذاذاً و لبحر العلم فلكاً و لسماء الكرم نجماً و لرأس الحكمة اكليلاً و لجبين الدهر بياضاً و لشجر الخشوع ثمرًا فاسأل الله ان يحفظك من حرارة الحقد و صبارة البرد انه قريب مجيب

BSW#06.10x, GWB#130x, ESW.093x, ADJ.025x, DWN_v3#01 p.009x, BSTW#401x

BRL_DA#655, GWBP#130 p.182x, AHB_117BE #12 p.371

BH03313

To: Darvish Muhammad

- 1 He is God, exalted be His glory, the Greatness and the Power
 2 Praise be to God Who hath adorned the preamble of the Book of Existence with the mention of the Beloved, through Whom appeared the First Embroidery and whatsoever the peoples need, through Whom the countenance of the world smiled and the breeze of the All-Merciful wafted among the nations, through Whom the decree of unity was manifested and the command of oneness was established, through Whom was raised the banner of the Seal above all standards and the flag of the Beginning among all peoples. Verily, He is the Manifestation of the Most Great Sign which God, the Lord of Names, hath sent down: He is the First and the Last, and the Manifest and the Hidden. Exalted be this most sublime station unto which no birds of the hearts of those in the kingdom of creation can soar. And peace and blessings be upon Him and upon His family and companions through whom God's Cause was made manifest and the Dove of the Command cooed upon the branches. Verily, there is no God but Him, the Mighty, the Bestower.
- 3 O Muhammad! Thou art he who hath turned toward and attained the presence of the Wronged One and heard what hath befallen Him in the love of God, the Supreme, the Self-Subsisting. We counsel thee with wisdom and utterance and with that which will manifest the station of man among the peoples of all religions. We beseech God to assist thee in all conditions and to ordain for thee what shall profit thee in the hereafter and in this world. Verily, He is the Lord of mankind.
- 4 God willing, may all attain through divine grace and act according to what is in the Book. O Muhammad! Thou wert present and didst hear from the Wronged One that which is in truth the cause of the exaltation of God's religion and His Faith. Say: O servants! Hold fast unto goodly deeds and spiritual qualities. I swear by the pearls of the sea of divine knowledge that the hosts of virtuous character are mightier than earthly hosts. Had the people of the lands held fast unto these, the religion of God would never have been observed to be weak. We beseech Him to assist all in that which is the cause of the glory and elevation of His Cause. Verily, He is powerful over all things and ready to answer.
- 1 هو الله تعالى شأنه العظمة والافتادار
 2 الحمد لله الذي زين ديباج كتاب الوجود بذكر الحبيب الذي به ظهر الطراز الأول وما يحتاج به الملل و به ابتسم ثغر العالم وسرت نسمة الرحمن بين الأمم و به ظهر حكم التوحيد و ثبت امر التفريد و به نصب علم انلتم على اعلى الاعلام و راية البدء بين الأنام انه لمظهر الآية الكبرى التي انزلها الله مالک الأسماء هو الأول و الآخر و الظاهر و الباطن تعالى هذا المقام الأعلى الذي لا تطير اليه طيور افئدة من في ملكوت الانشاء و الصلوة و السلام عليه و على آله و اصحابه الذين بهم ظهر امر الله و هدرت حمامة الأمر على الأغصان انه لا اله الا هو العزيز المنان
- 3 يا محمد انت الذي اقبلت الى ان حضرت تلقاء المظلوم و سمعت ما ورد عليه في حب الله المهيمن القيوم انا نوصيك بالحكمة و البيان و بما يظهر به شأن الانسان بين ملاء الأديان نسئل الله بأن يوفقك في كل الأحوال و يقدر لك ما ينفعك في الآخرة و الأولى انه مالک الوری
- 4 انشاء الله كل بعنايت حق فائز باشند و بما في الكتاب عامل یا محمد حاضر شدى و شنیدی از مظلوم آنچه که فی الحقیقه سبب ارتفاع دین الهی و مذهب اوست یگو ای عباد باعمال طیبیه و اخلاق روحانیه تمسک نمائید قسم بلالی بحر علم الهی که جنود اخلاق اقوی از جنود ارضست اگر اهل بلاد بأن تمسک مینمودند هرآینه دین الله ضعیف مشاهده نمیشد از حق میطلبیم کل را تأیید فرماید بر آنچه سبب علو و سمو امر اوست انه علی کل شیء قدیر و بالاجابة جدير

BLIB_Or15715.319b

BH03312*To: Qasim Khan*

- 1 In the Name of Him Who is Sovereign over all names 1 بِسْمِ الْمَهِيْمِنِ عَلَى الْأَسْمَاءِ
- 2 Praise be to God Who hath revealed Himself through His Most Great Name unto the world, whereupon all things proclaimed: "The Kingdom and the Dominion, the Majesty and the Power belong unto God, the Lord of the Kingdom of Names and Creator of the heavens!" Blessed is he who hath heard and is endowed with hearing, and blessed is he who hath witnessed and is possessed of sight, for he is indeed among the companions of the Crimson Ark which God hath mentioned in the Qayyumul-Asma'. 2 الْحَمْدُ لِلَّهِ الَّذِي تَجَلَّى بِاسْمِهِ الْأَعْظَمُ عَلَى الْعَالَمِ إِذَا نَطَقَتِ الْأَشْيَاءُ كُلُّهَا الْمَلِكُ وَالْمَلَكُوتُ وَالْعِظْمَةُ وَالْجِبْرُوتُ لِلَّهِ مَالِكُ مَلَكُوتِ الْأَسْمَاءِ وَفَاطِرُ السَّمَاءِ طَوْبِي لِسَمِيعٍ سَمِعٍ وَلَبْصِيرٍ شَهِدٍ وَرَأَى أَنَّهُ مِنْ أَصْحَابِ السَّفِينَةِ الْحُمْرَاءِ الَّتِي أَنْزَلَهَا اللَّهُ فِي قِيَوْمِ الْأَسْمَاءِ
- 3 O thou who gazest upon the Countenance! We have heard thy call and have witnessed what hath befallen thee at the hands of those who have denied God and His signs, rejected His proof and disputed His evidence. We beseech Him, exalted be He, to exalt thee through His Name, to aid thee through His sovereignty, and to give thee to drink of the Kawthar of His bounty - whosoever drinketh thereof hath attained unto all good from God, the Lord of the Last and the First. Grieve not over that which hath been ordained by the Pen of Destiny. In all matters place thy trust in God, the Almighty, the Most Glorious, the All-Bountiful. He will assuredly help thee and open before thy face the door of His bounty and draw thee nigh unto Him. He, verily, is established upon the throne of wisdom and utterance. 3 يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ قَدْ سَمِعْنَا نِدَائَكَ وَرَأَيْنَا مَا وَرَدَ عَلَيْكَ مِنَ الَّذِينَ كَفَرُوا بِاللَّهِ وَآيَاتِهِ وَانْكُرُوا حُجَّتَهُ وَجَادَلُوا بِرَهَانِهِ نَسْتُلْهُ تَعَالَى أَنْ يَرْفَعَكَ بِاسْمِهِ وَيَنْصُرَكَ بِسُلْطَانِهِ وَيَسْقِيكَ كَوْثَرَ عَطَائِهِ الَّذِي مِنْ شَرْبٍ مِنْهُ فَازَ بِكُلِّ الْخَيْرِ مِنْ لَدَى اللَّهِ رَبِّ الْآخِرَةِ وَالْأُولَى لَا تَحْزَنُ عَمَّا قَدَّرَ مِنْ قَلَمِ الْقَضَاءِ تَوَكَّلْ فِي الْأُمُورِ عَلَى اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْوَهَّابِ أَنَّهُ يَنْصُرَكَ وَيَفْتَحُ عَلَى وَجْهِكَ بَابَ عَطَائِهِ وَيَقْرِبَكَ إِلَيْهِ أَنَّهُ هُوَ الْمُسْتَوَى عَلَى عَرْشِ الْحِكْمَةِ وَالْبَيَانِ
- 4 Thou hast been mentioned by one of my Afnan who hath attained My presence and drunk the choice wine of understanding from the cup of My utterance. We make mention of thee in this Tablet whose fragrance shall endure as long as God, the Lord of the Throne and of the dust, and the Master of this Day whereof the Books of God, the Lord of lords, gave glad-tidings, shall endure. When thou receivest My letter, say: "My God, my God! All praise be unto Thee for having guided me unto Thy path and illumined my heart with the light of Thy knowledge. I beseech Thee by Thy Most Great and Most Glorious Name to ordain for me what Thou hast ordained for Thy trusted ones in Thy lands and Thy chosen ones in Thy dominions. Thou art He through Whose sovereignty all created things have testified, and through Whose power all beings have borne witness. There is none other God but Thee, the Almighty, the All-Bountiful." 4 قَدْ ذَكَرَكَ أَحَدُ أَفْنَانِي الَّذِي فَازَ بِلِقَائِي وَشَرِبَ رَحِيقَ الْعَرْفَانِ مِنْ كَأْسِ بَيَانِي ذِكْرًا بِهَذَا اللَّوْحِ الَّذِي لَا يَنْقَطِعُ عَرْفُهُ بِدَوَامِ اللَّهِ رَبِّ الْعَرْشِ وَالثَّرَى وَمَالِكِ هَذَا الْيَوْمِ الَّذِي بَشَّرْتَ بِهِ كَتَبَ اللَّهُ رَبُّ الْأَرْبَابِ إِذَا فَزَتْ بِكَابِي قُلُوبُ الْمُحِبِّينَ لَكَ الْحَمْدُ بِمَا هَدَيْتَنِي إِلَى صِرَاطِكَ وَنَوَّرْتَ قَلْبِي بِنُورِ مَعْرِفَتِكَ اسْتَطَلْتُ بِاسْمِكَ الْأَعْظَمِ الْأَبْهَى أَنْ تَقْدِّرَ لِي مَا قَدَّرْتَهُ لِأَمْنَائِكَ فِي بِلَادِكَ وَاصْفِيَائِكَ فِي دِيَارِكَ أَنْتَ الَّذِي شَهِدْتَ بِسُلْطَانِكَ الْكَائِنَاتِ وَبِقُدْرَتِكَ الْمَوْجُودَاتِ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْفَيَّاضُ

- 5 The Glory shining from the horizon of the heaven of My Kingdom be upon thee and upon those who have not broken My Covenant nor denied My proof, who have stood before all faces declaring: "God is our Lord and the Lord of the Kingdom and the Dominion. There is none other God but Him, the Almighty, the Most Glorious, the All-Bountiful."

5 البهاء المشرق من افق سماء ملكوتي عليك وعلى
الذين ما نقضوا عهدي وما انكروا حجتى قاموا امام
الوجه وقالوا الله ربنا ورب الملك والملكوت
لا اله الا هو المقتدر العزيز الفضال

BLIB_Or15718.045

BH03316

- 1 In the Name of Him Who is the All-Compelling over all names
- 2 My God, my God! Nearness to Thee is my hope, Thy forgiveness my aim, Thy good pleasure my desire, and Thy pardon the ultimate object of my aspiration. I beseech Thee by the waves of the ocean of Thy utterance, by the manifestations of Thy power, by the revelations of Thine omnipotence, and by the Word through which Thou didst raise up the standard of Thy oneness amongst Thy servants and unfurl the banner of Thy remembrance throughout Thy lands, to assist this servant to act in accordance with what Thou hast commanded in Thy Book.
- 3 O my Lord! Thou seest me enkindled with the fire of separation from Thy loved ones. By Thy glory, O Thou Goal of the world and He Who hath appeared through the Most Great Name! I desire none other than Thee and love none but Thee. I implore Thee not to leave me to myself. Aid me, under all conditions, to remember and praise Thee.
- 4 O my Lord! Thou beholdest the thirsty one advancing toward the ocean of Thy grace, the poor one awaiting Thy bounty and benevolence, and the sick one yearning for the fountain of Thy healing. I beseech Thee by Thy Prophets and Messengers, and by Him through Whom the breezes of Thy Revelation were cut off, to ordain for me the good of this world and the next. Verily, Thou art the Lord of the throne on high and of the earth below.
- 5 Then cause me, O my God, to be among those whom nothing whatsoever hath deterred from turning toward Thy most exalted horizon. Thou seest me, O my God, clinging to the cord of Thy bounty and holding fast to the hem of Thy generosity and favors. Thou seest my tears and hearest the sighs of my heart. Through Thy grace and favor, ordain for me that which

1 بسمه المهيمن على الأسماء

2 الهى الهى قريبك رجائى و عفوك املى و
رضائك بغيتى و غفرانك منتهى مطلبى اسئلك
بأمواج بحر بيانك و ظهورات قدرتك و مظاهر
اقتدارك و بالكلمة التى بها نصب علم توحيدك
بين عبادك و ارتفعت راية ذكرك فى بلادك
ان تؤيد عبدك هذا على العمل بما امر به فى
كتابك

3 اى ربّ ترانى مشتعلًا من نار فراق اوليائك
وعزّتك يا مقصود العالم والظاهر بالاسم الأعظم
لا اريد الا انت ولا احبّ الا انت اسئلك ان لا
تدعنى بنفسى ايدنى فى كلّ الأحوال على ذكرك
و ثنائك

4 اى ربّ ترى العطشان متوجّهاً الى بحر فضلك
والفقير منتظراً جودك و عنايتك و العليل كواثر
شفائك اسئلك بأنبيائك و رسلك و بالذى به
انقطعت نفحات وحيك بأن تقدرلى خير الآخرة
و الأولى انك انت ربّ العرش و الترى

5 ثمّ اجعلنى يا الهى من الذين ما منهم شىء من
الأشياء عن التوجّه الى افئك الأعلى ترانى يا الهى
متمسكاً بجبل عطائك و متشبّهاً بذيل كرمك و
مواهبك و ترى عبرات عينى و تسمع زفرات قلبى
قدّرلى بجودك و فضلك ما يسكن به اضطرابى

will calm my agitation. Strengthen, O my God, mine eyes to behold the countenances of Thy chosen ones and loved ones, and illumine the vision of my heart with the light of Thy knowledge. Thou art He Who hath, by Thy power, borne witness to all created things, and by Thy grandeur to all existence. There is none other God but Thee, the Forgiving, the Generous.

- 6 Bless, O God, O Thou Goal of the world and Beloved of the nations, through the dawning-places of Thy knowledge, the daysprings of Thy power, the manifestations of Thy Self, and the source of Thy recognition. I beseech Thee by them to send down from the heaven of Thy bounty upon Thy loved ones that which will draw them nigh unto Thee, remind them of Thy verses, and aid them in that which Thou lovest and art pleased with. Verily, Thou art God. There is none other God but Thee, the Mighty, the Powerful, and worthy to answer prayer.

JHT_S#045

قَوِّ يَا هِيَ عَيْنِي لِلنَّظَرِ إِلَى وَجْهِ أَصْفِيَاكَ وَ
أَحْبَائِكَ وَ انْزِرْ بَصَرَ قَلْبِي بِنُورِ عِرْفَانِكَ أَنْتَ
الَّذِي شَهِدْتَ بِقُدْرَتِكَ الْكَائِنَاتِ وَ بِعَظَمَتِكَ
الْمَوْجُودَاتِ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الْكَرِيمُ

6 صَلِّ اللَّهُمَّ يَا مَقْصُودَ الْعَالَمِ وَ مُحِبَّوْبَ الْأُمَمِ بِمَهَابِطِ
عِلْمِكَ وَ مَشَارِقِ قُدْرَتِكَ وَ مَظَاهِرِ نَفْسِكَ وَ مَنِيْعِ
عِرْفَانِكَ اسْأَلُكَ بِهِمْ أَنْ تَنْزِلَ مِنْ سَمَاءِ عَطَائِكَ
عَلَى أَحْبَائِكَ مَا يَقْرَبُهُمُ إِلَيْكَ وَ يَذْكُرُهُمْ بِآيَاتِكَ
وَ يُؤَيِّدُهُمْ عَلَى مَا تَحَبَّبَ وَ تَرْضَى أَنْتَ اللَّهُ لَا
إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ وَ بِالْإِجَابَةِ جَدِيرُ

INBA61:067, ADM2#086 p.158

BH03349

- 1 He is the Dawning Place from the Horizon of Utterance
هو المشرق من افق البيان
- 2 Glorified be He Who hath sent down the verses and made manifest that which was recorded in the Books of old. He is, verily, the Single, the One, the All-Knowing, the All-Wise. By God! That which the All-Merciful revealed in the Qur'an hath appeared, and all who are in the heavens and on earth were thunderstruck, save those whom the hand of grace did rescue. He is, verily, the Almighty, the Powerful.
سبحان الذي انزل الآيات و اظهر ما كان
مسطوراً في كتب القبل انه هو الفرد الواحد
العليم الحكيم تالله قد ظهر ما انزله الرحمن في
الفرقان و انصعق من في السموات و الأرض
إلا من انقذته يد العناية انه هو المقتدر القدير
- 3 Say: O concourse of divines! Fear ye God and follow not your idle fancies. Follow that which ye have been commanded in a mighty Tablet. Reflect upon the former ages and upon the deeds of those who turned away from the Truth and disputed His signs, until they pronounced judgment against the Prophets and Messengers. They cast the command of God behind their backs and seized upon that which they were forbidden in His perspicuous Book.
قل يا معشر العلماء اتقوا الله و لا تتبعوا أهوائكم ان
اتبعوا ما امرتم به في لوح عظيم تفكروا في القرون
الأولى و في أعمال الذين اعرضوا عن الحق و
جادلوا بآياته الى ان افتوا على التبيين و المرسلين
قد نبذوا امر الله و اخذوا ما نهوا عنه في كتابه
المبين
- 4 Blessed is he who hath heard the Call and turned toward the Supreme Horizon. He is indeed of the people of this noble station. Grieve not for what hath befallen thee. Behold and call to mind what befell God's chosen ones and His messengers on earth, and be possessed of gracious patience. The Wronged One consoleth thee from the precincts of His Most
طوبى لمن سمع النداء و اقبل الى الأفق الأعلى انه
من اهل هذا المقام الكريم لا تحزن عما ورد عليك
ان انظر ثم اذكر ما ورد على اصفياء الله و سفرائه
في الأرض و كن على صبر جميل ان المظلوم

Great Prison, and remembereth thee with that which shall endure as long as the names endure. Thy Lord is, verily, the True One, the All-Informed.

يعزبك من شطر سجنه الأعظم ويذكرك بما يبقى
بدوام الأسماء أنّ ربك هو الصادق الخبير

- 5 Beware lest anything prevent thee from God. Hold fast unto His mighty cord. When thou hast attained unto the Tablet, turn thy face toward the House and say:

5 أياك ان يمنعك شيء عن الله تمسك بحبله
المتين اذا فزت باللوح ول وجهك شطر البيت و
قل

- 6 O Lord of nations and Manifest One through the Most Great Name! I beseech Thee by the Most Exalted Word, which Thou hast made the conclusive utterance in the kingdom of creation, to render me in all conditions one who gazeth toward Thy horizon, who standeth firm, who speaketh in Thy remembrance and in service to Thy Cause. Thou art, verily, the Powerful over whatsoever Thou wilt. There is none other God but Thee, the Forgiving, the Bountiful. Then write down for me, O my God, through Thy Most Exalted Pen, that which shall profit me in the Hereafter and in this world. Then provide me with one who shall remember Thee in my days, who shall succeed me and inherit my turning unto Thee, my recognition of Thee, and my remembrance of Thee. Thou art, verily, powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise.

6 يا مالک الأمم و الظاهر بالاسم الأعظم
استلک بالکلمة العلیا التي جعلتها فصل الخطاب
فی ملکوت الانشاء بأن تجعلني فی کل الأحوال
ناظراً الى افقک و قائماً ناطقاً علی ذکرک و
خدمة امرک أنّک انت المقتدر علی ما تشاء لا
اله الا انت الغفور الکریم ثم اکتب لی یا الهی
من قلبک الأعلى ما ینفعني فی الآخرة و الأولى
ثم ارزقني من یذكرک فی ایامی و یعدی و یرثني
اقبالی و عرفانی و ذکری أنّک انت المقتدر علی
ما تشاء لا اله الا انت العليم الحکیم

BLIB_Or15719.176a

BH03367

Tablet of Visitation for 'Abdu's-Salih, Gardener in the Service of Baha'u'llah

- 1 He is the Compassionate, the Generous
- 2 Blessed be he that entereth the Ridvan Garden, extolling the name of God, his Lord, the Most Compassionate.
- 3 O ye the followers of this Wronged One! Upon arriving at the precincts of this garden, stand ye at its gate, say:
- 4 May the perfumed breezes wafting from they flowers and blossoms blow over thee, O 'Abdu's-Salih, O thou effulgent light! I bear witness that the evidences of they handiwork in this garden are a testimony to thy living presence and to the services that thou hast rendered to thy Lord, the God of mercy. I testify that thou art alive in the Most Exalted Horizon and that thy name hath been recorded in the Crimson Scroll.
- 5 Sufficient unto thee, O Salih, be these tidings, uttered by this Wronged One in the prison-town of 'Akka! I testify – and with

1 هو المشفق الکریم

2 طوبی لمن یدخل البستان ویذكر الله ربّه الرحمن

3 یا حزب المظلوم اذا بلغتم بابه قفوا و قولوا

4 التّسمات المعطرة التي تسری من اورادک و
ازهارک علیک یا عبدالصالح و النور الالاع اشهد
ان آثارک فی البستان يشهد بحضورک و حیاتک
و قیامک علی خدمة الله ربک الرحمن اشهد
انک تكون حياً فی الأفق الأعلى و مذكوراً فی
الصّحيفة الحمراء

Me the concourse on High, the denizens of Paradise, and the inmates of the All-Highest Heaven do likewise testify – that thou didst, verily, attain unto the Days of God, didst ascend to heaven in His days, and didst consecrate thine own days to the service of His Days. Alas, the very trees are sighing in their separation from thee, the flowers are mourning in their bereavement, and the twin streams are weeping in their desolation – yea, their sorrows have afflicted all the gardens of the earth. All joy and blissfulness be thine, O Salih, for the Lord did bless thee in thy life and in thy death; and thou wast mentioned by the Pen of Glory in the Most Exalted Paradise on the day thou didst repair to God, the Lord of men – a day whereon the dwellers of the realms above inhaled from thee the heavenly fragrance of thy garden. Radiant glory and effulgent splendour be upon all who seek out thy resting-place, who visit thee, and call thee to remembrance for the sake of God, the Lord of all worlds; and upon thee, upon thy beginning and thy end, upon thy outer and thy inner being, rest His light and mercy, his grace, his loving favours, his providence and blessings.

5 يا صالح يكفيك هذه الكلمة العليا التي نطق بها المظلوم في سجن عكا اشهد و يشهد الملائكة الأعلى وسكان الفردوس والجنة العليا بأنك أدركت أيام الله و صعدت في أيامه و صرفت أيامك في خدمة أيامه فآه تنوح الأشجار في فراقك و الأوراد في هجرك و النهران في غيبتك قد اخذت الأحران بساتين الأرض و حداثتها كلها يا صالح طوبى لك ثم طوبى لك ان الله بارك حياتك و مماتك قد ذكرك القلم الأعلى في الفردوس الأبهي في يوم فيه اتخذت لنفسك سبيلاً الى الله مولى الورى هذا يوم فيه يجد منك اهل الجنان عرف البستان البهاء المشرق و النور اللامع على الذين يقصدونك و يزورونك و يذكرونك في سبيل الله رب العالمين النور عليك و على أولك و آخرك و ظاهره و باطنه و رحمة الله و فضله و عنايته و الطافه و بركاته

6 He is the Forgiving, the Bountiful.

6 هو الغفور الكريم

7 Blessed art thou, O Salih, in that this day thou hast chosen for thyself, within the precincts of the mercy of thy Lord, an exalted station and a manifest remembrance. Magnify thine own soul on My behalf, and then beseech God that He may bestow upon Us that wherewith He hath endowed thee, and deliver Us from this world, from its rigors, and from its afflictive torments. Blessed is he who remembereth thy days and seeketh, through thee, to draw nigh unto God, thy Lord and the Lord of all who are in the heavens and on the earth. O Salih! Forget not thy loved ones in thy praiseworthy station, thine exalted, blessed, and manifest abode.

7 نعيماً لك يا صالح قد اتخذت اليوم لنفسك في جوار رحمة ربك مقاماً علياً و ذكراً جليلاً كبر على نفسك من قبل ثم اسأل الله ان يرزقنا ما رزقك و يخلصنا عن الدنيا و شدتها و عذابها طوبى لمن يذكر أيامك و يتقرب بك الى الله ربك رب من في السموات و الأرضين يا صالح لا تنس احبائك في مقامك المحمود و مقرر المرتفع المبارك المشهود

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BRL_DA#348,

ZSM.1915-10-27

ADMS#315

BH03517

To: Mirza Buzurg Mustawfi, in Khurasan

1 He is the All-Possessing, the Most High!

1 هو الغني المتعال

2 We have sent down the verses and manifested the clear proofs, yet most of the people hear not. They have cast away that for which they were created and have taken up that which was

2 قد انزلنا الآيات و اظهرنا البينات و القوم اكثرهم لا يسمعون نبدوا ما خلقوا له و اخذوا ما نهوا عنه في كتاب الله مالك يوم الدين يا بزرگ كن

forbidden unto them in the Book of God, the Master of the Day of Judgment. O Buzurg! Be thou ready to hearken unto My most sweet call in this most exalted station which God hath adorned with His mighty throne.

مستعداً لأصغاء ندائى الأهلّى فى هذا المقام الأعلى
الذى زينّه الله بعرشه العظيم

- 3 O Land of the Prison! Give thanks unto thy Lord, for He hath made thee the dawning-place of the angels and the Spirit, and the dayspring of His signs and the rising-place of His clear proofs. He, verily, is the All-Bountiful, the Forgiving, the Merciful. Grieve not over thy burdens. Recount unto thy Lord whatsoever hath appeared in thee. Thy cause is not hidden from God, the All-Hearing, the All-Seeing.

3 يا ارض السّجن اشكرى ربّك أنّه جعلك مهبط
الملائكة والروح و مطلع آياته و مشرق بيناته أنّه
هو الفيّاض الغفور الرّحيم لا تحزنى من ائقالك
حدّثى عند ربّك ما ظهر فيك و لا يستر امرك
عن الله السّميع البصير

- 4 Glorified be He Who hath appeared and manifested whatsoever He desired through His power and sovereignty. He, verily, is the Strong, the Almighty, the Powerful. The happenings in the lands and the deeds of the servants prevent Him not from that which He desireth. He speaketh before all faces that which guideth them that have gone astray unto His straight path.

4 سبحان الذى ظهر و اظهر ما اراد بقدره من عنده
و سلطان من لدنه أنّه هو القوّى الغالب القدير
أنّه ما تمنعه عمّا اراد حوادث البلاد و لا اعمال
العباد ينطق امام الوجوه بما يهدى اهل الضلال
الى صراطه المستقيم

- 5 Say: My God, my God! Thou seest my poverty and need, my powerlessness and weakness. I beseech Thee by the waves of the ocean of Thy riches and the hosts of the land of Thy power and the manifestations of Thy supreme sovereignty and the outpourings of Thy mighty grandeur to make me in all conditions to hold fast unto Thee and unto Thy loved ones who have arisen to help Thy Cause and who desire the salvation of Thy creation. Thou art, verily, powerful over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

5 قل الهى الهى ترى فقرى و فاققى و عجزى و
ضعفى اسئلك بأموالبحر غنائك و افواج
برّ اقتدارك و ظهورات سلطنتك العظمى و
فيوضات عظمتك الكبرى بأن تجعلنى فى كلّ
الأحوال متمسكاً بك و بأوليائك الذين قاموا
على نصرة امرك و ارادوا نجاة خلقك انك
انت المقتدر على ما تشاء لا اله الا انت العليم
الحكيم

- 6 My God, my God! Thou seest how the thirsty one hath hastened to the Euphrates of Thy mercy, and the poor one to the ocean of Thy bounty, and the abased one to the heaven of Thy glory. I beseech Thee by the Point through which the books of the world were distinguished, and by Thy Name whereby Thou didst illumine the faces of the nations, to bring forth for me from the hand of Thy power the pearls of the depths of Thy knowledge. Thou seest me, O my God, standing before Thee to serve Thy loved ones, speaking Thy praise, and holding fast to Thy firm cord and to Thy Most Great Name. There is none other God but Thee, the Forgiving, the Bountiful.

6 الهى الهى ترى العطشان قصد فرات رحمتك و
الفقير بحر عطائك و الدليل سماء عزّك اسئلك
بالنقطة التى بها فصلت كتب العالم و باسمك
الذى به نورّت وجوه الأمم بأن تخرج لى من يد
اقتدارك لآلئ عمّان معرفتك ترانى يا الهى قائماً
فى [امامك] على خدمة اوليائك و ناطقاً بثنائك
و متمسكاً بجبلك المتين و اسمك الأعظم العظيم
لا اله الا انت الغفور الكريم

MSBH1.556

BH03570

- 1 In the Name of the Manifest, the Luminous, the Speaking, the Evident One! 1 بِسْمِ الظَّاهِرِ الْبَاهِرِ النَّاطِقِ الْمُبِينِ
- 2 O Haji Aqa, upon thee be the Glory of God! Night and day, the people of Baha beseech God that He may not afflict His servants with vain imaginings like unto the vain imaginings of the Shi'ih sect. They considered themselves the most just of all people, yet they committed manifest injustice in their killings, such that the people of the cities of justice and fairness remain bewildered. We hope from God that the people of God will arise with utmost effort to protect His servants, lest another party appear like unto that party and again bring forth that which causeth the fire of hatred and animosity to be kindled. 2 يَا حَاجِي آقَا عَلِيكَ بَهَائِي فِي لَيْلَى وَ أَيْامِ أَهْلِ بَهَاءٍ ... أَزْهَقُ بِطَلْبِنْدِ عِبَادِرَا بِأَوْهَامٍ مِثْلِ أَوْهَامِ حَزْبِ شَيْعَةٍ مُبْتَلَا نَفَرَمَايْدِ خُودِرَا عَادِلْتَرِينَ عَالَمِ مِشْمَرْدَنْدِ وَ لَكِنْ بِظَلَمِ ظَاهِرِ كُشْتَنْدِ كِه أَهْلِ مَدَائِنِ عَدْلِ وَ انصَافِ مُتَحَيِّرِ مَانْدِه اَنْدِ أَزْهَقِ أَمِيدِ اَنْكِه بِكَمَالِ هِمَّتِ حَزْبِ اللَّهِ بِرِ حَفِظِ عِبَادِ قِيَامِ نَمَايَنْدِ تَا بِمَثَابَةِ الْحَزْبِ حَزْبِي ظَاهِرِ نَشُودِ وَ مَجْدِّ اَحْدَاثِ نَشُودِ اِنْجِه كِه سَبَبِ اشْتِعَالِ نَارِ ضَغِينِه وَ بَغْضَاست
- 3 Thy name hath come before the Wronged One, Who maketh mention of thee in this perspicuous Book. Today is the day of teaching. Each one of the loved ones must turn to this Most Great Cause and with wisdom, utterance, spirit and fragrance guide the heedless to the horizon of awareness. Thus doth the Dove of Utterance warble upon the highest branch of possibility, by the command of God, the Lord of the Mighty Throne. 3 قَدْ حَضَرَ اسْمُكَ لَدَى الْمَظْلُومِ ذِكْرُكَ بِهَذَا الْكِتَابِ الْمُبِينِ امْرُوزِ رُوزِ تَبْلِيغِ اسْتِ بَايْدِ هَرِ يَكِ اَزْ اَوَّلِيَا بَايْنِ اَمْرِ اعْظَمِ تَوَجُّهْ نَمَايْدِ وَ بِحَكْمَتِ وَ بَيَانِ وَ رُوحِ وَ رِيحَانِ غَافِلِينَ رَا بِاَفْقِ آكَاهِرِ آكَاهِ فَرَمَايْدِ كَذَلِكَ غَنَّتْ حَمَامَةُ الْبَيَانِ عَلَى اَعْلَى غَصْنِ الْاِمْكَانِ اَمْرًا مِنْ لَدَى اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ
- 4 And this is what was revealed for his honor 'Aziz, upon him be the Glory of God: 4 وَ هَذَا مَا نَزَلَ لَجَنَابِ عَزِيزٍ ... عَلَيْهِ بَهَاءُ اللَّهِ
- 5 In His Name, through Whom was broken the seal of the Choice Wine! 5 بِسْمِ الَّذِي بِهِ فَكَّ خْتَمِ رَحِيقِي الْمَخْتُومِ
- 6 O 'Aziz! The Wronged One hath turned toward thee from this spot wherefrom the Call hath been raised, as a token of grace from God, the Mighty, the Powerful. Blessed is the ear that hath heard and the eye that hath seen, and woe unto the heedless! Say: He Who was hidden from all eyes hath come, and He through Whom the fragrance of God, the Lord of this exalted station, was diffused, hath appeared. The Promised One hath come with a sovereignty that hath conquered all who are in the heavens and on earth. Should anyone ask thee about the Glory, say: Verily it is under the claws of hatred, as attesteth My perspicuous Book. The winds of oppression have encompassed the Lamp of God, the Lord of the Day of Judgment. Say: My God, my God! Aid Thy servants to arise to serve Thee and assist them to be steadfast in Thy love. Verily Thou art the Powerful One, to Whose grace the beings bear witness 6 يَا عَزِيزٍ قَدْ اَقْبَلَ إِلَيْكَ الْمَظْلُومُ مِنْ هَذَا الشَّطْرِ الَّذِي فِيهِ ارْتَفَعَ النَّدَاءُ عَنَايَةً مِنْ لَدَى اللَّهِ الْمُقْتَدِرِ الْقَدِيرِ طُوبَى لَأُذُنٍ سَمِعَتْ وَ لَعَيْنٍ رَأَتْ وَ وَبِلِ الْغَافِلِينَ قُلْ قَدْ اَتَى مِنْ كَانَ مُسْتَوْرًا عَنْ الْعَيُونِ وَ ظَهَرَ مِنْ تَضَوَّعَ بِهِ عَرَفَ اللَّهُ رَبَّ هَذَا الْمَقَامِ الرَّفِيعِ قَدْ اَتَى الْمَوْعُودُ بِسُلْطَانِ غَلْبٍ مِنْ فِي السَّمَوَاتِ وَ الْاَرْضِينَ لَوْ يَسْتَلُكَ اَحَدٌ مِنَ الْبَهَاءِ قُلْ اَنْهْ تَحْتَ بَرَاثِنِ الْبَغْضَاءِ يَشْهَدُ بِذَلِكَ كِتَابِي الْمُبِينِ قَدْ احَاطَتْ اَرْيَاحُ الظُّلْمِ مُصْبَاحَ اللَّهِ مَالِكِ يَوْمِ الدِّينِ قُلْ اَلْهِ اَيُّ عِبَادِكَ عَلَى الْقِيَامِ عَلَى خِدْمَتِكَ وَ اَيَّدِهِمْ عَلَى الْاِسْتِقَامَةِ عَلَى حَبِّكَ اَنْتَ اَنْتَ الْمُقْتَدِرُ الَّذِي شَهِدْتَ بِفَضْلِكَ الْكَائِنَاتِ وَ بِعَظَمَتِكَ الْمَمْكُوتَاتِ لَا اِلَهَ اِلَّا اَنْتَ الْقَوِيُّ الْمُقْتَدِرُ الْقَدِيرُ

INBA41:100b

and to Whose grandeur all created things testify. There is no God but Thee, the Mighty, the Powerful, the Ancient of Days.

BH03567

To: Ahmad Nur, in Akka

1 He is God, exalted be His station, to Whom belong greatness and grandeur!

1 هو الله تعالى شأنه العظمة والكبرياء

2 O thou who soarest with the wings of certitude in the atmosphere of inner meanings and utterance, and who art adorned with the ornament of wisdom and exposition! Thy letter, which was embellished with the mention of the Hidden Name and the Treasured Symbol, hath come before the Wronged One. We have heard what the dove of remembrance cooed upon the branches of the Lote-Tree of thy heart, and We found thee swimming in the ocean of divine decree, which is a mystery of God's mysteries, a protection from His protection, and sealed with His seal. We beseech God, exalted be He, to show you the Sun that shineth from its depths - verily it is the mystery, and the mystery of the mystery, and the mystery enshrouded in mystery. Through it are all suppositions and imaginings effaced, and through it hath the sun of certitude shone forth from the horizon of the will of the All-Merciful. Through it the ocean surgeth, the divine fragrance is diffused, and the breeze of God wafteth over all things. Blessed is he who hath attained unto it, detached from all else. At times thou seest it in the form of fire and its flame, and at other times as the Water of Life for all contingent beings and the Most Great Medicine for the healing of the world. By thy life! Whoso hath found its fragrance will never be heedless of it, even should all on earth assail him with sharpened swords and piercing blades. He beholdeth all his acts and remembrances as a single remembrance, and his state in the service of God's Cause as eternal. We beseech Him, exalted be He, to grant us success in recognizing this most exalted Station and most luminous Spot, and to aid us in effacing the imaginary and manifesting the known. Verily, He is the All-Compelling, the Self-Subsisting.

2 يا ايها الطائر بقوادم الايقان في هواء المعاني والبيان والمطرز بطراز الحكمة والتبيان قد حضر لدى المظلوم كتابكم الذي اصبح مزيناً بذكر الاسم المكنون والرمز المخزون وسمعنا ما هدرت به ورقاء الذكر على افنان سدره فؤادك ووجدناك سابحاً في بحر القدر الذي كان سرّاً من سر الله وحرزاً من حرز الله ومختوماً بختام الله نستل الله تعالى بأن يريك الشمس المشرقة من قعره وانها لمهي السر و سر السر والسر المجلل بالسر وبها تحت الظنون والأوهام واشرفت شمس الايقان من افق ارادة الرحمن وبها ماج البحر وهاج العرف و سرت نسمة الله فيما سواه طوبى لمن فاز بها منقطعاً عن دونها مرة تربها على صورة النار و لهيها و اخرى كأنها ماء الحيوان لأهل الامكان والدرىاق الأعظم لبرء العالم لعمرى من وجد عرفها لن يغفل عنها ولو يجتمع عليه من على الأرض بسيف شاحذة وقضب نافذة ويرى اعماله واذكاره كلها ذكراً واحداً وحاله في خدمة امر الله سرمداً نستله تعالى ان يوفقنا على عرفان هذا المقام الأعلى والمقر الأسنى ويؤيدنا على محو الموهوم وصحو المعلوم انه هو المهيمن القيوم

3 Furthermore, it hath been proven with clear proof that thy mention of this Prisoner, Who hath become forsaken by the world, was solely for the sake of God. We beseech Him to reward thee with the best of rewards and to confirm thee in that

3 و بعد قد تبرهن بالبرهان ان ذكر حضرتكم هذا المسجون الذي امسى متروكاً عن العالم لم يكن الا لوجه الله نستله بأن يجزيكم احسن الجزاء ويؤيدكم

which will cause thy remembrance to endure through the eternity of His most excellent names and most exalted attributes. Verily, He is the Ruler over whatsoever He willeth through His sovereignty that encompasseth the worlds. And praise be to God, the Lord of all worlds.

على ما يبقى به ذكركم بدوام اسمائه الحسنی و صفاته
العلیاء انه لهُ الحاکم على ما يشاء بسلطانه المهيم
على العالمين والحمد لله رب العالمين

AADA.036-037

BH03582

To: Muhammad Taqi son of Muhammad Sadiq, in Qazvin

- 1 He is the Speaker upon the throne of the world! 1 هو الخطيب على عرش العالم
- 2 O Muhammad Taqi! God shall increase thy recompense on account of thy son who hath ascended unto Him. My son, Mihdi, in like manner, took his leave of this world soon after Our arrival in this prison. 2 يا محمد قبل تتی عظم الله اجرک فی ابنک الذی
صعد الیه کما صعد ابني مهدی فی اول الورود فی
السجن
- 3 O Muhammad Taqi! The world is sorely agitated and enshrouded with dust. Its ordeals have taken precedence over its peace, its wrath hath surpassed its grace, and its afflictions have exceeded its delight. It is the object of desire of the heedless, while the discerning despise it. Peace and security are found therein as rarely as the philosophers' Stone, whilst its calamities continue to mount beyond enumeration. Man is compelled to behold in this world what he wisheth not to see, and he is obliged to associate closely with those whose presence he abhorreth. Had this world any significance, thou wouldst behold Me established upon its thrones, and had it any value, its Creator and Sovereign would not have turned away therefrom. Leave it to its people that its sadness may not overcome thee or its vanities please thee. Its glory is abasement, its riches are poverty, and its constancy is ephemeral. Where is the splendor of Parviz and his golden hoard, where is the leisure of the powerful and their tall mansions, where is the wealth of the tyrants and their serried hosts? Wert thou to see the palace of Khosrow today, thou wouldst find it barren save for the reverberations of the echo and the spider's web. 3 يا محمد تتی انّ الدّنيا مکدّرة مغبرة قدّم محتها
راحتها و سبق نعمتها نعمتها و زاد تعبها طربها
اوست محبوب غافلین و مبعوض عارفين راحت
و وفا در او چون کيميا و بلاى او خارج از حد
احصايری فيها الانسان ما لا يحب ان يراه ويعاشر
مع من لا يريد لقائه لو كان لها مقام لترانى مستویاً
على عروشها و لو كان لها قدر ما اعرض عنها
موجدها و سلطانها دعها لأهلها اياک ان يحزنک
حزنها او يسرک زخرفها عزّها ذلّ و ثروتها فقر
و بقائها فناء این شوکه پرویز و ذهبه الابرز و
این شوکه الفراغة و قصورهم العالیه و این ثروة
الجبايرة و جنودهم المصفوفة لو تنظر اليوم فی قصر
کسرى لتراه محلاً للعنکبوت و الصدى
- 4 Profit by their example, O thou endued with understanding, and grieve not over that which hath befallen thee. Thus do We comfort and console thee and admonish thee to be patient and long-suffering. Verily, thy Lord is the Ordainer, the Unconstrained. We do not mean by "the world" anything more 4 ان اعتبروا يا اولی اللهی لا تحزن بما ورد علیک انا
نعزیک و نسلیک و نصییک بالصبر و الاصطبار
ان ربک هو الامر المختار انا ما اردنا من الدّنيا
الا اهلها و انها من حیث هی هی موطنی قدی
و مرتع اغنامی و منظر اولیائی و مطلع ظهورات

than its people, for as it is in itself, it is the ground which supporteth My steps, the pasture for My flock, the panorama of My chosen ones, the dawning-place of the evidences of My power, and the manifestation of My most excellent names and exalted attributes. Verily, thy Lord is the Expounder, the All-Knowing.

- 5 The glory shining from the horizon of the heaven of the utterance of thy Lord, the Most Merciful, rest upon him who hath ascended unto the realm on high and entered beneath the shelter of the providence of his Lord, the Master of this world and the next, the King of the Throne above and the earth below, and upon those who have not allowed the affairs of this world to alarm them in the Cause of God, the Lord of the worlds.

قدرتی و مظهر اسمائی الحسنى و صفاتی العلیا انّ
ربّک هو المبین العلیم

5 البهاء المشرق من افق سماء بیان ربّک الرحمن
على الذی صعد الى الأفق الأعلى و ورد فی ظل
عناية ربّه مولى الآخرة و الأولى و مالک العرش
و الثرى و على الذین ما خوفهم ما فی العالم فی امر
الله ربّ العالمین

INBA57:098x, AQA5#113 p.139,
BSHN.035, MHT2b.051, ASAT3.255x

BH03518

To: *Siyyid Mihdi Dahaji*

- 1 He is God, exalted be His glory!
- 2 The servant in attendance has appeared and presented what you sent to him. We heard it with an ear that has no likeness in the world and saw it with an eye that brings comfort to all eyes. That which you hoped for from the bounty and favor of the Desired One of the world - God willing, you will attain it and have attained it. O Mihdi! Consider the unburdened heart as an ocean, and the heart that is clouded by the dust of the world as the eye of a needle. Praise be to God that in your early days you attained the recognition of Truth and attained His presence, and drank the Kawthar of inner meanings in Iraq and in the Land of Mystery and the Most Great Prison, and freely partook of this greatest feast. By the life of God! If its value were known, all the treasures of the world and what the nations possess would not equal it. And from the Supreme Pen was recorded concerning you that which today you are veiled from knowing. It shall be revealed in truth - verily I am the Unveiler, the All-Manifest, the All-Knowing.
- 3 As regards Muhammad Mustafa, upon him be the glory of God - in these days word has come that his presence would not accord with wisdom. This is one reason, and another reason

1 هو الله تعالى شأنه العظمة

2 قد حضر العبد الحاضر و عرض ما ارسلته
عنده انا سمعناه بأذن ليس لها شبه فی العالم و
رأیناه بعین قرّت منها الأبصار و آنجه از فضل
و عنایت مقصود عالم رجا نمودید انشاء الله بأن
موفق میشوید و شده اید یا مهدی قلب فارغ
را بمثابة بحر مشاهده کن و قلب مکدر بغبار
عالم مانند سم الخياط الحمد لله در اول آیامت
بعرفان حقّ فائز شدی و بلقایش رسیدی و
کوثر معانی را در عراق و در ارض سر و سجن
اعظم نوشیدی و این مائده اعظم را مفت و
مسلم میل فرمودی ان عرف قدرها لعمر الله
لا يعادلها انفس اشياء العالم و ما عند الأمم و
از قلم اعلى ثابت شد در حقت آنجه که اليوم
از عرفان آن محجوبی سوف يظهر بالحقّ انی انا
الکشاف الظهار الخبير

3 و اما در باره جناب محمد مصطفی علیه بهاء
الله این ایام حرفی بمیان آمده که حضور ایشان
موافق حکمت نیست این یکی و سبب دیگر آنکه

is that if We were to summon him We would need to summon all the companions of that land, and in these days this would not accord with wisdom. God willing, We shall summon him later. Thus has My Most Exalted Pen spoken - inform him that he may be among those who are informed. O Mihdi! We love those who desire Our presence and We love to see them - to this bear witness I and you and he who stands before the Face and writes, and this swift Pen. We have enjoined wisdom upon all and We must observe it. Verily thy Lord is the Ruler over what He willeth. Praise be to God, the One, the Single, the Unique, the Mighty, the Praiseworthy. And it is for Him to withhold permission until God brings about His decree.

اگر ایشانرا بخواهیم باید جمیع اصحاب آن ارض را بطلبیم و این در این ایام منافی حکمت است و انشاء الله از بعد ایشان را میطلبیم کذلک نطق قلبی الأعلى ان خبره لیكون من المطلعين یا مهدی نحن نحب من اراد حضوری و نحب ان نراه یشهد بذلك انا وانت ثم الذي قام لدى الوجه و يكتب و هذا القلم السريع انا امرنا الكل بالحكمة و لنا ان نكون ناظرًا اليها ان ربك هو الحاكم على ما يريد الحمد لله الأحد الفرد الواحد العزيز الحميد و له ان يمنع الخان الى ان يأتي الله بأمره انتهى

BLIB_Or15738.066

BH03497

1 He is the Herald in the Kingdom of Knowledge

1 هو المنادي في ملكوت العرفان

2 Glorified be He Who has manifested His Cause with a sovereignty that has encompassed all who are in the heavens and on earth. Verily He speaks the truth and summons all to this Announcement at which the limbs of the idolaters have quaked. No thing can frustrate Him, no matter can prevent Him, the power of the world cannot weaken Him, and the hosts of kings and rulers cannot frighten Him. Say: O people of creation, judge fairly by God, the Creator of heaven - can any among you race with the horsemen of utterance in this arena? Nay, by His Own Self, the Mighty, the Bestower! Your powerlessness is attested by a clear Book from His presence. This is a Day wherein the Mother Book calls out from this supreme horizon and summons all unto God, the Mighty, the Praiseworthy. Blessed is he who has ears to hear and has turned towards Him, and woe unto the heedless ones. Judge fairly, O people, concerning that which has appeared in truth, and be not of the wrongdoers. When thou dost find the breezes of revelation and drink the choice wine of utterance from the cup of thy Lord's bounty, say:

2 سبحانه الذي اظهر امره بسلطان غلب من في السموات والأرضين انه ينطق بالحق ويدع الكل الى هذا النبا الذي به ارتعدت فرائص المشركين لا يعجزه شيء ولا يمنعه امر ولا تضعفه قوة العالم ولا تخوفه جنود الملوك والسلاطين قل يا ملأ الانشاء انصفوا بالله فاطر السماء هل يقدر احد منكم ان يستن مع فوارس البيان في هذا المضمار لا ونفسه العزيز المتان يشهد بعجزكم من عنده كتاب مبين هذا يوم فيه ينادي أم الكتاب من هذا الأفق الأعلى ويدع الكل الى الله العزيز الحميد طوبى لذي اذن سمع و اقبل و ويل للغافلين انصفوا يا قوم فيما ظهر بالحق ولا تكونوا من الظالمين انك اذا وجدت نفحات الوحي و شربت رحيق البيان من كأس عناية ربك الرحمن

3 My God, my God! Praise be to Thee for having drawn me nigh unto Thee and enabled me to turn toward Thy horizon and for having made manifest to me Thy path. I testify that Thou hast appeared and revealed what was hidden in the treasures of God's protection and what was stored in the blessed,

3 قل الهی الهی لك الحمد بما قربتني اليك و ايدتني على الأقبال الى افقك و اظهرت لي صراطك اشهد انك ظهرت و اظهرت ما كان مكنوناً في خزائن عصمة الله و مخزوناً في الأرض

luminous land - the place wherefrom the Lote Tree of the Utmost Boundary proclaims: The kingdom belongs to God, the All-Forgiving, the All-Bountiful.

- 4 Thus has the dove of knowledge warbled upon one of the branches, and the herald has called out between earth and heaven: The gate of utterance has been opened and the All-Merciful has come with clear sovereignty. O people! I desire from you no benefit nor anything of things, but rather We desire to draw you nigh unto your Ancient Master, through Whose finger's motion were set in motion worlds which none knoweth save God, the Lord of all worlds. Blessed is he who has judged fairly and turned towards Him, and blessed is every hearer who has heard the Call when it was raised from this noble station. Thus have We adorned the horizons of the heaven of the Tablet with the stars of utterance. Blessed are they who possess true knowledge.

المباركة النوراء المقام الذى فيه تنادى سدره المنتهى الملك لله الغفور الكريم

4 كذلك غرّدت حمامة العرفان على غصن من الأغصان ونادى المناد بين الأرض والسماء قد فتح باب البيان واتى الرحمن بسلطان مبين يا قوم انى ما اردت منكم نفعاً ولا شيئاً من الأشياء بل اردنا ان نقرّبكم الى مولاكم القديم الذى بحركة اصبعه تحرّكت عوالم لا يعلمها الا الله رب العالمين طوبى لمنصف اقبل وانصف وكلّ سامع سمع التداء اذ ارتفع من هذا المقام الكريم كذلك زينا آفاق سماء اللوح بأنجم البيان طوبى للعارفين

BLIB_Or15695.137

BH03571

- 1 He is God, exalted be His glory and universal be His bounty!
- 2 O beloved of the heart! Your adorned letter arrived and from its delicate expressions were inhaled the fragrances of love and affection. Praise be to God that you have attained the most great favor time and again and have been blessed with the bounty of nearness and presence, which is the most glorious of divine bounties. There is no favor in divine knowledge greater than this, and no bounty higher or more excellent than this.
- 3 We beseech His infinite grace and favor that He may ever cause that beloved one to abide beneath the shade of the Tree of divine protection and preservation, and guard him from the evil of the people of tyranny and pride, and adorn him with the robe of grace and mercy, and sustain him from the Salsabil of generosity and loving-kindness. Verily He has power over whatsoever He willeth and is gracious and all-knowing toward His loved ones.
- 4 Although after prolonged days of separation the period of reunion also passed briefly, yet thanks must be offered that in these times, despite the multitude of enemies and the opposition of the people of tyranny and wickedness and the paucity of helpers and the attacks of the wicked, He made possible the means of meeting beneath the Tree and made His loved
- 1 هو الله جلّ جلاله وعمّ نواله
- 2 يا حبيب القواد ورقه مطرّزه واصل واز لطايف عباراتش نفحات حب ووداد استشمام گشت لله الحمد بفضل اعظم مرّة بعد اخرى فائز شديد وبنعمت قرب ولقا كه اعترّ نعمای الهی است مرزوق گشتید فضلی در علم الهی اعظم از این نه و نعمتی اعلی و افضل از این نه
- 3 از فضل و عنایت بی نهایت الهی سائل و آملیم که همیشه آنحبيب را در ظلّ سدره حفظ و حمایت ساکن فرماید و از شرور اهل بغی و غرور محفوظ دارد و بخلت لطیف و مرحمت مزین نماید و از سلسبیل جود و رأفت روزی دهد آنه علی ما یشاء قدیر و باحبائه لطیف خبیر
- 4 اگرچه بعد از امتداد ایام انفصال مدّت وصال نیز باختصار گذشت ولكن شکرها باید نمود که در این اوقات با کثرت اعدا و عناد اهل بغی و خشا و قلت انصار و مهاجمه اشار اسباب ملاقات را در ظل سدره میسر فرمود و دوستانرا

ones happy with this bounty. His is the praise and glory and grandeur and majesty and power and eternity.

- 5 My God and my Lord and my Support! I beseech Thee by Thy comprehensive grace and Thy mighty favor to assist Thy loved ones in remembering Thee and praising Thee and thanking Thee in the places of Thy bounties, and preserve them in the shelter of Thy protection from the evil of the most wretched among Thy creatures, and grant them the good of this world and the next. Verily Thou art powerful over whatsoever Thou willest.

- 6 Furthermore, the press of occupations prevents lengthy writing. Convey to the friends of God, one and all, wondrous and sublime remembrances, especially to Mirza Ali-Muhammad, upon him be the glory of God. The rest of the spirit and glory be upon thee and upon thy family.

باين نعمت مسرور نمود له الحمد و الثناء و العظمة و الكبرياء و القدرة و البقاء

5 الهى و سيدى و عمادى اسئلك بفضلك العيم و لطفك العظيم ان تؤيد احبتك على ذكرك و ثنائك و شكرك فى موارد آلائك و احفظهم فى ظل حمايتك من شر اشقياء بريتك و ارزقهم خير الآخرة و الأولى انك انت المقتدر على ما تشاء

6 ديگر كثرت مشاغل مانع از تطويلست دوستان الهى را فرداً فرداً باذكار بديعه منيعه ذاكر و مكبر شويد خصوصاً جناب ميرزا على محمد عليه بهاء الله را باقى الروح و البهاء عليك و على اهلك

BLIB_Or15693.056a

BH03690

To: Alaud-Din Khan, in H

- 1 He is the Most Ancient, the Most Great, the All-Knowing Expounder.
- 2 The Supreme Pen hath testified that there is none other God but Him, and that He is the One Who hath revealed Himself unto all things through His most beautiful names on the Day wherein the horizon of Divine Unity was illumined by the Sun of His Name, the All-Subduing Lord of all creation.
- 3 This is the Day wherein the Mystery of Divine Unity hath proclaimed: The Kingdom belongeth unto God, the One, the All-Powerful, the Unconstrained. With Him did the Day begin and with Him shall it end, and from Him have the lights appeared and unto Him have they returned. Blessed is he who hath seen with his own eyes and blessed is he who hath heard with his own ears that before which the mountains would have crumbled away. There is nothing that hath not been encompassed by the manifestations of the lights of Divine Unity.
- 4 Among the people are those who have recognized and turned towards Him, and those who have remained heedless and turned away. Well is it with him who hath drunk the wine of Divine Unity from the cup which God hath made the fountainhead of the seas. He cannot be known through aught else beside Him

1 هو الأقدم الأعظم المبين العليم

2 قد شهد القلم الأعلى انه لا اله الا هو و انه هو الذى تجلى على الأشياء بأسمائه الحسنى فى يوم فيه انار افق التوحيد بشمس اسمه المهيمن على الامكان

3 هذا يوم فيه نطق سر التوحيد الملك لله الواحد المقتدر المختار به بدء اليوم و به ختم و منه ظهرت الأنوار و اليه رجعت طوبى لبصير رأى و لسميع سمع ما مرت به الجبال ما من شئ الا و قد احاطته تجليات انوار التوحيد

4 من الناس من عرف و اقبل و منهم من غفل و اعرض نعيماً لمن شرب رحيق التوحيد من كأس جعلها الله مبدء البحار انه لا يعرف بما دونه و لا يدرك بما سواه و مع ظهوره فى كل

nor can He be comprehended through anything other than Himself. And despite His manifestation in all things, He hath ever been sanctified above them and exalted beyond that which the people of mystical knowledge have uttered. Whoso hath recognized Him in His Manifestation hath attained unto Divine Unity, and whoso hath remained heedless is of the people of the veil.

شئ قد كان مقدساً عنه ومنزهاً عما نطق به اهل
العرفان من عرفه في ظهوره انه فاز بالتوحيد و
الذي غفل انه من اهل الحجاب

- 5 O thou who gazeth upon the Countenance of Divine Unity and drinketh from the cup of detachment, hearken unto the call of Him Who hath been wronged in this Most Great Prison: There is none other God but Him, the Mighty, the All-Bestowing. Hold fast with power and assurance to this cord, which when it moveth, all created things become still and all contingent beings find peace, and when it becometh still, all who are in earth and heaven are stirred into motion.

5 انك انت يا ايها الناظر الى وجه التوحيد و
الشارب من كأس التجريد ان استمع نداء
المظلوم في هذا السجن الأعظم انه لا اله الا
هو العزيز الوهاب تمسك بالقدرة والايقان بهذا
الحبل الذي اذا تحرك سكنت الموجودات و
اطمئنت الممكيات و اذا سكن تحرك من في
الأرضين والسموات

- 6 We have read thy letter and perceived from it the fragrance of thy love. We beseech God to aid thee in that which will cause thy mention to endure in the Kingdom and thy name to last in the Heaven of Remembrance. The Glory be upon thee and upon those who have attained on this Day wherein all who are on earth were thunderstruck save those whom God, the Lord of all men, hath willed.

6 قد قرأنا كتابكم و وجدنا منه عرف حبكم نسئل
الله بأن يوفقكم على ما يبقى به ذكركم في الملكوت
واسمكم في جبروت الأذكار البهاء عليك وعلى
الذين فازوا في هذا اليوم الذي فيه انصعق من على
الأرض الا من شاء الله مالك الرقاب

INBA84:177b, INBA84:105b, INBA84:046.03

BH03659

To: Haj Mirza Husayn-Ali Khususi Yazdi

- 1 He is the Most Holy, the Most Pure, the Most Mighty, the Most Exalted
- 2 Glorified be He Who through His power hath raised up the banner of "Verily, I am God!" upon every lofty and impregnable mountain, then through His wisdom established Himself upon the throne, doing what He willeth. He, verily, is the Ruler over whatsoever He pleaseth. The atoms have testified to that which the Revealer of verses hath testified in this exalted Castle. Behold ye the power of God and His sovereignty!
- 3 He that imprisoned Me in the most desolate of places is today beneath the earth, while the Lord of mankind is in this glorious station. He passed judgment upon Us with such tyranny as the eye of creation had never witnessed. To this beareth witness

1 هو الأقدس الأطهر الأعز الأعلى

2 سبحان الذي رفع بقدرته راية اتى انا الله على كل
جبل باذخ منيع ثم استوى بحكمته على عرش
يفعل ما يشاء انه هو الحاكم على ما يريد قد شهدت
الذرات بما شهد منزل الآيات في هذا القصر الرفيع
ان انظروا في قدرة الله و سلطانه

3 ان الذي حبسني في اخرب المكان انه اليوم تحت
التراب و مالك الرقاب في هذا المقام الكريم قد
حكم علينا بظلم ما رأيت شبهه عين الابداع يشهد

the Lord of Names, yet most of the people are heedless. The promise hath come to pass, and that which was in the Tablets hath appeared. Blessed is he who is endowed with true vision. God hath seized those who oppressed Us with a mighty grasp from His presence, and will seize those who transgressed against the Mighty, the All-Wise.

- 4 O My Pen! Make mention of him who turned his face toward Mine, who emigrated in My path until he entered the seat of My throne in My prison and heard with his own ear My call and My utterance, that he may soar with joy at My remembrance in the atmosphere of My love and recount unto My loved ones that which My Speaking Tongue, the All-Knowing, hath pronounced. Blessed art thou, O Husayn, for having remained faithful to God's Covenant and His Testament, and blessed art thou, O 'Ali, for having turned thy face toward the Ancient of Days and discovered the fragrance of the Hijaz wafted from the garment of God, the Lord of the worlds.
- 5 From this station We send Our greetings to My loved ones who have attained unto My days, who have clung to the hem of My commandments and ordinances which were sent down through My mighty and wondrous decree, that the remembrance and utterance may raise them to the summit of knowledge and bring them nigh unto a station wherein the Tongue of Grandeur proclaimeth: "The Kingdom belongeth unto God, the Lord of the worlds." Thus hath spoken the tongue of thy Lord, and by it hath moved the Supreme Pen in its luminous station.

بذلك مالک الأسماء ولكنّ الناس أكثرهم من الغافلين قد اتى الوعد و ظهر ما فى الألواح طوبى لعارف بصير قد اخذ الله الذين ظلموا بقهر من عنده و يأخذ من بغى على العزيز الحكيم

4 ان يا قلمي ان اذكر من توجه الى وجهي و هاجر فى سبيلى الى ان دخل مقرّ عرشى فى سجنى و سمع بأذنه ندائى و بيانى ليطير من فرح ذكرى فى هواء حى و يذكرنى فى ديارى و يقص لأحبائى ما نطق به لسانى الناطق العليم طوبى لك يا حسين بما وفيت بميثاق الله و عهده و نعيمك يا على بما توجهت الى وجه القدم و وجدت نفحات الحجاز بما توضع من قيص الله رب العالمين

5 انا نكبر من هذا المقام على احببى الذين فازوا بأيامى و تشبثوا بذيل اوامرى و احكامى التى نزلت بأمرى العزيز البديع ليبلغهم الذكر و البيان الى ذروة العرفان و يقربهم الى مقام ينطق فيه لسان العظمة الملك لله رب العالمين كذلك نطق لسان ربك و تحرّك به القلم الأعلى فى مقامه المنير

INBA51:126, KB_620:119-120, LHKM2.163, KHAF.048

BH03773

To: *Haji Siyyid Javad*

- 1 Jim, Vav. God will console you through His grace. He is verily the Consoler, the All-Knowing, the All-Wise. Grieve not for thy father. He hath ascended unto God, and from him emanated the fragrance of My love, the Most Mighty. It behooveth you to grieve for those who are heedless, not for those who have attained unto the mention of the All-Wise. God hath forgiven him before his ascension and after his ascension. He hath caused him to enter a station the description of which the pens of all worlds are powerless to recount.

1 ج و يعزيكم الله بفضل من عنده انه هو المعزى العليم الحكيم لا تحزن فى ايّك انه صعد الى الله و كان متضوعاً منه عرف حىّ العزيز ينبغى ان تذكروا لمن غفل لا لمن فاز بذكرى الحكيم قد غفره الله قبل صعوده و بعد صعوده ادخله فى مقام يعجز عن ذكره قلم العالمين

2 Convey My greetings unto him who was named Ali. Say: Beware lest thou grieve in My days, and beware lest anything sadden thee. Behold the ocean of thy Lord's loving-kindness and be thou of the joyful ones. I was younger than thee when My father ascended unto God, and certain souls would console Me, but God consoleth thee with His own sacred and wondrous tongue. Judge thou fairly: after this, doth grief beseech anyone? Nay, by My Beauty that shineth from this manifest horizon! This is a word We have sent down through Our grace, that nothing that appeareth on earth may sadden thee. Thy Lord is verily the Expositor, the All-Knowing.

3 This is not a day of sorrow and weeping. Rather, it behooveth thee and those who have believed to rejoice in the days of their Lord, the All-Forgiving, the Most Generous. He will suffice you in truth, and He is more compassionate than a thousand fathers - this within the limits of creation; otherwise His attributes are far exalted above being bounded by limits or exhausted by pen and ink. To this testifieth every knowing and discerning soul.

4 Put your trust in Him, then occupy yourselves with His remembrance, then rejoice in that He remembereth you in His Most Great Prison with verses that all the treasures of the world cannot equal. Blessed is he who hath ascended. He is among those who have been guided by the lights of the Cause and have turned with radiant countenance toward the Beloved. Among the tokens of his goodly intent are your appearance and your arising to serve your Ancient Lord. Remember him with joy and fragrance, and We remember him from this noble scene. Upon him be the glory of God and the glory of all who are in My kingdoms, and every beautiful remembrance....

BLO_PT#110, JHT_B#007

2 كَبَّرَ مِنْ قَبْلِي عَلَيَّ مِنْ سَمِّيَ بَعْلِي قُلْ أَيَاكَ أَنْ
تَحْزَنَ فِي أَيَّامِي وَأَيَاكَ أَنْ يَكْذُرَكَ شَيْءٌ أَنْ أَنْظُرَ
بِحَرِّ عَنَاءِ رَبِّكَ وَكُنْ مِنَ الْفَرَحِينَ قَدْ كُنْتُ
أَصْغَرَ مِنْكَ إِذْ صَعِدْتُ إِلَى اللَّهِ وَكَانَ يُعْزِيْنِي
بَعْضُ الْعِبَادِ وَأَنْتَ يُعْزِيْكَ اللَّهُ بِلِسَانِهِ الْمُقَدَّسِ
الْعَزِيزِ الْبَدِيعِ فَأَنْصِفْ هَلْ يَنْبَغِي الْحُزْنَ بَعْدَ ذَلِكَ
لَا وَجْهًا لِلْمَشْرِقِ مِنْ هَذَا الْأَفْقِ الْمُبِينِ هَذِهِ كَلِمَةٌ
نَزَّلْنَاهَا بِالْفَضْلِ لِنَلَّا يَحْزَنَكَ مَا يَظْهَرُ فِي الْأَرْضِ
أَنْ رَبِّكَ لهُوَ الْمُبِينُ الْعَلِيمُ

3 لَيْسَ هَذَا يَوْمُ الْكَدُورَةِ وَالْبُكَاءِ بَلْ يَنْبَغِي لَكَ
وَالَّذِينَ آمَنُوا أَنْ يَفْرَحُوا فِي أَيَّامِ رَبِّهِمُ الْغُفُورِ
الْكَرِيمِ أَنَّهُ يَكْفِيْكُمْ بِالْحَقِّ وَهُوَ أَشْفَقُ مِنَ الْفِ اب
وَهَذَا فِي حُدِّ الْأَنْشَاءِ وَالْأَتَعَالَى أَنْ يَحْدِّ صِفَاتِهِ
بِالْحُدُودِ أَوْ يَنْتَهَى بِالْقَلَمِ وَالْمَدَادِ يَشْهَدُ بِذَلِكَ كُلُّ
عَالَمٍ بَصِيرٍ

4 تَوَكَّلُوا عَلَيْهِ ثُمَّ اشْتَغَلُوا بِذِكْرِهِ ثُمَّ افْرَحُوا بِمَا يَذْكُرْكُمْ
فِي سَجْنَةِ الْأَعْظَمِ بآيَاتٍ لَا تَعَادِلُهَا خَزَائِنُ الْعَالَمِينَ
طَوْبِي لِلَّذِي صَعِدَ أَنَّهُ مَنَّ اهْتَدَى بِأَنْوَارِ الْأَمْرِ وَ
تَوَجَّهَ إِلَى الْمَحْبُوبِ بِوَجْهِ مُنِيرٍ وَمِنْ حَسَنِ نِيَّتِهِ
ظَهَرَكُمْ وَ قِيَامَكُمْ عَلَى خِدْمَةِ مَوْلَاكُمْ الْقَدِيمِ أَنْ
أَذْكُرُوهُ بِالرُّوحِ وَالرَّيْحَانِ وَأَنَا نَذْكُرُهُ فِي هَذَا الْمَنْظَرِ
الْكَرِيمِ عَلَيْهِ بَهَاءُ اللَّهِ وَبَهَاءُ مَنْ فِي مَلَكُوتِي وَ
كُلُّ ذَكَرٍ جَمِيلٍ ...

INBA51:505x, LHKM3.148x

BH03747

To: Ibn Asdaq (*Hand of the Cause*)

1 He is the One Who speaks with truth and appears with justice.
2 O Ibn-i-Asdaq who is sanctified! Upon thee be My glory and My loving-kindness. The Wronged One, in the midst of tribulation, remembers His loved ones and chosen ones and servants, and counsels them to such steadfastness that neither names

1 هُوَ النَّاطِقُ بِالْحَقِّ وَالظَّاهِرُ بِالْعَدْلِ

2 يَا بْنَ أَصْدَقِ الْمُقَدَّسِ عَلَيْكَ بَهَائِي وَعَنَائِي أَنْ
الْمَظْلُومُ فِي بَحْبُوحَةِ الْبَلَاءِ يَذْكُرُ أَوْلِيَائِهِ وَأَصْفِيَائِهِ وَ
عِبَادِهِ وَيُوصِيهِمْ بِاسْتِقَامَةٍ لَا تَمْنَعُهُمُ الْأَسْمَاءُ عَنْ
مَالِكِهَا وَلَا الْأَشْيَاءُ عَنْ سُلْطَانِهَا وَلَا الْأَرْضُ

shall prevent them from their Creator, nor things from their Sovereign, nor the earth and its treasures, nor the heaven and its stars, nor the seas and their waves. Thus did the Tongue speak when the Wronged One was in a palace whose very particles proclaimed: "The Kingdom belongeth to God, the Lord of the worlds." By God's life! Baha desired naught but to purify the world from the dust of self and passion. To this testifieth that which hath been sent down from the heaven of His Will for the righteous ones.

- 3 Your letter was received and we informed the honored Amin, upon him be My glory. We beseech God to aid him in that which He loveth and is pleased with. As to the matter mentioned, although some souls previously desired to render assistance to the Cause of God, they were not honored with acceptance. And now it is observed that this matter has become very necessary, for the pillars of the world are in motion and in foreign lands widespread diffusion hath occurred. Soon that which will cause the deniers and the opposers anxiety and shame shall appear. And in view of the grace directed toward the aforementioned one, his will hath been made conformable to the Will of God and adorned with the ornament of His good-pleasure. God willing, he shall attain to such assistance as will cause the exaltation of this Cause in the world and its pillars. This is the most great bounty which hath shone forth from the horizon of the heaven of the providence of God, exalted be His glory. Blessed is he and joy be unto him. Verily thy Lord is the Compassionate, the Generous.

- 4 Replies to the petitions shall arrive in due course. Glory and peace be upon thee and upon those who are with thee and who hearken to thy words concerning the Cause of God, the Lord of the worlds.

و كنوزها و لا السَّمَاء و انجها و لا البحار و امواجها كذلك نطق اللسان اذ كان المظلوم في قصر تنطق ذراته الملك لله رب العالمين لعمر الله ان البهاء ما اراد الا تطهير العالم من غبار النفس و الهوى يشهد بذلك ما نزل من سماء مشيئة للأبرار

3 نامه شما رسيد و جناب امين عليه بهائي را اخبار نموديم نسل الله ان يؤيده على ما يحب و يرضى و اما فقره مذكوره اگرچه بعضى از نفوس از قبل اراده نمودند كه امر الله را نصرت نمايند ولكن بجز قبول فائز نه و حال ملاحظه ميشود كه اينفقره بسيار لازم شده چه كه اركان عالم حركت نموده و در ممالك خارجه انتشار كلّي يافته عنقریب ظاهر ميشود آنچه كه سبب اضطراب و نجلت منكرين و معرضين است و نظر بفضلي كه متوجه بجناب مذكور است اراده او بارادة الله فائز و بطراز رضا مزين انشاء الله فائز شود بنصرتيكه سبب اعلاء اين امر است در عالم و اركانش اينست فضل اعظم كه از افق سماء عنايت حق جلّ جلاله اشراق نمود طوبى له و نعيماً له ان ربك هو المشفق الكريم

4 جوابهای عرایض در كره آخری میرسد البهاء و السلام عليك و على من معك و يسمع قولك في امر الله رب العالمين

INBA27:389, PYK.146

BH03739

To: *Jinab-i-Afnan*

- 1 In My Name that overshadoweth all that was and is to be!
2 O My Afnan! Upon thee be My glory and loving-kindness. The letter of Andalib - upon him be My glory - which he had sent

1 بسمی المهيمن على ما كان و ما يكون
2 يا افنانى عليك بهائي و عنايتى نامه جناب عندليب عليه بهائي كه بآنجانب ارسال داشت

to thee was brought to the Most Holy Court by Afnan 'Ali - upon him be My glory.

جناب افنان علی علیه بهائی بساحت اقدس آورد

- 3 Praise be to God that Andalib, with most eloquent utterance, warbles in praise of the Object of the world's adoration. He hath ascended, through his love of God, glorified be His majesty, to the heaven of fluency and eloquence, and the Lord of all beings hath testified to that which will preserve his mention as long as the Kingdom of Names endureth. His verse is the dawning-place of joy and his prose the source of gladness. We beseech Him, exalted be He, to strengthen him and enable him to preserve what hath been sent down for him from the Kingdom of His wondrous utterance.

3 لله الحمد عندليب بأعلى البيان در ذکر مقصود عالمیان مغرّد قد ارتقی بمرقاة حبّ الله جلّ جلاله الى سماء الفصاحة و البلاغة و شهد له مولی الوری بما یبقی ذکره بدوام ملکوت الاسماء نظمش مطلع نشاط و نثرش مصدر انبساط نسئله تعالی ان یؤیّده و یوفّقه علی حفظ ما نزل له من ملکوت بیانه البدیع

- 4 Blessed is he, inasmuch as his praise and glorification, as well as his mention of the name of Afnan and the chronogram which appeared from the realm of his utterance, have been adorned with the ornament of acceptance. Happy is he! He hath ever sought admittance into the presence of the Wronged One, but We have delayed permission for the sake of teaching the Cause of God and for another matter. We beseech God to aid him at all times to spread abroad the revelations of the Supreme Pen.

4 طوبی له چه که ذکر و ثنایش و همچنین ذکر اسمی افنان و مادّه تاریخ که از عالم بیانش ظاهر گشته بطراز قبول مزین هنیئاً له لازال حضور مظلوم را مسئلت نموده ولكن لأجل تبليغ امر الله و امر آخر در اذن توقف نمودیم از حق میطلبیم در جمیع احيان او را موفق فرماید بر انتشار آثار قلم اعلی

- 5 This is the Day of service, the Day of teaching, and the Day of assistance, but through wisdom. Utterance is effective, especially if it proceedeth from pure and detached hearts. We beseech God to assist him with the hosts of His knowledge. Verily, He hath power over all things.

5 امروز روز خدمت و روز تبليغ و روز نصرتست ولكن بحکمت و بیان بیان مؤثر است مخصوص اگر از قلوب فارغه مطهره ظاهر شود نسئل الله ان یمده یجنود عرفانه انه علی کل شیء قدير

- 6 As to what he mentioned regarding Haji Mirza Husayn, he hath been honored with the effulgences of the lights of permission. In all circumstances they must observe and hold fast unto wisdom, lest the clamor of them that have disbelieved in God and violated His Covenant and Testament be raised. Should wisdom permit, let them turn with such detachment that all things will turn toward the Supreme Horizon. Thus hath My Most Exalted Pen spoken in this noble and sublime station.

6 اینکه در باره حاجی میرزا حسین ذکر نموده باشراقات انوار نیر اذن فائز در جمیع احوال باید بحکمت ناظر باشند و بآن متمسک لئلا ترتفع زماجیر الذین کفروا بالله و نقضوا عهده و میثاقه اگر حکمت اقتضا نماید توجه نمایند بانقطاعیکه جمیع اشیاء بافی اعلی متوجه شوند کذلک نطق قلبی الأعلی فی هذا المقام العزیز الرفیع

- 7 The glory which proceedeth from Me rest upon him and upon whosoever hearkeneth unto his word concerning the Cause of God, the Lord of the worlds.

7 البهآء من لدنا علیه و علی من یسمع قوله فی امر الله رب العالمین

INBA51:559

BH03762

To: *Mirza Muhammad*

- 1 He is God, exalted is He in might and power
 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 O Muhammad, upon you be my greetings! The letter which you sent to this servant was presented before the Presence, and from it were evident and manifest the degrees of your attention, sincerity and devotion. We beseech God to adorn you with the ornament of service to His loved ones, even as He adorned you before. Verily, He is the Helper, the All-Knowing, the All-Wise.
 2 يا محمد عليك سلامي نامه آتجناب که بعد حاضر ارسال نمودی امام وجه عرض شد و از آن مراتب توجه و خلوص و اقبال ظاهر و مشهود نسل الله ان یزینک بطراز خدمه اولیائه کما زینک من قبل انه هو المؤید العليم الحکیم
- 3 You should in all conditions be mindful of the state of the travelers and emigrants - upon them be the grace of God and His mercy - for these souls are souls who have been blessed with the infinite outpourings of the Lord of Names and Attributes. The Divine Will assisted, and the means of the seen and unseen worlds, by the command of the Lord of existence, provided aid, until they arrived at the shore of the Most Great Sea and attained the presence and were blessed with hearing and witnessing. Blessed are they and joy be unto them! They have outstripped the world in their devotion, and there hath been sent down for them that which hath diffused the fragrance of grace and favors. We beseech God, blessed and exalted be He, to draw them nigh unto Him in all conditions and to ordain for them what He hath ordained for His chosen ones who have cast away idle fancies and have taken the choice wine of certitude from the cup of the bounty of their Lord, the All-Merciful, and have drunk in His Name, the Mighty, the Wondrous.
 3 باید در جمیع احوال مراقب حال مسافرن و مهاجرین علیهم فضل الله و رحمته باشید چه که این نفوس نفوسی هستند که بفیوضات لانهایات مالک اسماء و صفات فائز گشته اند اراده الهی اعانت نمود و اسباب غیب و شهود بامر مالک وجود مدد فرمود تا آنکه وارد شاطی بحر احدیه گشتند و بحضور فائز و باصفا و مشاهده مرزوق طوبی لهم و نعیماً لهم قد سبقوا العالم فی الاقبال و نزل لهم ما تضرع به عرف العناية و الأطفاف نسل الله تبارک و تعالی ان یقرّبهم الیه فیکلّ الأحوال و یقدّر لهم ما قدره لأصفیائه الذین نبذوا الأوهام و اخذوا ریحق الايقان من کأس عطاء ربهم الرحمن و شربوا باسمه العزیز البدیع
- 4 The letters which were sent in your name were all presented in the Most Holy, Most Exalted Presence, and one by one He made mention of each of them. We beseech God to honor them with a reply. Verily, He is the Mighty, the All-Bestowing. Likewise, your petition to one of the Branches was read before the Presence. God willing, an answer will be graciously given. Verily, He is the All-Bountiful, the All-Generous.
 4 نامه هائیکه باسم آتجناب ارسال نموده اند کلّ در ساحت امنع اقدس عرض شد و واحداً بعد واحد هر یک را ذکر نمود نسل الله ان یشرفهم بالجواب انه هو العزیز الوهاب و همچنین عریضه آتجناب یکی از اغصان امام وجه قرائت شد انشاء الله جواب عنایت میشود انه هو الفیاض الکریم
- 5 Convey to all the emigrants the greetings from the Wronged One, and illumine them with the light of remembrance and utterance of the Desired One of all worlds. Peace and glory be upon you and upon them and upon God's sincere servants.
 5 مهاجرین طراً را از قبل مظلوم سلام برسان و بنیر ذکر و بیان مقصود عالمیان منور دار السلام و البهاء علیک و علیهم و علی عباد الله المخلصین

INBA23:056a

BH03755

To: Zaynul-Muqarrabin

- 1 He is God, exalted be His glory! 1 هو الله تعالى شأنه
- 2 O Zayn, upon thee be My glory! The honored Haji Ghulam-
'Ali, upon him be My glory, arrived and the Huquq was re-
ceived. They have endured much hardship, though whatever
befalleth them for the sake of God is pure comfort - its fire is
light and its poison is supreme honey. 2 یا زین علیک بهائی جناب حاجی غلامعلی علیه
بهائی وارد حقوق مرسله رسید بسیار زحمت
کشیده اند اگرچه لوجه الله آنچه بر ایشان وارد
شود راحت محض است نارش نور است و
سمش شهد فائق
- 3 This Day is the Lord of Days, and deeds performed therein are
the sovereign of all deeds. Blessed is he who hath aimed for
the Ultimate Goal and the Supreme Paradise, and who hath
attained unto the presence and circumambulated it. Were all
the seas of the world to become ink and all trees pens, they
could not fulfill this remembrance. 3 این یوم سید آیامست و عمل در آن سلطان اعمال
طوبی لمن قصد المقصد الأقصى و الفردوس
الأعلى و لمن فاز بالحضور و لمن طافه اگر بحور
عالم مداد شود و اشجار اقلام از عهده این ذکر
برنیاید
- 4 We beseech God to ordain for His loved ones who have held
fast to His Book and are adorned with the ornament of stead-
fastness that which diffuseth the fragrance of generosity. One
drop from the ocean of His bounty brought the world into be-
ing. His sea of bestowals hath no shore and the river of His
mercy no end. 4 از حقّ میطلبیم اولیای خود را که بکتاب تمسک
نموده اند و بطراز استقامت مزینند از برای ایشان
مقدّر فرماید آنچه را که عرف کرم از آن متضوع
باشد یکقطره از دریای جودش عالم را موجود
فرمود بحر عطایش را کرانی نه و فرات رحمتش
را انتهائی نه
- 5 The loved ones of Nun and Jim, as well as Kha and Vav, have
all at this hour been illumined by the effulgent lights of the
Day-Star of remembrance and utterance. Let that honored one
mention all of them on behalf of this Wronged One and remind
them. The missive of the known souls hath been accepted and
adorned. 5 اولیای نون و جیم و همچنین خاء و واو کل در
این حین باشرافات انوار نیر ذکر و بیان فائز گشتند
آنجناب از قبل مظلوم کل را ذکر [نمائید] و متذکر
[دارید] مرسلهء نفوس معلومه بطراز قبول فائز
و مزین
- 6 We beseech God, blessed and exalted be He, to ordain for
His loved ones that which will draw them nigh unto Him and
illumine them at all times with the lights of His knowledge.
My God, my God! Thou seest those who have turned to Thee,
yearning for Thy presence and to stand before Thy face, and
those who remember Thee in their lands. O Lord! Ordain
for each one of them what Thou hast ordained for the sincere
among Thy servants and the near ones among Thy creatures.
Verily, Thou art the Almighty, the All-Knowing, the All-Wise. 6 نستل الله تبارک و تعالی ان یقدّر لأولیائه ما
یقربهم الیه و ینورهم فیکلّ الأحياء بأنوار معرفته
الهی الهی ترى الذین اقبلوا الیک شوقاً للقائک
و الحضور امام وجهک ثم الذین یذکرونک فی
دیارهم ای ربّ قدر لكل واحد منهم ما قدرته
للخلصین من عبادک و المقربین من بریتک انک
انت المقتدر العليم الحکیم
- 7 At this hour the Day-Star of permission hath risen from the
horizon of will. Inform Janab-i-Kalb-'Ali that, God willing,
with his gaze fixed upon the decree of wisdom and his trust
placed in God, he may aim for the Most Exalted Horizon. 7 در این حین نیر اذن از افق اراده مشرق جناب
کلبعلی را اخبار نمائید انشاءالله ناظرأً الى حکم
الحکمة و متوکلاً علی الله قصد افق اعلى نماید

TABN.365

BH03771

To: Nazanin, in Qazvin

- 1 In the name of the Beloved of the world! 1 بنام محبوب عالم
- 2 O my leaf, O my handmaiden! Upon thee be My glory! Praise be to God that thou hast been assisted to turn, acknowledge and confess that which the Tongue of Grandeur hath spoken. 2 یا ورقتی یا امتی علیک بهائی لله الحمد مؤید شدی بر اقبال و اقرار و اعتراف بآنچه که لسان عظمت بان نطق نمود
- 3 Today, whosoever hath turned to the Most Exalted Horizon is recorded and inscribed before God as one of the people of true divine unity, for this blessed Day is associated with God alone and in the books of the past and future is designated and known as the Day of God. The whole world was created for the recognition of this Most Great Cause, but the recompense of their deeds prevented and deprived all except those souls whom the hand of power took hold of and delivered from the darkness of self and passion. 3 امروز هر نفسی بافق اعلی توجّه نمود او از اهل توحید حقیقی لدی الله مذکور و مسطور چه که این یوم مبارک بحقّ وحده منسوبست و در کتب قبل و بعد بیوم الله موسوم و مذکور جمیع عالم از برای عرفان این امر اعظم خلق شده‌اند و لکن جزای اعمال کلّ را منع نمود و محروم ساخت مگر نفوسی که ید قدرت ایشانرا اخذ نمود و از ظلمت نفس و هوی نجات بخشید
- 4 If thou were to praise and glorify God, exalted be His glory, with all thy members, limbs, veins and hair until the Day that hath no end, it would assuredly be as mere nothingness compared to this most great bounty. 4 اگر بجمیع اعضا و جوارح و عروق و شعرات الی الیوم الذی لا آخر له حقّ جلّ جلاله را ستایش نمائی و حمد کنی هرآینه نزد این فضل اعظم معدوم صرفست
- 5 If wisdom requireth and it doth not conflict with prudence, there is no objection to turning toward the prison. We beseech God to assist thee, preserve thee, and grant thee the bounty of His presence and ordain for thee its reward. Verily thy Lord is the All-Merciful, the Most Compassionate, and He is powerful over all things. 5 اگر حکمت اقتضا نماید و با مصلحت منافی نباشد در توجّه بشطرسین بآسی نه نسل الله ان یؤدیک و یحفظک و یرزقک لقاءه او یکتب لک اجره ان ربک هو الرحمن و هو الرحیم و هو علی کلّ شیء قدیر
- 6 Thy pen reached Us and was honored with acceptance and was blessed by the finger of thy Lord's power. The water of life hath flowed from it - rejoice thou, for thy Lord is the All-Bountiful, the Most Generous. Thy intention was made manifest in the Most Holy Court and appeared in the form of that very pen which thou didst intend. Verily He doeth what He willeth and ordaineth what He pleaseth and changeth one thing for another, and He is the All-Powerful, the Almighty. 6 قلم شما رسید و بطراز قبول فائز و باصبعی قدرة ربک مشرف قد جرى منه کوثر الحیوان ان افرجی ان ربک هو الفضال الکریم نیت شما در ساحت اقدس مجسم شد و بشکل همان قلیکه اراده نمودی ظاهر آنه یفعل ما یشاء و یحکم ما یرید و یدلّ الشیء بالشیء و هو المقتدر القدیر
- 7 The Glory shining from the horizon of the heaven of My mercy be upon thee and upon every handmaiden who hath believed and remained steadfast in the Cause of God, the Lord of all worlds. 7 البهاء المشرق من افق سماء رحمتی علیک و علی کلّ امة آمنت و استقامت علی امر الله رب العالمین

AQ45#097 p.112b

BH03653

To: Jamshid

1 He is the Most Holy, the Most Great, the Most Exalted, the Most High

2 A remembrance from the Wronged One to him who hath believed in God, the Lord of what hath been and what shall be, that he may be attracted by the verses of his Lord and make mention of Him with myriads who, by their cry, have caused all who are in the heavens and earth to swoon, except those whom God, the Protector, the Self-Subsisting, hath delivered. O thou who hast turned toward the Countenance! Rejoice in My remembrance of thee, for through it thy remembrance shall endure throughout the eternity of the names of thy Lord, the Mighty, the Beloved.

3 Glory be unto Thee, O my God, Lord of the worlds and Desire of the nations! I beseech Thee by Thy Name through which Thou didst open the gate of the prison, and all who believed in Thee and Thy signs turned toward Thee, to bless those who have quaffed the wine of Thy love and soared in the atmosphere of Thy will, casting aside their own desires and clinging fast to Thy Will. O Lord! Have mercy on all who have circled round the Kaaba of Thy presence and cast aside their vain imaginings, turning toward the horizon of certitude through Thy bounty and favor. O Lord! This is Thy servant whom Thou hast named Jamshid in the kingdom of Thy names, and Thou knowest that he turned toward the Dayspring of Thy Revelation and the Source of Thine inspiration on a day whereon the souls of Thy servants were perturbed and the faces of Thy creatures were changed, save those who were illumined by the lights of Thy countenance and turned toward the ocean of Thy bounty and the heaven of Thy generosity. O Lord! Ordain for him the best of what lieth with Thee in Thy Kingdom and Thy dominion, then open before his face the doors of Thy grace. Verily, Thou art the Powerful over what Thou wilt, and Thou art the Protector, the All-Knowing, the All-Wise. And Thou knowest, O my God, that he hath migrated unto Thee and tasted the sweetness of tribulations in Thy path. I therefore beseech Thee by Thy Name through which Thou didst send down the heavenly table to the sincere ones among Thy creatures, to make him in all conditions take refuge in Thy presence, seek protection in Thy court, hold fast to the cord of Thy favors and cling to the hem of Thy generosity. Verily, Thou art the Powerful, the Most High, the Mighty, the Great.

1 هو الأقدس الأعظم العلى الأعلى

2 ذكر من لدى المظلوم الى الذى آمن بالله رب ما كان وما يكون لينجذب بآيات ربه ويذكره بربوات الذين بندائهم انصعق من فى السموات والأرض ألا من انقذه الله المهيمن القيوم يا أيها المقبل الى الوجه ان افرح بذكرى اياك لأن به يبقى ذكرك بدوام اسماء ربك العزيز المحبوب

3 سبحانك اللهم يا اله العالم ومقصود الأمم اسئلك باسمك الذى به فتحت باب السجن وتوجه اليك كل من آمن بك وبآياتك بأن تبارك على الذين شربوا رحيق محبتك وطاروا فيوآء ارادتك ونبذوا مشيأتهم متمسكين بمشيتك ارب فارحم كل من طاف حول كعبة لقائك ونبذوا همامه مقبلاً الى افق الايقان بجودك واحسانك ارب هذا عبدك الذى سميت به بمجيد في ملكوت اسمائك وانت تعلم بأنه اقبل الى مشرق وحيك ومنع الهامك في يوم فيه اضطرب انفس عبادك وتغير وجوه خلقك الا من استضاء بأنوار وجهك و اقبل الى بحر جودك وسماء كرمك اى رب قدر له خير ما عندك فى ملكوتك وجبروتك ثم افتح على وجهه ابواب فضلك انك انت المقتدر على ما تشاء وانك انت المهيمن العليم الحكيم وانت تعلم يا الهى بأنه هاجر اليك و ذاق طعم البلايا فى سبيل محبتك اذا اسئلك باسمك الذى به انزلت المائدة على المخلصين من بريتك بأن تجعله فى كل الأحوال لائذاً بحضرتك وعائداً بجنابك وتمسكاً بجبل الطافك ومتشبهاً بذيل كرمك انك انت المقتدر المتعالى العزيز العظيم والحمد لك يا اله من فى السموات والأرضين

BLIB_Or15726.156

And praise be unto Thee, O God of all who are in the heavens and the earth.

BH03770

To: Wife of Ali Qabl-i-Akbar Shahmirzadi

1 In the Name of the One God

2 O my leaf! Upon thee be My glory and favor! Thou hast ever been and art remembered in the presence of the Wronged One. Praise be to the Goal of the world that thou dwellest in a house from which the mention of God is raised, and art related to one who from the earliest days hath spoken in remembrance of God and arisen to serve His Cause. Know thou the station of this bounty. All the world and its servants and handmaidens have been brought from nothingness into being specifically for the knowledge of God, exalted be His glory. Now the queens of the world turn in remembrance of God to temples, churches and mosques, and engage in mention and prayer with the utmost humility and submissiveness; nevertheless they are deprived of the fragrance of the garment of His Revelation and forbidden from the shore of the sea of nearness and reunion. But thee hath He guided through His grace and shown the way. Thou hast attained to that which was the purpose of creation.

3 Say: My God, my God! I am Thy handmaiden and the daughter of Thy handmaiden. I testify to Thy greatness and Thy sovereignty, to Thy might and Thy power and Thy grandeur, and that Thou art God, there is no God but Thee. Thou hast ever been the Protector of Thy servants and handmaidens, and powerful over all who dwell in Thy earth and heaven. I beseech Thee by Thy mercy which hath preceded all created things, and by Thy grace which hath encompassed all contingent beings, and by the pearls of the ocean of Thy knowledge and by the lights of Thy countenance, to make me in all conditions turn toward Thy most exalted horizon and hold fast to the cord of Thy favor, O Lord of Names and Creator of Heaven! Then I beseech Thee to ordain for me the good of this world and the next, and that which befitteth the ocean of Thy generosity and the heaven of Thy bounty, O Thou in Whose grasp are the reins of gifts and bestowals. There is no God but Thee,

1 بنام خداوند یگانه

2 یا ورقتی علیک بهائی و عنایتی لازال در ساحت مظلوم مذکور بوده و هستی حمد کن مقصود عالم را که در یتیمی ساکنی که ذکر الهی از او مرتفع و بنفسی منسوبی که از اول ایام بذکر حق ناطق و بر خدمت امرش قائم قدر این مقام را بدان جمیع عالم و عباد و اماء مخصوص معرفت حق جل جلاله از عدم بوجود آمده اند حال ملکه های عالم بیاد حق بهیاکل و کئاس و مساجد توجه مینمایند و بکمال خضوع و خشوع بذکر و توجه مشغول مع ذلک از عرف قیص ظهور محرومند و از شاطی بحر قرب و وصال ممنوع و ترا از فضلش هدایت فرمود و راه نمود فائز شدی بآنچه که مقصود از افرینش بوده

3 قولی الهی الهی انا امتک و ابنة امتک اشهد بعظمتک و سلطانتک و بعزک و قدرتک و کبریائک و بآنک انت الله لا اله الا انت لم تزل کنت مهیماً علی عبادک و امائک و مقتدرأ علی من فی ارضک و سمائک اسئلك برحمتک الّتی سبقت الکائنات و بفضلک الّذی احاطه الممکات و بلالیء بحر علمک و بأنوار وجهک بأن تجعلنی فیکلّ الأحوال مقبلة الی افقک الاعلی و متمسکة بحبل عنایتک یا مولی الاسماء و فاطر السماء ثم اسئلك بأن تقدّر لی خیر الآخرة و الأولى و ما ینبغی لبحر کرمک و سماء جودک یا من فی قبضتک ازمة المواهب و العطايا لا اله

the All-Forgiving, the All-Bountiful. And praise be unto Thee, for verily Thou art the Goal of them that know.

أَلا أنت الغفور الكريم والحمد لك اذ أنك انت مقصود العارفين

AQA6#292 p.287, ADM2#117 p.207x

BH03641

To be typed.

BLIB_Or15738.227

BH03911

- 1 He is God, exalted be His glory! 1 هو الله تعالى عزّ قدره
- 2 The spiritual letter of that soul-beloved friend, breathing the fragrance of the love of inner meanings, reached this evanescent servant after four days. Likewise the tray and the two rulers arrived the day before. It did not become known through whose neglect the delay had occurred; in any case they came to hand and were examined. 2 مکتوب روحانی آنحبيب جانی بنفحة حبّ معانی بعد اربعة ایّام باین عبد فانی وارد و همچنین سینی و دو مسطره یوم قبل آن معلوم نشد که احوال از که شده در هر جهت رسید و ملاحظه شد
- 3 Concerning the ruler[?] for the cooking-pot lid, it had been intended that Jinab-i-Haji Siyyid Javad—upon him be the glory of God—should inspect that ruler. It is exceedingly pleasing. As to the ruler for the basin, this too is not without merit; yet the former basin appeared preferable in Our sight. Therefore, in accordance with the wish of that honored one, it was sent. 3 در باب مسطره سر دیگ بنا بود که جناب حاجی سید ۱۴ [جواد] علیه ۹ ۶۶ [بهاء الله] آنمسطره را ملاحظ نمایند بسیار مطبوعست در باب مسطره طشت اینهم بد نیست ولكن طشت قبل احسن بنظر آمد لذا حسب الخواش آنجناب ارسال شد
- 4 Regarding the tray, it was delivered unto Jinab-i-Khajih, and that which had been written was mentioned. He stated that for the present the tray is not needed, but that he desired several coffee-pots; if brass arrive, instructions shall thereafter be given. Furthermore, on the day when that honored one was present, mention was made of the large platter placed beneath the samovar, namely that in two or three places it had become bent, and that its middle did not stand firm; but it was forgotten that it should be given into his service. Now, therefore, the tray, the ruler for the basin, together with the basin itself—these three pieces—have been sent. 4 در باب سینی جناب خواجه داده شد و آنچه مرقوم داشته بودند ذکر شد مذکور داشت حال سینی لازم نیست چند عدد قهوه جوش خواسته اگر برنج رسید بعد دستورالعمل داده میشود و دیگر یومیکه آنجناب تشریف داشتند در باب مجمعه زیر سماور ذکر شد که دو سه محل آن کج شده و وسط آن محکم نمیایستد ولكن فراموش شد که خدمت آنجناب داده شود حال سینی و مسطره طشت مع طشت این سه پارچه ارسال شد
- 5 The eggplants of which thou hadst written were brought by dear father and arrived. Even today, too, a basket which had 5 بادنجانیکه نوشته بودند حامل آن پدر جان بود رسید و الیوم هم یک سبت که بکروسه ارسال

been sent by carriage was remembered by you and eaten with relish, and is still being partaken of. Assuredly the taste of thy soul also hath received therefrom a portion and a share, and hath been nourished.

شده بود پیاد شما نوش جان شده و میشود البته
ذائقه جان شما هم از آن نصیب و قسمتی اخذ
نموده و مرزوق آمده

- 6 Convey the most wondrous remembrance unto Jinab Aqa 'Abdu'r-Rahim. In the presence of the members of the household, make mention in the most exalted Abha greeting. The dwellers within the pavilion of the sanctuary send unending greetings and glorification.

6 جناب آقا عبدالرحیم را ذکر ابدع برسانید تلقاء
وجه اهل بیت بذکر امع ابهی [ابهی] ذا کر
شوید اهل سراق حرم ت ک بیر [تکبیر] لانهایه
میرسانند

- 7 The servant

7 خ ادم

BLIB_Or15736.013b

BH03927

To: Siyyid Ahmad, in Hamadan

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 O Ahmad! The Single, the One calleth thee from this glorious station. Harken unto the call of thy Lord - it cannot be equaled by all the treasures of the earth, nor by that which the kings and rulers possess. Ponder thou upon God's favor and mercy, that He remembereth thee as a bounty from Him - and verily He is the All-Bountiful, the Most Generous. Leave behind the world and all that is therein. By the life of God! It shall perish, while that which hath been sent down from the Pen of God, the Help in Peril, the All-Knowing, the All-Informed, shall endure for thee. Dost thou ponder on that which hath been revealed unto thee? Dost thou discover the fragrances of thy Lord's verses? By God! Through them is the world perfumed - to this every fair-minded and perceptive one doth testify. Thus hath the Tongue of Grandeur spoken in the Most Great Prison. When thou hast attained unto it and perceived its fragrance, turn with thy heart to His most exalted horizon and say:
- 3 O Lord of earth and heaven! I beseech Thee by Thy Name through which the limbs of the world trembled, to make me steadfast in Thy Cause and speaking in Thy praise and glorification. O my Lord! Thou art the Generous and I am the poor one. I have turned to the gate of Thy riches - I beseech Thee not to drive me away, but rather to protect me. Verily Thou art the Protector, the Generous One. We make mention in this

1 هو الأقدس الأعظم العلی الأبهی

2 یا احمد انّ الفرد الأحد ینادیک من هذا المقام
العزیز ان استمع نداء ربک انه لا تعادله کائنات
الأرض کلّها و لا ما عند الملوک و السلاطین
تفکر فی فضل الله و رحمته انه یذکرک فضلاً من
عنده و انه هو الفضل الکریم دع الدنیا و ما فیها
لعمر الله انها ستفنی و یتقی لک ما نزل من قلم
الله المهیمن العلیم الخبیر هل تتفکر فیما نزل لک
و هل تجد نفحات آیات ربک تالله بها تعطر
العالم یشهد بذلك کل منصف بصیر کذلک
نطق لسان العظمة فی السجن الأعظم اذا فزت
به و وجدت عرفه

3 توجه بقلبک الی افقه الأعلى و قل یا مالک
الأرض و السماء اسئلك باسمک الذی به
ارتعدت فرائص العالم بأن تجعلی مستقیماً علی
امرک و ناطقاً بذکرک و ثنائک ای رب انت
الکریم و انا الفقیر قد توجهت الی باب غنائک
اسئلك بأن لا تطردنی ثم احفظنی و انک

station of My handmaiden who hath heard My call and turned toward the horizon of My will. Say: O handmaiden of God! Blessed art thou and thy brother who turned toward God and hastened to the place of sacrifice in love of the Lord of Names. When his blood was shed he said: "Happy am I and content am I that I have attained martyrdom in God's path, the Lord of all worlds." By God! When he turned, the Concourse on High welcomed him, then those whom none knoweth save God, the All-Knowing, the All-Wise. Blessed is he who visiteth him and seeketh intercession through him with God, the Almighty, the All-Glorious, the All-Praised.

انت الحافظ الكريم انا نذكر في هذا المقام امتي التي سمعت ندائي و اقبلت الى افق ارادتي قل يا امة الله طوبى لك و لأخيك الذي توجه الى الله و سرع الى مشهد الفداء في حب مالک السماء فلما سفك دمه قال هنيئاً لى و مرثياً لى بما استشهدت فى سبيل الله رب العالمين تالله حين توجهه استقبله الملائة الأعلى ثم الذين ما اطلع عليهم احد الا الله العليم الحكيم طوبى لمن زاره و استشفع به الى الله المقتدر العزيز الحميد

BLIB_Or15730.059a, TISH.559-560x

BH03909

To: Qasim Khan, in Shiraz

1 He is the Rememberer and He is the Remembered.

1 هو الذّاكر و هو المذکور

2 Praise be to God, the effulgences of the rays of the Sun of the Utterance of the Desired One of the worlds have encompassed all. The tyranny of oppressors, the might of the heedless ones, and the clamor of the divines could not prevent or hold back the Will of God, and the Cause has reached such a station that the kings of the world have desired to become aware of its purpose. We beseech God to aid all to perform those deeds which have been revealed by the Supreme Pen in the Scriptures and Tablets.

2 لله الحمد تجليات انوار شمس بيان مقصود عالميان كل را احاطه نموده ظلم ظالمين و سطوت غافلين و وضوای علما ارادة الله را منع ننمود و از ظهور باز نداشت و امر بمقامی رسیده که ملوک عالم اراده نموده اند که بمقصود آگاه شوند از حق میطلبیم کل را تأیید فرماید بر اعمالیکه از قلم اعلی در زیر و الواح نازل گشته

3 Know thou with evident certitude that the power of the Most Great Word and the penetrating influence of the Supreme Pen cannot be prevented or hindered by the clamor of those who wear turbans who, in the presence of the ocean of knowledge, are accounted among the ignorant. Blessed art thou for having turned towards God, heard His call and believed in God, the Lord of the worlds.

3 یقین مبین بدان اقتدار کلمه علیا و نفوذ قلم اعلی را وضوای ارباب عمامه که نزد بحر علم از جهال محسوب منع ننماید و حائل نشود طوبی لك بما اقبلت و سمعت و آمنت بالله رب العالمين

4 All that hath befallen you hath been mentioned in the most holy and exalted Court and recorded in God's Book. We heard thy call before and after, and have answered thee through this perspicuous Tablet. Soon all that is visible shall return to nothingness, while that which hath been revealed from the Supreme Pen concerning the station of the friends shall endure and remain, and shall neither be erased nor altered.

4 آنچه بر شما وارد شد کل در ساحت امنع اقدس مذکور و در کتاب الهی ثبت گشت انا سمعنا ندائك من قبل و من بعد اجنناک بهذا اللوح المبین عنقریب آنچه مشاهده میشود بعدم راجع گردد و آنچه از قلم اعلی در شأن اولیا نازل باقی و پاینده است محو نشود و تغییر نپذیرد

- 5 The friends in that land must unite and occupy themselves with teaching the Cause of God through wisdom and utterance. This is the service that hath been mentioned in the Tablets. Blessed are they that act accordingly.
- 6 One of My leaves hath ascended unto the Most Exalted Horizon. We beseech God to send down upon her mercy from His presence, to forgive her through His bounty and generosity, and to cause to descend upon her that which befitteth His grace and bounty. He is, verily, the Mighty, the All-Bountiful.
- 7 The Glory be upon thee and upon every servant who hath believed in God, the Almighty, the Most Glorious, the All-Bounteous.

5 باید اولیا در آن ارض متحد شوند و بحکمت و بیان در تبلیغ امر الهی مشغول گردند اینست خدمتیکه در الواح ذکر شده طوبی للعاملین

6 قد صعدت الى الأفق الأعلى ورقة من أوراق نسئل الله ان ينزل عليها رحمة من عنده ويغفرها بجوده و كرمه وينزل عليها ما ينبغي لفضله و كرمه انه هو العزيز الفضل

7 البهاء عليك و على كل عبد آمن بالله المقتدر العزيز الوهاب

INBA51:213, KB_620:206-207, LHKM3.282

BH03819

To: Ali Asghar Khan uncle of Navvab Rampur and the great army commander, in India

- 1 Hallowed praise, exalted above the mention of all created things and sanctified beyond the description of all contingent beings, befitteth the Presence of the Desired One – He Who, by His Most Exalted Word, hath brought forth an innumerable creation from the realm of non-existence into the court of being.
- 2 That blessed Word is the one by which all Names are invoked. He is the Sun of Reality, on Whom dependeth and upon Whom is conditioned the training of the peoples of the world. He is the true Balance, the divine Path, the spiritual Temple. He is the Most Exalted Horizon, the primal Pearl, the ultimate goal of all abodes.
- 3 Every soul that is enabled to attain unto that blessed Word – meaning, to win the honour of hearing it – is numbered among the inmates of the Paradise of Oneness. In all things the effulgent rays of the light of this Most Sublime Word are manifest and apparent: its traces are visible in all, yet it is hallowed above them all; its splendours shine resplendent in every thing, yet it is exalted beyond them all.
- 4 Blessed the hand that hath taken hold of this Most Exalted Cup and drunk therefrom in His Name, the Bestower, the All-Subduing, the All-Knowing, the All-Wise.

1 حمد مقدّس از ذکر کائنات ومنزه از وصف ممکنات حضرت مقصود لایق وسزااست که بکله علیا خلق لا یحصى از عدم بعرضه وجود آورد

2 وآن کلمه مبارکه بجمع اسماء نامید شده واوست شمس حقیقت که تربیت اهل عالم باو منوط ومعلقت واوست میزان حقیقی و صراط الهی وصور معنوی واوست افق اعلى ودرة اولی وغایت قصور

3 هر نفسی بآن کلمه مبارکه موفق شد یعنی باصغار آن فائز کشت او از اهل جنت احدیه محسوب ودر جمیع اشیاء اشراقات انوار این کلمه علیا مشهود وموجودست آثارش در کل ظاهر و او مقدّس از کل وتجلیاتش در جمیع باهر و او منزه از آن

4 طوبی لید اخذت هذا القدح الاعلى وشرب منه باسمه المعطى المهيمن العليم الحكيم

- 5 We beseech God that He may draw all the dwellers upon earth, by the fire of the Word of the Most Great Name, and illumine them with the radiance of His Manifestation. Verily, He is the One Who is potent to accomplish whatsoever He willeth. All created things bear witness that there is no God but He, the All-Powerful, the Almighty.
- 6 God willing, in the very fountain of being, come ye and quaff the wine of non-existence, and arise to make mention of the Lord in such wise that neither weariness nor indolence shall hinder you therefrom.
- 7 We have indeed inhaled the fragrance of your love, and have sent unto you that whereby ye will find the sweet savour of the verses of inner meanings, in this Day whereon every thing proclaimeth: "There is no God but He, the All-Knowing, the All-Informed."
- 8 The glory of God be upon you and upon them that are with you – those who have turned unto the Lord of all worlds.
- 5 از حق میطلبیم جمیع اهل عالم را بنار کلمه اسم اعظم جذب فایده و بانوار ظهورش منور نماید آنه لھو المقتدر علی ما یشاء قد شھدت الکائنات آنه لا اله الا هو المقتدر القدير
- 6 انشاء الله در عين هست از رحيق نيست بيا شاميد وبذكر حق بشأني قيام نمائيد که کسالت وقعود آن را منع ننمايد
- 7 انا وجدنا عرف حُبِّكم وارسلنا اليكم ما تجد منه عرف اوراد المعاني في هذا اليوم الذي فيه ينطق كل شئ انه لا اله الا هو العليم الخبير
- 8 البهاء عليكم وعلى من معكم في الذين اقبلوا الى رب العالمين

BLIB_Or15726.037

BH03950

To: Mirza Muhammad Rida Qannad Shirazi

- 1 He is God, exalted be His station in glory and power.
- 2 O Rida, upon thee be the peace of God! The letters which thou didst send to this servant were presented before him. That day, illness prevented his presence, and therefore there was delay in answering thee. However, land and sea, heaven and earth, all bear witness to thy turning unto God, thy obedience, thy service, and thy every movement and rest for the sake of God. Blessed is the mother who suckled thee and the father who raised thee. We heard thy supplications and read thy letter. Praise be to God, the grace of God hath been and is with thee.
- 3 And as for thy intention to travel for the purpose of serving the Cause, this hath been accepted. However, since the services of this land are in thy charge, thy departure is not permitted, and thy movement and transfer to another place is not allowed. In truth, any soul who today is assured of God and gazeth toward the horizon of His Cause, and is adorned with the most great
- 1 هو الله تعالى شأنه العزة والاقتدار
- 2 يا رضا عليك سلام الله مراسلاتي که بعبد حاضر ارسال نمودی لدى الوجه حاضر آن يوم نقاهت عبد حضور را منع نمود لذا در جوابت تأخير رفت ولكن بر و بحر و سماء و ارض كل گواهی میدهند بر اقبال شما و اطاعت شما و خدمت شما و حرکت و سکون شما لوجه الله طوبى لأم رضعتک و [لأب] ربّاک مناجات شما را شنیدیم و نامه را قرائت نمودیم الحمد لله فضل الله با شما بوده و هست
- 3 و اینکه ارادهء توجه لأجل خدمت امر نمود بقبول فائز ولكن نظر بأنک خدمت این ارض در قبضهء آنجنابست خروج شما جایزه و نقل و حرکت شما بجای دیگر جایزه هر نفسی امروز فی الحقیقه موفّق بالله و ناظر بافق امر است و باستقامت کبری که ابی قیص عالم است مزین

steadfastness which is the most glorious robe in the world - one moment of such a one cannot be equaled by this earth. Dwelling in cities and lands endureth with the duration of the kingdom of earth and heaven.

- 4 Blessed art thou, O Rida, in that thy tongue hath confessed, thy heart hath acknowledged, thy inner being hath indicated, and thine eye hath testified to the oneness of God and His singleness, and to His power, His grandeur and His sovereignty, and that there is none like unto Him, and He is the Single, the One, the Powerful, the All-Knowing, the All-Wise. We beseech God, exalted be He, by Muhammad His Messenger and by his family and companions, to protect the people of unity from the hosts of misbelief and to assist them in that which He loveth and approveth. Verily He is the Lord of all beings and the Lord of the throne on high and of the earth below. There is no God but He, the Most High, the Most Exalted.

گشت بیک آن این ارض معادله نمینماید توقف
در مدن و دیار بدوام ملک و ملکوت

طوبیٰ لک یا رضا بما اعترف لسانک و اقر قلبک
و اوما سرک و اشار عینک بوحدا نية الله و
فردانیتہ و بقدرتہ و عظمتہ و سلطانه و بأن لیس
کمثلہ شیء و هو الفرد الواحد المقتدر العليم الحکیم
نسئل الله تعالى بحمد رسوله و بآله و اصحابه بأن
تحفظ حزب التوحيد عن جنود الشرک و يؤيدهم
على ما تحب و ترضى انه هو مولی الوری و رب
العرش و الثرى لا اله الا هو العلی الاعلیٰ

BLIB_Or11098.002, BLIB_Or15716.118b

BH11763

To: Husayn Tabrizi (father of Fatimih Nakhjavani)

- 1 He is the Most Holy, the Most Great! هو الأقدس الأعظم 1
- 2 A remembrance from Us unto him who hath attained unto the lights of faith and acknowledged that which the people of the earth have denied, save those whom God, the All-Knowing, the All-Wise, hath willed. He hath stood firm in that which God commanded and taken refuge in the shelter of His mercy, which hath preceded all creation. ذکر من لدنا لمن فاز بأنوار الايمان و اعترف بما انكره اهل الأرض الا من شاء الله العليم الحکیم انه كان قائماً بما امره الله و مستجيراً في جوار رحمته التي سبقت العالمين 2
- 3 Rejoice thou in thy Lord's grace and say: Praise be unto Thee, O God of all who are in the heavens and on earth! And praise be unto Thee, O my God, for having made the Most Great Prison a paradise for Thy loved ones, whom vain desires have not held back from following Thy command. I beseech Thee to make me, in all conditions, one who uttereth Thy praise and rendereth thanks for that which Thou hast bestowed upon me in Thy days. Verily, Thou art the Almighty, the All-Knowing, the All-Informed. ان افرح بعناية ربك و قل لك الحمد يا اله من في السموات و الأرضين و لك الحمد يا الهی بما جعلت السجن الأعظم جنة لأحبائك الذين ما منعهم الهوى عن اتباع امرک استلک بأن تجعلی في کل الأحوال ناطقاً بشانک و شاکراً بما انعمتني به في أيامک انت المقتدر العليم الخبير 3
- 4 God beareth witness that there is no God but Him, the One Who hath power over whatsoever He willeth and ruleth in the kingdom as He pleaseth. This is a day wherein the All-Merciful شهد الله انه لا اله الا هو المقتدر على ما يشاء يحکم في الملك كيف يريد هذا يوم فيه امر الرحمن 4

hath ordained union, that there might appear from it one who would speak and make mention of God, the Lord of the visible and invisible, and the Lord of the Mighty Throne.

- 5 Blessed art thou, O Husayn, for having drunk the choice wine of God's love and attained unto this noble station. Hold fast unto the Sure Handle and cleave unto His luminous hem. Beware lest anything keep thee back from God and His sovereignty. The world shall pass away, but that which hath been sent down unto thee from the heaven of thy Lord's will, the All-Forgiving, the All-Bountiful, shall endure.

- 6 Despair not of God's Spirit and His mercy. He hath made mention of thee in this Tablet that thy remembrance might endure amongst creation. Preserve thou this mighty station. Give thanks unto God for having caused the plant of joy to spring forth from the soil of sorrow. Verily, He is the One Who hath power over whatsoever He pleaseth. There is no God but Him, the Mighty, the All-Praised.

- 7 The glory be upon thee and upon her whom We have bestowed upon thee. Be ye thankful and say: Praise be unto Thee, O God of the worlds, and glorification be unto Thee, O Glory of them that know!

BRL_SWO#015x

بالاقتران ليظهر منه من ينطق ويذكر الله رب ما يرى وما لا يرى ورب العرش العظيم

5 طوبى لك يا حسين بما شربت رحيق محبة الله و فزت بهذا المقام الكريم تمسك بالعروة الوثقى و تثبت بذيله المنير اياك ان يمنعك شيء عن الله و سلطانه ستفنى الدنيا و يبقى ما نزل لك من سماء مشية ربك الغفور الكريم

6 لا تيأس من روح الله و رحمته انه ذكرك في هذا اللوح ليبقى ذكرك بين العالم ان احفظ هذا المقام العظيم ان اشكر الله بما انبت من ارض الحزن نبات السرور انه هو المقتدر على ما يشاء لا اله الا هو العزيز الحميد

7 البهاء عليك و على التي وهبناها اياك ان اشكرا و قولاً لك الحمد يا اله العالم و لك الثناء يا بهاء العارفين

BRL_DA#551, BRL_SWOP#015x

BH03815

To: *Aqa Kuchak*

- 1 In the Name of the All-Knowing, the All-Seeing!
- 2 Praise be to God Who has made death a herald for those who are near, sincere, and yearning. This arena is the arena of lovers - blessed are they who attain! It is the gate of reunion and the source of hidden treasures and concealed mysteries. Glory be to God! He has graciously made that from which all people turn away to be the key, and through it has manifested that which nations cannot comprehend and fail to recognize. Likewise He has made it a sign of punishment for the turning away ones, the deniers, and the deceivers.

1 بنام دانای بینا

2 حمد خدا را که موت را مبشر قرار فرمود از برای مقررین و مخلصین و مشتاقین این مضمار مضمار عشاقست طوبی للفائزین اوست باب لقا و اوست مبعث کزهای مستوره و خزینهای مکنونه سبحان الله امری را که کل از آن معرضند او را شأن مفتاحی عنایت فرموده و باو ظاهر نموده آنچه را که ادراک امم بان نرسد و از عرفانش عاجز گردد و همچنین او را آیه عذاب قرار فرموده از برای معرضین و منکرین و مغلین

- 3 Praise be to God! Muhammad-Qabli-Rida, upon him be the light and radiance of God, dwelt for successive years beneath the shade, partaking of the fruits of the Blessed Tree and abiding beneath the pavilions of grandeur, until his days were ended by his ascension to the Supreme Companion. At the time of his ascent, the angels and the Spirit received him and brought him into the highest Paradise, his head adorned with the crown of My Most Glorious Name and his temple with the ornament of My Greatest Favor. By the life of God! In that moment there appeared what all the pens of the world are powerless to describe. Blessed is he and joy be unto him! He attained unto the signs of God in his life and after his death. We bear witness that he is among those who have attained in My manifest Book.
- 4 O Kuchik, say: My God, my God! Praise be to Thee for illuminating my heart with the light of Thy knowledge and acquainting me with Thy Great Announcement, whereby the realities and pillars of the idolaters were shaken. I beseech Thee by the lights of the faces of Thy loved ones and the mysteries hidden in Thy Book to enable me to make mention of Thee and to praise Thee. Verily Thou art the Powerful over whatsoever Thou wilt and in Thy grasp are the reins of all things. There is no God but Thee, the All-Knowing, the All-Wise.
- 3 لله الحمد جناب محمد قبل رضا عليه نور الله وضيائه
در سنين متواليات در ظل ساكن و باثمار سدره
مباركه متمتع و در ظل قباب عظمت متمكن
الى ان انتهت ايامه بالصعود الى الرفيق الاعلى و
حين عروجه استقبلته الملائكة والروح وادخلوه
في الفردوس الاعلى و كان رأسه مزينا باكليل
اسمى الابهى و هيكله بطراز عنايتى الكبرى لعمر
الله قد ظهر في ذاك الحين ما عجزت اقلام العالم
عن ذكره طوي له و نعيماً له قد فاز بآثار الله في
حيوته و بعد موته نشهد انه من الفائزين في كتابي
المبين
- 4 يا كوچك قل الهی الهی لك الحمد بما نورّت
قلبي بنور معرفتك و عرّفتني نبأك العظيم الذي
به اضطربت حقائق المشركين و اركانهم اسلك
بأنوار وجوه اوليائك و الأسرار المكنونة في
كتابك ان توفّقني على ذكرك و ثنائك انك
انت المقتدر على ما تشاء و في قبضتك زمام
الأشياء لا اله الا انت العليم الحكيم

BLIB_Or15715.198b

BH03896

To: Mirza Ibrahim

- 1 In My Name through Whom the Sun of Proof has shone forth from the horizon of the heaven of utterance.
- 2 This is a Book which the Lord of Eternity has sent down in the Most Great Prison unto him who has turned towards God, the Lord of all worlds, that the utterance of the All-Merciful may draw him to the Kingdom of certitude and that he may testify to that whereunto God Himself hath testified: that there is none other God but Me, the All-Knowing, the All-Wise.
- 3 O Ibrahim! We have heard thy call and have answered thee through this wondrous Tablet. We beseech Him, exalted be He, to make it a lamp before thy face and a light in thy presence, that it may preserve thee from the darkness of the earth and
- 1 بسمی الذي به اشرق نیر البرهان من افق سماء
البيان
- 2 کتاب انزله مالک القدم في السجن الأعظم لمن
اقبل الى الله رب العالمين ليجذبه بيان الرحمن الى
ملكوت الايقان و يشهد بما شهد الله انه لا اله الا
انا العليم الحكيم
- 3 يا ابراهيم سمعنا نداءك اجبتك بهذا اللوح البديع
نسئله تعالى بأن يجعله سراجاً امام وجهك و
نوراً بين يديك ليحفظك من ظلمات الأرض و

its tyrants and give thee glad tidings of that which He hath ordained in His perspicuous Book for His loved ones. Give thanks unto God that thy letter hath attained the presence of the Wronged One and hath been honored to be heard by thy Lord, the All-Bountiful, the All-Generous. Say:

طغاتها و يبشرك بما قدّر لأوليائه في كتابه المبين
أشكر الله بما حضر كتابك لدى المظلوم و فاز
بأصغاء ربك الفيّاض الكريم

- 4 My God, my God! Praise be to Thee for having enabled me to turn towards Thee and to recognize the Dawning-Place of Thy Revelation and the Source of Thy Command. I beseech Thee by the rustling of Thy Most Exalted Pen and the murmuring of the Sadratu'l-Muntaha, and by the fire of Thy love whereby the hearts of the denizens of the highest Paradise and the most exalted Garden were set ablaze, to strengthen me to remain steadfast in Thy Cause and to arise to celebrate Thy praise and glorification and to serve Thy loved ones. Thou art He Whom the conditions of Thy creation cannot frustrate, nor can the power of the princes among Thy servants weaken. Thou doest what Thou wilt and ordainest what Thou pleasest. Verily, Thou art the Strong, the Mighty, the Powerful.

4 قل الهى الهى لك الحمد بما أيدتنى على الاقبال
اليك و عرّفتنى مشرق وحيك و مصدر
امرك اسئلك بصريّ قلبك الأعلى و حفيف
سدره المنتهى و نار محبتك التى بها اشتعلت
افئدة اهل الفردوس الأعلى و الجنة العليا بأن
تؤيّدنى على الاستقامة على امرك و القيام على
ذكرك و ثنائك و خدمة اوليائك انت الذى لا
[يعجزرك] شئون خلقك و لا تضعفك قوة
امراء عبادك تفعل ما تشاء و تحكم ما تريد و
أنت انت القوىّ الغالب القدير

- 5 O Ibrahim! Blessed art thou for that which hath been sent down bearing witness unto thee. Preserve this most great station through My Name, the Mighty, the All-Wise. Moreover, We give thee glad tidings of that which thou didst desire from the ocean of thy Lord's loving-kindness. He hath forgiven her who hath ascended, and him for whom thou didst seek forgiveness. Verily thy Lord is the Compassionate, the All-Forgiving, the All-Merciful. The Glory be upon thee and upon thy wife and upon those whom the affairs of creation have not held back from the Truth - they arose and said: "The Kingdom is God's, the Mighty, the All-Praised."

5 يا ابراهيم طوبى لك بما نزل لك ما يشهد لك
احفظ هذا المقام الأعظم باسمى العزيز الحكيم
ثم ابشرك بما اردته من بحر عناية ربك الكريم
انه غفر التى صعدت ثم الذى اردت غفرانه ان
ربك هو المشفق الغفور الرحيم البهاء عليك و
على ضلعك و على الذين ما منعتهم شئون الخلق
عن الحق قاموا و قالوا الملك لله العزيز الحميد

BLIB_Or15713.122, AQA5#061 p.075

BH03963

To: mother of Afnan

- 1 In the name of the incomparable, the All-Knowing God
- 2 O Leaf of My Divine Lote-Tree and My kindred circling round, soaring in the atmosphere of My mercy and drinking from the chalice of My bounty and the Kawthar of My presence! Praise be to God that thou hast been singled out for His special favors. Thou hast traversed the path and attained to that which hath

1 بنام دانای بی همتا

2 يا ورقة سدرتى و الطائفة حولى و الطائفة فى هوا
رحمتى و الشاربة كأس عطائى و كوثر لقائى الحمد
لله بعنايت مخصوصه فائزى قطع سبيل نمودى و
فائز شدى بأنجه كه در كتاب از قلم الهى مرقوم و

been ordained in the Book by the Pen of God. What hath befallen thee through God's decree and destiny hath truly grieved Me. I beseech God, blessed and exalted be He, to adorn thee with beautiful patience and mighty fortitude. The world hath ever been the abode of tribulations and calamities, but since it is transient, sorrow is unwarranted, for everlasting divine blessings and infinite mercies are ordained. Fix your gaze upon this blessed verse which hath been sent down from the heaven of the All-Merciful's will in the Qur'an: "Wealth and children are an adornment of the life of this world: but good deeds, the fruit whereof endureth forever, are of more merit with thy Lord as a hope, and of more merit as an object of reliance."

مستور قد حزنی ما ورد علیک من قضاء الله و قدره اسأل الله تبارک و تعالی ان یزینک بالصبر الجمیل و الاضطبار العظیم دنیا محل حوادث و بلایا بوده و هست و لکن چون فانی است حزن جائز نه چه که نعمتهای باقیه ازلی و رحمتهای نامتناهیہ مقدر باین آیه مبارکه ناظر باشید که در فرقان از سماء مشیت رحمن نازل گشته قوله تعالی المال و البنون زينة الحیوة الدنیا و الباقیات الصالحات خیر عند ربک مقاماً و خیر املاً

- 3 This year there befell this Wronged One what hath befallen no one else, for they have sullied the hem of sanctity with the calumnies of heedless and lying souls. It is clear and evident to all what was the bounty, what was the favor, and what was the ingratitude and rebellion. In all circumstances We beseech God to assist that honored leaf of the Lote-Tree to remain steadfast in her devotion and to do that which beseemeth His days.

3 این سنه بر این مظلوم هم وارد شد آنچه که بر احدی وارد نشده چه که ذیل تقدیس را بمقتریات انفس غافله کاذبه آوده نمودند نزد کل معلوم و واضحست که فضل چه بود و نعمت چه و کفران و طغیان چه باری در جمیع احوال از حق میطلبیم آنخدره ورقه سدره را مؤید فرماید بر توجه و استقامت و بر آنچه سزاوار ایام او است

- 4 The glory from Us be upon thee and upon those who are with thee among the leaves and handmaidens of God, and upon His kindred whom neither the vicissitudes of the world deterred from the Lord of mankind nor the might of rulers frightened in this Most Great Announcement and His firm and mighty Cause.

4 البهآ من لدنا علیک و علی من معک من اوراق الله و امائه و علی افئانه الذین ما منعتم حوادث الدنیا عن مولی الوری و ما خوفتم سطوة الأمراء فی هذا النبأ العظیم و امره المحکم المتین

BLIB_Or15726.012

BH03832

To: *Muhammad-Ali*

To be typed.

BLIB_Or15697.225

BH03831

- 1 In the Name of Him through Whom was raised up the heaven of mystic knowledge in the world of being! 1 بِسْمِ الَّذِي بِهِ ارْتَفَعَت سَمَاءُ الْعَرْفَانِ فِي الْإِمْكَانِ
- 2 A remembrance from Us to him who was illumined by the lights of the Sun of Meeting and drank from the ocean of attainment when the Most Great Luminary was shining from the horizon of Iraq. Rejoice in that which the Supreme Pen maketh mention of thee as the Lord of Names walketh in this place round which circle proof and demonstration. The servant who is present before the Throne hath presented the letter from thy brother and laid bare its contents before the Wronged One, and We make mention of thee through these verses whereby hath shone forth the Sun of creation from the horizon of thy Lord's will, the Lord of all existence. Grieve thou not over anything; be thou of such disposition that neither the circumstances of the world nor the words of those who have denied God, the Lord of all religions, should sadden thee. Remember when thou wert before the Throne and didst hear the call of thy Lord and recognize that which was hidden from most of the servants. Say: Praise be unto Thee, O Lord of the nations Who hast appeared through the Most Great Name! I beseech Thee to accept from me what I have wrought in Thy path, then ordain for me what Thou hast ordained for Thy chosen ones. Verily Thou art the Almighty, the One Who doeth as He pleaseth. There is none other God but Thee, the Mighty, the All-Bountiful. 2 ذَكَرَ مَنْ لَدُنَّا لَمْ يَتَوَرَّ بِأَنْوَارِ شَمْسِ الْقَاءِ وَ شَرِبَ مِنْ بَحْرِ الْوَصَالِ إِذْ كَانَ النَّيِّرُ الْأَعْظَمُ مُشْرِقاً مِنْ أَفْقِ الْعِرَاقِ إِنْ أَفْرَحَ بِمَا يَذْكُرُ الْقَلَمُ الْأَعْلَى إِذْ يَمِشِي مَالِكُ الْأَسْمَاءِ فِيهِذَا الْمَقَامِ الَّذِي يَطُوفُهُ الْحُجَّةُ وَ الْبَرَهَانُ قَدْ حَضَرَ الْعَبْدَ الْحَاضِرَ لَدَى الْعَرْشِ بِكُتَابِ أَخِيكَ وَ عَرَضَ مَا فِيهِ لَدَى الْمَظْلُومِ وَ ذَكَرْنَاكَ بِهَذِهِ الْآيَاتِ الَّتِي بِهَا أَشْرَقَتْ شَمْسُ الْإِبْدَاعِ مِنْ أَفْقِ إِرَادَةِ رَبِّكَ مَالِكُ الْإِبْجَادِ لَا تَحْزَنْ مِنْ شَيْءٍ كُنْ عَلَى شَأْنٍ لَا تَتَذَكَّرُ شَتُونَاتِ الدُّنْيَا وَ لَا كَلِمَاتِ الدِّينِ كَفَرُوا بِاللَّهِ مَالِكُ الْأَدْيَانِ إِنْ أَذْكَرَ إِذْ كُنْتَ لَدَى الْعَرْشِ وَ سَمِعْتَ نَدَاءَ رَبِّكَ وَ عَرَفْتَ مَا كَانَ مُسْتَوِراً مِنْ أَكْثَرِ الْعِبَادِ قُلْ لَكَ الْحَمْدُ يَا مَالِكَ الْأُمَمِ وَ الظَّاهِرِ بِالْأَسْمِ الْأَعْظَمِ اسْتَطَلَّ بِأَنْ تَقْبَلَ مِنِّي مَا عَمَلْتَهُ فِي سَبِيلِكَ ثُمَّ أَكْتُبْ لِي مَا كَتَبْتَهُ لِأَصْفِيَاكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْوَهَّابُ
- 3 Praise be to God that on this divine day you have tasted of the sealed wine and attained unto the Kawthar of mystical knowledge. Preserve thou this station and be of the thankful ones. Be not grieved over what hath befallen. That which thou didst perform aforetime for God's sake and didst send forth was accepted before the Throne, though outwardly it came not to pass according to thy wish. Be thou confident in thy Lord's grace. Verily He maketh mention of thee through that which shall cause thy remembrance to endure in His kingdom. He is verily the All-Remembering, the All-Knowing. Convey wondrous greetings to the friends of God and illumine them all with the lights of the Sun of remembrance. He is verily the All-Bountiful, the Ancient of Days. The glory of God be upon thee and upon thy family from God, the Lord of all worlds. 3 الْحَمْدُ لِلَّهِ دَرِیَوْمِ الْهَى اَزْ رَحِیقِ مَخْتُومِ چَشِیدِیدِ وَ بَكُوثرِ عَرْفَانِ فَائِزِ گَشْتِیدِ اِنْ اَحْفَظْ هَذَا الْمَقَامِ وَ كُنْ مِنَ الشَّاكِرِیْنَ اَزْ اُمُورَاتِ وَاَرَدِهِ مَحْزُونِ مَبَاشِ اَنْجِهْ اَزْ قَبْلِ اللَّهِ عَمَلِ نُمُودِی وَ اِرْسَالِ دَاشْتِی لَدَى الْعَرْشِ مَقْبُولِ اِفْتَادِ اِگَرِچِهْ بِرِ حَسَبِ ظَاهِرِ مُوَافِقِ اِرَادَةِ اَنْجَنَابِ وَاقِعِ نَشْدِ اِنْ اِطْمَئِنْ بِفَضْلِ مُوَلَاكَ اَنَّهُ يَذْكُرُكَ بِمَا يَبْقَى بِهِ ذِكْرُكَ فِي الْمَلِكِ اَنَّهُ هُوَ الَّذَاكَرُ الْعَلِیمُ دُوسْتَانِ حَقِّ رَا تَكْبِیرِ بَدِیعِ بَرَسَانِیدِ وَ جَمِیعِ رَا بِاَنْوَارِ شَمْسِ ذِكْرِ مُنُورِ دَارِیدِ اَنَّهُ هُوَ الْفَضَالُ الْقَدِیمُ الْبَهَاءِ عَلَیْكَ وَ عَلَیْ اَهْلِكَ مِنْ لَدَى اللَّهِ رَبِّ الْعَالَمِیْنَ

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BH03856

1 In the Name of the All-Knowing, the All-Finding!

1 بنام دانندهٔ یابنده

2 The world is in turmoil and whatsoever hath been recorded and set down by the Pen of Revelation in the Sacred Tablets is now manifest and evident. May that soul ever drink from the choice wine of the mystic knowledge of the Beloved of the worlds, and may he shine forth in the assemblage of the world even as the morning star, brilliant and resplendent, manifest and radiant. That which proceedeth from God will verily endure and persist. How excellent is the state of the one who hath attained unto the days of God and inhaled the fragrance of the merciful Garment. Render thou thanks unto God for having recognized, discovered, turned thyself and attained unto the days of thy Lord, the Mighty, the All-Praised.

2 عالم منقلب و آنچه از قلم وحی در الواح مذکور و مسطور ظاهر و هویدا انشاء الله آنجناب لم یزل و لایزال از ریح حق عرفان محبوب عالمیان بنوشند و بجیش در انجمن عالم چون ستارهٔ سحری مشرق و منیر و ظاهر و باهر باشند آنچه من عند الله بوده البته باقی و پاینده خواهد بود نیکوست حال نفسیکه بایام الله فائز شد و عرف قیص رحمانی را استنشاق نمود ان احمد الله بما عرف و وجدت و توجهت و فزت بایام ربک العزیز الحمید

3 In these days several letters from that land arrived at the Most Great Prison and attained the presence of the Wronged One of the horizons, and the answer to each one hath been sent down from the heaven of divine Will. Should that soul examine them, it would be most pleasing. May thou ever drink from the chalice of bounty and fix thy gaze upon the horizon of contentment. Convey the greetings of the Wronged One to the friends in that land and say: This is a Day wherein every soul must strive with utmost endeavor to seek the choice wine of steadfastness from God, glorified be His majesty, inasmuch as the heedlessness of the peoples of the world hath reached such a pass that they distinguish not between good and evil, nor do they differentiate between truth and falsehood, save for a few whose eyes have been anointed with the salve of insight. I beseech God to aid His servants to witness and hearken. He, verily, is the One Who hath power over whatsoever He willeth. There is none other God but Him, the All-Seeing, the All-Knowing.

3 در این ایام عراضی چند از آن ارض در سجن اعظم وارد و بنظر مظلوم آفاق فائز و جواب هر یک از سماء اراده الهی نازل و ارسال شد و اگر آنجناب ملاحظه نمایند محبوبست انشاء الله لم تزل و لایزال از کأس عنایت بیاشامید و بافق رضا ناظر باشید دوستان آن ارض را از قبل مظلوم تکبیر برسانید و بگوئید امروز روزیست که هر نفسی باید بکمال جد و اجتهاد از حق جلّ جلاله طلب ریح استقامت نماید چه که غفلت نفوس عالم بمقامی رسیده که نیک و بد را تمیز نمیدهند و حق و باطل را از هم فرق نمیگذارند مگر معدودی که چشمشان بکحل بصیرت فائز شده فأسئل الله بأن یوفق عباده علی المشاهده و الاصغاء انه هو المقتدر علی ما یشاء لا اله الا هو البصیر العلیم

4 The glory rest upon thee and upon thy family and thy children and those who are with thee in this Cause whereby faces have been illumined and hearts enlightened.

4 البهاء علیک و علی اهلک و ذرّیتک و من معک علی هذا الأمر الذی به ابیضت الوجوه و نورّت القلوب

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BH03881

1 In the Name of Him Who is the Ruler, the All-Knowing!

1 بِسْمِ الْحَاكِمِ الْعَلِيمِ

2 The verses have been sent down and the evidences have appeared, and the Cause is in an exalted station. The clouds cry out: "The Bestower hath come!" yet the people remain in a distant place, hastening to the croaking, turning away from the Preserved Tablet of God. Say: Fear ye God, and spread not corruption in the earth, nor follow every heedless doubter among the people of the Bayan who hath turned away from the All-Merciful, clinging to that which We sent down to My Herald whom We sent with a clear proof. Say: O thou who disbelievest in God and turneth away from His sovereignty! Hast thou not heard what thou wert commanded in the Bayan by thy Lord, the Wise? He said—and His Word is the truth: "Beware lest the Bayan withhold you from Him Who will come unto you with the truth, and beware lest ye do as did the people of the Furqan." Fear God and be not of the lost.

2 قد نزلت الآيات و ظهرت البينات و الأمر في مقام كريم ينادى السحاب قد اتى الوهاب والقوم في مقر بعيد قد سرعوا الى التعيب معرضين عن لوح الله الحفيظ قل خافوا الله و لا تفسدوا في الأرض و لا تعقبوا كل غافل مريب من ملأ البيان من اعرض عن الرحمن متمسكاً بما انزلناه على مبشرى الذى ارسلناه ببرهان مبين قل يا ايها الكافر بالله و المعرض عن سلطانه أ ما سمعت ما امرت به في البيان من لدن ربك الحكيم قال و قوله الحق اياكم ان يمنعكم البيان عن الذى يأتكم بالحق و اياكم ان تفعلوا كما فعل أمة الفرقان اتقوا الله و لا تكونوا من الخاسرين

3 Say: The Bayan hath testified to Me, and the Books cry out with My Name, the All-Knowing. Say: Every matter hath been made dependent upon My leave, and every Book upon My wise command. Can the Bayan profit him who hath turned away from the Dawning-Place of Revelation? Nay, by My Name, the All-Merciful! The Tongue of Grandeur beareth witness to this in His mighty stronghold.

3 قل انّ البيان شهد لى و الكتب تنادى باسمى العليم قل قد علق كل امر باذنى و كل كتاب بأمرى الحكيم انّ الذى اعرض عن مشرق الوحي هل ينفعه البيان لا و اسمى الرحمن يشهد بذلك لسان العظمة في حصنه المتين

4 O thou who art mentioned before the Throne and who gazeth upon the Countenance! When thou hearest My call, arise by My leave to make mention of Me amongst My creatures with the wisdom that hath been sent down in My glorious Book, that perchance the people may be awakened by thy remembrance and turn unto God, the Mighty, the Beautiful. Blessed art thou for having drunk and attained. Woe unto every stubborn oppressor! Grieve not over any matter in the Cause of God. The world and all that the people possess shall perish, and the station shall remain unto those who have attained unto the most great steadfastness in this Cause whereby was raised the standard that there is none other God but Me, the Forgiving, the Generous.

4 يا ايها المذكور لدى العرش و الناظر الى الوجه اذا سمعت ندائى قم باذنى على ذكرى بين خلقى بالحكمة التى نزلت في كتابي العزيز لعل الناس ينتبهون من ذكرى و يتوجهون الى الله العزيز الجميل طوبى لك بما شربت و فزت ويل لكل جبار عنيد لا تحزن في امر الله من شيء ستفنى الدنيا و ما عند القوم و يبقى المقام للذين فازوا بالاستقامة الكبرى في هذا الأمر الذى به ارتفع علم الله لا اله الا انا الغفور الكريم

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BH11761

- 1 He is God, exalted be His station, the Most Great, the Most Glorious! 1 هو الله تعالى شأنه العظمة والكبرياء
- 2 Praise be to God Who hath made the line, formed from the Primal Point manifest in the letter B, the ornament of His Name, the All-Subduing above all names. Then He divided it in two through the mystery concealed between the two commands, and joined the one with the other through the wisdom hidden beneath the veil of destiny. Thus was the Most Great Book completed, and by it were adorned all who are in earth and heaven, that the Daysprings of negation might witness at the station of annihilation what the Tree of Divine decree hath witnessed in the luminous spot, and might turn towards the Dawning-Place of the Call at the station of evanescence - that place wherein the Most Exalted Word donned the crimson robe in the kingdom of creation, and that the people of the Kingdom might hear the melodies of the leaves suspended upon the Tree beyond which there is no passing, in remembrance of this Remembrance Who hath appeared with the standards of verses to all who are in the heavens and the earth. 2 الحمد لله الذي جعل الخط المتكون من النقطة الأولية الظاهرة بالباء طراز الختم لاسمه المهيمن على الأسماء ثم قسمه قسمين بالسّر المستسر بين الأمرين واخذ الواحد مع الآخر بالحكمة المكنونة تحت حجاب القدر اذا تم الكتاب الأكبر وتزين به من في الأرض والسماء ليشهدن مطالع الآ عند نفى لا بما شهدت سدرة القضاء على البقعة النوراء ويتوجهن الى مشرق النداء عند مشهد الفناء المقر الذي فيه تتمص الكلمة العليا الثوب الحمراء في ملكوت الانشاء وليسمن اهل الملكوت اطوار ورقات المعلقات على سدرة المنتهى في ذكر هذا الذكر الذي ظهر برايات الآيات لمن في الأرضين والسموات
- 3 Praise be to God Who hath made the Hour a proof for this Hour which, when it uttered the First Word, established the Most Exalted Balance, and when it stirred of itself and by itself, caused the dwellers of the graves to quake through the stirring of the breezes of the Lord of Names. At one time it appeared with the ornament of antiquity in the mystery of His Most Great Name, and by it were the peoples attracted; and at another time it appeared through a command whereby all things hastened unto God, the Revealer of verses. 3 والحمد لله الذي جعل الساعة برهاناً لهذه الساعة التي اذا نطقت بالكلمة الأولى نصب ميزان الأعلى واذا اهتزت بنفسها لنفسها تحركت اهل القبور من اهتزاز نفحات مالک الأسماء مرة ظهرت بطراز القدم في سر اسمه الأعظم واستجذب منه الأمم وطوراً ظهر بامر سرعت به الأشياء الى الله منزل الآيات
- 4 Praise be to God Who hath made the first blast a glad-tiding to the people of Baha who are established upon the Crimson Ark, and the second a trial for the people of the Bayan who have clung to that which the All-Merciful hath not revealed, who have followed the people of the Furqan in their conjectures and imaginings, and who have turned away from the Innovation manifest from all directions - He to Whom the Tongue of Grandeur hath testified in the pavilion of glory and made Him sanctified above all likes and similitudes. 4 والحمد لله الذي جعل النفخة الأولى بشارة لأهل البهاء المستقرين على الفلك الحمراء والأخرى فتنة لأهل البيان الذين تمسكوا بغير ما انزله الرحمن و تعقبوا اهل الفرقان فيما عندهم من الظنون والأوهام واعرضوا عن البدع الظاهر من جميع الجهات الذي شهد له لسان العظمة في سرادق الاجلال وجعله مقدساً عن الأشباه والأمثال
- 5 Praise be to God Who hath spoken with decisive utterance and made it manifest through the power of the Divine Realm at the Pole of the Realm of Might, reflected upon the Kingdom with dazzling proofs and manifest evidences. 5 والحمد لله الذي نطق بفصل الخطاب و اظهره بقوة الآهوت في قطب الجبروت المجلى على الملكوت بحجج باهرات و ظهورات لانحات

BRL_DA#305x

BH04008

To: *Rajab Ali Khayyat*

- 1 In My Name that is sanctified above mention and utterance! 1 بِسْمِ الْمُقَدَّسِ عَنِ الذِّكْرِ وَالْبَيَانِ
- 2 Praise be to the peerless Lord Who, through the diver of His absolute Will, hath brought forth the pearls of wisdom and utterance from the shells of the sea of man. He is the One Who is mighty, Whom neither the veils of the heedless nor the doubts of the opposers have deprived of the lights of the manifestation of the Lord of the worlds. Glorified be His greatness and exalted be His power! There is no God but Him. 2 حَمْدُ خَدَاوَنْدِ بِيْمَانْدِي رَا لَائِقُ وَ سَزَاسْتِ كِه بَغَوَاصِ ارَادَهٗ مُطْلَقَهٗ لِّأَلَى حَكْمَتِ وَ بِيَانِ رَا اَزْ اَصْدَافِ بَحْرِ اِنْسَانِ ظَاہِرِ فَرْمُودِ اَوْ اَسْتِ مَقْتَدِرِيكِ حِجَابِ غَافِلِيْنَ وَ شَبَہَاتِ مُعْرِضِيْنَ اَوْ رَا اَزْ اَنْوَارِ ظُہُورِ رَبِّ الْعَالَمِيْنَ مُحْرُومِ نَسَاخَتِ جَلَّتْ عَظَمَتُهُ وَ جَلَّ اِقْتِدَارُهُ وَ لَا اِلٰهَ غَيْرُهُ
- 3 This is a Book from Us to him whose name was present before the Countenance and who hath attained unto the days of God, the Lord of the worlds. Say: O people! The Day of God hath appeared and the Promised One hath come with manifest sovereignty. Take hold of that which God hath sent down with a power that all the hosts of the earth cannot weaken. To this testifieth the Most Great Book that walketh in the prison and speaketh: "There is no God but Me, the All-Bountiful, the Most Generous." 3 هَذَا كِتَابٌ مِنْ لَدُنَّا اِلَى الَّذِي حَضَرَ اسْمُهُ لَدَى الْوَجْهِ وَ فَازَ بِأَيَّامِ اللَّهِ رَبِّ الْعَالَمِينَ قُلْ يَا قَوْمَ قَدْ ظَهَرَ يَوْمَ اللَّهِ وَ اتَى الْمَوْعُودُ بِسُلْطَانٍ مُبِينٍ خُذُوا مَا اَنْزَلَهُ اللَّهُ بِقُوَّةٍ لَا تَضَعُفُهَا جُنُودُ الْأَرْضِ كُلِّهَا يَشْهَدُ بِذَلِكَ الْكِتَابُ الْأَعْظَمُ الَّذِي يَمْشِي فِي السِّجْنِ وَ يَنْطِقُ أَنَّهُ لَا اِلٰهَ اِلَّا اَنَا الْفَضْلُ الْكَرِيمُ
- 4 When thou hearest the call from the Most Exalted Horizon, say: "Praise be unto Thee, O Lord of Names and Creator of the heavens! I beseech Thee by the lamp of Thy Cause whereby Thou hast illumined the world, and by Thy most sweet utterance and the most exalted pen to make me one who speaketh of Thy remembrance and who holdeth fast unto Thy cord. Thou art, verily, the Powerful over what Thou willest. There is no God but Thee, the Mighty, the Powerful. 4 أَنْكَ اِذَا سَمِعْتَ النَّدَاءَ مِنَ الْأَفْقِ الْأَعْلَى قُلْ لَكَ الْحَمْدُ يَا مَالِكَ الْأَسْمَاءِ وَ فَاطِرَ السَّمَاءِ اسْأَلُكَ بِمَصْبَاحِ أَمْرِكَ الَّذِي بِهِ نَوَّرْتَ الْعَالَمَ وَ بَيَّانِكَ الْأَحْلَى وَ صَرِيرِ قَلْبِكَ الْأَعْلَى اِنْ تَجْعَلْنِي نَاطِقًا بِذِكْرِكَ وَ مَتَمَسِّكًا بِحَبْلِكَ أَنْكَ اَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا اِلٰهَ اِلَّا اَنْتَ الْقَوِيُّ الْقَدِيرُ
- 5 "O my Lord! Thou seest the poor one drawing nigh unto the ocean of Thy bounty and the sick one unto the Kawthar of Thy healing. I beseech Thee not to disappoint him of that which Thou hast ordained for them that are nigh unto Thee among Thy servants and the sincere ones among Thy creation. Thou art, verily, the Mighty, the Great. 5 اَيُّ رَبِّ تَرَى الْفَقِيرَ اِقْبَلَ اِلَى بَحْرِ عَطَائِكَ وَ الْمَرِيضَ اِلَى كَوْثَرِ شِفَائِكَ اسْأَلُكَ اِنْ لَا تُخَيِّبَهُ عَمَّا قَدَّرْتَهُ لِلْمُقَرَّبِينَ مِنْ عِبَادِكَ وَ الْمُخْلِصِينَ مِنْ خَلْقِكَ أَنْكَ اَنْتَ الْعَزِيزُ الْعَظِيمُ
- 6 "O my Lord! Deprive me not of the wonders of Thy grace, and make me not to be forbidden and debarred from that which Thou hast ordained for them that are nigh unto Thee and the sincere ones. Thou art God, there is no God but Thee, the One powerful through Thy sovereignty which hath encompassed those who are in the heavens and on earth." 6 اَيُّ رَبِّ لَا تَمْنَعْنِي عَنْ بَدَائِعِ فَضْلِكَ وَ لَا تَجْعَلْنِي مَمْنُوعًا مُحْرُومًا عَمَّا قَدَّرْتَهُ لِلْمُقَرَّبِينَ وَ الْمُخْلِصِينَ أَنْكَ اَنْتَ اللَّهُ لَا اِلٰهَ اِلَّا اَنْتَ الْمُقْتَدِرُ بِسُلْطَانِكَ الَّذِي احْطَا مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ

INBA51:066, KB_620:059-060

BH11766

To: *Hakim Davud*

- 1 O Davud! The All-Loving Lord proclaims in the Most Holy Book: There hath been revealed from the Most Exalted Pen that which constitutes an impregnable fortress for the protection of mankind and a guiding light unto the Most Great Horizon. Say: Cleave ye thereunto, O people of God, and be not of the heedless ones. 1 یا داود ربّ ودود میفرماید در کتاب مبین از قلم اعلی نازل شده آنچه که حصنی است متین از برای حفظ بشر و نورست راه‌نماینده بمنظر اکبر قل تمسکوا به یا حزب الله و لا تکنوا من الغافلین
- 2 Justice and fairness are as two wings for the servants of God, and blessed is the state of the soul that hath attained unto these twain and become detached from all that is in the world and in the realm of creation. This is the Day of freedom, know ye this. 2 عدل و انصاف دو جناحند از برای عباد و نیکوست حال نفسی که باین دو فائز شد و از عالم و عالمیان فارغ گشت یوم آزادیت بدانید
- 3 The false tales of ancient times have kept the servants back from the Lord of all beings. The people of Persia, both day and night, were engaged in the remembrance of the Goal of the world's desire and yearned for the appearance of the Self-Subsisting One. Yet when the veils were rent asunder by the finger of Him Who revealeth the verses, and the luminous dawn broke forth from the horizon of the Divine Will, all turned away. The cause and reason for their turning away were those souls who, without God's leave, followed those heedless and ignorant ones. 3 قصص کذبۀ قرون اولی عباد را از مولی الوری منع نموده اهل ایران در لیالی و ایام بذکر مقصود عالمیان ذاکر و ظهور حضرت قیوم را آمل و چون حجاب باصبع منزل آیات خرق شد و فجر نورانی از افق ارادهٔ رحمانی لائخ و ساطع کل اعراض نمودند و سبب و علت اعراض نفوسی بوده‌اند که من دون اذن الله پیروی آن غافلان و بی‌دانشانرا کردند
- 4 We beseech God—glorified be His majesty—to aid all to achieve unity and concord, and likewise to grant them success in reflecting and deliberating upon those matters which are the cause of tranquility and deliverance. 4 از حقّ جلّ جلاله میطلبیم جمیع را تأیید فرماید بر اتحاد و اتفاق و همچنین موفق دارد بر تفکر و تدبیر در اموری که سبب راحت و نجاتست
- 5 Praise be to God that the Dawning-Place of verses hath appeared and the Dayspring of clear tokens standeth manifest before all faces. While time remaineth, strive ye, that haply ye may attain unto the everlasting bounty and the eternal feast. This bounty is the protector of the servants, and this feast is the helper and sustainer of all peoples. 5 لله الحمد مشرق آیات ظاهر و مطلع بینات امام وجوه قائم تا وقت باقی جهد نمایید شاید بنعمت باقیه و مائدهٔ دائمه فائز گردید این نعمت حافظ عباد است و این مائده ناصر و معین احزاب
- 6 O Davud! He Who is mentioned from the prison maketh mention of thee and commandeth that which shall protect and preserve thee. Be thou thankful unto thy Lord and say: Praise be unto Thee, O Thou Who art the All-Wise Counsellor and the All-Knowing Remembrancer. 6 یا داود مذکور از شطرنجین ترا ذکر مینماید و به ما بحفظک و بحرسک امر میفرماید اشکر ربّک و قل لک الحمد یا ایها النّاصح العليم والذّاکر الحکیم

BRL_DA#513

BH11629

- 1 He is the All-Compelling, the Self-Subsisting!
- 2 O thou who art wronged! The Wronged One remembereth thee and calleth unto thee from His Most Great Prison, and announceth unto thee the grace of God, the Lord of all worlds.
- 3 O thou who art wronged! There hath befallen thee in the path of God that which hath caused grief. The whole world awaiteth this Day, and yet they curse and revile those tyrannous souls who in the past inflicted injustice upon the Manifestations of Divine Unity, while they themselves are engaged in that which no oppressor from the beginning of creation until now hath ever perpetrated. The Divine Lamp shineth resplendent before all faces, and the ocean of bounty surgeth on the right hand of all beings, yet they remain unaware and ask when the Lamp will appear and when the Sun of Truth will dawn and when the ocean of mercy will surge. Such is the state of the people and the leaders of the earth. All that hath come to pass and continueth to come to pass hath as its cause and origin the ignorant ones of the earth who have become known for their learning. Fie upon them and upon those who follow them without any clear proof from God, the All-Knowing, the All-Wise.
- 4 Be not grieved at what hath befallen thee. By My life! Greater than this hath befallen the Self of Truth. Thus hath the tongue of the Wronged One spoken, as a token of His grace, that thou mayest hear and be of the thankful ones.
- 5 The glory be upon thee and upon him who hath borne hardships in the path of God, the Most High, the Most Great, and hath taken the cup of tribulation in the name of his Lord, the Most Glorious, and hath drunk therefrom at one time for love of Him and at another in remembrance of Him, the Mighty, the All-Wise. By the life of God! He is assuredly among the people of the Crimson Ark. His name hath been inscribed in a Book which none hath comprehended save His all-encompassing knowledge.
- 1 هو المهيمن القيوم
- 2 يا مظلوم انّ المظلوم يذكرك و يناديك في سجنه الأعظم و يبشرك بعناية الله رب العالمين
- 3 ای مظلوم وارد شد بر تو در سبیل الهی آنچه سبب احزان گشت جمیع عالم منتظر این یوم و بر نفوس ظالمه طاغیه که از قبل بر مظاهر احدیه ظلم نمودند لعن و شتم نموده و مینمایند و خود مشغولند بآنچه که هیچ ظالمی از اوّل ابداع تا حین بآن ارتکاب ننوده سراج الهی امام وجوه روشن و منیر و بحر عنایت از یمین عباد ظاهر و مواج مع ذلک شاعر نیستند و سؤال مینمایند که چه وقت سراج ظاهر خواهد شد و آفتاب حقیقت اشراق خواهد نمود و بحر رحمت مواج مشاهده میشود اینست شأن خلق و رؤسای ارض جمیع آنچه وارد شده و میشود سبب و علت آن جهلای ارضند که باسم علم معروف شده اند اف لهم وللذين اتبعوهم من دون بيته من لدى الله العليم الحكيم
- 4 محزون مباش از آنچه بر تو وارد شده لعمری اعظم از آن بر نفس حق وارد شده کذلک نطق لسان المظلوم فضلاً من عنده لتسمع وتكون من الشاكرين
- 5 البهاء عليك وعلى من حمل الشدائد في سبيل الله العلي العظيم واخذ كأس الضراء باسم ربه الأبي وشرب منها مرة بحبه واخرى بذكره العزيز الحكيم لعمر الله انه من اهل السفينة الحمراء قد ذكر اسمه في كتاب ما اطلع بها الا عليه المحيط

FRH.073-074

BH03972*To: Siyyid Abul-Qasim et al., in Gilan*

To be typed.

BLIB_Or15726.149

BH04026*To: Siyyid Mihdi Dahaji*

- 1 He is the Most Holy 1 هو الأقدس
- 2 O My Name Mihdi! Upon thee be My glory! What thou didst send was observed. However, regarding the hope of souls who have turned and their orientation to this direction - We have commanded all people with wisdom, and certainly the attention of known souls will cause agitation and spread of false statements. 2 یا اسمی مهدی علیک بهائی آنچه ارسال داشته ملاحظه شد اما در رجای نفوس مقبله و توجهشان باین شطر جمیع ناس را بحکمت امر نمودیم و البته توجه نفوس معروفه سبب هیجان و انتشار اقوال کاذبه خواهد شد
- 3 By My life! He who desires My presence is among those who have attained the presence of My countenance, heard My call, and attained the Kawthar of My meeting and the choice wine of My reunion. Verily from the Most Exalted Pen is written the reward of attainment for whomever desires it. Thy Lord is verily the Powerful, the Mighty. Through this very desire they have attained to this Most Great Remembrance - they must give thanks to their Lord, the Forgiving, the Merciful. In all matters We have been and are mindful of what benefits the servants themselves, and God is sufficient as witness. 3 لعمری من اراد حضوری آنه ممن حضر تلقاء وجهی و سمع ندائی و فاز بکثر لقائی و رحيق وصالی آنه یکتب من قلم الأعلى اجر اللقاء لمن اراد ان ربک هو المقتدر القدير بهمین اراده فائز شدند باین ذکر اعظم لهم ان یشکروا ربهم الغفور الرحیم در جمیع امور بمصلحت خود عباد ناظر بوده و هستیم و کنفی بالله شهیدا
- 4 Regarding transactions, if you observe any benefit from your going - that is, if rights can be paid according to divine law without any harm occurring - in this case there is and was no objection. And regarding the matter of the name H, do whatever you deem advisable. As he wrote, it is difficult, for here no one is seen who intends to send funds to the land of A and land of M. In any case, do whatever you deem advisable. If you intend to engage in trade and seek profit, in this case request it - there is no objection. 4 در باره معاملات اگر از رفتن خود ثمری ملاحظه نمائید یعنی قسمی بشود که حقوق موافق شرع الهی ادا شود بدون آنکه ضرری وارد گردد در اینصورت بأسی نبوده و نیست و اما فقره اسم حا آنچه مصلحت دانید معمول دارید قسمیکه او نوشته مشکل است چه که در اینجا نفسی بنظر نمیآید که اراده ارسال وجه بارض الف و ارض م داشته باشد در هر صورت آنچه مصلحت میدانید عمل نمائید اگر آنجناب بنای تجارت داشته باشند طالب نیل هم باشند در اینصورت بطلبید بأسی نیست

- 5 The servant in attendance performs one visitation for every letter that arrives from you. God willing, may all be assisted in what befits the days of thy Lord, the Mighty, the All-Knowing.

5 عبد حاضر هر مكتوبی كه از شما میرسد يك زيارت بعمل میآورد انشاء الله جميع مؤيد شوند بما ينبغي لأيام ربك العزيز العليم

BLIB_Or15736.073

BH04108

To: *Sulayman Khan Tunukabani*

- 1 He is the All-Powerful, the Most Exalted, the Most Great
- 2 O thou who hast turned thy face toward the Countenance! Harken unto what the Supreme Pen recounteth unto thee on this dark night wherein the servant in attendance before the Face hath offered his hospitality - verily He is the All-Knowing Expounder.
- 3 We went forth from the prison, directing Our steps toward the garden, and found it adorned with the ornament of names and honored by the presence of the Wronged One Who remained imprisoned for successive years in the path of God, the Lord of all worlds. Reflect upon what hath befallen Us at the hands of those who disbelieved in God, the Most Exalted, the Most Great. We called them unto the supreme Paradise, yet they arose to harm Us - thus was the matter decreed, and thou art among those who bear witness. Grieve not at anything, but place thy trust in God in all thine affairs. Verily relief and hardship, glory and power lie within His mighty grasp - He is indeed the All-Powerful, the Mighty.
- 4 We have remembered thee and do remember thee as a bounty from Us - verily thy Lord is the True, the Generous.
- 5 Say: O people! Harken unto the Call from the Supreme Horizon and be not of those who remain veiled. The Day hath come wherein its Lord proclaimeth with a voice that hath enraptured the hearts of those near unto God. Beware lest ye deprive yourselves of this most great favor. Cast away what ye possess and take hold of that which shall profit you in this world and the next - verily He is the All-Knowing, the All-Wise Remembrancer. Thus hath it been sent down from My Supreme Pen. Blessed is he who followeth that which he hath been commanded by One All-Knowing, All-Wise. They who

1 هو المقتدر العلي العظيم

2 يا ايها المقبل الى الوجه ان استمع ما يقص لك القلم الأعلى في هذه الليلة البهاء التي فيها ضيفني العبد الحاضر لدى الوجه انه هو المبين العليم

3 انا خرجنا من السجن متوجهاً الى البستان وجدناه منيراً بطراز الأسماء و مشرفاً بقدم المظلوم الذي بقي في السجن في سنين متواليات في سبيل الله رب العالمين تفكر فيما ورد علينا من الذين كفروا بالله العلي العظيم انا دعوناهم الى الجنة العليا هم قاموا على ضرنا كذلك قضى الأمر و كنت من الشاهدين لا تحزن من شيء توكل على الله في امر ك ان الفرج و الشدة و العزة و القدرة في قبضة اقتداره انه هو المقتدر العزيز

4 انا ذكرناك و نذكرك فضلاً من عندنا ان ربك هو الصادق الكريم

5 قل يا قوم ان استمعوا النداء من الأفق الأعلى و لا تكونوا من المحتجبين قد اتى اليوم و ينادى فيه مالكة بنداء انجذبت به افئدة المقرين اياكم ان تمنعوا انفسكم عن هذا الفضل الأعظم دعوا ما عندكم و خذوا ما ينفعكم في الدنيا و الآخرة انه هو الذّاكر العليم الخبير كذلك نزل من قلبي الأعلى طوبى لمن اتبع ما امر به من لدن عليم حكيم ان الذين اجابوا اذا ارتفع النداء انهم من اهل البهاء

responded when the Call was raised - these are the people of Baha, while they who turned away have no share of this Cup.

- 6 The glory of God be upon thee and upon those who were with thee and turned toward the Supreme Horizon and believed in God, the Mighty, the Praiseworthy.

و الَّذِينَ اعْرَضُوا لَيْسَ لَهُمْ مِنْ هَذَا الْكَأْسِ مِنْ نَصِيبٍ

6 الْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ كَانُوا مَعَكَ وَاقْبَلُوا إِلَى الْأَفْقِ الْأَعْلَى وَآمَنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

BLIB_Or15697.226

BH04010

To: *Fatimih*

- 1 He is the Remembering and the Remembered.

1 اوست ذا کر و مذکور

- 2 Praise be to the Beloved Who, through the word "no [God is there]", caused all the manifestations of negation to perish, and through the blessed word "except [God]" guided the manifestations of affirmation to the station of immortality. the ungodly have ever been deprived of the Most Great Scene and forbidden from the Most Pure Fountain.

2 حمد محبوبی راست که بکلمهء لا جمیع مظاهر نفی را فانی فرمود و بکلمهء مبارک الا مظاهر اثبات را بمقر باقی هدایت نمود مشرکین لمیزل از منظر اکبر محروم بوده اند و از کوثر اطهر ممنوع

- 3 O leaf! Praise God that thou hast grown from the tree of divine love and been sustained by its fragrances. Blessed are those souls who, when the winds of trials blew, were not prevented from the love of the Servant of the All-Merciful and did not withdraw their hands from grasping the cord of His favor. In the blowing of the winds of tests, the manifestations of oneness become distinguished from the dawning-places of misbelief. Claims are not completed through words alone, but are contingent and conditional upon deeds.

3 ای ورقه حمد کن خدا را که از شجرهء حبّ الهی روئیده ای و بنفحاتش مرزوق گشته ای طوبی از برای نفوسی که از هیوب اریاح افتتان از حبّ غلام رحمن ممنوع نگشتند و از جبل عنایتش دست تمسک بازداشتند در هیوب اریاح فتنه مظاهر احدیه از مطالع شرکیه ممتاز شوند دعوی بقول تمام نشود بلکه بفعل منوط و مشروط

- 4 By God! If life be sacrificed in the path of the Beloved, the name "life" would be truly applicable to it; otherwise it has been and will be but loss. Were the servants to soar to the divine heaven on the wings of detachment and become aware of that which is hidden, all would hasten freely to the place of sacrifice. However, in accordance with consummate wisdom and for the preservation of souls in the world, this station remains concealed and stored in the treasures of protection.

4 والله جان اگر در سبیل محبوب نثار شود اسم جان بر او صادق والا خسران بوده و خواهد بود اگر عباد بجناحین انقطاع بسماء الهی طیران نمایند و بآنچه مستور است مطلع شوند کل بمقرّ قربان رایگان شتابند ولكن نظر بحکمت بالغه و ابقای نفوس در عالم این رتبه مستور مانده و در کائنات عصمت مخزون

- 5 O leaf of the Divine Lote-Tree! Be thou enkindled with the fire of the love of God and regard all as non-existent save those in whose faces thou perceivest the radiance of the Most Glorious from God, the Most High, the Most Exalted. Blessed is thy father who remained firm in the Cause in days wherein the

5 ای ورقهء سدره بنار حبّ الله مشتعل باش و کل را معدوم دان الا الذين تجد فی وجوههم نضرة الأبهی من الله العلیّ الأعلی طوبی لأیک الذی استقر علی الأمر فی ایام زلت فیها أرجل

feet of the mystics slipped, and blessed be thy mother and those who are in thy household. And the Spirit be upon thee, then Glory be upon thee, then Mercy be upon thee and upon such handmaidens as have believed in God, the Mighty, the Powerful, the Beloved.

العارفين وعلى أمك وعلى الذين هم في بيتك و
الروح عليك ثم البهاء عليك ثم الرحمة عليك و
على أماء اللآئى آمن بالله العزيز المقتدر المحبوب

BLIB_Or15710.216, BLIB_Or15722.159

BH04038

To be typed.

BLIB_Or15726.030

BH04060

To: Aqa Mirza Buzurg Firuzi

¹ He is the Hearer, the Answerer

¹ هو السامع المجيب

² This is a Book which the All-Merciful hath sent down unto him who hath turned and attained unto the knowledge of God on a day wherein the divines turned away, and through their verdict the rulers, and then those servants who violated the Covenant of God, the Lord of the Day of Mutual Summoning. O Buzurg! Thy letter hath come before the Wronged One. We have heard what was therein and have answered thee through this Tablet, from whose horizon hath shone the light of thy Lord's loving-kindness, the Lord of all men. Beware lest the doubts of those who have turned away and denied God, the Revealer of verses, prevent thee. Say:

² كتاب انزله الرحمن لمن اقبل و فاز بعرفان الله
في يوم فيه اعرض العلماء و بفتوئهم الأمراء ثم
العباد الذين نقضوا ميثاق الله مالک يوم التناد
يا بزرگ قد حضر لدى المظلوم کتابک سمعنا ما
فيه و اجبناک بهذا اللوح الذى لاح من افقه
نیر عنایة ربک مالک الرقاب ایاک ان تمنعک
شبهات المعرضین الذين كفروا بالله منزل الآيات

³ "My God, my God! I wish to hear Thy remembrance and praise from every vein of my veins, and from my hairs Thy description and the description of Thy loved ones. My God, my God! I testify that this Day is Thy Day, wherein naught should be seen save the signs of Thy power and the manifestations of Thy sovereignty. I beseech Thee to inscribe me, by Thy Most Exalted Pen, among those who have acknowledged Divine Unity and detached themselves from idle fancies and from that which befitteth not Thy days. O Lord! Honor me with Thy presence, or through Thy bounty and favor ordain its reward

³ قل الهی الهی احب ان اسمع من کل عرق
من عروقی ذکرک و ثنائک و من شعراتی
وصفک و وصف اولیائک الهی الهی اشهد ان
هذا اليوم یومک و لا ینبغی ان یرى فيه الا
آثار قدرتک و ظہورات سلطنتک اسئلك ان
تکتبني من قلبک الاعلی من الذين اقرؤا بالتوحید
و انقطعوا عن الظنون و عما لا ینبغی لایامک
ای رب شرفنی بقلائک او قدر لی اجره بحدک
و الطافک اسئلك یا مولی الوری و مالک

for me. I beseech Thee, O Lord of all being and Master of the hereafter and the former times, by Thy Most Great Name, the Most Glorious, and by that which lay hidden in Thy knowledge and treasured within the repositories of Thine infallibility, to make me one of the servants of Thy Cause, that I may glory therein amidst Thy servants and Thy creation. There is no God but Thee, the Almighty, the Powerful, and worthy to answer.”

- 4 Convey My greetings to My loved ones there and give them the glad-tidings of My mercy and grace. We beseech God, exalted be He, to aid them to unity and harmony, draw them nigh unto Him, and ordain for them through His bounty that which becometh His might and His manifestation and His grace and His mercy that hath preceded all created things. The glory of God, the Manifestor of clear proofs, be upon you.

الآخرة و الأولى باسمك الأعظم الأبدي و
ما كان مكنوناً في علمك و مخزوناً في خزان
عصمتك بأن تجعلني من خدام امرك لا فتخر
به بين عبادك و خلقتك لا اله الا انت المقتدر
القدير و بالاجابة جدير

4 كبر من قبلي على اوليائي هناك و بشرهم برحمتي
و فضلي نسئل الله تعالى ان يؤيدهم على الاتفاق و
الاتحاد و يقربهم اليه و يكتب لهم بجوده ما ينبغي
لقدرته و ظهوره و فضله و رحمته التي سبقت
الممكات البهاء عليكم من لدى الله مظهر البينات

INBA84:174, INBA84:102, INBA84:042,
BLIB_Or15718.242

BH04333

To: Mashhadi Jafar

- 1 He is the Manifest One from the Most Exalted Horizon
- 2 O Jafar! The Lord of Destiny hath made mention of thee from His Most Great Horizon. Be thou thankful and say: Praise be unto Thee, O Lord of the world, and glorification be unto Thee, O Thou the Desire of the worlds! I testify that this Day is Thy Day, wherein Thou hast manifested what Thou didst promise unto Thy servants. I beseech Thee to assist me to make mention of Thee and to praise Thee and to serve Thy Cause in such wise that the doubts of any remote scholar shall not withhold me.
- 3 O Jafar! Observe, then call to mind when Muhammad, the Apostle of God, appeared - the divines of idolatry, the doctors of the Torah, and the people of the Gospel and the Psalms turned away from Him. And when We sent forth the Spirit, there rose against Him Annas, who was the most learned of the divines of his age in his country, and who pronounced judgment against the Spirit with such injustice that all things lamented, and beyond them every discerning soul.
- 4 We seal Our utterance with that which the All-Merciful hath revealed in the Qur'an through His words: "No apostle cometh

1 هو الظاهر من افقه الأعلى

2 يا جعفر ذكرك مالك القدر في منظره الأكبر
اشكر و قل لك الحمد يا مولى العالم ولك الثناء يا
مقصود العالمين اشهد ان اليوم يومك و اظهرت
فيه ما وعدت به عبادك اسئلك بأن تؤيدني
على ذكرك و ثنائك و خدمة امرك على شأن
لا تمنعني شبهات كل عالم بعيد

3 يا جعفر انظر ثم اذكر اذ اتى محمد رسول الله
اعرض عنه علماء الأصنام و فقهاء التوراة و
اهل الانجيل و الزبور و لما ارسلنا الروح قام عليه
حناس الذي كان اعلم علماء مصره في عصره
وافتي على الروح بظلم ناحته به الأشياء و عن
ورائها كل عالم بصير

unto them but they laugh him to scorn.” By God! The first to deride Him were the divines of the earth and its doctors. The Books of God, both past and present, and that which hath been sent down from My Most Exalted Pen at this moment, bear witness unto this.

- 5 Thy name hath been presented before the Prisoner, and He hath revealed for thee this Perspicuous Tablet. When thou art blessed with it and perceivest the fragrance of the utterance of the All-Merciful, arise and say: Praise be unto Thee, O Glory of the world! I testify that Thou hast appeared and manifested that which Thou didst desire with a sovereignty that neither the hosts of the world nor the opposition of the nations who violated God's Covenant and Testament and were numbered among the deniers in My wondrous Book could prevent.

4 نَحْنَمُ الْقَوْلَ بِمَا أَنْزَلَهُ الرَّحْمَنُ فِي الْفَرْقَانِ بِقَوْلِهِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ لَعَمْرُ اللَّهِ أَوَّلًا مِنْ اسْتَهْزَأَ عَلَيْهِ هُوَ مِنْ عُلَمَاءِ الْأَرْضِ وَ فَقَهَايَهَا يَشْهَدُ بِذَلِكَ كَتَبَ اللَّهُ مِنْ قَبْلِ وَ مِنْ بَعْدِ وَ مَا نَزَلَ مِنْ قَلْبِي الْأَعْلَى فِي هَذَا الْحَيْنِ

5 قَدْ حَضَرَ اسْمُكَ لَدَى الْمُسْجُونِ وَأَنْزَلَ لَكَ هَذَا اللَّوْحَ الْمُبِينُ أَنْتَ إِذَا فَرَزْتَ بِهِ وَ وَجَدْتَ عَرَفَ بَيَانَ الرَّحْمَنِ قَمِ وَ قُلْ لَكَ التَّنَاءُ يَا بَهَاءَ الْعَالَمِ أَشْهَدُ أَنَّكَ ظَهَرْتَ وَ أَظْهَرْتَ مَا أَرَادَتْهُ بِسُلْطَانِ مَا مَنَعَتْهُ جُنُودُ الْعَالَمِ وَ لَا أَعْرَاضُ الْأُمَمِ الَّذِينَ نَقَضُوا عَهْدَ اللَّهِ وَ مِيثَاقَهُ وَ كَانُوا مِنَ الْمَعْرُضِينَ فِي كِتَابِي الْبَدِيعِ

BLIB_Or15718.288

BH04257

To: Mulla Husayn who has attained

- 1 He is the All-Merciful in His station of remembrance and utterance.
- 2 My Most Exalted Pen beareth witness that thou didst turn unto Him and didst arrive at the blessed spot wherefrom was raised the call of God, the Lord of all worlds, and thou didst stand before the countenance of the Wronged One, and didst hear His call, and didst behold His station in this great prison.
- 3 We counsel thee, O Husayn, with that which will exalt the station of man amidst all religions - for He is the True Counsellor, the All-Loving, the Most Generous - and with the fear of God, thy Lord and the Lord of thy forebears of old. And We counsel thee and those who have believed to show forth the most great steadfastness in this Mighty Announcement, whereby the heaven hath been cleft asunder, and the earth hath been rent, and those who claimed every glorious station have been thunderstruck. Blessed is he who hath arisen and spoken, saying: "I am the first to repent and the first to return."
- 4 Be thou steadfast in My remembrance and praise in such wise that the doubts of them that are on earth shall not cause thee to slip, nor shall the clamour of the heedless hold thee back.

1 هُوَ الرَّحْمَنُ شَأْنُهُ الذِّكْرُ وَ الْبَيَانُ

2 قَدْ شَهِدَ قَلْبِي الْأَعْلَى بِأَنَّكَ أَقْبَلْتَ إِلَيْهِ وَ وَرَدْتَ الْبَقْعَةَ الْمُبَارَكَةَ الَّتِي فِيهَا ارْتَفَعَ نَدَاءُ اللَّهِ رَبِّ الْعَالَمِينَ وَ قَدْ أَقَامَ وَجْهَ الْمَظْلُومِ وَ سَمِعْتَ نِدَائَهُ وَ رَأَيْتَ مَقَامَهُ فِي هَذَا السِّجْنِ الْعَظِيمِ

3 نُوَصِّيكُ يَا حُسَيْنَ بِمَا يَرْتَفِعُ بِهِ مَقَامُ الْإِنْسَانِ بَيْنَ الْأَدْيَانِ إِنَّهُ هُوَ النَّاصِحُ الْمَشْفِقُ الْكَرِيمُ وَ يَتَّقَى اللَّهَ رَبَّكَ وَ رَبَّ آبَائِكَ الْأَوَّلِينَ وَ نُوَصِّيكُ وَالَّذِينَ آمَنُوا بِالْإِسْتِقَامَةِ الْكُبْرَى فِي هَذَا النَّبَأِ الْعَظِيمِ الَّذِي بِهِ انْفِطَرَتْ السَّمَاءُ وَ انْشَقَّتْ الْأَرْضُ وَ انْصَعَقَ الطُّورِيُّونَ وَ الَّذِينَ ادَّعَوْا كُلَّ مَقَامٍ كَرِيمٍ طَوْبِي لِمَنْ قَامَ وَ نَطَقَ وَ قَالَ أَنَا أَوَّلُ التَّائِبِينَ وَ أَوَّلُ الرَّاجِعِينَ

4 كُنْ قَائِمًا عَلَى ذِكْرِي وَ ثَنَائِي عَلَى شَأْنٍ لَا تَزِلُّكَ شَبَاهَاتٍ مِنَ عَلَى الْأَرْضِ وَ لَا تَمْنَعُكَ ضَوْضَاءُ الْغَافِلِينَ خُذِ الْكِتَابَ بِقُوَّةٍ مِنْ عِنْدِنَا وَ قُلْ لَكَ

Take hold of the Book with the strength that proceedeth from Us and say: "Praise be unto Thee, O God of Names and Creator of heaven, for having aided me and made me know Thee and caused me to enter into a station whereat Thy tongue hath spoken, manifest and resplendent, amongst Thy servants. I beseech Thee by the blowing of the breezes of Thy mercy and by the vessels of Thy glory and power which the waves of the hearts of Thy creation cannot impede, to ordain for me that which shall profit me and draw me nigh unto Thee. Verily, Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all things. There is none other God but Thee, the All-Forgiving, the Most Generous."

- 5 The glory that proceedeth from Us be upon thee and upon those who heard the call on the Day of Meeting and who arose and said: "The Kingdom hath come, belonging unto God, the Lord of all worlds."

الحمد يا اله الأسماء و فاطر السمآء بما أيدتني و
عزّفتني و ادخلتني في مقام نطق به لسانك ظاهراً
باهراً بين عبادك استلكت بهبوب ارياح رحمتك
و بسفائن عزّك و اقتدارك التي لا تمنعها امواج
افئدة خلقك ثم قدّرتي ما ينفعني و يقربني اليك
انّك انت المقتدر على ما تشاء و في قبضتك زمام
الأشياء لا اله الا انت الغفور الكريم

5 البهآء من لدنا عليك و على الذين سمعوا الندآء في
يوم اللقآء و قاموا و قالوا قد اتى المالك الملك
لله رب العالمين

INBA23:162c

BH04277

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 This is a Book sent down by the All-Merciful to all who dwell in the realm of possibility. Verily it is the water of life. Blessed is he who hath turned unto My Name and drunk thereof through My wise remembrance. O thou who gazeth toward the Most Exalted Horizon! Harken unto the call of the Wronged One in His Most Great Prison. Verily there is no God but Him, the All-Knowing, the All-Wise. Give thanks for having been enabled to turn towards Him and hear His voice in His presence. This truly is a great bounty.
- 3 Thou art the one who hath turned toward the Countenance and entered and attained the presence and heard what most of mankind hath not heard. Thy Lord is verily the Witness, the All-Seeing. Reflect upon His grace and generosity - He hath caused thee to hear My sweetest call and behold My most glorious countenance and drink from the Kawthar of revelation by My bounteous hand. He is verily the Forgiving, the Generous.
- 4 Praise thy Lord by night and day, then make mention of Him amongst His servants who have turned toward His luminous horizon. Convey My greetings unto them and give them the

1 هو الأقدس الأعظم العلى الأبهى

2 كتاب نزله الرحمن لمن في الامكان و انه لما
الحيوان طوبى لمن اقبل باسمي و شرب منه
بذكرى الحكيم يا ايها الناظر الى الأفق الأعلى ان
استمع ندآء المظلوم في سجنه الأعظم انه لا اله الا
هو العليم الحكيم ان اشكرى بما ايدك على الاقبال
و اسمعك ندائه في الحضور ان هذا فضل كبير

3 انت الذي توجّهت الى الوجه و دخلت و حضرت
و سمعت ما لا سمعه اكثر الخلق ان ربك هو
الشاهد البصير تفكر في فضله و عطائه انه اسمعك
ندائى الأحملى و اراك منظره الأبهى و سقاك
من كوثر الظهور بيد عطائى انه هو الغفور الكريم

4 ان احمد ربك في الليالى و الأيام ثم اذكره بين
عباده الذين اقبلوا الى افقه المنير كبر من قبلي
عليهم و بشرهم بهذا الكتاب الذى ينطق بالحق

glad-tidings of this Book which speaketh with truth between the heavens and the earth, that by God, the Manifestation of Revelation hath come and calleth out in the most exalted voice to all, young and old, inviting all to the supreme Paradise, that station wherein the Sadratu'l-Muntaha proclaimeth: The kingdom belongeth to God, the One, the All-Informed.

بين السموات والأرضين بأن تالله قد أتى مظهر الظهور وينادي بأعلى النداء كل صغير وكبير ويدع الكل إلى الجنة العليا المقام الذي ينادي فيه سدة المنتهى الملك لله الفرد الخبير

- 5 Let not the affairs of the world sadden thee. Trust in all matters in God Who created and fashioned thee. He is verily the All-Bountiful, the Ancient of Days. Soon will He send down upon thee from the heaven of His bounty that which shall gladden thy heart. Thus doth the All-Knowing give thee glad-tidings. Glory be upon thee and upon those who have cast the world behind them for the sake of God and taken His Book which hath been inscribed by this wondrous Pen.

5 آياك ان يحزنك شؤونات الدنيا توكل في كل الأمور على الله الذي خلقك وسواك وأنه هو الفضل القديم سوف ينزل عليك من سماء عطائه ما يفرح به قلبك كذلك يبشرك العليم البهاء عليك وعلى الذين نبذوا العالم في سبيل الله و اخذوا كتابه الذي رقم من هذا القلم البديع

INBA41:448b

BHU0013

Words of Baha'u'llah to Haji [Mirza Haydar?] Ali, as related to Ahmad Sohrab on January 1, 1914

The world of today is not like unto the world of former times. The many wonderful arts and inventions have completely transformed the face of the earth, making life easier and existence more comfortable.

Notwithstanding this the life of every organism, no matter how perfect, comes to an end. For example the life of an ant in comparison to the life of man is short, yet the ant, were it endowed with human intelligence would think that man lives eternally. Similarly these stars, these mountains, these seas shall come to an end. For each one of them a prescribed life is destined. It has a beginning and an ending.

Consider how, may large cities have been built by ancient monarchs but today they are all destroyed and are hidden under the earth. Once they were thriving and progress into communities, now their voices are silenced.

The progress of civilizations to a certain degree has reached an exalted station in France specially, and in Europe generally, but from now on there will be a monumental upward march of advancement all over the United States. That country has just started on the path of progress and her future development will

be just as marvelous as her activities will be manifold in all the departments of life, physical and spiritual.

DAS.1914-01-01

BH04352

To: Aqa Muhammad Rida Nahhas, in Nazareth

- 1 O Muhammad-Qabl-Rida! God willing, thou shalt attain unto the good-pleasure of God and become content with His Will and Purpose to such degree that thou shalt behold no will save His Will and shalt fix thy gaze upon no purpose except His Purpose. This is the most glorious, most impregnable, most holy and most exalted station. God willing, thou shalt attain unto it.

1 یا محمد قبل رضا انشاءالله باراده حق فائز شوی
و بمشیت و امرش راضی بشأنیکه جز اراده حق
ارادهئی نبینی و جز مشیتش بمشیت احدی ناظر
نباشی اینست مقام اعزّ ارفع اقدس اعلی انشاءالله
بآن فائز شوی
- 2 God, exalted be His glory, hath brought forth creation from the realm of nothingness that it may be the cause and means for the development of the world. This development, in its primary degree, pertaineth to the human person - that is to say, they must first establish the edifice of the heart upon His Name's firm and mighty foundation, and thereafter occupy themselves with inner and outer edifices. Blessed is the soul that hath understood that which hath been uttered by the Tongue of the Wronged One.

2 حق جلّ جلاله این خلق را از عرصه عدم بوجود
آورد تا سبب و علت عمار عالم باشند و این تعمیر
در رتبه اولیه بشخص انسانی راجع است یعنی
باید بیت قلب را باشمش بر اساس مبین متین
بگذارند و بعد بیبوت باطنه و ظاهره مشغول شوند
طوبی لنفس عرفت ما نطق به لسان المظلوم
- 3 This is a day of joy and delight - make not thyself sorrowful through idle words and sayings. God is Our witness and Our testament - cloud not thyself with vain imaginings. Praise be to God, thou hast drunk from the Kawthar of divine knowledge and attained unto the Manifestation of God's names.

3 یوم فرح و انبساطست خود را به ما قیل و
قال محزون مکن حق شاهد و گوا هست خود
را بظنون مکدر منما الحمد لله از کوثر عرفان
آشامیدی و بمظهر اسماء الهی فائز گشتی
- 4 I swear by the Day-Star of utterance that whosoever preserveth this most great station and passeth his days with complete steadfastness, he is reckoned and accounted among the people of Baha. By the life of God, he was and ever shall be, in the sight of God, the most ancient, the most distinguished and the most noble. We beseech Him, exalted be He, to aid you to accomplish that which He loveth and desireth. Verily He is the Lord of this world and the next.

4 قسم بآفتاب صبح بیان هر نفسی ایتقام اعظم را
حفظ نماید و باستقامت تمام ایام را طی کند او
از اهل بها مذکور و محسوبست لعمر الله اقدام و
اسبق و اشرف لدی الله بوده و خواهد بود نسله
تعالی بآن یوفقکم علی ما یحب و یرضی انه لمولی
الآخرة و الأولى
- 5 May the light shining from the horizon of the forehead rest upon God's sincere servants, and upon thee, and upon thy wife, and upon those born of thy loins, and upon them that

5 النور المشرق من افق الجبین علی عباد الله المخلصین
و علیک و علی ضلعک و من ظهر من صلبک

have held fast unto righteousness and acted according to that وعلى الذين تمسكوا بالمعروف و عملوا ما امروا به
which they were bidden by God, the Lord of all worlds. من لدى الله رب العالمين

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Study guide to this volume

The third collection of ‘Akka tablets spanning the widest date range is remarkable for holding together two apparently opposite qualities: a universal proclamatory stance (addressed to all peoples and communities, from any point in the period) and a sharply practical institutional discipline (addressed to specific communities with specific instructions about conduct, economics, and political loyalty). BH01495 opens the volume with a call to “the peoples of the earth” from the Most Great Prison, and BH01538 extends this universalism outward toward the fragmented communities of the Islamic world with a plea for the reception of unity. At the same time, BH01550 and BH01562 deal with the economics of the ‘Akka community and the command to engage in crafts and trades, while BH11727 gives carefully calibrated instructions about political loyalty and the limits of missionary activity. Together they show that Baha’u’llah’s ‘Akka period, often understood primarily as the site of his prophetic proclamation to the world, was simultaneously the site of the most detailed pastoral and administrative guidance for a specific community living under specific pressures.

Proclamation from the Prison: Universal Call, Particular Source

Key Passages

This is the Day whereon the Book speaketh, wherein the Sun discourseth, and wherein the Moon proclaimeth: “Dominion belongeth unto God, the Lord of the Throne and of the dust! Glory be to God, the Lord of all creation!”... O peoples of the earth! Harken unto the Call from the Most Exalted Horizon. Verily, it draweth you unto a station whereon the Throne of God, the Lord of all worlds, hath been established. We have sent down the verses and manifested the evidences, yet most of the people are wandering distraught. — BH01495

This is the Day wherein the Call of God has been raised from the direction of the Most Great Prison, calling out to the nations that there is no God but Me, the Sovereign, the Self-Subsisting... We have commanded all to engage in crafts and trades, and this is from God’s grace unto His creation, but most of the people are heedless. He was before the Throne and heard the call of his Lord morning and evening and between them. Thus was it ordained for him from the Supreme Pen. — BH01562

Context for Study

The juxtaposition of BH01495's cosmic proclamation with BH01562's command to engage in crafts and trades encapsulates a distinctive characteristic of Baha'u'llah's 'Akka period: the universal proclamation and the grounded practical command are inseparable aspects of a single vision. The prison does not limit the scope of the address; paradoxically, it provides the vantage point from which the universal call is issued with greatest clarity. This is a recurrent structure in prophetic literature: the prophet constrained by political power, and precisely through that constraint elevated to a more universal than local hearing. Joseph in Egypt, Daniel in Babylon, Paul in Rome, and Baha'u'llah in 'Akka all share this paradox of the prisoner who addresses an empire. The command to engage in crafts and trades is significant in its context: in a community that included many who had been dispossessed of their livelihoods by persecution and exile, and in a broader Persian cultural context that sometimes associated religious virtuosity with withdrawal from productive work (exemplified by certain dervish traditions), Baha'u'llah's insistence on economic productivity as a religious duty is a concrete institutional principle. Work is not a concession to necessity but an expression of divine grace.

Questions for Reflection

1. What is the spiritual and rhetorical significance of issuing a universal proclamation from a prison? Compare with Paul's letters from Roman imprisonment, with Bonhoeffer's *Letters and Papers from Prison*, and with the Psalms of lament that give voice to universal themes from the midst of personal extremity. What does the prison contribute to the universality of the address?
2. Baha'u'llah declares that most of the people are "wandering distraught" despite the evidence sent down. What forms of distraction, resistance, or confusion prevent human beings from hearing a proclamation that is presented as self-evident? Compare with the parable of the sower (Matthew 13) and its typology of different forms of reception.
3. The command to engage in crafts and trades is presented as "God's grace unto His creation." How does this elevation of productive work to the status of divine grace compare with the Protestant work ethic (Max Weber), with the Benedictine motto *ora et labora* (pray and work), and with Islamic prohibitions on monastic withdrawal?
4. How should the tension between the universal call ("O peoples of the earth") and the particular instruction ("engage in crafts and trades") be understood theologically? Are these addressed to different audiences, or are they aspects of a single message?
5. BH01495 says that the Throne of God "hath been established" at the station toward which the Call draws people. What is the relationship between the geographical specificity of 'Akka (the Most Great Prison) and the cosmic language of the Throne? Is the prison being elevated to cosmic significance, or is cosmic reality being located in the prison?

Islam, Unity, and the Reception of Light

Key Passages

Inasmuch as He is sanctified above likeness and similitude, and exalted beyond the comprehension of the people of perfection, He hath deposited the signs of His might within the realm of existence, and hath bidden us ponder that which lieth within the compass of perception, that by the traces we may be guided to the knowledge of the mysteries, once the veils have been rent asunder. And as we were powerless to attain unto true knowledge and acceptance, He, through His consummate wisdom and resistless Will, manifested bodily Temples endowed with spiritual attributes and tokens of all-encompassing mercy, that by Them we might be guided unto the meads of witnessing. — BH01538

I beseech Thee, O Thou the Almighty, the Lord of majesty, to assist the communities that have branched forth from the Muhammadan Law — exalted be its Revealer — to abandon the dissensions that have sprung from idle fancies, and to receive, in these days, a portion of the light of unity. Thus may they come to recognize that which will raise them to the pinnacles of abiding life, protect them from the sudden onsets of extinction, lead them, through Thy grace, into the gardens of knowledge and wisdom, and bring them back to that Law which hath branched from the Most Great Ocean. — BH01538

Context for Study

BH01538 is one of the clearest texts in the late corpus addressing the Islamic world not polemically but as an object of pastoral concern. The prayer for the “communities that have branched forth from the Muhammadan Law” to receive “the light of unity” — specifically, to be brought back to “that Law which hath branched from the Most Great Ocean” — frames the Baha’i revelation as the fulfillment and highest expression of Islamic teaching rather than its rejection. The “Most Great Ocean” is the ocean of divine revelation from which all dispensations branch; the command to acknowledge the Manifestation is not a departure from Islam but a return to its deepest well-spring. The preceding passage about “bodily Temples endowed with spiritual attributes” is one of Baha’u’llah’s most succinct formulations of the Manifestation doctrine: because God is beyond the reach of human understanding, He makes Himself known through human-form “Temples” — Manifestations who reveal divine attributes in the medium of human life. The tension the passage holds together is characteristic of the entire doctrine: the Manifestation is “bodily” (genuinely human, historically specific) and “endowed with spiritual attributes” (genuinely revelatory of divine reality). This is structurally parallel to Chalcedonian Christology (“truly divine and truly human”), though the Baha’i framework insists more consistently on the Essence’s absolute transcendence.

Questions for Reflection

1. Baha’u’llah’s prayer is for Islamic communities to receive the light of unity and be returned to the law “branched from the Most Great Ocean.” How does framing the Baha’i revelation as the fulfillment of Islam — rather than its supersession — change the theology of religious succession? Compare with Christian fulfillment theology vis-à-vis Judaism.

2. The passage says God manifested “bodily Temples” because humanity was “powerless to attain unto true knowledge” through abstract comprehension. What does this say about the necessity of embodied revelation — revelation through a human person rather than through pure text or rational argument?
3. Compare the Baha'i doctrine of “bodily Temples endowed with spiritual attributes” with the Chalcedonian definition of Christ as “truly divine and truly human,” with the Islamic doctrine of Muhammad's ordinary humanity (*bashar*), and with the Hindu concept of the avatar as a divine descent into human form. What do these share, and where are the irreconcilable differences?
4. Baha'u'llah describes the divisions of the Muslim world as having “sprung from idle fancies.” Is this a dismissive generalization or a theologically precise diagnosis? What does it mean to say that religious divisions are caused by “idle fancies”?
5. The tablet speaks of bringing the communities of Islam “back” to their law's deepest source. How does this rhetoric of return differ from the rhetoric of progress, revolution, or supersession that often characterizes new religious movements? What is at stake in the difference?

Wisdom, Loyalty, and the Ethics of Prudent Engagement

Key Passages

According to the Command, those beloved ones and chosen ones must act in whatever way brings joy and gladness to the designated just government. All must be oriented towards goodly deeds. Teaching in that land must not extend beyond Muslims, and even then only if they are from Iran... In truth, your deeds are the cause of the awakening of souls. If they are not aware now, they will surely acknowledge it later. — BH11727

Regarding the matter of oaths — excellent is what you have said and done. In truth, oaths are not acceptable. That which has repeatedly been revealed by the Supreme Pen in the Tablets was intended to exalt the Word, so that it might draw the attention of the hearer and then convey that which causes elevation and ascendancy. — BH11727

Context for Study

BH11727 belongs to the body of late pastoral and administrative guidance that is among the most historically specific of Baha'u'llah's writings. Its instructions about loyalty to “the designated just government,” restrictions on missionary activity to avoid provoking political hostility, and the rejection of oaths reflect the concrete pressures facing Baha'i communities living under both Persian and Ottoman authority. The instruction to restrict teaching “to Muslims” and “only if they are from Iran” is a remarkable example of contextual prudence: in a specific political context, the unrestricted proclamation of the Cause would invite persecution without achieving the deeper goal of awakening souls. The injunction against oaths is equally important: the common religious practice of invoking divine witness through formal oath is replaced by the standard of consistent truthfulness — “that which was intended to exalt the Word... to draw the attention of the hearer.” This suggests that all rhetoric, including the heightened language of oaths, is in service of a goal (the

elevation of the hearer toward truth) rather than of a social convention. Together, these instructions embody the 'Akka-period ethic of *hikmah* (wisdom) as the guide for all communal action: not the proclamation of all truth in all contexts regardless of consequence, but the prudential deployment of wisdom and good deeds for the long-term flourishing of souls and the ultimate recognition of the Cause.

Questions for Reflection

1. The instruction to restrict teaching activities in a specific political context reflects a consistent Baha'i principle of prudential engagement. How does this compare with the early Christian strategy of selective disclosure in the Gospels (the "messianic secret" in Mark), with Islamic concepts of *taqiyya* (dissimulation in conditions of danger), and with the Quaker tradition of "speaking truth to power" regardless of consequence?
2. Baha'u'llah instructs that "deeds are the cause of the awakening of souls" even when explicit proclamation is restricted. What theory of moral persuasion underlies this claim? How does it relate to the concept of the "witness of life" in Christian mission theology?
3. The rejection of oaths is grounded in a theology of language: all persuasive speech is instrumentally oriented toward drawing the hearer toward truth, and oaths are merely one device for this. Does this functional account of language risk collapsing into a form of manipulation? How does one distinguish between legitimate rhetorical elevation and dishonest persuasion?
4. The instruction to act in ways that bring "joy and gladness to the designated just government" implies a distinction between just and unjust governments. What criteria determine whether a government is "just" in this context, and what are the implications for communities living under governments that fall below this standard?
5. How does the ethical framework of these administrative instructions relate to the cosmic proclamations of BH01495 and BH01538? Is there a tension between the universal address to all peoples and the pragmatic restriction of visible engagement in specific contexts?

A Guiding Question for the Whole Volume

The third collection of undated 'Akka tablets presents a Baha'u'llah who holds together cosmic proclamation and communal practicality with equal fluency. The call to all peoples from the prison issues from the same pen that instructs specific communities about economic productivity, missionary limits, and political loyalty. The plea for the unity of the Islamic world is followed by careful instructions about the limits of explicit preaching. The universal and the particular are not opposites in Baha'u'llah's thought but dimensions of a single revelatory act.

A guiding question for the whole volume might therefore be: **How does a revelation that addresses all of humanity in universal terms sustain, simultaneously, the most detailed and contextually specific guidance for specific communities in specific circumstances — and what does this dual capacity reveal about the nature of a wisdom that is genuinely both divine and human?**