



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 42:

Writings of Baha'u'llah, early 'Akka
(1868-1873) part II



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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

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- 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

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- 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)
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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- 110. A Traveller’s Narrative (ca. 1886)
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Introduction to volume 42

This second volume from the early ‘Akka period (c. 1868–1873) is pervaded by the consciousness of confinement: revelation proceeds from within “this Prison” and “this Most Great Prison,” a space repeatedly portrayed as sealed, joyless in its outward circumstances, yet rendered spiritually generative through the very act of divine address. A number of Tablets frame suffering not as an interruption of mission but as one of its chief evidences—an arena in which the authority of the Word proves itself, and in which the community is educated into patience, detachment, and steadfast service. Thus, the prison-city becomes at once a literal site of deprivation and a symbolic workshop of transformation, wherein tribulation is repeatedly transmuted into a summons to renewal, unity, and disciplined action.

Within that overarching atmosphere, several items give the volume its distinctive contour. BH02800 (Lawh-i-Quds 2) explicitly situates its message “from this prison,” casting the revelation itself as the means by which the fragrance of the Merciful is made to waft through the world, while simultaneously challenging the Bayani milieu on the incoherence of its disbelief at the promised advent. Alongside this, BH04228 offers a concise homiletic warning against sedition and internal danger, urging protection of the “sheep” of God from predatory forces—an admonition that resonates with the social volatility of ‘Akka and with the community’s vulnerability under surveillance and pressure. The same pedagogical concern appears in more extended, multi-recipient communications such as BH04938, which indicates a sustained pattern of individualized encouragement (detachment, steadfastness, prayer), while also addressing Bayani intrigues—attempts to appropriate or conceal key texts and, more pointedly, hostile designs against Baha’u’llah and the spiritual deprivation of those closest to the center who nonetheless remained veiled.

The volume also makes clear that endurance is not merely inward resignation but the groundwork for an emergent world order. BH01525 (Lawh-i-Baytu’l-‘Adl) is especially significant in this regard: from within the prison environment it sketches a consultative institution in every city, tying collective deliberation to public good—education, human dignity, care for the vulnerable, and the wise conduct of civic affairs—while insisting that such social fruitfulness is inseparable from the spiritual discipline of the Cause. Read against the backdrop of siege-like confinement, this juxtaposition is striking: the revelation that most insistently depicts sealed gates and isolation also articulates a template for constructive community life and the betterment of the world.

Finally, the volume’s treatment of factionalism and violent opposition reaches a critical point in the episode surrounding the murder of the three Azalis and the ensuing interrogation of Baha’u’llah (BH00015). In the architecture of this collection, that incident functions as more than an external historical shock: it concentrates the themes of internal dissension, the corrosive consequences of schism, and the heightened scrutiny under which the nascent community and its Leader were compelled to endure. Set amid Tablets that repeatedly warn against sedition, dispute, and the

machinations of opponents, BH00015 underscores how the prison-city was not only a locus of physical suffering but also a crucible in which the moral and communal stakes of unity versus faction were forcibly clarified.

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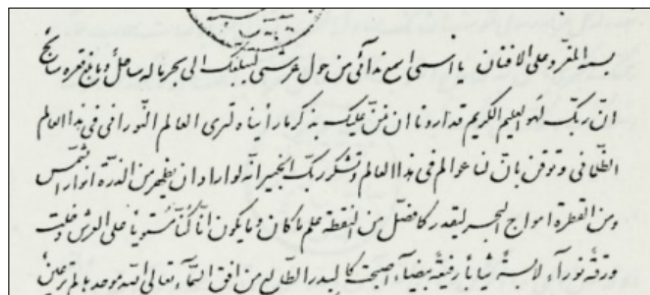
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BH01325

Lawh-i-Ru'ya (Tablet of the Vision)
To: Siyyid Mihdi Dahaji



- 1 In the name of Him Who warbleth upon the branches! 1 بِسْمِهِ الْمَغْرَدِ عَلَى الْأَفْئَانِ
- 2 O My name! Harken unto My call from around My throne that I may acquaint thee with an ocean that hath no shore and whose depths no swimmer hath reached. Verily, thy Lord is the All-Knowing, the All-Bountiful. We have willed to bestow upon thee a remembrance of what We have seen, that thou mayest behold the luminous world within this world of darkness and be assured that We have worlds within this world, and that thou mayest thank thy Lord, the All-Informed. Verily, were He to desire to manifest from an atom the lights of the sun, and from a drop the waves of the sea, He is able to do so, even as He hath detailed from the Point the knowledge of what hath been and what shall be. 2 يَا اسْمِي اسْمِعْ نِدَائِي مِنْ حَوْلِ عَرْشِي لِيُبَلِّغَكَ إِلَى بَحْرٍ مَا لَهُ سَاحِلٌ وَمَا بَلَغَ قَعْرُهُ سَاحِجٌ أَنَّ رَبَّكَ لَهُو الْعَلِيمُ الْكَرِيمُ قَدْ أَرَدْنَا أَنْ نَمُنَّ عَلَيْكَ بِذِكْرِ مَا رَأَيْنَاهُ لَتَرَى الْعَالَمَ التُّورَانِي فِي هَذَا الْعَالَمِ الظُّلُمَانِي وَتَوْقِنَنَّ أَنَّ لَنَا عَوَالِمًا فِي هَذَا الْعَالَمِ وَتَشْكُرُ رَبَّكَ الْخَبِيرَ أَنَّهُ لَوْ أَرَادَ أَنْ يَظْهَرَ مِنَ الذَّرَّةِ أَنْوَارَ الشَّمْسِ وَمِنْ الْقَطْرَةِ أَمْوَاجَ الْبَحْرِ لَيَقْدِرُ كَمَا فَضَّلَ مِنَ النَّقْطَةِ عِلْمَ مَا كَانَ وَمَا يَكُونُ
- 3 While We were seated upon the throne, there entered a radiant leaf, clad in fine white raiment, appearing as the full moon rising from the horizon of heaven. Exalted be God Who created her! No eye hath ever seen her like. 3 أَنَا كَمَا مُسْتَوِيًّا عَلَى الْعَرْشِ دَخَلَتْ وَرَقَةٌ نُورَاءَ لَابِسَةً ثِيَابًا رَفِيعَةً بَيْضَاءَ أَصْبَحَتْ كَالْبَدْرِ الطَّالِعِ مِنْ أَفْقِ السَّمَاءِ تَعَالَى اللَّهُ مَوْجِدَهَا لَمْ تَرَ عَيْنٌ بِمِثْلِهَا
- 4 When she lifted her veil, the heavens and earth were illumined as though the Ancient Essence had shed upon her its splendors. Exalted be God Who created her! No eye hath ever seen her like. 4 لَمَّا حَلَّتِ اللَّثَامُ اشْرَقَتِ السَّمَوَاتُ وَالْأَرْضُ كَأَنَّ كَيْنُونَةَ الْقَدَمِ تَجَلَّتْ عَلَيْهَا بِأَنْوَارِهَا تَعَالَى اللَّهُ مَوْجِدَهَا لَمْ تَرَ عَيْنٌ بِمِثْلِهَا
- 5 She smiled and swayed like a willow branch in the vision of the All-Merciful. Exalted be He Who manifested her! No eye hath ever seen her like. 5 وَهِيَ تَبَسُّمٌ وَتَمِيلُ كَغَضَنِ الْبَانِ فِي مَنْظَرِ الرَّحْمَنِ تَعَالَى مَظْهَرَهَا لَمْ تَرَ عَيْنٌ بِمِثْلِهَا
- 6 Then she walked and circled about, without intention or will of her own, as though love's needle were drawn by the magnet of Beauty shining before her face. Exalted be He Who created her! No eye hath ever seen her like. 6 ثُمَّ سَارَتْ وَطَافَتْ مِنْ غَيْرِ قَصْدٍ وَارَادَةٍ مِنْ عِنْدِهَا كَأَنَّ أَهْرَ الْعَشْقِ انْجَذَبَتْ مِنْ مَغْنَاطِيْسِ الْجَمَالِ الْمَشْرِقِ أَمَامَ وَجْهِهَا تَعَالَى مَوْجِدَهَا لَمْ تَرَ عَيْنٌ بِمِثْلِهَا
- 7 She walked while Glory served her, and the Kingdom of Beauty sang her praise from behind her, such was her wondrous beauty, her allurements, and the perfection of her form. Exalted be He Who created her! No eye hath ever seen her like. 7 تَمْشِي وَالْجَلَالُ يَخْدُمُهَا وَمَلَكُوتُ الْجَمَالِ يَهْلَلُ وَرَأَتْهَا مِنْ بَدِيعِ حَسَنَتِهَا وَدَلَالِهَا وَاعْتَدَالِ أَرْكَانِهَا تَعَالَى مَوْجِدَهَا لَمْ تَرَ عَيْنٌ بِمِثْلِهَا

- 8 Then We beheld her black tresses upon her white neck, as though night and day had embraced in this Most Glorious Spot and Ultimate Goal. Exalted be He Who created her! No eye hath ever seen her like.
- 9 How sweet was her nectar! Whoso tasted it testified that the stream of life flowed from the point of her mouth. Exalted be He Who created her! No eye hath ever seen her like.
- 10 When We gazed upon her face, We found the Point that was concealed beneath the veil of Oneness shining from the horizon of her brow, as though through it were detailed the tablets of the love of the All-Merciful throughout creation and the scrolls of lovers throughout all regions. Exalted be He Who created her! No eye hath ever seen her like.
- 11 And that Point was reflected by another point above her right breast. Exalted be the Lord of the hidden and manifest, Who created her! No eye hath ever seen her like.
- 12 And the Temple of God arose and walked, and she walked behind Him, hearing, moving, drawn by the verses of her Lord. Blessed be He Who created her! No eye hath ever seen her like.
- 13 Then her joy, delight and longing increased until she was transformed and swooned. When she recovered, she drew near and said: "May my soul be a sacrifice for Thy prison, O Mystery of the Unseen in the kingdom of creation!" Exalted be He Who created her! No eye hath ever seen her like.
- 14 And she gazed upon the Dayspring of the throne like one intoxicated and bewildered, until she placed her hand around her Lord's neck and drew Him to her. When she drew near and We drew near, We found from her what had been sent down in the Hidden Crimson Scroll by My Most Exalted Pen. Exalted be He Who created her! No eye hath ever seen her like.
- 15 Then she inclined her head and rested her face upon her two fingers, as though the crescent moon had conjoined with the full moon. Exalted be He Who created her! No eye hath ever seen her like.
- 16 At that moment she cried out, saying: "May all existence be a sacrifice for Thy tribulations, O King of earth and heaven! How long wilt Thou confine Thyself among these people in the city of 'Akka? Repair to Thy other realms, to places whereupon the eyes of the people of names have never fallen." Thereupon We smiled. Know ye this most sweet remembrance and what We intended by this most hidden Secret, manifest yet most concealed.
- 8 ثمّ وجدنا الشّعرات السّوداء على طول عنقها البيضاء كأنّ الليل والنّهار اعتنقا في هذا المقرّ الأبهى والمقصد الأقصى تعالى موجدها لم تر عين بمثلها
- 9 فما احلى رضابها من ذاقه شهد بأنّ بحر الحيوان فاض من نقطة فيها تعالى موجدها لم تر عين بمثلها
- 10 لما تفرّسنا في وجهها وجدنا النّقطة المستورة تحت حجاب الواحدية مشرقة من افق جبينها كأنّ بها فضلت الواح محبة الرحمن في الامكان ودفاتر العشاق في الآفاق تعالى موجدها لم تر عين بمثلها
- 11 وحكت عن تلك النّقطة نقطة اخرى فوق ثديها الأيمن تعالى مولى السّر والعنن الذى خلقها لم تر عين بمثلها
- 12 وقام هيكل الله يمشى وتمشى ورائه سامعة متحرّكة منجذبة من آيات ربّها تبارك الذى خلقها لم تر عين بمثلها
- 13 ثمّ ازدادت سرورا وفرحاً وشوقاً الى ان تغيّرت وانصعقت فلما افافت تقربت وقالت نفسى لسجنك الفداء يا سرّ الغيب فى ملكوت الانشاء تعالى موجدها لم تر عين بمثلها
- 14 وكانت تنظر الى مشرق العرش كمن بات فى سكر وحيرة الى ان وضعت يدها حول عنق ربّها وضمته اليها فلما تقربت تقربنا وجدنا منها ما نزل فى الصحيفة الخزونة الحمراء من قلبى الأعلى تعالى موجدها لم تر عين بمثلها
- 15 ثمّ مالت برأسها واتكأت بوجهها على اصبعيها كأنّ الهلال اقترن بالبدر التّام تعالى موجدها لم تر عين بمثلها
- 16 عند ذلك صاحت وقالت كلّ الوجود لبلائك الفداء يا سلطان الأرض والسّماء الى م اودعت نفسك بين هؤلاء فى مدينة عكّاء اقصد ممالك الأخرى المقامات التى ما وقعت عليها عيون اهل الأسماء عند ذلك تبسمنا اعرفوا هذا الذّكر الأجلّ وما اردناه من السّر المستسر الظّاهر الأخفى

- 17 O men of wisdom among the companions of My crimson Ark! This Remembrance hath fallen upon a day whereon My Herald - He Who hath proclaimed My sovereignty and heralded unto the people the heaven of My Will, the ocean of My Purpose and the sun of My Manifestation - was born. We have further glorified it through another day whereon was manifested the Hidden Mystery, the Treasured Secret, the Well-Guarded Symbol, by which the dwellers of the Kingdom of Names were seized with perturbation, and they that dwell on earth and in heaven were thunderstruck, save those whom We delivered through a sovereignty and power proceeding from Us. Verily, I am the All-Powerful over whatsoever I will. There is no God but Me, the All-Knowing, the All-Wise.

17 يا اولى النّبي من اصحاب سفينتي الحمراء قد تصادف هذا الذّكر يوماً فيه ولد مبشّر الذي نطق بذكرى و سلطاني و اخبر الناس بسماء مشيتي و بحر ارادتي و شمس ظهوري و عززناهُ بيوم آخر الذي فيه ظهر الغيب المكنون و السرّ المخزون و الرّمز المصون الذي به اخذ الاضطراب سكّان ملكوت الاسماء و انصعق من في الأرض و السّماء الا من انقذناه بسلطان من عندنا و قدرة من لدنا و انا المقتدر على ما اشاء لا اله الا انا العليم الحكيم

- 18 Blessed is he who hath inhaled the fragrance of God on this Day which is the Dawning-Place of the Manifestation and the Dayspring of My Name, the All-Forgiving - a Day whereon the Divine Breathing wafted, and the Breeze stirred, and the attraction of the Manifestation quickened them that lay in their graves, and the Mountain cried out: "The Kingdom is God's, the All-Powerful, the Most Exalted, the All-Knowing, the All-Informed!" And whereon every seeker attained his heart's desire, every mystic found the Object of his recognition, and every wayfarer discovered His straight path.

18 طوبى لمن وجد عرف الله في هذا اليوم الذي كان مطلع الظهور و مشرق اسمى الغفور و فيه فاحت النّفحة و سرت النّسمة و اخذ جذب الظهور من في القبور و نادى الطور الملك لله المقتدر المتعالي العليم الخبير و فيه فاز كل قاصد بالمقصود و كل عارف بالمعروف و كلّ سالك بصراطه المستقيم

- 19 Glorified art Thou, O my God! Bless Thy loved ones and send down upon them from the heaven of Thy bounty that which will cause them to be detached from all else save Thee, and to turn toward the horizon whence the sun of Thy grace hath shone forth. Ordain, O my God, for them that which will profit them in this world and the world to come. Verily, Thou art the All-Powerful, the Most Exalted, the Bestower, the Bountiful, the Self-Sufficient, the All-Generous.

19 سبحانك يا الهى بارك على احبائك ثمّ انزل عليهم من سماء عطائك ما يجعلهم منقطعين عن دونك و متوجّهين الى الأفق الذي منه اشرفت شمس فضلك و قدّر يا الهى لهم ما ينفعهم في الدنيا و الآخرة انك انت المقتدر المتعالي المعطى الباذل الغنى الكريم

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BH01343*Suriy-i-Amin**To: Amin Baghdadi Effendi*

1 In the Name of God, the Eternal, the Everlasting

1 سورة الأمين قد نزلت من لدى الله العزيز الحكيم
بسم الله الأبدى بلا زوال

2 This is a Book from God, the All-Governing, the Self-Subsisting, unto him through whom was manifested supreme steadfastness on a Day wherein the hearts of the men of understanding were troubled and souls and minds were thunderstruck. Blessed art thou, for thou hast cast behind thee all else save God and hast spoken forth the truth when the idolaters had encompassed thee round about. Thou hast fulfilled God's Covenant and His Testament, and discharged that which was incumbent upon thee. Verily, thou art with Me in the Most Glorious Pavilion. Thy Lord is, in truth, the Mighty, the All-Loving. It behooveth the people of Iraq to glory in thee. They shall glory, but today they comprehend not. Let not the words of the unbelievers grieve thee. They are a people who perceive not. A glorious station hath been ordained for thee. Soon shalt thou behold that which thy Lord hath preserved, while all mankind shall pass away. Do they imagine they stand secure, and do they suppose they do good? Nay, by thy Lord, the All-Merciful! But today they know not. Say: Be fair, O people! Can any among your divines compete with the Knight of inner meanings in the arena of wisdom and utterance, or race his swift steed in the field of mystic knowledge and vision at the time of the revelation of the sign of the All-Merciful? Nay, by thy Lord, the Mighty, the Forgiving! O people, stay your pens, for the Most Great Pen hath been raised by the Ancient King. Then be silent, for the call of the All-Glorious God hath been raised in the wilderness of guidance: "There is none other God but Me, the All-Governing, the Self-Subsisting."

2 هذا كتاب من لدى الله المهيمن القيوم الى الذي منه ظهرت استقامة الكبرى في يوم فيه اضطربت افئدة اولي النہی و انصعقت الأرواح و العقول طوبى لك بما نبذت الوری عن ورائك و نطقت بالحق اذ احاطك المشركون قد وفيت بميثاق الله و عهده و اديت ما ينبغي لك انك معي في سرادق الأبهى ان ربك هو العزيز الودود ينبغي لأهل العراق ان يفتخروا بك سوف يفتخرون ولكن اليوم لا يفقهون لا يخزنك قول الذين هم كفروا بالله اولئك قوم لا يشعرون قد قدر لك مقام محمود سوف ترى ما عند ربك باقياً و الناس كلهم ميّتين أ يحسبون أنهم على امر و هل يظنون أنهم محسنون لا وربك الرحمن ولكن اليوم لا يعلمون قل فانصفوا يا قوم هل يقدر احد من علمائكم ان يستن مع فارس المعاني في مضمار الحكمة و البيان او يركض طرف طرفه في ميدان المكاشفة و الشهود عند تجلي آية الرحمن لا وربك العزيز الغفور يا قوم ان امسكوا اقلامكم قد ارتفع صرير القلم الأعظم من لدن مالك القدم ثم انصتوا و قد ارتفع نداء الله الأبهى في برية الهدى انه لا اله الا انا المهيمن القيوم

3 O Amin! Thou hast delivered what We commanded thee in thy dream and informed thee in the Tablet. Thy Lord is, verily, the Truth, the Knower of the unseen. Say: O people of the Qur'an! Verily, the Prophet of God, Muhammad, sheddeth tears at the sight of your cruelty. Ye have assuredly followed your evil and corrupt desires, and turned away your face from the light of guidance. Erelong will ye witness the result of your deeds; for the Lord, My God, lieth in wait and is watchful of your behavior. Ye have pronounced judgment against him who hath believed in God on a Day wherein faces were darkened

3 ان يا امين قد بلغت ما امرناك في المنام و اخبرناك به في اللوح ان ربك هو الحق علام الغيوب قل يا ملا الفرقان قد بكى محمد رسول الله من ظلمكم انتم الذين اتبعتم الهوى و اعرضتم عن الهدى سوف ترون ما فعلتم ان ربى لبالمرصاد و افتيتم على من آمن بالله في يوم الذي فيه اسودت الوجوه و سكرت الأبصار أما سمعتم صوت الصارخ الذي نادى بين السموات و الأرض و

and eyes were dimmed. Have ye not heard the voice of the Summoner who called betwixt earth and heaven and gave you glad tidings of this Revelation whereby the horizons were illumined? Ye turned away from Him as did those before you when the Sun of Knowledge dawned above the horizon of Hijaz. God seized them for their sins and made them a sign for men of understanding. Doth their leader imagine he guideth the people? Nay, by the Lord of Lords! Woe unto them for having denied God and violated the Covenant through their iniquity. The Holy Spirit lamenteth, the thunder crieth out, and the clouds weep. Say: Fear ye God and wax not proud before Him Who created you by His command. Return unto Him, for He is the Mighty, the Ever-Forgiving.

- 4 Say: Do ye rejoice in the tribulations that have befallen Us? By God! We have accepted them in God's path, and from beneath the sword We summon mankind unto the Lord of the Day of Judgment. None on earth can deter Us from that whereunto We were bidden by thy Lord, the Almighty, the Unconstrained. Can the power of creation prevent Us? Nay, by My true Self, even should every possessor of might and dominion rise against Us. Harken ye unto the words of him who counseleth you for the sake of God. If ye hear, it shall be for your own good, and if ye turn away, verily He is the Self-Sufficient, the Most High.
- 5 O Most Exalted Pen! Tell the tale of the Trustworthy One concerning him who writhed in agony when the stupor of death overtook him and the stern angels surrounded him. An angel called to him from the right of the Throne: "O heart! These are stern angels - seest thou any way of escape?" He replied: "Nay, by the Lord of creation, save into the fire wherein hearts are made to boil! He it is Who hath decreed this fate for us in this return. Verily thy Lord is the Mighty, the All-Knowing." We seized him even as We seized the factions before him. Verily He is powerful when He willeth, and He is severe in punishment. How many were the houses We left to the spider, and how many were the kings We brought down from their palaces to their graves, making them a lesson for those possessed of vision.
- 6 Know then that We took a handful of dust and kneaded it with the waters of might and power, and breathed into it the spirit of assurance. And when he reached maturity, We sent him to the chief of the oppressors with a luminous Book wherein We conveyed to the two kings that which thy Lord, the Mighty, the Wise, desired. Say: Verily this is another sign from God, the Lord of all names. We sent it forth in truth and dispatched it with manifest authority. We strengthened his heart with a word from Us to such extent that were We to command him, he would face all who are in the heavens and on earth. Verily thy

بشركم بهذا الظهور الذي منه اضاءت الآفاق انتم اعرضتم عنه كما اعرض الذين قبلكم اذ اشرقت شمس العلم عن افق الحجاز قد اخذهم الله بذنبيهم وتركهم آية لأولى الألباب هل يظن رئيسهم انه هادى القوم لا ورب الأرباب سخفا لهم بما كفروا بالله و نقضوا الميثاق بظلمهم ناح روح القدس وصاح الرعد وبكت السحاب قل خافوا عن الله ولا تستكبروا على الذي خلقكم بأمر من عنده ان ارجعوا اليه انه هو العزيز التواب

4 قل أفرحون بما ورد علينا من البلاء تالله أنا قبلناه في سبيل الله ومن تحت السيف ندع العباد الى مالك يوم المعاد لم يمنعنا من على الأرض عما امرنا به من لدن ربك المقتدر المختار هل تمنعنا سطوة الخلق لا ونفسى الحق ولو يعترض علينا كل ذى قدرة و سلطان ان اسمعوا قول من ينصحكم لوجه الله ان سمعتم لأنفسكم وان اعرضتم انه هو الغنى المتعال

5 ان يا قلم الأعلى نبي الأمين نبأ المهتاض اذ اخذته سكرة الموت و احاطته ملائكة غلاظ ناديه ملك عن يمين العرش يا فؤاد هؤلاء ملائكة شدداد هل ترى لنفسك من مناص قيل لا ورب الایجاد الا النار التي منها يغلي الفؤاد انه هو الذي حكم علينا في هذه الكرة ان ربك هو العزيز العلام قد اخذناه كما اخذنا من قبله الأحزاب انه قوى اذا اراد و انه لشديد العقاب كم من البيوت تركها للعنكبوت و كم من الملوك انزلناهم من القصور الى القبور و جعلناهم عبرة لأولى الأنظار

6 ثم أعلم قد اخذنا قبضة من التراب و عجنناه بمياه القدرة و الاقتدار و نفخنا فيه روح الاطمینان و اذا كبر اشدّه ارسلناه الى رئيس الظالمين بكتاب منير و فيه يلغنا الملوك ما اراد ربك العزيز الحكيم قل انه آية اخرى من لدى الله مالك الأسماء قد بعثناها بالحق و ارسلناها بسلطان مبين أنا قوينا قلبه بكلمة من عندنا على شأن لو امرناه ليقابل من فى السموات و الأرض ان ربك هو المقتدر القدير ليعلم انه لم يخفنا سطوتهم و لا

Lord is the Omnipotent, the Almighty. Let them know that neither their might nor anyone in the heavens and earth can intimidate Us. Be thou as thy Lord was, yet We enjoin thee to wisdom before utterance. Verily thy Lord is the Forgiving, the Merciful. Thus do We set forth the verses and send them down in truth, and We have sent them to thee that thou mayest glory in them among the worlds. God shall soon exalt thee in truth and bring low those who have denied His signs. Be thou assured and say: Praise be to Thee, O God of the worlds!

WOB.179x

من في السموات والأرضين أنك كن كما كان
مولاك ولكن تأمرك بالحكمة قبل البيان أن
ربك هو الغفور الرحيم كذلك صرفنا الآيات
ونزلناها بالحق وأرسلناها إليك لتباهي بها بين
العالمين سوف يرفعك الله بالحق ويخزل الذين
كفروا بآياته ان اطمئن وقل ان الحمد لك يا الله
العالمين

INBA34:123, BLIB_Or15707.030,
BLIB_Or15735.202, LEID.Or4970
item 11, AQA1#013, AQA4#094 p.320,
ASAT1.201x, ASAT2.035x, ASAT4.459x,
DLH2.187x, HYK.202, OOL.B104

BH01386

To: Khan

¹ Glorified art Thou, O Lord my God! Thou seest me dwelling in this prison-house that lieth behind the seas and the mountains, and knowest full well what I have endured for love of Thee and for the sake of Thy Cause. Thou art He, O my God, Who hath raised me up at Thy behest, and bidden me to occupy Thy seat, and to summon all men to the court of Thy mercy. It is Thou Who hast commanded me to tell out the things Thou didst destine for them in the Tablet of Thy decree and didst inscribe with the pen of Thy Revelation, and Who hast enjoined on me the duty of kindling the fire of Thy love in the hearts of Thy servants, and of drawing all the peoples of the earth nearer to the habitation of Thy throne.

¹ سبحانك اللهم يا الهى ترى مقرى في السجن
الذى كان خلف البحور والجبال وتعلم ما ورد
على في حبك وامرك انت الذى يا الهى بعثنى
بأمرك واقتنى على مقام نفسك وامرتنى بأن
ادعو الكل الى شطر رحمتك و احدثهم بما
قدرت لهم في لوح قضائك من قلم وحيك و
اشتعل قلوب العباد بنار حبك واقرب من في
البلاد الى مقر عرشك

² And when, as bidden by Thee, I arose and called out, by Thy leave, all Thy creatures, the wayward among Thy servants opposed me. Some turned away from me, others disowned my claim, a few hesitated, while others were sore perplexed, notwithstanding that Thy testimony was set forth before the followers of all religions, and Thy proof demonstrated unto all the peoples of the earth, and the signs of Thy might so powerfully manifested as to encompass the entire creation.

² ولما قلت بأمرك وناديت الكل باذنك اعترض
على عبادك الغافلون ومنهم من اعرض ومنهم
من كفر ومنهم من توقف ومنهم من تحير بعد
الذى ظهر برهانك على اهل الأديان ولاحت
حجتك بين ملاء الأكوان وظهرت آيات قدرتك
على شأن احاطت من في العالمين

³ I was, moreover, opposed by mine own kindred, although, as Thou knowest, they were dear to me and I had desired for them that which I had desired for mine own self. These are the ones

³ وعن وراء هؤلاء اعترض على ذوو قرابتي بعد
الذى انت تعلم بأنى احببتهم واخترت لهم ما
اخترت لنفسى ولما وجدونى في السجن ارتكبوا
في حقى ما لا ارتكب احد في ارضك

who, when learning that I had been cast into prison, perpetrated against me what no man else on earth had perpetrated.

- 4 I entreat Thee, therefore, O my God, by Thy name by which Thou hast separated between truth and denial, to purify their hearts of all evil suggestions, and to enable them to draw nigh unto Him Who is the Day-Spring of Thy names and Thine attributes.
- 4 اذا استلک يا الهی باسمک الذی به فصلت بين النبی والاثبات بأن تطهر قلوبهم عن الاشارات وتقرّبهم الى مطلع الاسماء والصفات
- 5 Thou knowest, O my God, that I have severed every tie that bindeth me to any of Thy creatures except that most exalted tie that uniteth me with whosoever cleaveth unto Thee, in this the day of the revelation of Thy most august Self, that hath appeared in Thy name, the All-Glorious. Thou knowest that I have dissolved every bond that knitteth me to any one of my kindred except such as have enjoyed near access to Thy most effulgent face.
- 5 فیا الهی انت تعلم بأنی قطعت حبل نسبی من کل ذی نسبة الا لمن تمسک بنسبتک الکبری فی ایام ظهور مظهر نفسک العلیا باسمک الأبهی وعن کل ذی قرابة الا لمن تقرّب الى طلعتک النوراء
- 6 I have no will but Thy will, O my Lord, and cherish no desire except Thy desire. From my pen floweth only the summons which Thine own exalted pen hath voiced, and my tongue uttereth naught save what the Most Great Spirit hath itself proclaimed in the kingdom of Thine eternity. I am stirred by nothing else except the winds of Thy will, and breathe no word except the words which, by Thy leave and Thine inspiration, I am led to pronounce.
- 6 ای ربّ لیس لی من ارادة الا بارادتك ولا لی من مشیة الا بمشیئتک ولا یجرى من قلبی الا ما ینادی به قلبک الأعلى وما تکلم به لسانی الا بما نطق به روح الأعظم فی ملکوت البقاء وما تحرکت الا بأریاح مشیئتک وما تفوّهت الا باذنک والهامک
- 7 Praise be to Thee, O Thou Who art the Well-Beloved of all that have known Thee, and the Desire of the hearts of such as are devoted to Thee, inasmuch as Thou hast made me a target for the ills that I suffer in my love for Thee, and the object of the assaults launched against me in Thy path. Thy glory beareth me witness! I can, on no account, feel impatient of the adversities that I have borne in my love for Thee. From the very day Thou didst reveal Thyself unto me, I have accepted for myself every manner of tribulation. Every moment of my life my head crieth out to Thee and saith: "Would, O my Lord, that I could be raised on the spear-point in Thy path!" while my blood entreateth Thee saying: "Dye the earth with me, O my God, for the sake of Thy love and Thy pleasure!" Thou knowest that I have, at no time, sought to guard my body against any affliction, nay rather I have continually anticipated the things Thou didst ordain for me in the Tablet of Thy decree.
- 7 لک الحمد یا محبوب قلوب العارفين و مقصود افئدة المخلصین بما جعلتني هدف البلیایا فی حبّک و مرجع القضایا فی سبیلک فوعزّتک انّی لا اجزع عما ورد علیّ فی حبّک و فی أول يوم الذی عزّفتني نفسك قبلت کلّ البلیایا لنفسی و فی کلّ حين ینادیک رأسی و یقول ای ربّ احبّ ان ارتفع علی القنّاة فی سبیلک و دمی یقول یا الهی فاجعل الأرض محرراً بی فی حبّک و رضائک و انت تعلم بأنّی ما حفظت نفسی فی البلیایا و فی کلّ حين کنت منتظراً لما قضیته فی لوح قضائک
- 8 Behold, then, O my God, my loneliness among Thy servants and my remoteness from Thy friends and Thy chosen ones. I beseech Thee, by the showers of the clouds of Thy mercy, whereby Thou hast caused the blossoms of Thy praise and
- 8 اذا فانظرني یا الهی فريداً بين عبادک و بعيداً من احبائک و اصفیائک استلک بأمطار رحمّتک الّتی بها انبتت فی قلوب الموحدين اوراد الذکر و البیان و ازهار الحکمة و التبیان بأن ترزق

utterance and the flowers of Thy wisdom and testimony to spring forth in the hearts of all them that have recognized Thy oneness, to supply Thy servants and my kindred with the fruits of the tree of Thy unity, in these days when Thou hast been established upon the throne of Thy mercy. Hinder them not, O my Lord, from attaining unto the things Thou dost possess, and write down for them that which will aid them to scale the heights of Thy grace and favor. Give them, moreover, to drink of the living waters of Thy knowledge, and ordain for them the good of this world and of the world to come.

- 9 Thou art, verily, the Lord of Baha, and the Beloved of his heart, and the Object of his desire, and the Inspirer of his tongue, and the Source of his soul. No God is there but Thee, the Inaccessible, the Most High. Thou art, verily, the Almighty, the Most Exalted, the Ever-Forgiving, the Most Merciful.
- 10 O thou who gazest toward the Countenance! We have sorrowed by reason of thy sorrow in an affliction wherein the Eye of Grandeur wept within the pavilion of might and majesty. By God! through it all things have lamented, and they who are immersed in the oceans of the Names have been seized with fear. The Most Exalted Pen hath, after her ascent unto the Most Exalted Companion, revealed in her remembrance words that cause the tears of the sincere to flow in the Kingdom of creation.
- 11 Blessed is he who readeth that which hath been sent down for her, and who visiteth her after her ascension; for honoured servants shall, from the dust of her grave, inhale a fragrance such as Jacob never found in the garment of a name from among Our names. Nay, the difference is as between earth and heaven: for Jacob perceived, from the garment, the scent of his son, whereas the people of certitude shall perceive therein the fragrance of the All-Merciful. Thus hath the Tongue of Man spoken—He by Whose command revelation and inspiration are made to hang suspended.
- 12 We ask God to reward thee with the best reward in this Most Great calamity; yet sorrow thou not. Be patient, and still more patient. By the True One! she is now in the Kingdom of the Most Glorious; and thy Lord shall, in full, render the recompense of him that endureth with patience in His path. Verily He is powerful over all things.

PM#066

عبادك و ذوى قرابتى اثمار سدرة فردانيتك فى هذه الايام التى استويت على عرش رحمانيتك اى رب لا تمنعهم عما عندك ثم اكتب لهم ما يصعدهم الى معارج فضلك و الطافك ثم اشربهم كوثر عرفانك و قدر لهم خير الآخرة و الأولى

9 و انت انت رب الهاء و محبوب الهاء و المذكور فى قلب الهاء و الناطق بلسان الهاء و المستوى على قلب الهاء لا اله الا انت العلى الأعلى و انت انت المقتدر المتعالى الغفور الكريم

10 يا ايها الناظر الى الوجه قد حزنا بحزنك فى مصيبة التى فيها بكت عين العظمة فى سرادق العزة و الاجلال تالله بها ناحت الأشياء و فزع من فى لجج الأسماء و قد نزل من القلم الأعلى فى ذكرها بعد ارتقاءها الى الرفيق الأعلى ما يجرى به دموع الأصفياء فى ملكوت الانشاء

11 طوبى لمن يقرء ما نزل لها و يزورها بعد عروجها فسوف يستنشقن من تراب قبرها عباد مكرمون ما وجد يعقوب من قميص اسم من اسمائنا لا بل الفرق بين الأرض و السماء بأن يعقوب وجد من القميص ريح ابنه ولكن اهل الايقان يجدن منه عرف الرحمن كذلك نطق الانسان الذى بأمره علق الوحى و الالهام

12 و نسئل الله بأن يجزيك خير الجزاء فى هذه المصيبة الكبرى ولكن لا تحزن ثم اصبر و اصطربر تالله الحق انه اذا فى ملكوت الأبهى و ان ربك يوفى اجر من صبر فى سبيله و انه على كل شىء قدير

INBA48:103, INBA92:192b, BLIB_Or15739.188, BRL_DA#541, PMP#066, AVK3.067.11x

BH01403

*Lawh-i-Salman II**To: Shaykh Salman Hindijani*

- 1 He is God, exalted be His glory! 1 هو الله تعالى شأنه الكبرياء
- 2 O Salman! In all matters follow the example of God and be content with His divine decrees. Observe how this Servant, though from all directions outwardly beset with hardships and though all outer doors are shut, and though at every moment the demons are busy extinguishing the lamp of God and quenching His fire, is yet so radiant and illumined that "the heavens and earth are lit up thereby," and is so manifest among men as though no harm had ever touched Him. Complain not of the heights and depths, the glory and abasement of this world. In all conditions, keep your gaze fixed upon the end, for all that is visible shall pass away. 2 ای سلمان در هر امور اقتدا بحق کن و بقضایای الهی راضی باش ملاحظه کن که این غلام مع آنکه از جمیع جهات بر حسب ظاهر امور بر او سخت شده و ابواب ظاهره مسدود گشته و در کل حین شیاطین بر اطفاء سراج الله و اتحاد نار او مشغولند چنان منیر و مستضیء است که به اشرفت السموات و الأرض و چنان مابین ناس مشهود که گویا ابداً ضری بر او وارد نشده از علو و دنو و عزت و ذلت دنیا منال در کل احوال بمآل ناظر باش چه که کل آنچه مشهود مفقود خواهد شد
- 3 That thou witnesseth some among men who are gladdened by worldly glory and made proud by its elevation—this stems from the heedlessness of such souls. Every person of insight and vision testifies that these words are true and that this utterance hath shone forth from the Dayspring of exposition. For all know that these matters are neither worthy nor lasting, and when the messenger of death arrives, all things change. Thus it is evident and established that souls who have set their hearts upon such things are heedless, and it is due to heedlessness that they occupy themselves with these outward means. 3 اینکه مشاهده مینمائی که بعضی از ناس بعزت دنیا مسرورند و بعلو آن مغرور این از غفلت آن نفوس است و هر ذی بصیر و ذی نظری شهادت میدهد که این قول حق است و این بیان از مشرق تبیان اشراق نموده چه که کل عالمند باینکه جمیع این امورات غیر معتبر و غیر ثابت است و چون رسول موت وارد شود جمیع متغیر لذا معلوم و محقق است که نفوسیکه باین امور دل بسته اند غافلند و از غفلت است که باین اسباب ظاهره مشغول شده اند
- 4 In one of the Tablets it was revealed that among the signs of the world's maturity is that no one will accept to bear alone the weight of kingship. Sovereignty will remain, but none will be willing to bear alone its burden. Those will be the days when wisdom will be manifest among mankind, save for him who may take on this mighty weight for the sake of propagating God's Cause and spreading His Faith. How blessed is his state who, for the love of God and His Cause, and for His sake and the demonstration of His Faith, casteth himself into such great peril and accepteth such hardships and troubles. Thus hath it been revealed in the Tablets that prayer for and love of such a sovereign is incumbent. 4 در لوحی از الواح نازل که از جمله علامت بلوغ دنیا آن است که نفسی تجمل امر سلطنت ننماید سلطنت بماند و احدی اقبال نکند که وحده تجمل آن نماید آن ایام ایام ظهور عقل است مابین بریه مگر آنکه نفسی لاظهار امر الله و انتشار دین او حمل این ثقل عظیم نماید و نیکو است حال او که لحب الله و امره و لوجه الله و اظهار دینه خود را باین خطر عظیم اندازد و قبول این مشقت و زحمت نماید اینست که در الواح نازل که دعای چنین سلطان و محبت او لازم است
- 5 O Salman! The world is passing away, and ere long all who dwell on earth shall return to dust from what thou now beholdest. We beseech God to assist all His loved ones to inhale 5 ای سلمان دنیا در مرور است و عنقریب کل من علی الأرض از آنچه مشاهده مینمائی بتراب راجع خواهند شد از خدا میطلبیم که جمیع احبای خود

the sweet fragrances of the divine rose-garden. Whosoever attaineth unto this will never gaze upon aught save God, and will remain content, patient and thankful in face of His decrees. Grieve not that thou didst not attain His presence. God hath written down for thee the reward of those who attained His presence. Strive, God willing, that righteous deeds may be manifested from thee and that thou mayest be as a fire from which all may derive warmth.

6 Turn to God with a pure heart, a sanctified soul, a truthful tongue and a hallowed sight, then call upon Him in all conditions. Verily, He is the Helper of those who turn unto Him, and He is indeed the Forgiving, the Merciful. We have heard the cry of the prisoners from among My kindred and loved ones. Praise be to God for having made Me and My kindred and loved ones captives in His path. Though the sun may set, this mention shall not set. God will soon manifest what He willeth. He is verily the Mighty, the Powerful.

7 No Tablet was revealed for any of the prisoners except for the name of God, Mim, upon him be the Glory of God, this being due to wisdom, but convey greetings to them all. The affairs of all are evident. One Tablet was revealed specifically for Abdul-Wahhab—deliver it to him. Though it was revealed in the language of the people and their outward rules, yet it sufficeth all on earth, would they but understand. In the Tablets for various regions no specific name was mentioned, yet all are known and evident before God, and each of the Tablets was revealed according to necessity. Blessed is he who understandeth and is among the thankful ones.

8 A box of sweets was given for the honoured ones of Mosul—deliver it to them. We beseech Thee, O my God, by those whom the wicked have made captives from Zawra to Hadba, and by the connection that existed between them and the Manifestation of Thy Cause, to make firm Thy loved ones in Thy love and to establish them in that whereon they were in spreading Thy Cause. O my God! Thou seest and knowest what hath befallen them in Thy love and good-pleasure, such that the eyes of Thy chosen ones and the dwellers of the pavilion of Thy glory have wept for them. I beseech Thee not to deprive them of Thy tender mercies and favours, and to make them abide near Thy mercy in this world and the next. Verily, Thou art powerful over all things.

PDC.115-116x, WIND#180, HURQ.BH56

را مؤید فرماید که استنشاق طیب گلزار معنوی نمایند و هر نفسی بآن فائز شد ابداً بغیر الله ناظر نبوده و نخواهد بود و بقضای او راضی و صابر و شاکر خواهد شد محزون مباش که بلقا فائز نشدی قد کتب الله لک اجر من حضر بین یدیه انشاء الله سعی کن که از تو اعمال حق ظاهر شود و بناری مشتعل باشی که جمیع از تو کسب حرارت کنند

6 ان اقبل الى الله بقلب طاهر ونفس زكية ولسان صادق وبصر مقدس ثم ادعوه في كل الأحوال انه معين من اقبل اليه وانه هو الغفور الرحيم قد سمعنا ضجيج الأسراء من اهلي واحبي لله الحمد بما جعلوني واهلي واحبي اسارى في سبيله لو تزول الشمس لا يزول هذا الذكر فسوف يظهر الله ما اراد انه هو العزيز القدير

7 از برای احدی از اسراء الا اسم الله ميم عليه بهاء الله نظر بحکمت لوح نازل نشد ولكن جميع را تكبير برسانيد و امور كل مشهود است يك لوح مخصوص جناب عبدالوهاب نازل شد برسانيد ولو نزل بلسان القوم وقواعدهم الظاهرة ولكن يكفى من على الأرض لو هم يشعرون در الواح اطراف اسم معين نشده ولكن عند الله معلوم و مشهود و هريك از الواح باقتضا نازل طوبى لمن يعرف ويكون من الشاكرين

8 يكجعبه نبات بجهت حضرات موصل داده شد برسانيد نسلک اللهم بالذين جعلهم الأشقياء اسارى من الزوراء الى الحدباء و بنسبة التي كانت بينهم و بين مظهر امرک بأن تثبت احبائك على حبک ثم استقمهم على ما كانوا عليه في انتشار امرک فيا الهى انت ترى و تعلم ما ورد عليهم في حبک و رضائك بحيث بکت عليهم عيون اصفيائك و اهل سرادق مجدک استلک بأن لا تحرمهم من عواطفک و الطافک ثم اسکنهم في جوار رحمتک في الدنيا و الآخرة انک انت على کل شیء قدير

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BH01426

To: Mirza Fath-Ali Fath-i-Azam

- 1 He the Mighty, the Supreme, the Self-Subsisting! 1 هو العزيز المهيمن القيوم
- 2 O beloved one, hear what God calleth thee to from this Tree which hath been raised up in truth, and sing that verily He is God, the Mighty, the Beauteous. Bear thou witness within thyself that He is God, there is none other God but Him, the Powerful, the Mighty, the Exalted. 2 ان يا حبيب اسمع ما يناديك الله في هذه الشجرة التي ارتفعت بالحق وتغن بأنه انا الله العزيز الجميل فاشهد في نفسك بأنه هو الله لا اله الا هو المقتدر العزيز الرفيع
- 3 Then know thou that the Beauty of the Nine hath appeared in truth while all were heedless thereof. Say: This is what ye were promised in the year Eighty, if ye be of them that know. Say: This is He Whom no one's knowledge hath preceded and Whom the minds of the unity-professing ones have failed to comprehend. Say: We were among the servants for months and years, and We veiled Our face lest every deceitful wretch should recognize Us, until God's appointed time was fulfilled and the days were accomplished and the Promise came, and God's Cause appeared from this brilliant, luminous Dayspring. 3 ثم اعلم بأن جمال التسع قد ظهر بالحق و كان الكل عنه لغافلين قل ان هذا ما وعدتم به في الثمانين ان اتم من العارفين قل هذا الذي ما سبقه عرفان احد و ما ادركه عقول الموحدن قل انا كما بين العباد في شهر و سنين و سترنا الوجه لئلا يعرفنا كل مكارئيم الى ان تم ميقات الله و قضت الايام و جاء الوعد و ظهر امر الله عن هذا المشرق الدرى المنير
- 4 Say: By God, He hath appeared through a Word whereby all who are in the heavens and earth would be rent asunder, save whom thy Lord willeth, and this is indeed a great trial. None hath any escape, refuge or shelter save by entering beneath this shade or by acknowledging within himself that he hath departed from God's shelter in the primal eternity of eternities. 4 قل تالله انه قد ظهر بكلمة [ينفطر] عنها كل من في السموات و الأرض الا من شاء ربك وان هذا لفتنة عظيم و ليس لأحد مفر و لا مقر و لا مناص الا بان يدخل في هذا الظل او يقر في نفسه بأنه خرج عن ظل الله في ازل [الازلين]
- 5 Say: O people, this is in truth the Husayn Whom ye were promised in all the Tablets, if ye be of them that perceive. He hath come to you with verses whereof a single letter cannot be equaled by all who are in the heavens and earth. Say: O people, behold ye God's Balance in these days, for it hath appeared in truth upon a straight and just measure. And thou, be thou assured in thyself, then stand firm in thy love; thereupon the earth would quake from this firm and mighty Cause. Say: O people, fear ye God and transgress not what hath been ordained in the Bayan by One mighty and all-knowing. Beware lest ye follow your desires; rather look with the Most Great Vision upon this most evident and ancient Beauty. 5 قل يا قوم هذا لحسين بالحق الذي وعدتم به في كل الألواح ان اتم من الناظرين و جائكم بآيات التي لن يعادل بحرف منها كل من في السموات و الأرضين قل يا قوم فانظروا الى ميزان الله في تلك الايام و انه قد ظهر بالحق على قسطاس حق مستقيم و انتك انت فاطمئن في نفسك ثم استقم في حبك اذا تزلزلت الأرض من هذا الأمر المبرم العظيم قل يا قوم خافوا عن الله و لا تتجاوزوا عما حدد في البيان من لدن عزيز عليم

آيَاكُمْ ان لا تنظروا هويكم فانظروا بالمنظر الأكبر
في هذا الطراز الأظهر القديم

- 6 Say: Fear ye God and deal not with Him as ye dealt with His Lord when He came in the name of 'Ali with truth, bearing a manifest Book. He said: "O people, these are God's verses which have been sent down in truth from One All-Knowing, All-Wise. Beware lest ye deny them and cast them behind your backs, lest your works be rendered vain and ye be among the lost." They said: "We see thee not possessed of any truth from God; this is naught but tales of the ancients." Thus did they speak before, and before that, and they will speak likewise thereafter - such is the way of the idolaters who believe in part of the Book and deny part thereof. Say: Woe unto you for what your hands have wrought, O company of the heedless!

6 قل خافوا عن الله ولا تفعلوا به كما فعلتم بمولاه حين الذي جاء باسم على بالحقّ و معه كتاب مبين قال يا قوم هذه آيات الله قد نزلت بالحقّ من لدنّ عليم حكيم آيَاكُمْ ان لا تكفروا بها ولا تدعوها وراء ظهوركم لئلا تحبط اعمالكم و تكونن من الخاسرين قالوا ما نريك على حقّ من عند الله و ما هذا الا اساطير الاولين و كذلك قالوا من قبل و قبل القبل و سيقولون من بعد و هذا من سنن المشركين الذين يؤمنون ببعض الكتاب و يكفرون ببعض قل ويل لكم و بما اكتسبت ايديكم يا ملأ الغافلين

- 7 And thou, seek refuge in God throughout thy days lest thou break God's Covenant within thyself, and lest thy feet slip from this exalted and luminous Path. Then know that the people were in veils and delusions, but when the Promise came, We rent asunder the veils and burned away delusions with this ancient and blazing Fire. Therefore gird up thy loins to aid God's Cause and fear no one, but put thy trust in God, thy Lord, the All-Merciful, the Most Compassionate. He will verily help thee in truth as He helped thee before, and He is the Best of helpers.

7 و انتك انت فاستعد بالله في كلّ يومك لئلا تنقض ميثاق الله في نفسك و لئلا تزلّ قدماك عن هذا الصراط المرتفع المنير ثم اعلم بأنّ الناس كانوا في وهم و حجب فلما جاء الوعد اخرقنا الحجب و احترقنا الأوهام بهذه النار المشتعل القديم اذا فاشدد ظهرك لنصر الله و لا تخف من احد فتوكلّ على الله ربك الرحمن الرحيم فانه ينصرك بالحقّ كما نصرك من قبل و انه هو خير الناصرين

- 8 Say: By God, the trial hath come, and the thunderbolt hath appeared, and the Youth hath come with a manifest serpent that swalloweth up all that the idolaters have wrought and consumeth the works of the opposers. Thus have We explained the truth unto thee and sent down upon thee the verses and showed thee that whereby thy soul might find assurance and thou mightest be of them that give thanks unto God, unto Whom is thy return and abode, and unto Whom return the deeds of all created things together.

8 قل تالله قد جاءت الفتنة و ظهرت الصّاعقة و جاء الغلام بثعبان مبين التي تلقف كلّها صنعوا المشركون و تبلع اعمال المعرضين كذلك بينّا لك الحقّ و انزلنا عليك الآيات و اظهرنا لك ما تطمئنّ به نفسك و تكون من الشّاكرين لله الذي اليه مرجعك و مثواك و اليه ترجع اعمال الخلايق اجمعين

- 9 Then know that when the idolaters brought Us to the prison, We therefore revealed Our face and removed the veil, in spite of them and those who turned away from this manifest, pure, mighty and wondrous Light. We have indeed sent thee some of what hath been revealed in this prison that thine eyes and the eyes of the unity-professing ones might be consoled thereby. And when it reacheth thee, share it with those in whose hearts thou findest the sweet fragrance of holy and generous love.

9 ثم اعلم بأنّ المشركين لما وردونا في السّجن لذا اظهرنا الوجه و كشفنا الحجاب رغماً لهم ولّذينهم اعرضوا عن هذا النور الظّاهر الطّاهر العزيز البديع و لقد ارسلنا اليك بعض ما نزل في هذا السّجن لتقرّ بها عيناك و عيون الموحدّين و اذا وصل اليك فانشرها لمن تجد في قلبه روائح قدس كريم

- 10 Then convey Our greetings to all who are in thy land, every small one and great one, from among those who have been

guided by the lights of God, the Supreme, the Mighty, the Powerful. The Spirit, the Glory, and the Great Glory be upon thee and upon those who are with thee among the believers.

10 ثُمَّ كَبَّرَ مِنْ لَدُنَّا كُلَّ مَنْ فِي أَرْضِكَ مِنْ كُلِّ صَغِيرٍ
وَكَبِيرٍ مِنَ الَّذِينَ اهْتَدَوْا بِأَنْوَارِ اللَّهِ الْمُهَيْمِنِ الْعَزِيزِ
الْقَدِيرِ وَالرُّوحِ وَالْبَهَاءِ وَالتَّكْبِيرِ عَلَيْكَ وَعَلَى مَنْ
مَعَكَ مِنَ الْمُؤْمِنِينَ ١٥٢ دُو دَايِرِهِ هُمْ مَخْصُوصُ
الْجَنَابِ هَسْتَ مَعَ تَوْقِيْعِي وَتَوْقِيْعِي مِنْ دُونِ هَذَا

INBA18:264

BH01438

1 Glorified art Thou, O my God! Thou knowest that my sole aim in revealing Thy Cause hath been to reveal Thee and not my self, and to manifest Thy glory rather than my glory. In Thy path, and to attain Thy pleasure, I have scorned rest, joy, delight. At all times and under all conditions my gaze hath been fixed on Thy precepts, and mine eyes bent upon the things Thou hast bidden me observe in Thy Tablets. I have wakened every morning to the light of Thy praise and Thy remembrance, and reached every evening inhaling the fragrances of Thy mercy.

1 بِسْمِ اللَّهِ الْأَبَدِيِّ بَلَا زَوَالٍ سُبْحَانَكَ يَا أَلْهِي تَعْلَمُ
بَأَنِّي مَا أَرَدْتُ فِي أَمْرِكَ نَفْسِي بَلْ نَفْسُكَ وَ
لَا أَظْهَارُ شَأْنِي بَلْ أَظْهَارُ شَأْنِكَ وَ مَا قَصَدْتُ
رَاحَتِي وَ سُرُورِي وَ بَهْجَتِي فِي سَبِيلِكَ وَ رِضَائِكَ
وَ كُنْتُ فِي كُلِّ الْأَحْوَالِ نَازِظاً إِلَى أَوَامِرِكَ
وَ مُتَوَجِّهاً إِلَى مَا أَمَرْتَنِي بِهِ فِي الْوَاحِكِ وَ مَا
أَصْبَحْتُ إِلَّا بِذِكْرِكَ وَ ثَنَائِكَ وَ مَا أَمْسَيْتُ إِلَّا وَ
قَدْ كُنْتُ مُسْتَنْشِقاً نَفْحَاتِ رَحْمَتِكَ

2 And when the entire creation was stirred up, and the whole earth was convulsed, and the sweet savors of Thy name, the All-Praised, had almost ceased to breathe over Thy realms, and the winds of Thy mercy had well-nigh been stilled throughout Thy dominions, Thou didst, through the power of Thy might, raise me up among Thy servants, and bid me to show forth Thy sovereignty amidst Thy people. Thereupon I arose before all Thy creatures, strengthened by Thy help and Thy power, and summoned all the multitudes unto Thee, and announced unto all Thy servants Thy favors and Thy gifts, and invited them to turn towards this Ocean, every drop of the waters of which crieth out, proclaiming unto all that are in heaven and on earth that He is, in truth, the Fountain of all life, and the Quickener of the entire creation, and the Object of the adoration of all worlds, and the Best-Beloved of every understanding heart, and the Desire of all them that are nigh unto Thee. Though the fierce winds of the hatred of the wicked doers blew and beat on this Lamp, He was, at no time, in His love for Thy beauty, hindered from shedding the fragrance of His light. As the transgressions committed against Thee waxed greater and greater, my eagerness to reveal Thy Cause correspondingly increased, and as the tribulations deepened – and to this Thy

2 فَلَمَّا انْقَلَبَتِ الْأَكْوَانُ وَ أَهْلِهَا وَ الْأَرْضُ وَ مَا
عَلَيْهَا كَادَتْ أَنْ تَنْقَطِعَ نَسَمَاتُ اسْمِكَ السَّيْحَانِ
عَنِ الْأَشْطَارِ وَ تَرُكْدَ أَرِيَاكِ رَحْمَتُكَ عَنِ الْأَقْطَارِ
أَقْتَنِي بِقُدْرَتِكَ بَيْنَ عِبَادِكَ وَ أَمْرَتِي بِأَظْهَارِ
سُلْطَنَتِكَ بَيْنَ بَرِيَّتِكَ قَتَ بِحَوْلِكَ وَ قُوَّتِكَ بَيْنَ
خَلْقِكَ وَ نَادَيْتُ الْكُلَّ إِلَى نَفْسِكَ وَ بَشَرْتُ كُلَّ
الْعِبَادِ بِالطَّافِكِ وَ مَوَاهِبِكَ وَ دَعَوْتُهُمْ إِلَى هَذَا
الْبَحْرِ الَّذِي كُلُّ قَطْرَةٍ مِنْهُ تَنَادَى بِأَعْلَى النَّدَاءِ
بَيْنَ الْأَرْضِ وَ السَّمَاءِ بِأَنَّهُ مَجِيَّ الْعَالَمِينَ وَ مَبْعَثُ
الْعَالَمِينَ وَ مَعْبُودُ الْعَالَمِينَ وَ مَحْبُوبُ الْعَارِفِينَ وَ
مَقْصُودُ الْمُقَرَّبِينَ وَ كُلُّهَا أَحَاطَتْ هَذَا السَّرَاجُ
هَيُوبُ أَرِيَاكِ الْبَغْضَاءِ مِنَ الْأَشْقِيَاءِ أَنَّهُ مَا مَنَعَ
عَنْ نُورِهِ حَبًّا جَمَالِكَ وَ كُلُّهَا زَادَ الظُّلْمُ زَادَ شَوْقِي
فِي أَظْهَارِ أَمْرِكَ وَ كُلُّهَا اشْتَدَّ الْبَلَاءُ فَوْعَرَّتْكَ
زَادَ الْبَهَاءُ فِي أَظْهَارِ سُلْطَنَتِكَ وَ إِبْرَازَ قُدْرَتِكَ

glory beareth me witness – a fuller measure of Thy sovereignty and of Thy power was vouchsafed by me unto Thy creatures.

- 3 And finally, I was cast by the transgressors into the prison-city of 'Akka, and my kindred were made captives in Baghdad. The power of Thy might beareth me witness, O my God! Every trouble that hath touched me in Thy path hath added to my joy and increased my gladness. I swear by Thee, O Thou Who art the King of Kings! None of the kings of the earth hath power to hinder me from remembering Thee or from extolling Thy virtues. Were they to be leagued – as they have been leagued – against me, and to brandish their sharpest swords and most afflictive spears against me, I would not hesitate to magnify Thy name before all them that are in Thy heaven and on Thy earth. Nay rather, I would cry out and say: "This, O my Beloved, is my face which I have offered up for Thy face, and this is my spirit which I have sacrificed for Thy spirit, and this is my blood that seetheth in my veins, in its longing to be shed for love of Thee and in Thy path."

- 4 Though – as Thou beholdest me, O my God – I be dwelling in a place within whose walls no voice can be heard except the sound of the echo, though all the gates of ease and comfort be shut against us, and thick darkness appear to have compassed us on every side, yet my soul hath been so inflamed by its love for Thee, that nothing whatsoever can either quench the fire of its love or abate the consuming flame of its desire. Lifting up its voice, it crieth aloud amidst Thy servants, and calleth them, at all times and under all conditions, unto Thee.

- 5 I beseech Thee, by Thy Most Great Name, to open the eyes of Thy servants, that they may behold Thee shining above the horizon of Thy majesty and glory, and that they may not be hindered by the croaking of the raven from hearkening to the voice of the Dove of Thy sublime oneness, nor be prevented by the corrupt waters from partaking of the pure wine of Thy bounty and the everlasting streams of Thy gifts.

- 6 Gather them, then, together around this Divine Law, the covenant of which Thou hast established with all Thy Prophets and Thy Messengers, and Whose ordinances Thou hast written down in Thy Tablets and Thy Scriptures. Raise them up, moreover, to such heights as will enable them to perceive Thy Call.

- 7 Potent art Thou to do what pleaseth Thee. Thou art, verily, the Inaccessible, the All-Glorious.

- 8 O ye servants of the All-Merciful! Harken unto My call, and be steadfast in the Cause, and make mention of them who were

3 الى ان ادخلوه الظالمون في سجن العكا وجعلوا
اهلى اسارى في الزوراء فوعزتكم يا الهى كلها
ورد على بلاء في سبيلك زاد سرورى و بهجتى
فونفسك يا مالک الملوك ما منعنى الملوك
عن ذكرك و ثنائك ولو اجتمع على كلهم
كما اجتمعوا بأسياف شاحذة و رماح نافذة لا
اتوقف في ذكرك بين سمائك و ارضك و اقول
يا محبوبى هذا وجهى قد فديته لوجهك و هذه
نفسى قد فديتها لنفسك و هذا دمى يغلى في
اعضائى شوقاً لسفكه في حبك و سبيلك

4 ولو انت ترانى يا الهى في محل الذى لا يسمع
من ارجائه الا ترجيع الصدى و سدت فيه على
وجوها ابواب الرخاء و نكون في ظاهر الامر في
الظلمات الدھماء ولكن نفسى اشتعلت في حبك
على شأن لا تسكن نار حبها و لهيب شوقها تنطق
بأعلى الصوت بين العباد و تدعوهم اليك في كل
الأحوال

5 اسئلك باسمك الأعظم بأن تفتح ابصار عبادك
ليروك مشرقاً عن افق عظمتك و كبريائك
و لا يمنهم نيب الغراب عن هدير ورقاء عرّ
احديتك و لا ماء الآسن عن زلال نحر الطافك
و كوثر مواهبك

6 ثم اجتمعهم على هذه الشريعة التى اخذت
عهدها من انبيائك و رسلك و نزلت حكمها في
الواحد و صفك ثم اصعدهم الى مقام الذى
يميزون ندائك

7 انك انت المقتدر على ما تشاء و انك انت العلى
الأبهى

8 ان يا عباد الرحمن اسمعوا ندائى و استقيموا على
الأمر و اذكروا الذين غفلوا و اعرضوا من ملأ

heedless and turned away among the concourse of the Bayan. O people! Fear God, and work no corruption in the earth after it hath been set in order. Ponder within yourselves: is it meet for any one to object unto Him through Whom the showers of bounty have been sent down from the clouds of the mercy of your Lord, the All-Merciful; through Whom the Bayan was revealed and the religions were made firm?

البيان يا قوم اتقوا الله ولا تفسدوا في الأرض بعد اصلاحها فكروا في انفسكم هل ينبغي لأحد ان يعترض على الذي به نزلت امطار الفضل من سحاب رحمة ربكم الرحمن وبه نزل البيان وحقت الأديان

- 9 By Him in Whose hand is My soul! should any one oppose Him, he would be powerless to establish the advent of God in any age of the ages, or the verses of God, the Mighty, the Chosen. Say: By God! the one whom ye have taken unto yourselves as a lord beside God—through him hath the Cause of God been laid waste; for him the Spirit of Holiness lamented in the Most Exalted Kingdom, and the eyes of the Messengers wept at the Lote-Tree beyond which there is no passing.

9 فوالذي نفسي بيده لو يعترض عليه احد لا يقدر ان يثبت ظهور الله في عصر من الأعصار وآيات الله العزيز المختار قل تالله ان الذي اخذتموه لأنفسكم رباً من دون الله به ضيع امر الله وناح منه روح القدس في الملكوت الأعلى وتذرفت عيون المرسلين عند السدرة المنتهى

- 10 Say: Harken unto the word of One from whom all the delights and favours of this world have been withheld. Wrest not the Most Great Word from its place, nor rend asunder its pillars. Thou, O servant, arise in the Cause through the help of God and His power, and admonish them that are heedless this day, that perchance they may remember, that dissension may be lifted up, and that they may restrain themselves from injustice and turn unto the Lord of Names and Attributes.

10 قل اسمعوا قول من منعت عنه ما خلق في الدنيا من النعماء والآلاء لا تحرفوا كلمة العليا عن موضعها ولا تفرقوا اركانها انك انت يا عبد قم على الأمر بحول الله وقوته وذكّر الذين غفلوا اليوم لعلهم يتذكرون لعل يرتفع الخلاف ويمنعون انفسهم عن الاعتساف ويتوجهون الى مالک الأسماء والصفات

- 11 Be not still, nor show patience, in that whereunto thou art commanded. Thy Lord shall aid him that aideth Him, and shall confirm him that ariseth for His Cause with pure detachment, and shall grant him whatsoever He willeth of the good of this world and of the world to come. Verily He is powerful over all things.

11 لا تسكن ولا تصطبر فيما امرت به وربك ينصر من نصره ويؤيد من قام لأمره بالانقطاع الخالص ويرزقه ما يريد من خير الدنيا والآخرة انه على كل شئ قدير

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NLAI_BH1.493, NLAI_BH2.236b,
BRL_DA#694, PMP#065

PM#065

BH01491

- 1 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious!
- 2 Glorified art Thou, O my God! Thou beholdest me oppressed among the wayward ones of Thy creation, and a stranger in Thy realm. Whenever I dwelt in a city by Thy command and leave, the tyrannous among Thy creatures and they who denied Thy bounty, which Thou didst send down from the heaven of Thy grace and the clouds of Thy will, drove us forth

1 بسم الله الأقدس العليّ الأبهى

2 سبحانك اللهم يا الهى ترانى مظلوماً بين عصاة بريتك و غريباً فى مملكته كلّمها سكنت فى مدينة بأمرك و اذنك اخرجونا طغاة خلقك و الذين كفروا بنعمته التي انزلتها من سماء فضلك و سحاب مشيتك بعد الذي ما كنت فى افقها الا شمس عنايتك و لا لحداثتها الا ارياح

therefrom—though in its horizon there was naught but the sun of Thy loving-kindness, and in its gardens naught but the breezes of the spring of Thy mercy, and in its fields naught but the rains of Thy generosity and favors, and in its darkness naught but the lamp of Thy Cause and the light of Thy guidance.

- 3 Whenever a face turned unto the countenance of Thy oneness, Thou didst deliver it from the depths of heedlessness and raised it to the heights of Thy unity's glory, and gave it to drink from the wine of Thy revelation and inspiration. And whenever Thou didst behold one turning toward the sanctuary of Thy might and the Kaaba of Thy bounty, Thou didst turn toward him out of love for Thyself and his orientation to Thy face, and Thou didst descend to such a degree that he might draw near to the Tree of Thy Cause, and Thou didst lower Thyself to a station wherein Thou didst commune with him and comfort him as though Thou wert one like unto him—though Thou hadst placed all things within the grasp of my power by Thy power, and all winds were dispatched by my will through Thy will.

- 4 And in every city wherein we raised Thy remembrance and Thy name, there gathered against us those servants who denied Thy Self and turned away from Thy presence and arose in hypocrisy, until they expelled us therefrom and caused us to wander from city to city, until they unjustly brought us into this fortress built of solid rock, and this city wherefrom naught can be heard save the echo's voice. And upon our first entry, they barred from us the goods of the world and shut in our faces the gates of comfort. By Thy glory, O Beloved of Baha! I find tribulations in Thy love as the rains of the clouds of Thy bounty and grace, whereby the heart of Baha and the liver of Baha were made verdant, and from them grew the ears of Thy wisdom, O Thou in Whose hand is the dominion of all things!

- 5 By Thy glory, O Beloved of the worlds and Goal of them that know! Whoso hath inhaled the fragrance of the garment of Thy mercy, and been seized by Thy fragrance and favors—tribulations cannot hold him back from Thy will, nor can ordeals deter him from Thy love and good-pleasure. Thou knowest, O my Beloved and my Purpose, that I call upon Thee with the tongue of Thy loved ones, and whatsoever floweth from this Most Exalted Pen hath no purpose save that I might call upon Thee with the tongue of Thy loved ones and commune with Thee on their behalf, that Thy melodies might seize them from their own selves and draw them to Thy Most Glorious Face, and strengthen them to turn toward the Most Exalted

ربيع رحمتك ولا لزوعها الا امطار جودك و الطافك ولا لظلمتها الا سراج امرک و مصباح هدايتك

3 كلّمّا توجّه وجهه الى وجه فردائيتك نجيته من غمرات الغفلة و ارتقيته الى معارج عزّ وحدائيتك و سقيته من رحيق وحيك و الهامك و كلّمّا رأيت مقبلاً الى حرم عزّك و كعبة جودك اقبلت اليه حباً لنفسك و متوجّهاً الى وجهك و تنزّلت على شأن يستطيع ان يتقرّب الى شجرة امرک و انزلت نفسى الى مقام صاحبته معه و آتست به كأنى احد مثله بعد الذى جعلت كلّ شيء فى قبضة قدرتي بقدرتك و كلّ الأرياح مرسلّة بارادتي بارادتك

4 و فى كلّ مدينة رفعت فيها ذكرك و اسمك اجتمع علينا عبادك الذين كفروا بنفسك و اعرضوا عن حضرتك و قاموا على النفاق الى ان اخرجونا عنها و داروا بنا من مدينة الى مدينة الى ان ادخلونا بالظلم فى هذا الحصن الذى بنى من الصخرة الصمّاء و هذه المدينة التى لا يسمع منها الا صوت الصدى و فى اول الدخول صدوا علينا عرض الدنيا و سدوا على وجوهنا ابواب الرخاء فوعزّتك يا محبوب البهاء اتى اجد البلاء فى حبك امطار غمام جودك و فضلك و به اخضرّ قلب البهاء و كبد البهاء و نبتت منها سنبلات حكمتك يا من بيدك زمام الأشياء

5 فوعزّتك يا محبوب العالمين و مقصود العارفين من وجد عرف قيص رحمايتك و اخذه عرفك و الطافك لا تمنعه البلايا عن ارادتك و لا القضايا عن حبك و رضائك و انت تعلم يا محبوبى و مقصودى بأنّى اناديك بلسان احبائك و كلّمّا يجرى من هذا القلم الأعلى ما كان مقصودى منه الا بأن اناديك بلسان احبتك و اناجيك من قبلهم ليأخذهم نغماتك عن انفسهم و تجذبهم الى وجهك الأبهى و تؤيّدهم على التوجّه الى الأفق الأعلى و الا ندائى نفسك لم يكن الا كندائك

Horizon. Otherwise, my calling upon Thy Self is but as Thy calling upon my self, and none can comprehend it save those whom Thou hast caused to be detached from all else but Thee and to hasten along the paths of Thy Cause and Thy good-pleasure.

- 6 The nights and days have passed us by, O my God, in this Most Great Prison, until this night arrived wherein he who loveth Thee and desireth Thy face—the Manifestation of Thy Self, the Repository of Thine Essence, and the Source of Thy Cause—hath called, and hath spread the feast of bounty for the brethren out of love for Thy Self. Thou knowest, O my God, that he seeketh Thy face and gazeth toward the direction of Thy gifts, and desireth naught thereby save Thy good-pleasure and Thy love, yet he hath been prevented from entering this gathering wherein the verses of Thy Divine Unity's glory are being revealed and inscribed by Thy servant who is present before the throne of Thy grandeur.

- 7 I beseech Thee by Thy Name through which the faces of the Prophets among Thy chosen ones and those nigh unto Thee among the people of Thy holy dominion were illumined, and whereby they subdued the people of Thy realm and brought them into the kingdom of Thy glory—to rend asunder, with the fingers of Thy power, the veil that hath come between him and Thy beauty. Verily, Thou art the Omnipotent over what Thou wilt, and Thou art the Sovereign, the Self-Subsisting.

- 8 Then ordain, O my God, for him and those with him, to attain Thy presence and to stand before Thee in the visible realm, and deprive him not of that which is with Thee. There is no God but Thee, the All-Forgiving, the All-Bountiful.

- 9 Glory be unto Thee, O my God! Cause Thy seeking servants to soar in the atmosphere of Thy nearness and Thy majesty, and raise them at all times to the kingdom of Thy holiness and detachment. Then open before the face of him who desireth Thee the gates of Thy mercy and loving-kindness, and bestow upon him the good of this world and the next through the wonders of Thy beneficence. Then send upon him, at all times, the sweet-scented breezes of the mercy of Thy Name, the All-Merciful. Then make, O my God, the fire of his separation into light, and his sighs of remoteness into mercy. Verily, Thou art the Omnipotent, the Sovereign, the All-Effectual.

نفسى ولا يقدر ان يطّلع به احد الا من جعلته
منقطعاً عما سواك و مسرعاً الى سبيل امرک و
رضاک

6 و قد مضت يا الهى علينا الليالى و الايام فى
هذا السجن الأكبر الى ان جاءت هذه الليلة التى
فيها استدعى من احبك و اراد وجهك مظهر
نفسك و ممكن ذاتك و مصدر امرک و بسط
خوان النعمة للاخوان حباً لنفسك و انت تعلم يا
الهى بانه قاصد وجهك و ناظر الى شطر مواهبك
و ما اراد فى ذلك الا رضائك و حبك و منع
عن الدخول فى هذا المحضر الذى تنزل فيه آيات
عزّ احديتك و يكتبها عبدك الحاضر لدى عرش
عظمتك

7 اسئلك باسمك الذى به استضاءت وجوه النبيين
من اصفياك و المقربين من اهل ملاء قدسك و
به سخرّوا اهل مملكتك و ادخلوهم فى ملكوت
عزّك بأن تحرق بأنامل قدرتك حجاب الذى
حال بينه و بين جمالك انك انت المقتدر على
ما تشاء و انك انت المهيمن القيوم

8 ثم قدّر يا الهى لمن معه لقاءك و الحضور بين
يديك ظاهراً و لا تحرمه عما عندك لا اله الا
انت الغفور الكريم

9 سبحانك اللهم يا الهى طير عبادك المريدن الى
هواء قربك و اجلالك و اصعدهم فى كلّ حين
الى ملكوت قدسك و تجريدك ثم افتح على
وجه الذى ارادك ابواب رحمتك و عنايتك ثم
ارزقه خير الدنيا و الآخرة ببدايع احسانك ثم
ارسل عليه فى كلّ الأحيان روايح رحمة اسمك
الرحمن ثم اجعل يا الهى نار فراقه نوراً و زفراء
هجره رحمةً و انك انت المقتدر المهيمن الفعال

INBA92:365

BH01525

Lawh-i-Baytu'l-'Adl

- 1 He is the Ruler over whatsoever He willeth. 1 هو الحاكم على ما يشاء
- 2 It hath been prescribed that in every city a House of Justice be established wherein shall gather together people to the number of Baha, and should it exceed this number it mattereth not. They should consider themselves as entering the Presence of God, the Most High, and as beholding Him Who is invisible. It behooveth them to be the trusted ones of the Merciful among men and the deputies of God for such as dwell on earth. They should consult together in such wise as to win the good pleasure of God and should choose that which is approved, even as the Lord, your God, the Ruler, the All-Wise hath commanded. 2 قد كتب على كل مدينة بأن يجعلوا فيها بيت العدل و يجتمع فيه النفوس على عدد البهاء وان ازداد لا بأس ويرون كأنهم يدخلون محضر الله العلى الأعلى ويرون من لا يرى وينبغى لهم ان يكونوا امناء الرحمن بين اهل الامكان و وكلائه لمن على الأرض كلها ويشاورون فى مصالح العباد لوجه الله كما يشاورون فى امورهم و يختارون ما هو المختار كذلك امر ربكم العزيز العفّار
- 3 The Ancient Beauty, addressing the peoples, ordaineth that in every city of the earth a house should be established in the name of justice, wherein shall gather pure and tranquil souls to the number of the Greatest Name. At the time of their gathering they must conduct themselves as though in the presence of God, for such is the binding command that hath flowed from the Pen of the Ancient of Days, and God's gaze is fixed upon that assembly. Upon entering, they must, as deputies of all souls, consult concerning matters and interests affecting all - first regarding the teaching of God's Cause, as this is the most important of all affairs, so that all may enter the pavilion of oneness as a single soul and all upon earth may be seen as one body. Likewise must they consider the refinement of souls, the preservation of human dignity, the development of cities, and the policies that God hath made the foundation of cities and the fortress of His servants. 3 جمال قدم مخاطباً للأمم ميفرماید در هر مدینه از مداین ارض باسم عدل بیتی بنا کنند و در آن بیت علی عدد اسم الأعظم از نفوس زکیّه مطمئنّه جمع شوند و باید آن نفوس حین حضور چنان ملاحظه کنند که بین یدی الله حاضر میشوند چه که این حکم محکم از قلم قدم جاری شده و لحاظ الله بآن مجمع متوجه و بعد از ورود باید وکاله من انفس العباد در امور و مصالح کلّ تکلم نمایند مثلاً در تبلیغ امر الله اولاً چه که این امر اهمّ امور است تا کلّ کنفس واحده در سرادق احدیه وارد شوند و جمیع من علی الأرض هیکل واحد مشاهده شوند و هم چنین در آداب نفوس و حفظ ناموس و تعمیر بلاد و السیاسة الّتی جعلها الله اساً للبلاد و حرزاً للعباد ملاحظه کنند و
- 4 The teaching of God's Cause must be conducted with due regard to times and seasons, considering what is fitting, as with all other matters, and implemented accordingly - but ever mindful not to contravene what hath been revealed in the divine verses in this most mighty Manifestation, for whatsoever the Lord hath decreed is indeed what is best for His servants. He is more merciful to you than ye are to yourselves. He is in truth the All-Knowing, the All-Informed. 4 تبلیغ امر الله نظر بحال اوقات و اعصار ملاحظه شود که چگونه مصلحت است و هم چنین سایر امور و آن را مجری دارند ولكن ملتفت بوده که مخالف آنچه در آیات الهی در این ظهور عرّ صمدانی نازل شده نشود چه که حقّ جل شأنه آنچه مقرر فرموده همان مصلحت عباد است انه ارحم بکم منکم انه هو العليم الخبير
- 5 If the aforementioned souls act according to the prescribed conditions, they will surely be assisted by the invisible confirmations. This is a matter whose benefits return to all. There are 5 و اگر نفوس مذکوره بشرایط مقررّه عامل شوند البتّه بعنایات غیبیه مؤید میشوند این امری است

many affairs which, if neglected, will be wasted and lost. How many children are seen in the land without father or mother - if no attention is paid to their education and training they will remain fruitless, and a fruitless soul's death is preferable to its life. Likewise with the wealthy and noble who through weakness and old age or other cause have fallen into poverty and abasement. These souls must, for God's sake, consider and reflect upon all such matters and others pertaining to the earth, and implement what they deem proper. If people would look with the eye of justice they would with certainty know that whatsoever hath been revealed from the Source of Command is purely for the good of all who dwell on earth. All must be as wings for one another.

که خیرش بکلّ راجع میشود و بسیاری از امور است که اگر اعتنا نشود ضایع و باطل خواهد شد چه بسیار از اطفال که در ارض بی اب و امّ مشاهده میشوند اگر توجّهی در تعلیم و اکتساب ایشان نشود بی ثمر خواهند ماند و نفس بی ثمر مولش ارجح از حیوة او بوده و هم چنین در اغنیا و اعزّه که بعثت ضعف و پیری یا امر آخر بفقر و ذلت مبتلا شده اند باید در کلّ این امور و امورات دیگر که متعلّق بارض است این نفوس لله تفکّر و تدبّر نمایند و آنچه صواب است اجرا دارند اگر عباد بطرف فؤاد ناظر شوند یقین میدانند که آنچه از مصدر امر نازل شده محض خیر است از برای من علی الأرض کلّ باید بمثابهء جناح باشند از برای یکدیگر

- 6 Man's honor lieth in wisdom, understanding and praiseworthy character, not in the accumulation of riches and pride and vain-glory. All were created from dust and unto it shall return. O people of Baha! Man's adornment consisteth not in the things of this world, but rather in the knowledge of God - exalted be His glory - and in sciences, crafts and proper conduct.

6 نغز انسان در حکمت و عقل و اخلاق حسنه بوده نه در جمع زخارف و کبر و غرور کلّ از تراب مخلوق و باو راجع ای اهل بها زینت انسان باسباب دنیا نبوده بلکه عرفان حقّ عزّ اعزازه و علوم و صنایع و آداب بوده

- 7 Ye are the pearls of the sea of oneness - consider the pearl, whose luster and dignity are inherent to itself. Were it to be wrapped in the finest of silks, that silk would prevent the manifestation of its freshness and beauty. Its adornment is within itself. Seek ye this adornment and be not saddened by lack of outward means.

7 شما لآلی بحر احدیّاید در لؤلؤ ملاحظه کنید که صفا و عزّت او بنفس او بوده اگر او را در حریرهای بسیار لطیف بگذارند آن حریر مانع ظهورات طراوت و لطافت او خواهد شد زینت او بنفس او است کسب این زینت نمائید و از عدم اسباب ظاهره محزون مباشید

- 8 O trees of the Ridvan! Withhold not yourselves from the spring breezes of divine bounty, and deprive not yourselves of the sweet fragrances of the wisdom-laden words of your Lord. Such is the extent of His grace that, despite the heedlessness of all, He hath caused to flow from the Most Exalted Pen in the prison of Akka that which is for the good of His servants. Verily He is the Forgiving, the Merciful.

8 ای اشجار رضوان خود را از اریاح ربیع الهیّه منع مکنید و از نفحات کلمات حکمیّه ربّانیّه محروم نمائید عنایت بمقامیست که مع غفلت کلّ و این بلیّه کبری در سجن عکا از قلم ابی جاری فرموده آنچه را که خیر عباد او بوده آنّه هو الغفور الرحیم

BRL_SOCIAL#012x, BRL_LSA#02x, BRL_LSA#15x, BSW#05.45x, BW_v25p021-022x, COC#0562x, COC#1356x, COC#1368x, COC#1369x, LOG#0007x, LOG#0156x

INBA35:037, BLIB_Or15722.053, PR05.007a-009a, Majlis934.026-031, BN_suppl.1753.076-078, BRL_DA#228, LHKM2.068, GHA.214x, UAB.011dx, PYB#203 p.03x, AHB_120BE #03-06 p.001, AKHA_087BE #05 p.001, PYM.130x

BH01530

To: Mulla Muhammad, in Khunsar

- 1 In the Name of God, the Most Holy, the Most Glorious! This is a Tablet which hath been sent down in truth from the presence of One mighty and wise, wherein is mentioned that which attracteth the minds of them that have recognized the unity of God. Is this the day of silence? Nay, by the Lord of the worlds! Is this the day of rest? Nay, by My true Self, were ye of them that know! All things have been stirred by the breezes of Revelation. Do ye remain seated in your places, even though ye be of the sincere ones? Leave the people behind thee, then stand firm in the Cause of thy Lord, the Mighty, the Wise. When the breezes of the verses take hold of thee and awaken thee from slumber, arise and say: "O people! By God, He is indeed the Beloved of the heavens and earth! He hath been imprisoned after having sacrificed Himself for our sakes. Where is your sense of honor, and where is your fidelity, O ye who have turned towards Him?" He is in such tribulation as the eye of creation hath never beheld its like, after having summoned the people unto God, the Mighty, the Praiseworthy.
- 2 Grieve not for what hath befallen Us, and be patient. He, verily, hath power over all things. Then know that thy mention hath been made before Us, and We have sent down verses unto thee and dispatched them to thee that thine eyes may be solaced thereby. This, verily, is a manifest bounty. Then remind the people of the Bayan there. Say: "Have ye denied your Lord, the All-Merciful, after He came upon the clouds of explanation with a mighty proof?" Say: "Fear ye God and cast not the Truth behind your backs. Take what ye have been given from the presence of One All-Knowing, All-Wise."
- 3 Do ye find any other than Me in the Bayan? Nay, by Him Who caused Me to speak His praise amongst the worlds! Hath there flowed from the Most Exalted Pen any mention save My mention? Nay, by My true Self, were ye of them that know! Were it not for My mention, the Bayan would not have been revealed, and by My Name was adorned the heaven of the Cause. Here is its Sun, which hath dawned from its horizon. Blessed be God Who hath manifested Himself in truth with evident sovereignty!
- 4 Say: "O people! Arise from the slumber of passion and turn unto the Dayspring of the Cause, the Source of the signs of your Lord, the Most High, the Most Exalted." Thus doth He counsel you from the Most Glorious Horizon. Hearken unto
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى هَذَا لَوْحٌ نَزَلَ بِالْحَقِّ مِنْ لَدُنْ عَزِيزٍ حَكِيمٍ وَيَذْكُرُ فِيهِ مَا تَجَذَّبَ عَنْهُ عَقُولُ الْمُوحِدِينَ هَلْ الْيَوْمَ يَوْمَ السَّكُونِ لَا وَرَبَّ الْعَالَمِينَ هَلْ الْيَوْمَ يَوْمَ الصَّمْتِ لَا وَنَفْسِي الْحَقِّ لَوْ أَنْتُمْ مِنَ الْعَارِفِينَ قَدْ اهْتَزَّ كُلُّ شَيْءٍ مِنْ نَفْحَاتِ الْوَحْيِ أَنْتُمْ تَسْكُنُونَ فِي مَقَاعِدِكُمْ وَأَنْتُمْ مِنَ الْمُخْلِصِينَ دَعِ الْوَرَى عَنْ وَرَاكِ ثُمَّ اسْتَقِمْ عَلَى أَمْرِ رَبِّكَ الْعَزِيزِ الْحَكِيمِ إِذَا اخَذَتْكَ نَفْحَاتُ الْآيَاتِ وَاقْبِضْتَكِ مِنَ النَّوْمِ قُمْ وَقُلْ يَا قَوْمَ تَالَلَّهِ أَنَّهُ لِحُبُوبِ السَّمَوَاتِ وَالْأَرْضِينَ حَبْسٌ فِي السَّجْنِ بَعْدَ الَّذِي فَدَى نَفْسَهُ لِأَنْفُسِنَا إِنْ غَيَّرْتُمْ وَإِنْ وَفَّائَكُمْ يَا مَلَأَ الْمُقْبِلِينَ أَنَّهُ فِي شِدَّةٍ مَا رَأَتْ عَيْنُ الْإِبْدَاعِ شَبَّهَهَا بَعْدَ الَّذِي دَعَا النَّاسَ إِلَى اللَّهِ الْعَزِيزِ الْحَمِيدِ
- 2 أَنْكَ لَا تَحْزَنُ فِيمَا وَرَدَ عَلَيْنَا وَاصْبِرْ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ثُمَّ اعْلَمْ قَدْ ذَكَرَ بَيْنَ يَدَيْنَا ذِكْرَكَ وَنَزَّلْنَا عَلَيْكَ الْآيَاتِ وَأَرْسَلْنَاهَا إِلَيْكَ لِتَقْرَأَ بِهَا عَيْنِكَ أَنَّ هَذَا لَفِضْلٌ مُبِينٌ ثُمَّ ذَكَّرْ مَلَأَ الْبَيَانَ فِي هُنَاكَ قُلْ أَكَفَرْتُمْ بِرَبِّكُمْ الرَّحْمَنَ بَعْدَ الَّذِي آتَى عَلَى ظُلْلِ التَّبْيَانِ بِرَهَانٍ عَظِيمٍ قُلْ خَافُوا عَنِ اللَّهِ وَلَا تَدْعُوا الْحَقَّ عَنْ وَرَائِكُمْ خُذُوا مَا أُوتِيتُمْ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ
- 3 هَلْ وَجَدْتُمْ فِي الْبَيَانِ غَيْرِي لَا فَوَالَّذِي أَنْطَقَنِي بَشَائِهِ بَيْنَ الْعَالَمِينَ هَلْ جَرَى مِنَ الْقَلَمِ الْأَعْلَى ذِكْرٌ دُونَ ذِكْرِي لَا وَنَفْسِي الْحَقِّ لَوْ أَنْتُمْ مِنَ الْعَارِفِينَ لَوْلَا ذِكْرِي مَا نَزَلَ الْبَيَانُ وَبِاسْمِي زَيَّنَتْ سَمَاءُ الْأُمُرِ هِيَ شَمْسِي قَدْ اشْرَقَتْ مِنْ افْتَقَاهَا فَتَبَارَكَ اللَّهُ الَّذِي ظَهَرَ بِالْحَقِّ بِسُلْطَانٍ مُبِينٍ
- 4 قُلْ يَا قَوْمَ قُومُوا عَنْ رَقْدِ الْهَوَى وَتَوَجَّهُوا إِلَى مَشْرِقِ الْأَمْرِ مُطْلِعِ آيَاتِ رَبِّكُمْ الْعَلِيِّ الْأَعْلَى كَذَلِكَ يَنْصَحُكُمْ مَنْ أَفَقَ الْأَبْهَى إِنْ اسْتَمَعُوا

that whereunto ye are called from the direction of the Throne, and be not of them that hesitate. Say: "Beware lest ye follow him who hath turned away from the Truth and clung to them who have denied God from time immemorial. They are indeed of an evil people, among the most lost."

بما ناديتهم به عن جهة العرش ولا تكونن من المتوقفين قل اياكم ان تعقبوا الذي اعرض عن الحق وتمسك بالذين كفروا بالله في ازل الازال الا انهم من قوم سوء اخسرين

- 5 Quicken the servants through My Name, then give them to drink in My days that which floweth from the right hand of the Throne, that they may unite in the Cause and not be of the doubtful ones. Say: "O people! Be fair! Do ye find anyone who speaketh between the heavens and the earth, whom neither the oppression of the wrongdoers nor the might of sovereigns can prevent?" Those who preserve themselves behind veils call upon the people to deny the Lord of Lords. They are indeed in manifest error.

5 ان احى العباد باسمي ثم اشربهم في ايامي ما جرى عن يمين العرش لعل يتفقون في الامر ولا يكونن من المريين قل يا قوم فأنصفوا هل وجدتم من ينطق بين السموات والارض ولا يمنع ظلم الذين اعتدوا ولا سطوة السلاطين ان الذين يحفظون انفسهم خلف الأجباب يدعون الناس بأن يكفروا برب الأرباب الا انهم في ضلال مبين

- 6 Say: "Have mercy upon yourselves and upon Him through Whom the eyes of the Primal Point were consoled in the Most Exalted Companion. This is He Who took the covenant of His own Self before the creation of the heavens and earth." Say: "Have ye not heard the Cry which was raised in the atmosphere of the will of your Lord, the All-Merciful? And have ye not heard that which came from the Kingdom of God, the Mighty, the Beautiful?"

6 قل ان ارحموا على انفسكم وعلى الذي قرت به عين نقطة الأولى في الرفيق الأعلى هذا هو الذي اخذ عهد نفسه قبل خلق السموات والارضين قل أ ما سمعتم الصيحة التي ارتفعت في هواء ارادة ربكم الرحمن وأ ما سمعتم ما اتى به من ملكوت الله العزيز الجليل

- 7 Say: "We have desired naught for Ourselves, but rather for your sakes, were ye to be fair-minded. We have accepted the swords of the enemies for your life, and every fair-minded, well-informed person beareth witness to this. We have turned away from all who are on earth for the sake of your turning unto the direction of the mercy of your Lord, the Most Merciful, the Compassionate."

7 قل انا ما اردنا لنفسنا من شيء بل لانفسكم لو انتم من المنصفين انا قبلنا سيوف الأعداء لحيوتكم ويشهد بذلك كل منصف خبير واعرضنا عن على الأرض كلها لاقبالكم الى شطر رحمة ربكم الرحمن الرحيم

- 8 Say: "Would ye slay with the sword of hatred him who hath sacrificed his life for your sake? Woe unto you, O heedless ones! If ye deny the All-Merciful, by what discourse will your souls find assurance? Fear God and follow not every idolatrous doubter."

8 قل أ تقتلون بسيف البغضاء من فدى نفسه لحيوتكم فويل لكم يا ملأ الغافلين ان تكفروا بالرحمن بأي حديث تطمنن به انفسكم اتقوا الله ولا تعقبوا كل مشرك مريب

- 9 Place thy trust in God and convey that which thou art commanded. Let not the might of the oppressors frighten thee. He is with those who make mention of Him, and He aideth him who speaketh His praise. He, verily, rewardeth the rememberers. Be thou assured of thy Lord's grace.

9 انك توكل على الله وبلغ ما امرت به اياك ان يخوفك سطوة الذين ظلموا انه مع الذين يذكرونه ويؤيد من نطق بثنائه انه موفى اجور الذاكرين ان اطمئن بفضل مولاك

- 10 Say: "O my Lord! I have turned with my whole being to the Dawning-Place of the signs of Thy oneness, and have turned away from those who have opposed the Dayspring of Thy Cause. Preserve me, O my God, beneath the shadow of Thy great mercy. Then make me to be of those who have stood

10 قل اي رب اقبلت بنفسي الى مطلع آيات احديتك واعرضت عن الذين اعترضوا على مشرق امرك فاحفظني يا الهى في ظل رحمتك الكبرى ثم اجعلني من الذين استقاموا على

firm in Thy Cause, who have been faithful to Thy Covenant, and who have cast behind their backs all who are in the realm. Ordain for me, O my God, the victory of Thy Cause and Thy remembrance amongst Thy servants, and disappoint me not of that which Thou hast ordained for the choicest among Thy creatures. Thou art, verily, the Almighty, the All-Knowing, the All-Wise.”

امرک و وفوا بميثاقک و نبذوا عن ورائهم من
فی الملک اجمعين و قدّر لی یا الهی نصره امرک
و ذکرک بین عبادک و لا تخيبنی عما قدرته
لخيرة خلقک انک انت المقتدر العليم الحكيم

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AQA1#021, HYK.232

BH01527

To: Sad Dal Ri, in Qaf

¹ In the Name of God, the Most Holy! This Book hath been sent down in truth, and by it We have rent asunder the veils. Verily, We are the Mighty, the Bountiful. Through it hath shone forth the Sun of Divine Revelation, and the Face hath been illumined by the Light that hath dawned from the horizon of mysteries. Say: Is there any doubt concerning God? He hath come with the Kingdom of verses. Verily, the Word proclaimeth: The Kingdom is God's, the Almighty, the Unconstrained. Say: Cast away your idle fancies, and take hold of that which ye are bidden by Him Who is the Dawning-Place of inspiration. The veils have been rent asunder by the finger of the Will of your Lord, the Lord of all men. He verily seeth him that turneth towards Him, and heareth that which he calleth upon Him with, whether in secret or openly.

¹ بِسْمِ اللَّهِ الْأَقْدَسِ كِتَابٌ نَزَّلَ بِالْحَقِّ وَ بِهِ نَخْرُقْنَا
الْأَجَابَ وَ أَنَا الْعَزِيزُ الْوَهَّابُ بِهِ اشْرَقَتْ شَمْسُ
الْوَحْيِ وَ أَنَارَ الْوَجْهَ مِنَ النُّورِ الَّذِي طَلَعَ مِنْ أَفْقِ
الْأَسْرَارِ قُلْ أَيْ فِي اللَّهِ شَكٌّ أَنَّهُ أَتَى بِمَلَكُوتِ
الْآيَاتِ أَنَّ الْكَلِمَةَ تَنَادَى الْمَلِكُ اللَّهُ الْمَقْتَدِرُ الْخِتَارُ
قُلْ ضَعُوا الْأَوْهَامَ خَذُوا مَا أَمَرْتُمْ بِهِ مِنْ مَطْلَعِ
الْإِلْهَامِ قَدْ انْشَقَّتِ الْأَجَابُ مِنْ أَصْبَعِ مَشِيَّةٍ
رَبِّكُمْ مَالِكِ الرَّقَابِ أَنَّهُ يَرَى مِنْ أَقْبَلِ وَ يَسْمَعُ
مَا يَدْعَى بِهِ فِي السَّرِّ وَ الْإِجْهَارِ

² Heedlessness hath overtaken the dwellers of the earth, save those whose eyes have been opened by the light of God, the Mighty, the All-Luminous. Verily, sight was created for this most great vision; therefore look, O ye who are endowed with insight! He who said “Show me” heard “Look, thou shalt see Me.” Exalted be this bounty the like of which eyes have never beheld! All things testify to My Self, while the people are in wondrous drunkenness.

² قَدْ غَلَبَتِ الْغَفْلَةُ سَكَّانَ الْأَرْضِ إِلَّا مَنْ فَتَحَ بَصَرَهُ
بِنُورِ اللَّهِ الْعَزِيزِ النَّوَّارِ أَنَّ الْبَصَرَ خُلِقَ لِهَذَا الْمَنْظَرِ
الْأَكْبَرِ فَانْظُرُوا يَا أُولَى الْأَلْبَابِ مَنْ قَالَ ارْنِي سَمِعَ
انْظُرْ تَرَانِي تَعَالَى هَذَا الْفَضْلُ الَّذِي مَا رَأَتْ شَبْهَهُ
الْأَبْصَارُ يُشْهَدُ كُلُّ شَيْءٍ لِنَفْسِي وَ النَّاسِ فِي سَكْرِ
عَجَابٍ

³ Among the idolaters are those who say He hath come nigh. Say: Yea, by my Lord! He is verily the One Who hath power over whatsoever He willeth. Every sect hath endeavored to extinguish the light of God. God hath refused save by His authority, until He filled the horizons. Can anyone stand against His Command? Say: What aileth thee, O thou fly? The gate of heaven hath been opened, and the All-Bountiful hath come,

³ مِنَ الْمُشْرِكِينَ مَنْ قَالَ أَنَّهُ أَتَى قَرِيبًا قُلْ إِي وَرَبِّي
أَنَّهُ لهُوَ الْمَقْتَدِرُ عَلَى مَا أَرَادَ قَدْ هَمَّتْ كُلُّ فِرْقَةٍ بِأَن
يُطْفِئُوا نُورَ اللَّهِ ابْنِ اللَّهِ بِسُلْطَانٍ مِنْ عِنْدِهِ إِلَى أَنْ
مَلَأَ الْآفَاقَ هَلْ يَقُومُ مَعَ أَمْرِهِ أَحَدٌ قُلْ مَا لَكَ
يَا أَيُّهَا الذَّبَابُ قَدْ فَتَحَ بَابَ السَّمَاءِ وَ أَتَى الْوَهَّابُ

riding upon the clouds. Thereupon were blinded the eyes of those who disbelieved, and every deceitful idolater was confounded.

- 4 Blessed art thou, O thou who hast turned to God, the Cleaver of the daybreak! Thy letter and that which was presented before the Face hath been mentioned. Thy Lord is verily the Mighty, the All-Knowing. There hath dawned from the horizon of the Pen that which will draw thee nigh unto God, the Lord of all nations. He is verily the Mighty, the All-Forgiving. Stand firm, by His power, in His Cause, then remind the people with wisdom and utterance. Soon shalt thou behold the Cause dominant over all who are on earth, and its effulgence from every direction. Can prison and tribulation prevent Him from that which He desireth? Nay, by the Lord of Lords!

- 5 Blessed is the heart that is quickened by the breath of God, and the tongue that is adorned with His remembrance amidst all worlds. If thou art enkindled by this Fire that hath been kindled in the world, those in the lands shall be enkindled by thee. Think not it is fire; it is light whose effects shall soon encompass those in all regions. Be thou assured through God's grace and mercy. He verily exalteth whom He willeth by a command from Him, and confirmeth his mention in the Mother Book.

- 6 Glory be unto Thee, O my God! Thou beholdest me amidst the idolaters among Thy creation and those who have turned away from among Thy creatures, and Thou knowest that I have desired naught but what Thou hast desired, and desire naught but what Thou desirest. I have conveyed Thy Cause to the east and west of the earth, and thereby there hath befallen me that which hath caused the dwellers of Thy dominion and kingdom to lament, until they cast me and seventy souls into this Most Great Prison. When We arrived, We desired to convey unto all once again, that they might know that tribulations have not prevented the Manifestation of Thyself from manifesting Thy sovereignty and exalting Thy Word. We have conveyed unto the manifestations of Thy power in Thy earth that which Thou didst command me, by Thy command and Thy sovereignty. I have not compromised with anyone in Thy path, and have accepted all tribulations in Thy love and in manifesting Thy Cause.

- 7 I beseech Thee, O Lord of creation and King of invention, to transmute the brass of existence by the elixir of Thy utterance and wisdom. Then reveal unto them from Thy All-Comprehensive Book that which will render them independent through Thy riches. I testify, O my God, that with Thee is the knowledge of what was and what will be, and the knowledge of

راكباً على السحاب اذا سكّرت ابصار الذين كفروا واضطرب كل مشرك مكار

4 طوبى لك يا ايها المقبل الى الله فالق الاصباح ذكر كتابك و ما حضر لدى الوجه ان ربك هو العزيز العالم قد اشرق من افق القلم ما يقربك الى الله مالک الأمم انه هو العزيز الغفار ان استقم بحوله على امره ثم ذكر الناس بالحكمة و البيان سوف ترى الأمر مهيئاً على من على الأرض و اشراقه من كل الجهات هل يمنعه السجن و البلاء عما اراد لا ورب الأرباب

5 طوبى لقلب حتى من نسمة الله و للسان زين بذكره بين الأكوان ان اشتعل من هذه النار الموقدة في العالم ليشعل منك من في البلاد لا تحسبها ناراً انها نور سوف تحيط آثاره من في الأقطار ان اطمئن بفضل الله و رحمته انه يرفع من يشاء بأمر من عنده و يثبت ذكره في أم الألواح

6 سبحانه يا الهى ترانى بين ايدى المشركين من خلقك و المعرضين من بريتك و تعلم بأننى ما اردت الا ما اردت و لا اريد الا ما تريد بلغت امرك شرق الأرض و غربها و بذلك ورد على ما ناح به سكان جبروتك و ملكوتك الى ان ادخلونى و سبعين نفساً في هذا السجن الأعظم فلما وردنا اردنا ان نبلغ الكل مرة اخرى ليعلموا ان البلاء ما منع مظهر نفسك عن اظهار سلطنتك و اعلاء كلمتك و بلغنا مظاهر قدرتك في ارضك ما امرتنى به بأمرك و سلطانك و ما داهنت مع احد في سبيلك و قبلت البلايا كلها في حبك و اظهار امرك

7 اسئلك يا مالک الابداع و مليک الاختراع بأن تقلب نحاس الوجود باكسير بيانك و حكمتك ثم اظهر لهم من كتابك الجامع ما يجعلهم اغنياء بغنائك اشهد يا الهى بأن عندك علم ما كان و ما يكون و علم كل شيء في كتابك المكنون

all things in Thy Hidden Book. I beseech Thee by Thy Self to make known unto the servants the Manifestation of Thy Cause and the Dawning-Place of Thy verses, that they might find in His every condition the sweet savors of Thy knowledge and the fragrant breezes of the garment of Thy mercy. Then aid them in that which is chosen by Thee, that they might choose what Thou hast chosen for them through Thy bounty, for that which appeareth from Thee is best for Thy servants.

- 8 O Lord! Aid this servant who hath turned toward the direction of Thy gifts, then ordain for him the good of this world and the next. Then assist him in helping Thy Cause and conveying that which Thou hast willed by Thy sovereignty, for this is the most excellent of deeds with Thee, and the most exalted in Thy Book. O Lord! Aid him in all conditions to stand firm in Thy love. Verily, Thou art the Self-Sufficient, the Most Exalted. There is no God but Thee, the Mighty, the Generous. Praise be unto Thee, O God of all who are in the heavens and the earth.

JHT_S#037x

اسئلك بنفسك بأن تعرف العباد مظهر امرک
و مطلع آياتک لیجدوا من کل شأن من شئوناته
نفحات علمک و فوحات قیص رحمتک ثم
ایدهم علی ما هو المختار عندک لیختاروا ما
اخترت لهم بحدک لأن ما یظهر من عندک انه
خیر لعبادک

8 ای رب وفق هذا العبد الذی اقبل الی شطر
مواهبک ثم اکتب له خیر الدنیا والآخرة ثم ایده
علی نصره امرک و تبلیغ ما اردته بسلطانک لأن
هذا سید الأعمال عندک و افضلها فی کتابک ای
رب ایده فی کل الأحوال علی الاستقامة علی
حبک انک انت الغنی المتعال لا اله الا انت
العزیز الکریم الحمد لک یا اله من فی السموات و
الأرضین

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#10 p.a, HYK.221

BH01536

Ziyarat-Namiy-i-Bayt (Lawh-i-Hajj Baghdad)

To: Muhammad Arab Damirji

- 1 In the name of God, Most Mighty, Most Wise
- 2 O thou who gazest toward the Most Great Scene! Harken unto the call of the Beauty of Eternity from the quarter of His Most Great Prison: Verily there is no God but Him, the Mighty, the All-Wise. Thou hast been beneath the gaze of thy Lord, the All-Merciful, at all times. He is the Protector of him that turneth unto Him, and He is the Lord of all worlds.
- 3 Let not that which hath befallen Us—and thee—make thee sorrowful. Hold fast to the cord of the mercy of thy Lord, and cling to this radiant hem. Remind the people with wisdom and utterance. Let not the of them that disbelieve in God, the Most High, the Most Great, affright thee. Speak to the people of that which thou hast known and seen when thou wast about

1 بسم الله العزیز الحکیم

2 یا ایها الناظر الی المنظر الأكبر اسمع نداء جمال
القدم من شطر سجنه الأعظم بأنه لا اله الا هو
العزیز الحکیم قد كنت تحت نظر ربک الرحمن
فی کل الأحيان انه ولی من اقبل الیه و انه لمولی
العالمین

3 آیاک ان یحزنک ما ورد علینا و علیک تمسک
بجمل رحمة ربک و تشبث بهذا الذیل المنیر ذکر
الناس بالحکمة و البیان آیاک ان یخوفک ظلم
الذین کفروا بالله العلی العظیم حدث الناس بما
عرفت و رأیت اذ كنت حول العرش کذلک
یا امرک ربک العزیز الحمید

the Throne; thus doth thy Lord, the Mighty, the All-Praised, command thee.

- 4 We were with thee, and We were aware of that which befell thee in the path of God, and We heard what thou didst utter for His love and His good-pleasure. Thy recompense resteth with Him; verily He will fully repay the rewards of the sincere. Blessed art thou, in that thou hast been faithful to My covenant and hast turned away from them that disbelieved in God. Verily thou art of the triumphant.
- 4 أَنَا كُنَّا مَعَكَ وَاطَّلَعْنَا بِمَا وَرَدَ عَلَيْكَ فِي سَبِيلِ اللَّهِ وَ سَمِعْنَا مَا تَكَلَّمْتَ بِهِ فِي حَبِّهِ وَ رِضَاهُ أَنَّ اجْرَكَ عَلَيْهِ أَنَّهُ مَوْفَىٰ اجْرُ الْخُلَصِّينَ طُوبَىٰ لَكَ بِمَا وَفَيْتَ بِمِثَاقِي وَ اعْرَضْتَ عَنِ الَّذِينَ كَفَرُوا بِاللَّهِ إِلَّا أَنْتَ مِنَ الْفَائِزِينَ
- 5 Grieve not at hardships: the kingdom of ease shall come unto thee. He, indeed, is the All-Powerful, the Almighty. And glory be upon thee, and upon them that have laid aside what they possessed and taken hold of that which they were commanded, from One Who is All-Knowing, All-Aware.
- 5 لَا تَحْزَنْ مِنَ الشَّدَائِدِ أَنَّهُ يَأْتِيكَ بِمُلْكُوتِ الرَّخَاءِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ وَ الْبَهَاءُ عَلَيْكَ وَ عَلَى الَّذِينَ وَضَعُوا مَا عِنْدَهُمْ وَ اخَذُوا مَا أَمَرُوا بِهِ مِنْ لَدُنِّ عَالِمٍ خَبِيرٍ
- 6 When thou art departed out of the court of My presence, O Muhammad, direct thy steps towards My House (Baghdad House), and visit it on behalf of thy Lord.
- 6 إِنْ يَا مُحَمَّدٌ إِذَا خَرَجْتَ عَنْ سَاحَةِ الْعَرْشِ إِنْ اقْصَدَ زِيَارَةَ الْبَيْتِ مِنْ قَبْلِ رَبِّكَ
- 7 When thou reachest its door, stand thou before it and say: Whither is the Ancient Beauty gone, O most great House of God, He through Whom God hath made thee the cynosure of an adoring world, and proclaimed thee to be the sign of His remembrance unto all who are in the heavens and all who are on the earth? Oh! for the former days when thou, O House of God, wert made His footstool, the days when in ceaseless strains the melody of the All-Merciful poured forth from thee! What hath become of thy jewel whose glory hath irradiated all creation? Whither are gone the days in which He, the Ancient King, had made thee the throne of His glory, the days in which He had chosen thee alone to be the lamp of salvation between earth and heaven, and caused thee to diffuse, at dawn and at eventide, the sweet fragrance of the All-Glorious?
- 7 وَ إِذَا حَضَرْتَ تَلَقَّاءَ الْبَابِ قِفْ وَ قُلْ يَا بَيْتَ اللَّهِ الْأَعْظَمِ إِنْ جَمَالَ الْقَدَمُ الَّذِي بِهِ جَعَلَكَ اللَّهُ قِبْلَةَ الْأُمَمِ وَ آيَةً ذَكَرَهُ لِمَنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ يَا بَيْتَ اللَّهِ إِنْ الْأَيَّامِ الَّتِي كُنْتَ فِيهَا مُوْطَأً قَدَمِيهِ وَ إِنْ الْأَيَّامِ الَّتِي ارْتَفَعَتْ مِنْكَ نِعْمَاتُ الرَّحْمَنِ فِي كُلِّ الْأَحْيَانِ وَ إِنْ طَرَارَكَ الَّذِي مِنْهُ اسْتَضَاءَ مَنْ فِي الْأَكْوَانِ إِنْ الْأَيَّامِ الَّتِي كُنْتَ عَرْشاً لِاسْتِقْرَارِ هَيْكَلِ الْقَدَمِ وَ إِنْ الْأَيَّامِ الَّتِي كُنْتَ مَصْبَاحَ الْفَلَاحِ بَيْنَ الْأَرْضِ وَ السَّمَاءِ وَ تَبْضُوعَ مِنْكَ نَفْحَاتِ السَّبْحَانِ فِي كُلِّ صَبَاحٍ وَ مَسَاءٍ
- 8 Where, O House of God, is the Sun of majesty and power Who had enveloped thee with the brightness of His presence? Where is He, the Day Spring of the tender mercies of thy Lord, the Unconstrained, Who had established His seat within thy walls? What is it, O throne of God, that hath altered thy countenance, and made thy pillars to tremble? What could have closed thy door to the face of them that eagerly seek thee? What hath made thee so desolate? Couldst thou have been told that the Beloved of the world is pursued by the swords of His enemies? The Lord bless thee, and bless thy fidelity unto Him, inasmuch as thou hast remained His companion through all His sorrows and His sufferings. I testify that thou art the scene of His transcendent glory, His most holy habitation. Out of thee hath gone forth the Breath of the All-Glorious, a Breath that
- 8 يَا بَيْتَ اللَّهِ إِنْ شَمْسِ الْعِظَمَةِ وَ الْاِقْتِدَارِ الَّتِي كَانَتْ مُشْرِقَةً مِنْ أَفْئِكَ وَ إِنْ مَطْلَعِ عَنَايَةِ رَبِّكَ الْمُخْتَارِ الَّذِي كَانَ مُسْتَوِياً عَلَيْكَ مَا لِي يَا عَرْشَ اللَّهِ أَرَىٰ تَغْيِيرَ حَالِكَ وَ اضْطِرْبَ أَرْكَانِكَ وَ غَلَقَ بَابَكَ عَلَىٰ وَجْهِ مَنْ أَرَادَكَ وَ مَا لِي أَرَاكَ الْخَرَابَ أَسَمِعْتَ مَحْبُوبَ الْعَالَمِينَ تَحْتَ سَيُوفِ الْأَحْزَابِ طُوبَىٰ لَكَ وَ لَوْفَائِكَ بِمَا اقْتَدَيْتَ مُوَلَاكَ فِي أَحْزَانِهِ وَ بَلَايَاهُ أَشْهَدُ بِأَنَّكَ الْمَنْظَرُ الْأَكْبَرُ وَ الْمُقَرَّرُ الْأَطْهَرُ وَ مِنْكَ مَرَّتْ نَسْمَةُ السَّبْحَانِ عَلَىٰ مَنْ فِي الْأَكْوَانِ وَ اسْتَفْرَحَتْ قُلُوبُ الْخُلَصِّينِ فِي غُرَفَاتِ الْجَنَانِ وَ الْيَوْمَ يُنَوِّحُ بِمَا وَرَدَ عَلَيْكَ الْمَلَأُ الْأَعْلَىٰ وَ سَكَّانُ مَدَائِنِ الْأَسْمَاءِ

hath breathed over all created things, and filled with joy the breasts of the devout that dwell in the mansions of Paradise. The Concourse on high, and they that inhabit the Cities of the Names of God, weep over thee, and bewail the things that have befallen thee.

- 9 Thou art still the symbol of the names and attributes of the Almighty, the Point towards which the eyes of the Lord of earth and heaven are directed. There hath befallen thee what hath befallen the Ark in which God's pledge of security had been made to dwell. Well is it with him that apprehendeth the intent of these words, and recognizeth the purpose of Him Who is the Lord of all creation.
- 10 Happy are those that inhale from thee the sweet savors of the Merciful, that acknowledge thine exaltation, that safeguard thy sanctity, that reverence, at all times, thy station. We implore the Almighty to grant that the eyes of those who have turned away from thee, and failed to appreciate thy worth, may be opened, that they may truly recognize thee, and Him Who, through the power of truth, hath raised thee up on high. Blind, indeed, are they about thee, and utterly unaware of thee in this day. Thy Lord is, verily, the Gracious, the Forgiving. I bear witness that through thee God hath proved the hearts of His servants. Blessed be the man that directeth his steps towards thee, and visiteth thee. Woe to him that denieth thy right, that turneth away from thee, that dishonoreth thy name, and profaneth thy holiness.
- 11 Grieve not, O House of God, if the veil of thy sanctity be rent asunder by the infidels. God hath, in the world of creation, adorned thee with the jewel of His remembrance. Such an ornament no man can, at any time, profane. Towards thee the eyes of thy Lord shall, under all conditions, remain directed. He, verily, will incline His ear to the prayer of every one that visiteth thee, who will circle around thee, and calleth upon Him in thy name. He, in truth, is the Forgiving, the All-Merciful.
- 12 I beseech Thee, O my God, by this House that hath suffered such change in its separation from Thee, that bewaileth its remoteness from Thy presence, and lamenteth Thy tribulation, to forgive me, and my parents, and my kindred, and such of my brethren as have believed in Thee. Grant that all my needs be satisfied, through Thy bounty, O Thou Who art the King of Names. Thou art the most Bountiful of the bountiful, the Lord of all worlds.

9 أنك لم تزل كنت مظهر الأسماء والصفات و
مسرح لحظات مالک الأرضین و السموات قد
ورد عليك ما ورد على التابوت الذي كانت فيه
السكينة طوبى لمن يعرف لحن القول فيما اراد
مالک البرية

10 و طوبى للذين يستنشقون منك نفحات الرحمن
و يعرفون قدرک و يحفظون حرمتک و يراعون
شأنک في كل الأحيان نسأل الله بأن يفتح بصر
الذين غفلوا عنک و ما عرفوا قدرک لعرفانک و
عرفان من رفعک بالحق انهم قوم عمون و اليوم
لا يعرفون ان ربک هو العزيز الغفور اشهد بک
امتحن الله عباده طوبى لمن اقبل اليک و يزورک
و ويل للذين انکروا حقک و اعرضوا عنک و
ضيّعوا قدرک و هتکوا حرمتک

11 يا بيت الله ان هتک المشرکون ستر حرمتک لا
تخزن قد زينک الله بطراز ذکره بين الأرض و
السماء و انه لا يهتک ابداً أنك تكون منظر
ربک في كل الأحيان و يسمع نداء من يزورک
و يطوف حولک و يدعوه بک انه هو الغفور
الرحيم

12 يا الهی اسألك بهذا البيت الذي تغير في فراقک
و ينوح لهجرک و ما ورد عليك في أيامک
بأن تغفر لی و لأبوی و ذوی قرابتی و المؤمنین
من اخواني ثم اقض لی حوائجی کلها بجودک يا
سلطان الأسماء أنك انت أكرم الأکرمين و مولی
العالمین

GWB#057x, GPB.110x9x, GPB.149x2x, GPB.360x, MBW.168x, PDC.026x,
ADMS#107

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RHQM2.0805-807 (214) (133-134x),
ASAT2.111x, HYK.255, OOL.B152

BH01559

To: Nasir, in Hirat

- 1 In the Name of the One God, Who hath no partner! We hear the Call from all things, as though they were stirred within themselves through their longing for that which hath appeared and shone forth from the horizon of eternity with manifest sovereignty. Our dwelling-places, wherein the fragrance of Our raiment hath wafted, draw near to Us through Our most beautiful names, which We have made the dawning-places of Our revelation throughout all worlds. Therefore hath the City and all that surroundeth it been illumined by the advent of its Lord, the Mighty, the Bountiful.
- 2 Verily, the Sadrih crieth out, saying: "I perceive the fragrance of Thy raiment, O God of all worlds!" And the Mount shineth forth through this Manifestation and proclaimeth: "The Beloved of the heavens and earth hath come!" And the Ka'bih of mankind, having sensed the breezes of its Lord, the All-Knowing, the All-Informed, hath called aloud and cried out: "The Desired One hath come with great glory!" And the House of the Son hath been illumined by the lights of Beauty, declaring: "The Father hath come with His kingdom and His sovereignty!" Blessed be they who turn unto Him!
- 3 Even the pebbles of creation remember their Lord with this wise remembrance. The Tongue of Grandeur proclaimeth above all things: "The Kingdom belongeth unto God, the Single, the One, the Powerful, the Exalted, the Great!" At all times We hear from everything the mention of their Lord - this indeed is a wondrous thing. In the evening We hear the glorification of all things in remembrance of their Lord, and at daybreak We hear from them other words. By My life! The Spirit of the Cause speaketh within them at all times such words that were the possessors of ears to hear them, they would fall prostrate upon their faces before their Lord, the All-Merciful. Thus have We set forth Our verses in detail, from One Who is All-Knowing, All-Informed.
- 4 Blessed is he who hath risen from among the dead and turned unto God, the Revealer of verses, Who hath appeared in truth
- بِسْمِ اللَّهِ الْأَحَدِيِّ بَلَا شَرِيكَ نَسْمَعُ الدَّاءَ مِنْ
كُلِّ الْأَشْيَاءِ كَأَنَّهَا اهْتَزَّتْ فِي نَفْسِهَا مِنْ شَوْقِهَا
إِلَى مَا ظَهَرَ وَاشْرَقَ مِنْ أَفْقِ الْقَدَمِ بِسُلْطَانٍ مُبِينٍ
تَقَرَّبْنَا دِيَارَنَا الَّتِي فِيهَا مَرَّتْ نَفَحَاتُ قَيْصُنَا بِأَسْمَائِنَا
الْحَسَنَى الَّذِينَ جَعَلْنَاهُمْ مَهَابِطَ وَحِينَا بَيْنَ الْعَالَمِينَ
لِذَا اضْأَتِ الْمَدِينَةُ وَ مِنْ حَوْلِهَا مِنْ قَدُومِ رَبِّهَا
الْعَزِيزِ الْكَرِيمِ
- أَنَّ السَّدْرَةَ تَنَادَى قَدْ أَجِدُ رَائِحَةَ قَيْصِكَ يَا
إِلَهَ الْعَالَمِينَ وَالطُّورُ قَدْ أَنَارَ مِنَ الظُّهُورِ وَ يَنْطَلِقُ
قَدْ أَتَى مَحْبُوبَ السَّمَوَاتِ وَالْأَرْضِينَ وَ كَعْبَةَ
الْأَنَامِ وَجَدَتْ نَسَمَاتِ رَبِّهَا الْعَزِيزِ الْعَلَامِ نَادَتْ
وَ صَاحَتْ قَدْ أَتَى الْمَقْصُودَ بِجَلَالِ عَظِيمِ وَ يَبْتَ
الْإِنِّ اسْتَضَاءَ مِنْ أَنْوَارِ الْجَمَالِ وَ يَقُولُ قَدْ أَتَى
الْأَبَ بِمُلْكُوتهِ وَ سُلْطَانِهِ طُوبَى لِلْمُقْبِلِينَ
- حَصَاةُ الْبَرِيَّةِ تَذَكُرُ رَبَّهَا بِهَذَا الذِّكْرِ الْحَكِيمِ لِسَانِ
الْعَظْمَةِ فَوْقَ كُلِّ الْأَشْيَاءِ يَنَادِي الْمَلِكُ لِلَّهِ الْفَرْدِ
الْوَحِيدِ الْمُقْتَدِرِ الْعَلِيِّ الْعَظِيمِ نَسْمَعُ فِي كُلِّ حِينٍ
مِنْ كُلِّ شَيْءٍ ذَكَرَ رَبِّهِمْ إِنْ هَذَا إِلَّا شَيْءٌ بَدِيعٍ فِي
الْعَشِيِّ نَسْمَعُ تَسْلِيحَ الْأَشْيَاءِ فِي ذِكْرِ رَبِّهَا وَ فِي
الْإِشْرَاقِ نَسْمَعُ مِنْهَا كَلِمَاتٍ أُخْرَى لِعَمْرِى رُوحِ
الْأَمْرِ يَنْطَلِقُ فِيهَا فِي كُلِّ حِينٍ بِكَلِمَاتٍ لَوْ يَسْمَعُهَا
أَوَّلُو الْأَذَانِ لِيُخْرِوْنَ بِوُجُوهِهِمْ سَجْدًا لِرَبِّهِمُ الرَّحْمَنِ
كَذَلِكَ فَصَّلْنَا فِي اللَّوْحِ تَفْصِيلًا مِنْ لَدُنْ عَلِيمٍ
خَبِيرٍ
- طُوبَى لِمَنْ قَامَ عَنْ بَيْنِ الْأَمْوَاتِ وَ اقْبَلِ إِلَى اللَّهِ
مَنْزِلَ الْآيَاتِ الَّذِي ظَهَرَ بِالْحَقِّ مِنْ أَفْقِ الْأَمْرِ بِمَا

from the horizon of the Cause in such wise as to attract the hearts of those who have recognized Him. This is the Day of hearkening - hearken ye unto the Call of your Lord from the direction of the Prison. Verily, there is no God but Him. His is the creation and the command, and within His grasp lieth the Kingdom of the dominion of the heavens and earth. Whoso hath heard His call and answered it, verily he is of the people of Paradise in this noble court.

- 5 Blessed is he who hath arisen to serve My Cause and hath cast aside all else but Me. He is indeed of the people of the realms of My footstool. My angels shall enter upon them with the lights of My grandeur. They are verily the lamps of guidance from whom the denizens of the Supreme Paradise derive their light. Thus hath the matter been decreed by the Pen of Baha, and God is witness unto what I say. Leave the dead, and hold fast unto God, the Creator of names. Verily, He hath come in this resplendent raiment.

- 6 Say: O people! Commit not acts of mischief and indecency, and follow not every doubting misbeliever. Beware lest ye backbite one another. This hath been forbidden in the Tablets. Fear ye the All-Merciful, and be not of those who spread corruption. Enter not a house except with permission, betray not the trust of others in their possessions, and lean not towards them that have acted unjustly, for this indeed is a grievous error. Aid Me through My loved ones. They who love them for My sake shall find themselves in pavilions of My bounty, and shall ere long behold themselves in an exalted station.

- 7 Beware lest ye dispute one with another. Unite in the religion of God and His Cause, lest there occur among you that which your Lord, the Mighty, the All-Praised, desireth not. Say: This is My path. Walk ye therein with My leave, and be not of them that doubt. This is My straight path; verily it is the right way. We have set forth in the Book the details of all things, that perchance men may follow that which is best for them. He is but a faithful counsellor. They who follow their own desires are not of the people of guidance, as doth testify your Lord, the Most High, the Most Glorious, if ye be of them that are assured.

- 8 Say: O people! Do ye frequent the mosques for My remembrance, yet oppose Mine own Self? What aileth you, O concourse of the heedless! Remind the people in the days of thy Lord, then lead them out of darkness and guide them to the horizon whence hath shone the Sun of the beauty of thy Lord, the Mighty, the Most Beautiful. Beware lest the things of this world withhold thee from thy Lord, the Lord of all names.

تَجَذِبُ بِهِ قُلُوبَ الْعَارِفِينَ الْيَوْمَ يَوْمَ الْأَصْغَاءِ إِنْ
اسْتَمَعُوا نِدَاءَ رَبِّكُمْ مِنْ شَطْرِ السَّجْنِ إِنَّهُ لَا إِلَهَ إِلَّا
هُوَ لَهُ الْخَلْقُ وَالْأَمْرُ وَفِي قَبْضَتِهِ مَلَكُوتُ مَلِكِ
السَّمَوَاتِ وَالْأَرْضِينَ مَنْ سَمِعَ نِدَائَهُ وَاجَابَ إِنَّهُ
مِنْ أَهْلِ الْفَرْدَوْسِ فِي هَذَا الْمَنْظَرِ الْكَرِيمِ

5 طوبى لمن قام على امرى ونهذ ما سوائى أنه من
اهل ممالك قد مى يدخلون عليهم ملائكتى بأنوار
عظمتى الا أنهم سرج الهداية يستضىء منهم اهل
ملا الأعلى كذلك قضى الأمر من قلم البهاء و
الله على ما اقول شهيد دع الموتى وتمسك بالله
خالق الأسماء أنه قد اتى فى هذا القميص المنير

6 قل يا قوم لا ترتكبوا البغى والفحشاء ولا تتبعوا
كل مشرك مريب اياكم ان يعتب بعضكم بعضاً
قد حرم ذلك فى الألواح اتقوا الرحمن ولا تكونوا
من المفسدين لا تدخلوا بيتاً الا بعد الاذن ولا
تخافوا فى اموال الناس ولا تركنوا الى الذين ظلموا
ان هذا لخطأ كبير ان انصرونى فى احبائى ان
الذين يحبونهم لنفسى اولئك اهل قباب مكرمتى
سوف يرون انفسهم فى مقام رفيع

7 اياكم ان يجادل بعضكم بعضاً ان اتحدوا فى دين
الله وامره لئلا يحدث بينكم ما لم يرده ربكم العزيز
الحميد قل هذا سبيلى ان اسلكوا فيه باذنى ولا
تكونوا من الممترين هذا صراطى الحق انه لصراط
مستقيم قد بينا فى الكتاب تفصيل كل شىء لعل
الناس يتبعون ما هو خير لهم ان هو الا ناصح امين
الذين يتبعون الهوى اولئك ليسوا من اهل الهدى
يشهد بذلك ربكم العلى الأبهى لو انتم من الموقنين

8 قل يا قوم أتحضرون المساجد لذكرى وتعتضون
على نفسى ما لكم يا ملا الغافلين ذكر الناس فى
أيام ربك ثم اخرجهم من الظلمات وبلغهم الى
الأفق الذى منه اشرقت شمس جمال ربك العزيز
الجميل اياكم ان يمنعكم ما فى الدنيا عن ربك

Drink thou the waters of immortality from the utterance of thy Lord, the Mighty, the All-Wise.

مالك الأسماء ان اشرب سلسبيل البقاء من بيان ربك العزيز الحكيم

- 9 They who remained heedless in those days are as mere asses - they have no way to the Truth. They rejoice while the wrath of God pursueth them. Verily, they are the companions of the fire. They who have turned to the Countenance shall ere long find themselves beneath the canopy of their Lord's mercy. Verily, they are of them that are nigh unto God. Thus have We instructed thee and taught thee that thou mayest rejoice in the days of thy Lord and be of the thankful ones.

9 ان الذين غفلوا في تلك الأيام اولئك حمير ليس لهم الى الحق سبيل انهم يفرحون و غضب الله عن ورائهم الا انهم من اصحاب السعير الذين اقبلوا الى الوجه سوف يرون انفسهم في ظل رحمة ربهم الا انهم من المقربين كذلك القيناك و علمناك لتفرح في أيام ربك و تكون من الشاكرين

INBA27:406, Majlis934.112.07-114.04x, AKHA_124BE #08 p.h

BH01613

To: Ali

- 1 In the name of the Desired One of the worlds! The Divine Lote-Tree calleth out from the crimson spot, addressing the people of creation, saying: O My chosen ones throughout the lands! Harken unto My most sweet call and unto My rustling which hath been raised betwixt earth and heaven. Beware lest the affairs of the world grieve you. By the life of God! They shall pass away and perish, while glory and power shall endure for you in the worlds which none can alter. God hath sanctified them from all that is mentioned and seen. Verily your Lord, the All-Merciful, is the Truthful, the All-Informed One.
- 2 O 'Ali! Thy letter which thou didst send to Nabil-i-Qa'in hath come before the Wronged One, and the servant who standeth before the Throne presented it, and We found therein that which moved My Most Exalted Pen, as a token of Our favor unto thee. Verily thy Lord is the All-Hearing, the Answering One.
- 3 O 'Ali! Thou hast heard the call of God time and again. Now hearken unto this call wherein the Most Pure Countenance turneth toward thee and calleth thee from the direction of His Greatest Horizon with a call whereby the eyes of the mystics are gladdened and the hearts of the sincere ones are stirred. By the life of God! Wert thou to inhale the breaths of revelation as befitteth, longing would seize thee in such wise that the affairs of the world would not disturb thee, nor what hath appeared

1 بنام مقصود عالمیان سدره منتهی از بقعه حمرا اهل انشا را ندا میکند و میفرماید یا اصفیاء الله فی الدیار ان استمعوا ندائی الأعلی و حیفنی الذی ارتفع بین الأرض و السماء آیا کم ان تحزنکم شئون الدنیا لعمر الله انها ستمضي و تفتی و یقی العزة و الاقدار لكم فی العوالم التي لن یقدر ان یثینها احد قد جعلها الله مقدسة عما یذكر و یرى ان ربکم الرحمن هو الصادق المخبر العليم

2 ان یا علی قد حضر کتابک لدى المظلوم الذی ارسلته الى التبیل قبل علی و عرضه العبد الحاضر لدى العرش و وجدنا منه ما تحرك به قلبی الأعلی فضلاً من لدنا علیک ان ربک هو السامع المجیب

3 ان یا علی قد سمعت نداء الله مرّة بعد مرّة ثم استمع هذه الکرة التي فيها توجه اليک الوجه الأطهر و ینادیک من شطر منظره الأكبر بندا تفرّبه ابصار العارفين و تهتّز به افئدة المخلصین لعمر الله لو تجد نفحات الوحي علی ما ینبغی لیاخذک الاشتياق علی شأن لا تكدرك شئون العالم ولا ما ظهر و

and shall appear from those who have cast the Command of God behind their backs and have chosen that which will lead them to the nethermost fire.

يظهر من الذين نبذوا امر الله عن ورائهم واخذوا ما يدخلهم في اسفل السعير

- 4 Give thou the glad-tidings of My remembrance unto My loved ones. Say: By God! We remember you at all times, and Mine eye hath ever been directed toward My chosen ones, and My glances have been cast over My servants. My tongue, My Pen, and My pages whereby all in the world are stirred bear witness to this, and beyond them, My all-encompassing knowledge. Say: Hold ye fast unto the wisdom We have sent down in the Book, then act according to what is therein. Verily it is the Most Great Stronghold. Blessed is he who hath turned unto it and held fast thereunto. He is of those who have attained.

4 بشر احبائي بذكرى قل تالله انا نذكركم في كل الاحيان ولم يزل كان طرفي متوجها الى اصفياي و لحظاتي فوق عبادي يشهد بذلك لساني و قلبي و اوراقي التي بها يتحرك من في العالم و عن ورائها على المحيط قل تمسكوا بالحكمة التي نزلناها في الكتاب ثم اعملوا بما فيه انه هو الحصن الأعظم طوبى لمن اقبل اليه و تمسك به انه من الفائزين

- 5 O 'Ali! Where is thy previous day and where is that which appeared in the previous year? The world testifieth to its evanescence, yet most of the people are heedless. Say: Cling ye unto that which shall endure for you throughout the endurance of the Kingdom and the Realm, and abandon that which every truthful and trustworthy one acknowledgeth as perishable. Say: We have ordained for you in Our Crimson Tablet from My Most Glorious Pen that which shall gladden your hearts, rejoice your souls, and cause the hearts of the slumbering ones to soar. It behooveth you to stand firm in the Cause, and it behooveth Him to fulfill what He hath promised you in His Guarded Book.

5 ان يا علي اين يومك القبل و اين ما ظهر في سنة القبل ان الدنيا تشهد بفنائها ولكن الناس اكثرهم من الغافلين قل تشبثوا بما يبقى لكم بدوام الملك و الملكوت و دعوا ما يعترف بفناؤه كل صادق امين قل انا قدرنا لكم في صحيفتنا الحمراء من قلبي الأبهى ما نفع به قلوبكم و تسر به نفوسكم و تطير به افئدة الراقدين لكم ان تستقيموا على الأمر و له ان يوفى بما وعدكم به في كتابه الحفيظ

- 6 O loved ones of the All-Merciful! The Beloved mentioneth you in His Most Great Prison and calleth you with such sweetness that were anyone to sense it, he would soar on the wings of detachment throughout creation and celebrate the praise of God with such remembrance as would cause hearts to be attracted and the breasts of those who have turned unto Him to be dilated.

6 يا احباء الرحمن ان المحبوب يذكركم في سجنه الأعظم و يدعوكم بحلاوة لو يجد احد لطير بأجنحة الانقطاع في الابداع و يذكر الله بذكر تنجذب به القلوب و تنشرح به صدور المقبلين

- 7 Convey My Great Glory unto My loved ones who have soared in the atmosphere of My love, who have quaffed the choice wine of My bounty and have attained unto the Kawthar of My steadfastness. We testify that they are they upon whom the Concourse on High pray, and who have circumambulated the Throne by God's leave, the Mighty, the Wise. Then convey My Great Glory unto him whose grief thou didst mention, and give him glad-tidings from the Wronged One that he may rejoice and be of those who are gladdened. Say: By God! There hath been sent down for thee on this Day of God that which a single verse thereof surpasseth all that hath been created in the heavens and earth. Be thou assured in the grace of thy Lord. He ordaineth for thee that which shall profit thee in this world and the next. He, verily, is the Almighty, the Powerful.

7 كبر من قبل على احبائي الذين طاروا في هواء حبي و شربوا رحيق عنايتي و فازوا بكوثر استقامتي تشهد انهم الذين يصلين عليهم الملائكة الأعلى و الذين طافوا العرش باذن الله العزيز الحكيم ثم كبر على وجه الذي ذكرت حزنه و بشره من قبل المظلوم ليفرح و يكون من المستبشرين قل تالله قد نزل لك في يوم الله ما لا يعادل بآية منه ما خلق في السموات و الأرضين ان اطمئن بفضل موليك انه يقدر لك ما ينفعك في الدنيا و الآخرة انه هو المقتدر القدير تفكر في فضل ربك انه توجه اليك من هذا المقام و يذكرك في هذا الحصن البعيد قل اشهد انك انت مولى العالم و المقتدر على الأمم

Reflect upon thy Lord's favor, how He hath turned toward thee from this spot and remembereth thee in this far-off stronghold. Say: I testify that Thou art the Lord of the world and the Sovereign over the nations. Thou doest what Thou wilt by Thy command, and Thou art the Munificent, the Mighty, the Generous.

تفعل ما تشاء بامرک و انتک انت المعطى العزيز
الکریم

- 8 Then We convey from this spot Our Great Glory unto the faces of My handmaidens who have sought the horizon of My bounty, who have heard My call, who have turned with their hearts toward My Beautiful Countenance, who have drunk the Kawthar of My knowledge, and who have remembered their Lord through successive years. They are assuredly of the people of this wondrous Scene. At the end of Our utterance, We counsel Our servants with wisdom, then again with wisdom. Say: Ask ye God to grant you success therein and to bestow upon you that which floweth from this wondrous Spring.

8 ثم نكبّر من هذا المقام على وجوه امائى اللآئى
قصدن افق عنايتى و سمن ندائى و توجّهن
بقلوبهن الى وجهى الجميل و شرين كوثر عرفانى
و ذكرن ربهن فى سنين متواليات الا انهن من
اهل هذا المنظر البديع فى آخر القول نوصى عبادنا
بالحكمة ثم بالحكمة قل فاسئلوا الله ليوفّقهم بها و
يرزقهم ما فاض من هذا المعين البديع

BLIB_Or15719.083b

BH05074

To: Mulla Najaf-Ali Ta Bi

- 1 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious!
- 2 God testifieth that there is none other God beside Him. His is the majesty and the power, the dominion and the authority. He giveth life and causeth death, and then raiseth up whomsoever He willeth. He, verily, is the Ruler over all who dwell in the unseen and the visible realms. He, verily, is the Omnipotent over all things. He sendeth down whatsoever He willeth through His sovereignty and ordaineth what He desireth by His word "Be" and it is. When We encompassed all who are in the heavens and on earth, We found thee in a cleft of the Cause. Therefore have We made mention of thee in truth, that the remembrance of thy Lord might draw thee to a praiseworthy station, that thou mightest inhale from the Holy Tablet the fragrance of intimacy, that thou mightest turn with thy whole being unto God and arise to aid this Wronged One Who hath been imprisoned in this land for the sake of God, and before Whose face the doors of ingress and egress have been sealed.

1 بسم الله الأقدس العلى الأبهى

2 شهد الله انه لا اله الا هو له العظمة و الاقتدار
و السلطنة و الاختيار يحى ويميت ثم يبعث من
يشاء و انه هو الحاكم على من فى الغيب و الشهود
انه هو المقتدر على ما يشاء ينزل ما اراد بسلطانه
و يحكم ما يريد بقوله كن فيكون انا لما احطنا من
فى السموات و الأرض وجدناك فى فجوة من
الأمر لذا اذكرك بالحق ليجذبك ذكر ربك الى
مقام محمود و لتجد من لوح القدس عرف الأنس
و تتوجه بكلّك الى الله و تقوم على نصرة هذا
المظلوم الذى سجن فى هذه الأرض فى سبيل الله
و سدّت على وجهه ابواب الدّخول و الخروج

- 3 Harken unto My words, then cast away all that is in the contingent world and take what hath come to thee from thy Lord, the All-Merciful. Arise and say: O people of the Bayan! By God, the Quickener of all creation hath come! Detach yourselves from all who are on earth, then turn unto God, the King, the Self-Subsisting, the All-Compelling. If thou aidest Him on earth, He will assuredly aid thee in His Kingdom and will send down upon thee hosts from the manifestations of power and might, and will assist thee thereby. There is none other God but He, the Omnipotent, the Mighty, the All-Loving.
- 3 اسمع قولي ثم ضع ما في الامكان وخذ ما اناك من لدن ربك الرحمن قم وقل يا ملا البيان تالله قد جاء محي الأكو ان انقطعوا عمن على الأرض ثم اقبلوا الى الله الملك المهيمن القيوم انك لو تنصره في ارضه انه لينصرك في ملكوته وينزل عليك جنوداً من مظاهر القدرة والاقتدار وينصرك بها لا اله الا هو المقتدر العزيز الودود
- 4 Say: O people! Do ye deny Him Who revealed the Bayan unto Himself? What aileth you that ye understand not? Have ye clung to aught else besides Him after ye were commanded not to cling to any but Him at the time of His appearance? Have ye disbelieved while ye yourselves bear witness? Fear God, O people! This indeed is He through Whom the Tablets of God were sent down in every age, and that which was revealed in the Bayan testifieth to His own Self. Beware lest ye deny Him.
- 4 قل يا قوم أ تكرون الذي نزل البيان لنفسه فكم لا تفقهون أ تمسكتم بدونه بعد الذي امرتم بأن لا تمسكوا حين ظهوره بدونه أ كفرتم وانتم تشهدون اتقوا الله يا قوم ان هذا هو الذي به نزل الواح الله في كل الأعصار وشهد لنفسه ما نزل في البيان أيّاكم ان تجدون
- 5 Stand firm in the Cause, then kindle the fire of oneness in the hearts of all creatures that it may purify them from the defilement of idle fancy and draw them nigh unto God, the Lord of the former and latter generations. Beware lest thou be halted by the cawing of them that are unbelievers. Take the rod by Our strength, then cleave asunder therewith the sea of vain imaginings, that perchance the people may turn their faces toward the holy precincts. Array the hearts in the name of the Beloved, that the effulgences of the Sun from this manifest horizon may be imprinted thereon.
- 5 ان استقم على الأمر ثم اضم نار الأحديّة في قلوب البريّة ليطهرهم عن رجس الهوى و يقربهم الى الله رب الآخرة والأولى أيّاكم ان تتوقف من نفاق الذينهم مشركون خذ العصا بقوة من لدنا ثم افلق بها بحر الأوهام لعل الناس الى شطر القدس هم يتوجهون صف القلوب باسم المحبوب لتنطبع عليها تجليات الشمس من هذا الأفق المشهود
- 6 Say: O people! Behold Him with His own eyes, even as ye were commanded in the Bayan wherein hath been set forth all that ye do. Say: He informed Me of your turning away from the direction of God and of that which would befall His Beloved, but ye have forgotten what was revealed by Him, and have broken His Covenant, and have disbelieved in Him through Whom was manifested that which was hidden. Turn aside from them that have disbelieved, and say:
- 6 قل يا قوم ان انظروا اليه بعينه كذلك امرتم في البيان الذي فيه فصل ما انتم تعملون قل انه اخبرني باعراضكم عن شطر الله و بما يرد على محبوه ولكن انتم نسيت ما نزل من لدنه ونقضتم ميثاقه و كفرتم بالذي به ظهر ما هو المكنون انك تجنب من الذين كفروا وقل
- 7 Glorified art Thou, O my God! All praise be to Thee - praise whereby souls may be made steadfast in Thy love and good-pleasure. All praise be to Thee - praise whereby the oceans of Thy knowledge surge in every heart, preserving it from turning to any save Thee. All praise be to Thee - praise whereby existence is set aflame with the fire of Thy love and turned toward the holy precincts, the dawning-place of the lights of Thy oneness. All praise be to Thee - praise whereby every soul
- 7 سبحانك اللهم يا الهى لك الحمد حمداً يستقيم به النفوس على حبك و رضاك و لك الحمد حمداً يتوج به في كل قلب بحور عرفانك و يحفظه عن التوجه الى دونك لك الحمد حمداً يشتعل به الوجود بنار حبك و يقلبه الى شطر القدس مطلع انوار احديتك لك الحمد حمداً يستغنى به كل نفس عن غيرك و يتوجه به كل الوجه الى بوارق انوار وجهك

is made independent of all else save Thee, and all faces are directed to the splendors of the light of Thy countenance.

- 8 O Lord! I am he who hath sought the sanctuary of Thy unity and the Ka'bah of Thy singleness, who hath detached himself from all else save Thee and turned toward Thee. O Lord! Deprive me not of the outpourings of Thy days, the manifestations of the glory of Thy unity, and the revelations of Thy holy oneness. O Lord! Thou art the All-Bountiful, and I am the needy one. I have come unto Thee, detached from all save Thee, clinging to the cord of Thy bounty and favor.
- 9 O Lord! Draw me, then, through the wondrous melodies whereby Thou hast attracted the hearts of the sincere ones among Thy creation and the souls of them that are nigh unto Thee among Thy creatures, that I may stand firm in Thy love in such wise that the turning away of the idolaters and the denial of the doubters may not hinder me. Enable me to arise to serve Thee and to praise Thy Self. Verily, Thou art He Who hath ever been powerful to do as He pleaseth and sovereign over whatsoever He willeth. There is none other God but Thee, the Mighty, the Bountiful.
- 10 O Lord! Make us helpers of Thy religion, supporters of Thy loved ones, and those who turn away from Thine enemies. There is none other God but Thee, the Almighty, the All-Ruling, the All-Willing.

8 ای ربّ انا الَّذی قصدت حرم توحیدک و کعبه تفریدک و انقطعت عن دونک و توجّهت الیک ای ربّ لا تحرمنی من شئونات ایامک و ظهورات عزّ وحدانیتک و تجلیات قدس فردانیتک ای ربّ انت الکریم و انا المحتاج و قد اتیتک منقطعاً عن دونک و متمسکاً بحبل جودک و احسانک

9 ای ربّ فاجذبنی من بدایع نعماتک الّتی بها اجتذبت افئدة المخلصین من خلقتک و قلوب المقربین من بریتک لأستقیم علی حبک علی شأن لا یمنعنی اعراض المشرکین و انکار المربیین و اقوم علی خدمتک و ثناء نفسک و انک انت الَّذی قد کنت مقتدرّاً علی ما تشاء و مهیماً علی ما تريد لا اله الا انت العزیز الکریم

10 ای ربّ فاجعلنا ناصراً لدينک و معیناً لأحبائک و معرضاً عن اعدائک لا اله الا انت المقتدر الحاکم المرید

INBA92:200x, NLAI_BH2.352

BH01611

- 1 He is God, exalted be His glory
- 2 You had mentioned the tribulations of the friends. Praise be to God that each of His loved ones, according to their capacity, has drunk from the cup of tribulation in His path and partaken of the chalice of destiny. No glory endures, nor abasement, neither heat remains, nor shade. Will those who recline upon the couches of might and majesty endure, while those who walk barefoot perish? No, by God! All shall perish outwardly, but the former, if they walked the path of desire, shall be destroyed and perish, while the latter, if they turned to God, shall be saved and endure.

1 هو الله تعالى جلّ شأنه

2 ذکر بلاای احباب شده بود الحمد لله که احبای الهی هر یک علی قدره از کأس بلا در سبیلش آشامیدند و از کوب قضا مرزوق شدند لا عزّ یدوم و لا ذلّ و لا یبقی الحرور و لا ظلّ آیا نفوسیکه بر ارائک عزّت و جلال متکأند باقی خواهند بود و نفوسیکه بلاحداء ماشیند فانی خواهند شد لا والله کلّ بر حسب ظاهر فانی ولكنّ الاول اگر سالک سبیل هوی بوده هالک و فانی و الثانی اگر متوجه الی الله بوده ناجی و باقی

3 Those who are occupied with the world and heedless of God, the Most High, are all worshippers of vain imaginings, for that with which they are occupied and for which they turn away from Truth is unreal and evanescent, like a mirage that appears to exist but leaves no trace to those possessed of insight. That which is subject to change and alteration has no worth and never will. Say: O servants! Look beneath the earth - can you distinguish between master and servant, noble and base, wise and heedless, rich and poor? Can any distinguish between the bones of kings and subjects? Where are those who sat upon thrones of glory and reclined upon couches of grandeur? And where are those who rose up to war against God and considered all in the realm their possessions? Is there any trace of those souls to be found, or any mention of their fruits? All have become a ruined people, and destiny has scattered them like dust.

3 نفوسیکه بدنیا مشغولند و از حقّ جلّ و علا غافل کلّ عبده او هاند زیرا که هرچه بآن مشغولند و بسبب آن از حقّ معرض بی تحقیق و فانی است مثل سراب که بنظر مشهود و لکن اثر مفقود نزد صاحبان بصر آنچه تغییر پذیرد و تقلیب شود قدر نداشته و نخواهد داشت بگو ای عباد نظر در تحت لحدو نمائید آیا قادرید بر اینکه مابین مالکی و مملوک و یا کریم و لئیم و عاقل و غافل و غنی و فقیر تمیز دهید آیا هیچ میزنی میتواند مابین رمم مملوک و مملوک فرق گذارد بکاین نفوسیکه بر اعراش عزّت جالس بودند و بر فراش رفعت مستقر و بکاین نفوسیکه با حقّ بخاربه برخاسته اند و کلّ من فی الملک را مملوک خود مشاهده نموده اند آیا اثری از آن نفوس مشهود و یا ثمری مذکور کلهم صاروا قوماً بوراً و جعلهم القضاء هباءً منثوراً

4 We should view things with an eye that changing circumstances cannot alter, and trust in God's grace and thank Him for whatever He has willed and for all that appears from Him. In brief, comfort and hardship, ease and difficulty, sorrows and joys are all passing. All these matters depend upon and are sustained by human existence, which is itself subject to change and transformation; how much more so then the branch than the root! Blessed is the state of those who, in their love for God, are tried by the love of His creatures. Not an atom of the deeds of men is hidden from God. Today He regards with the eye of grace His loved ones who have turned to Him and remained steadfast in His love, and mentions them with the tongue of His grandeur. By God! This is what the chosen ones prefer, and nothing past or future can equal it.

4 ینبغی لنا بأن ننظر الأشياء بعین لا یقلبها الاغضاء و نطمئن بفضل الله و نشکره فیما اراد و فی کلّ ما یظهر من عنده باری راحت و محنت یسر و عسر هموم و سرور کلّ در مرور است این امور کلّها بوجود انسانی منوط و قائم و اصل که در تغییر و تبدیل است فرع بطریق اولی پس نیکو است حال نفوسیکه در محبت حقّ بحیث خلق مبتلا شوند ذره ای از اعمال خلق عندالله مستور نیست بنظر الیوم بعین العنایة علی احبائه الذین توجهوا الیه و استقاموا علی حبه و یذکرهم بلسان عظمتة تالله هذا هو المختار عند الأخیار و لا یعادل به ما کان و ما یکون

5 O thou who art renowned in the land and mentioned in all regions! Hear My words: Be not grieved by what has befallen thee and the loved ones of God. Aid thy Lord within thyself, then remember Him among thy brothers and thank Him in all conditions. Indeed He has protected thee from those upon whom the sun has not risen upon any more wretched. Know thou that this Ocean's waves will not still, this Breeze's wafting will not cease, this Musk no vessel can contain, this Fragrance no seal can confine. How excellent are these words: "Were the sweet-scented breezes of Thy fragrance to blow in the East, while in the West one suffered from a cold, his sense of smell would be restored."

5 یا ایها المعروف فی الدیار و المذکور فی الأقطار اسمع قولی لا تحزن فیما ورد علیک و علی احبّاء الله و انصر ربک فی نفسك ثم اذکره بین اخوتک و اشکره فی کلّ الأحوال و انه حفظک عن الذین ما اطلعت الشمس علی اشقی منهم ثم اعلم بأنّ هذا البحر لا یسکن امواجه و هذا الهبوب لا یمنع نفحاته و هذا المسک لا یسجنه القدام و هذا الطیب لا یحبسه الختام فنعن ما قال ولو عبقت فی الشرق انفاس طیبها و فی الغرب مزکوم لعادله الشمّ

6 Praise God that in this great calamity, mighty tribulation, and countless afflictions, thou hast entered this fortified ruined city.

6 حمد کن خدا را که در این بلیّه عظمی و فتنه کبری و بلایای لایحسی در این مدینه خربه

By God! This remembrance and what has appeared and will appear in this city shall endure unto the eternal future. Soon shall the gates be opened, for thy Lord is the Mighty, the Glorious, the All-Bountiful. Blessed are they who do not stumble in this upheaval but remain firm. In this imprisonment are concealed a hundred thousand wisdoms - soon shall what is hidden from all eyes be revealed.

- 7 Since you had written about the details of the tribulations of the friends, it was mentioned before the Divine Presence that one of the servants should recount some details of events that occurred from the time of departure from the Land of Mystery until arrival in this land, that the two accounts might be joined together. And He is the All-Remembering, the Mighty, the Bestower.

GPB.182x

محضنه وارد شدی تالله یقی هذا الذکر و ما ظهر و يظهر فی هذه المدينة الى الأبد السرمد فسوف تفتح الأبواب و ان ربک هو المقتدر العزيز الوهاب طوبی از برای نفوسیکه در این انقلاب نلغزند و ثابت مانند در این حبس صدهزار حکمت مستور فسوف يظهر ما ستر عن العیون

7 و چون تفصیل بلایای احباب را نوشته بودید بعد حاضر لدی الوجه ذکر شد که بعضی از تفصیل امور که در ایام حرکت از ارض سرتا این ارض وارد شده ذکر نماید لیجتمع الذکران و انه هو الذاکر العزيز المنان انتهى

BLIB_Or11096#023, BLIB_Or15710.003,
NLAI_BH1.519, NLAI_BH2.255b,
MAS8.005x

BH01631

To: Amatullah sister of Haji Siyyid Muhammad

- 1 He is the Almighty
- 2 Hear what the Beauty of the Manifestation sings in this cycle upon this blessed spot which has been raised up from the right hand of the Throne - that there is none other God but Him and that the Primal Point Who was made manifest in the year sixty is verily the Word of God and His sovereignty, and the wisdom of God and His proof, and the Command of God and His splendor, and in Him the Beloved and the Loved One became united, and He is verily the Word from which the letters were differentiated through His command "Be! and it is," and He is verily the Point from which appeared the letters and words, and through Him was manifested every hidden knowledge, and through Him was the Kaf joined with the Nun, and every firm and decreed matter became manifest, and He is verily the Book of God wherein is inscribed the knowledge of all that was, were ye to know, and He is verily the Balance of God and His wisdom, and the Path of God and His Command, and through Him every believer was separated from every rejected misbeliever, and through His nearness appeared the decree of Paradise and after Him the decree of the Fire, were ye to understand.

1 هو العزيز

2 اسمعی ما یغنّ جمال الظهور فی هذا الطور علی هذه البقعة المباركة التي ارتفعت عن یمن العرش بأنه لا اله الا هو وان نقطة الاولیة التي فصلت فی السّتين انها لكلمة الله و سلطانه و حکمة الله و برهانه و امر الله و بهائه و فيها اتحد الحبيب و المحبوب و انها لكلمة منها فصلت الحروفات بقوله كن فيكون و انها لنقطة التي منها ظهرت الحروفات و الكلمات و بها ظهر كل علم مكنون و بها الف الكاف بالنون و طلع كل امر مبرم محتوم و انها لكاتب الله الذي رقم فيه علم ما كان ان انتم تعرفون و انها لميزان الله و حکمه و صراط الله و امره و به فصل كل موحد عن كل مشرک مردود و بقربه ظهر حکم الجنة و من بعده حکم النار ان انتم تعقلون

3 Through Him the Dove sang upon the branches and the voice of the All-Merciful appeared from behind the veils of concealment and covering that there is none other God but Him, the Mighty, the Powerful, the Self-Subsisting, the Eternal, and through Him were the contingent beings resurrected and all who are in the heavens and earth were gathered together, and the earth brought forth its hidden pearls of glory, and He appeared to the gaze of the lovers with the name of Ali in truth and came with manifest sovereignty, and to the gaze of the believers with all names, were ye to comprehend, and to the gaze of those near to God the names and attributes appeared by His command, and verily He is the Single, the Exalted, the Mighty, the Praiseworthy, and to My gaze all this is in His creation and verily this is His creation, were ye to behold with the eye of God therein.

4 By God! The Dove sings upon a branch of the branches with melodies that no melody can resemble, were ye to hear - through one melody He guides the misguided to an extended path of glory, and through another melody He guides the believers to the heaven of holiness and then the lovers to the beauty of the Beloved, and through a melody all who are in the heavens and earth swoon away such that none remains in the kingdom possessed of limitation and consciousness, then calls out "To whom belongs the Kingdom?" and none answers Him, and He answers Himself by Himself "To God, the Powerful, the Mighty, the Sovereign, the Single, the One, the All-Conquering, the Self-Subsisting." Thus does the Dove sing upon the melody of possibility according to a determined measure. By God! She has melody after melody and sings song after song, and were one of her melodies to appear as God has ordained for her, hearts would be convulsed and bodies would tremble and faces would be transformed.

5 And thou, O handmaiden of God, then O my mother, rejoice within thyself and be glad in thine essence at what has been sent down to thee - an inscribed Book wherein are recorded the mysteries of knowledge and wisdom from the Pen through which appeared the decree of the Kaf and the Nun. Then know that thy letter came before Us and We learned what was in it, and We ask God that He may enable thee in His Cause and draw thee near to His presence and grant thee the good of this world and the next and all that thou lovest and art pleased with, and verily He is the Generous, the Giving, the Forgiving. Beware, O handmaiden of God, grieve not over anything in this world and trust in all matters in God thy Lord, for in Him do the detached ones put their trust.

3 وبها غنّت الورقاء على الأفنان وظهرت صوت الرحمن عن وراء حجابات السّتر والكتمان بأنّه لا اله الا هو العزيز المقتدر المهيمن القيوم وبها بعثت الممكّات وحشر كلّ من في السّماوات والأرض واخرجت الأرض من لآئ عرّ مخزون وانه قد ظهر على نظر المحبين باسم على بالحق وجاء بسلطان مشهود وعلى نظر الموحدّين بكلّ الأسماء ان انتم تفقهون وعلى نظر المقرّبين قد ظهرت الأسماء و الصفات بأمر من عنده وانه هو الفرد المتعالى العزيز الحمود وعلى نظرى كلّ ذلك فى خلقه وانّ هذا خلقه ان انتم تبصر الله فيه تنظرون

4 فوالله انّ الورقاء تغنّ على غصن من الأغصان بألحان لن يشابه لحن بلحن ان انتم تسمعون بلحن منها يهدى المضلّين الى صراط عرّ ممدود وبلحن اخرى يهدى المؤمنين الى رضوان القدس ثمّ العاشقين الى جمال المحبوب وبلحن ينصعق كلّ من فى السّماوات والأرض بحيث لن يبتقى فى الملك احد من ذى حدود وشعور اذاً ينادى لمن الملك ولن يجبه من احد وانه يجيب بنفسه لنفسه لله الملك المقتدر العزيز السّلطان الفرد الواحد الغالب القيوم كذلك تغنّ الورقاء على لحن الامكان على قدر مقدور تالله انّ لها لحن بعد لحن وتغنى بعد تغنى ولو يظهر لحن منها على ما قدر الله لها لتضطرب الأفئدة وترتعش الأبدان وتغيّر الوجوه

5 وانك انت يا امة الله ثمّ يا امّى فافرحى فى نفسك ثمّ ابشرى فى ذاتك بما نزل لك كتاب مرقوم الذى سطر فيه اسرار العلم والحكمة من قلم الذى منه ظهر حكم الكاف والنون ثمّ اعلمى بأنّ حضر بين يدينا كتابك واطلعنا بما فيه ونسئل الله بأنّ يوفقك فى امره ويقربك الى لقاءه ويرزقك خير الدنيا والآخرة وبكلّ ما انت تحبّه وترضيه و انه هو الكريم المعطى الغفور اياك يا امة الله لا تحزنّى فى الدنيا بشئ وتوكلّى فى كلّ الأمور الى الله ربك ان عليه فليتوكلن المنقطعون

- 6 Then know that We have arrived in the prison beyond seas and valleys and cities and lofty mountains, and for this We thank God and praise Him and glorify Him and mention Him and sanctify Him for what He has sent down upon Us of His firm decree and His determined ordainment, and We are patient through His might and power, and verily He will fulfill the rewards of those who were patient and trusted and were of those who return unto Him.
- 7 And the Spirit and the Light and the Glory and the Splendor be upon thee and upon those who keep company with thee for the love of God, the Mighty, the Beloved.

6 ثم اعلمى بانّا وردنا فى السجن خلف بحر و بواى و مدن و جبال مرفوع و بذلك نشكر الله و نحمده و نسيحه و نذكره و نقدسه على ما نزل علينا من محكم قضائه و مبرم تقديره و نصبر بحوله و قوته و انه يوفى اجور الذينهم صبروا و توكّلوا و كانوا اليه يرجعون

7 و الروح و النور و التّكبير و البهاء عليك و على من يستأنس بك لحبّ الله العزيز المحبوب ١٥٢

INBA36:087b, INBA71:250, LHKM3.063c,
PYB#174 p.03x

BH01680

To: Mirza Husayn Munajjimashi Tafrishi, in Tihiran

- 1 In the Name of God, the Most Holy, the Most Exalted!
- 2 God willing, mayest thou at all times and under all conditions abide beneath the shade of the All-Merciful, occupied in service to the Ancient Beauty amidst the peoples. The gaze of loving-kindness and the glance of favor have ever been directed towards thee. Give thanks unto thy Lord for this and be thou of the grateful ones.
- 3 Arise to serve the Cause in such wise that neither the contingent happenings of the world nor the whisperings of the idolatrous souls may sadden thee or prevent thee from the remembrance of the Lord of all created things. Observe how this Wronged One is afflicted in the Most Great Prison between two parties. By the truth of His own Self, wert thou to be truly informed of what hath befallen Him, thou wouldst weep with the weeping of them that are bereft. Nevertheless, at all times the stream of wisdom and utterance floweth from the right hand of the throne. Draw near to thy chalice unto Him and fill it, then drink in the name of thy Lord, the Mighty, the Bountiful. How many who are distant are with Me in the loftiest heights of detachment, and how many who are near are in a place remote.
- 4 Thy services are remembered before God and recorded in the divine Tablets. Their reward hath not been and shall not be

1 بسم الله الأقدس الأعلى

2 انشاء الله در جميع احيان و اوان در ظلّ رحمن مستريح باشيد و بخدمت جمال قدم بين امم مشغول لازال نظر عنايت و طرف مكرمت بآئيناب بوده ان احمد ربك بذلك و كن من الشاكرين

3 و بشأنى بر امر قيام نمائيد كه حوادث امكانيه و همزات انفس مشركه شما را محزون ننايد و از ذكر مالك بريّه منع نكنند مشاهده نما كه اين مظلوم در سجن اعظم بين حزين مبتلا و نفسه الحقّ لو تطّلع حقّ الاطلاع على ما ورد عليه لتنوح بكاء الفاقدين معذلك در كلّ احيان فرات حكمت و بيان از يمين عرش جارى و ساريسست تقرب بكأسك اليه و املاها ثم اشرب باسم ربك العزيز الكريم كم من بعيد انه معى فى اعلى ذروة الامتناع و كم من قريب انه فى مقام بعيد

4 خدمات شما لدى الحقّ مذكور و در الواح الهيّه مسطور اجر آن ضايع نشده و نخواهد شد اگر

lost. If certain outward matters have not proceeded according to thy desire, be not saddened. God willing, through divine bounty and merciful grace they shall be set right. Every matter is bound to its time. This is naught but divine wisdom and infinite mercy.

- 5 Then know thou that Rida hath openly rebelled against God and committed that which none before him hath committed. He hath squandered God's Cause and spread abroad that which the Pen is powerless to mention. Thus have We been afflicted in this mighty Prison. He committed in the Land of Mystery that which caused the Spirit of God, thy Lord and the Lord of the worlds, to lament. Yet We concealed it, for thy Lord is the Concealer, the All-Knowing, the All-Wise. They consumed swine's flesh there. We said: Fear God and commit not that which would cause God's Cause to be lost among the Muslim people. Thereby did hatred intensify until fate arrived. Verily thy Lord is the Ruler over whatsoever He willeth.

- 6 When Victory saw the signs of death he repented and returned, then passed away at that time. Therefore We forgave him and recorded him among the penitent. And after him Rida appeared and repented of what he had done. Though We found him in hypocrisy, We concealed his affair as a grace from Us. Verily thy Lord is the All-Bountiful, the Ancient of Days.

- 7 When We entered this Prison he committed lewdness and spread the carpet of wine-drinking, showing no shame before God. He rebelled and led astray a number of souls to his deed. Then his sister joined in his actions. Thus do We recount unto thee the truth that thou mayest be among them that are informed. One day she entered before the Presence. We saw her in great drunkenness. When she was forbidden, she left and cried out. Thus were We afflicted by a wicked and most lost people.

- 8 O servant who gazeth toward God! Thou knowest the ocean of My mercy and the mountains of My tranquility and the heaven of My patience. Observe what deeds they have committed, that despite My mercy which hath preceded and encompassed all the worlds, they have become outcasts. Be not thou grieved by this. Verily thou hast an exalted station with thy Lord. Hold fast to thy connection with Him. He sufficeth thee. Be thou detached from all the worlds. Manifest in thy love for thy Lord a fire that the waters cannot quench and a light that the veils of them that are on earth cannot obscure. This beseemeth thee, for thou art of the people of this luminous station.

بعضی از امور ظاهره بر وفق مقصود نباشد
محزون مباش انشاء الله از فضل الهی و رحمت
رحمانی باصلاح آید مرهونست هر امری بوقتش
این نیست مگر از حکمت ربانیه و رحمت
نامتناهی

- 5 ثمّ اعلم بأنّ الرضا قد بغى على الله جهرة وارتكب
ما لا ارتكبه احد من قبل قد اضاع امر الله و
اذاع ما لا يجرى القلم على ذكره كذلك ورد علينا
في هذا السجن العظيم قد ارتكب في ارض السرّ
ما ناح به نفس الله ربّك وربّ العالمين ولكن
سترناه انّ ربّك هو السّتر العليم الحكيم قد اكلوا
في هناك لحم الخنزير قلنا اتقوا الله ولا ترتكبوا ما
يضيع به امر ربّ الأنام بين ملاء الاسلام بذلك
اشتدّ البغضاء الى ان اتى القضاء انّ ربّك هو
الحاكم على ما يريد

- 6 فلما رأى النّصر علائم الموت تاب ورجع ثمّ ارتقى
في الحين لذا غفرناه وكتبناه من التّائبين وبعده
حضر الرضا و تاب عمّا فعل ولو انا وجدناه في
التّفاق ولكن سترنا امره فضلاً من لدنا انّ ربّك
هو الفضل القديم

- 7 الى ان دخلنا هذا السجن ارتكب الفحشاء و بسط
بساط الخمر و ما استحيا عن الله و بغى و اغوى
عدّة معدودات على فعله ثمّ اتّحدت في اعماله اخته
كذلك نقصّ لك بالحقّ لتكون من المطّلعين قد
دخلت ذات يوم لدى الوجه رأيناها في سكر عظيم
فلما منعت رجعت وصاحت كذلك ورد علينا
من قوم سوء اخسرين

- 8 اى عبد ناظر الى الله انت تعلم بحر رحمتي و جبال
سكوني و سماء اصطباري مشاهده كن چه امور
ارتكاب نموده اند كه مع رحمتيك همه عالميانرا
سبقت گرفته و احاطه نموده مطرود گشته اند
انك لا تحزن بذلك انّ لك مقاماً منيعاً عند
ربّك تمسك بنسبتك اياه انه يكفيك و كن
منقطعاً عن العالمين ان اظهر في حبّ ربّك بنار
لا تخمدها المياه و نور لا تحجبه سبحات من على
الأرض هذا ينبغى لك لأنك انت من اهل
هذا المقام المنير

- 9 Thy likeness and those who have believed have appeared before the Presence. We have therefore recorded for thee and for them the reward of them that have attained the presence of their Lord in this manifest Prison. Give thanks unto God for having been mentioned by the Most Exalted Pen, and We have ordained for you the reward of them that have won this noble perspective. Verily the Glory be upon thee and upon them and upon thy family and thy descendants from the presence of One Mighty, Praiseworthy.

9 قد حضر تمثالک والَّذین آمنوا لدى الوجه بذلك
کتبنا لک و لهم اجر من فاز بقاء ربّه فی هذا
السّجن المبین ان اشکروا الله بما ذکرتم من القلم
الأعلى و قدّرنا لکم اجر الفائزين بهذا المنظر الکريم
أتمّ البهآء علیک و علیهم و علی اهلک و ذریّتک
من لدن عزیز حمید

INBA18:055, BLIB_Or03116.118,
BLIB_Or11096#037x

BH01696

To: Aqa Siyyid Ali in Sad, in Isfahan

- 1 He is the Mighty
- 2 Glorified be He Who hath sent down the verses in truth, that they might serve as a clear testimony unto all the worlds, and that through them His Cause and sovereignty might be made manifest. This hath ever been, from time immemorial, and to this We do bear witness. They who have been given the insight of knowledge from God are assured that these verses have been sent down from One Who is All-Wise, All-Informed. Through them truth hath been distinguished from falsehood, and light from darkness, since ancient times.
- 3 Say: By God! He is, of His own Self, the Sovereign of all created things, their Originator, the Creator of all beings, and their Fashioner. He needeth no proof other than Himself for this, if ye be possessed of keen insight into the mystery of the Cause. For His Cause is more manifest than to be veiled by aught or concealed behind any veil - this is known to every one endowed with knowledge. Indeed, were there any proof besides Him, that proof would become a veil unto Him. None knoweth this save every assured and wise one.
- 4 However, since men are weak in themselves and diverse in their understanding and recognition, He manifesteth that which all in the heavens and earth are powerless to produce, that it might serve as an eloquent testimony from Him unto all the worlds. This is naught but to demonstrate His bounty unto all created things and to manifest His grace unto every one, be they poor or rich. Otherwise, He, exalted be He, hath no

1 هو العزیز
2 فسبحان الذی نزل الآيات بالحقّ لیكون حجّة علی
العالمین مبیناً و لیظهر بها امره و سلطانه و هذا
ما کان فی ازل الآزال و انا کنا بذلك شهیداً و
الذینهم اوتوا بصائر العلم من الله یوقنون بأنّها نزلت
من لدن حکیم خبیراً و بها فصل الحقّ عن الباطل
و النور عن الظلمة فی زمن قدیماً

3 قل تالله انه بنفسه لیكون سلطان الممکات و
موجدهم و خالق الموجودات و جاعلهم و لن
یحتاج فی اثبات ذلك بشیء دونه ان انتم بسرّ
الأمر بصیراً لأنّ امره اظهر من ان یقنع بشیء او
یحجب بحجب و هذا عند کلّ عارف علیماً بل
الحجة لو یكون غیره لیكون الغیر حجاباً علیه و لا یعلم
کیف ذلك الا کلّ موقن حکیماً

4 ولكن لما کان الناس ضعفاء فی انفسهم و مختلفاً
فی ادراکهم و عرفانهم لذا یظهر بأمر یعجز عنه
کلّ من فی السموات و الأرض لیكون الحجّة من
عنده علی العالمین بلیغاً و ذلك لم یکن الا لاظهار
جوده علی الممکات و ابراز فضله علی کلّ فقیر و

need of anything to demonstrate His Cause and manifest His sovereignty, as every pure nature doth testify.

- 5 Say: O people of the earth! Do ye not witness how He hath appeared with the truth and risen above all created things with an authority mighty and impregnable? Say: Though enemies have encompassed Him from every side and darkness hath seized Him from all directions, yet doth He shine forth among them like an illuminating pearl of holiness. Say: By God! His utterance is a testimony unto the peoples of the heavens and of the earth, if men's ears be attentive. Say: The proof is manifest in all His deeds and actions - this is a truth which every fair-minded and trustworthy one doth recognize. Can light be compared to darkness, or shade to heat, or spirit to aught else? Glory be to God! This is naught but grievous heedlessness.

- 6 Say: O people of the earth! Open your eyes, sharpen your vision, and purify your ears that ye may witness that which God hath testified for you in a Tablet that hath been hidden from sight.

- 7 O Ali! Bear thou witness that there is none other God but Him, and that Ali is the Manifestation of His Self and the Manifestation of His Name. Thus doth the Bird of the Divine Throne warble with sorrowful voice. Know thou that We have been cast into prison through that which the hands of every tyrannical oppressor have wrought. For this We give thanks unto God and praise Him, and We fear no one even should tribulations greater than any great tribulation descend upon Us.

- 8 And thou, O servant, preserve this Tablet and recite it with a sweet voice, that there might be kindled in thy heart from this Fire which hath been secretly illuminating. Then give thanks unto God, rejoice in God's gladness, be steadfast in thy love, and be keen in vision. Entrust not the reins of thy sight and heart to anyone. Look upon all that cometh unto thee with the vision God hath created within thee - this is the best counsel, and God is indeed aware of this.

- 9 For the Cause hath been veiled from sight, and none hath comprehended it, even if they were nigh unto the truth. And thou, rend asunder the veils of idle fancy and blind imitation, and be possessed of spiritual insight. Pay no heed to the people, for they are caught in the grip of creation and are weak in their essence. Whoso attaineth not unto this station hath achieved naught, even should he lay claim within himself to every wondrous thing.

غنيّاً وآلا الله تعالى لن يحتاج بشيء في اظهار امره
و ابراز سلطنته ويشهد بذلك كلّ فطرة سليماً

5 قل يا ملأ الأرض اما تشهدون كيف ظهر بالحقّ
واستعلى على الممكّات بسطان عزّ منيعاً قل مع
انّ الأعداء احاطته عن كلّ الجهات و الظلمة
اخذته عن كلّ الأقطار مع ذلك يستضيء بينها
كؤلؤ قدس منيراً قل تالله انّ بيانه لمحجّة على اهل
السّموات والأرض ان كانت اذن النّاس سميعاً
قل ان الحجية تظهر من كلّ اعماله و افعاله و هذا
لحقّ الذي يعرفه كلّ منصف اميناً هل يشبه النور
بالظلمة او الظلّ بالحرور او الروح بغيره فسبحان
الله ان هذا الا غفلة عظيماً

6 قل يا ملأ الأرض فافتحوا عيونكم ودقّوا انظاركم
وطهّروا آذانكم لتشهدوا بما شهد الله لكم في لوح
الذي كان عن النّظر خفياً

7 ان يا عليّ فاشهد على انه لا اله الا هو وان عليّاً
لمظهر نفسه و مظهر اسمه و كذلك تدلّ عليك
العرش بصوت حزناً ثمّ اعلم بأننا وردنا في السّجن
بما اكتسبت ايدي كلّ جبار عتياً و انا نشكر الله
بذلك و نحمده و لن نخاف من احد ولو ينزل
علينا البلايا اعظم من كلّ عظيماً

8 و انتك انت يا عبد فاحفظ هذا اللّوح ثمّ اقرأه
بصوت مليحاً لتحدث في قلبك من هذه النّار
المشتعلة التي كانت بالسّر منيراً ثمّ اشكر الله ثمّ
افرح بفرح الله ثمّ استقم في حبك و كن في
النّظر دقيقاً و لا تؤدّ زمام بصرك و قلبك بيد
احد فانظر في كلّ ما يرد عليك ببصر الذي خلق
الله فيك و ان هذا لخير النّصح و كان الله بذلك
عليماً

9 لأنّ الأمر كان مستوراً عن الأنظار و ما اطلع
به احد ولو كان بالحقّ قريباً و انتك انت فانخرق
حجبات الوهم و التقليد و كن ببصر الرّوح بصيراً
ولا تلتفت الى النّاس لأنهم في علقه من الخلق و
كانوا بالعنصر ضعيفاً من لن يرد على هذا المقام لم
يكن على شيء ولو يدعى في نفسه كلّ امر بديعاً

- 10 Thus do We reveal unto thee the verses and make mention of thee with love and aid thee in the Cause, that thou mayest be assured within thyself and content with God. The Spirit and Glory be upon thee and upon every lofty heart.

10 كَذَلِكَ نُلْقِي عَلَيْكَ الْآيَاتِ وَنَذْكُرُكَ بِالْحُبِّ وَ
نُؤَيِّدُكَ عَلَى الْأَمْرِ لِتَكُونَ فِي نَفْسِكَ مَوْقِنًا وَبِاللَّهِ
رَاضِيًا وَالرُّوحَ وَالْبَهَاءَ عَلَيْكَ وَ عَلَى كُلِّ قَلْبٍ
رَفِيعًا ١٥٢

INBA36:089, INBA71:252

BH09243

To: Aqa Sulayman

- 1 He is God, the Most Exalted, the Most High, the Most Glorious
- 2 O Suleiman! Hear My call from the direction of My prison, that My melodies may attract thee and detach thee from all else save Me, and cause thee to soar in My atmosphere, and draw thee nigh unto the Dayspring of My Beauty, and make thee speak My praise amidst My servants, and enable thee to drink the Kawthar of immortality from the Salsabil of My mercy and the holy Tasnim from the river of My bounty. Verily, My fragrances guide the yearning ones to the paradise of My remembrance, and My sweet scents lead the seeking ones to the court of My presence and meeting. Thus doth the Youth make mention of thee in these days wherein the ignorant among the people have encompassed Him.
- 3 O Son of Man! Say: O followers of religions among the people of all worlds! He Who ascended to heaven hath come upon the crimson clouds with hosts of His holiness, and the Kingdom of God moveth before Him and behind Him are the hosts of revelation, did ye but know it. Say: The Comforter Whose advent all the scriptures have promised is now come that He may reveal unto you all knowledge and wisdom. Seek Him over the entire surface of the earth, haply ye may find Him. And should ye find Him, beware lest ye crucify the body of the Promised One as did the Jews crucify aforetime. Fear God, O people, and be not of the wrongdoers.
- 4 Blessed is the eye that beholdeth His beauty, and the ear that heareth His melodies, and the tongue that speaketh His praise, and the foot that walketh in the paths of His good-pleasure, and the heart that is filled with the knowledge of His Self, and the soul that beareth the trust of His love. Thus doth the

1 هُوَ اللَّهُ الْعَلِيُّ الْأَعْلَى الْأَبْهَى

2 اِنْ يَا سُلَيْمَانَ اسْمِعْ نِدَائِي عَنْ جِهَةِ سِجْنِي لِتَجْذِبَكَ
نَغْمَاتِي وَتَقْطِعَكَ عَنْ سَوَائِي وَتَطْبِرَكَ فِي هَوَائِي
وَتَقَرَّبَكَ إِلَى مَطْلَعِ جَمَالِي وَتَنْطَقَكَ بِثَنَائِي بَيْنَ
عِبَادِي وَتَشْرِبَكَ كَوْثَرَ الْبَقَاءِ مِنْ سُلْسَبِيلِ رَحْمَتِي
وَتَسْنِمِ الْقُدْسِ مِنْ فِرَاتِ مَكْرَمَتِي وَانْ نَفْحَاتِي
يَهْدِي الْمَشْتَاقِينَ إِلَى رِضْوَانِ ذِكْرِي وَفُوحَاتِي تَرْشِدُ
الطَّالِبِينَ إِلَى فَنَاءِ وَصَلِي وَلِقَائِي كَذَلِكَ يَذْكُرُكَ
الْغَلَامُ فِي تِلْكَ الْأَيَّامِ الَّتِي أَحَاطَتْهُ الْأَنْعَامُ مِنْ
فَسَقَاءِ هَؤُلَاءِ الْأَنَامِ

3 يَا ابْنَ الْإِنْسَانِ قُلْ يَا أُولَى الْأَدْيَانِ مِنْ أَهْلِ
الْأَكْوَانِ إِنَّ الَّذِي صَعَدَ إِلَى السَّمَاءِ قَدْ أَتَى عَلَى
ظِلٍّ مِنْ نِغَامِ الْحُمْرَاءِ بِرَبَوَاتٍ قُدْسِهِ وَتَمَشَّى
مَلَكُوتَ اللَّهِ قَدَامَهُ وَعَنْ وَرَائِهِ جُنُودُ الْوَحْيِ
لَوْ أَنْتُمْ تَعْلَمُونَ قُلْ قَدْ أَتَى مَعْرَى الَّذِي وَعَدْتُمْ بِهِ
فِي كُلِّ الْأَلْوَابِ وَقَدْ جَاءَكُمْ لَيْتَمَ لَكُمْ الْحِكْمَةُ وَ
الْبَيَانُ إِذَا تَفَحَّصُوا فِي أَقْطَارِ الْعَالَمِ لَعَلَّ تَجِدُونَهُ وَ
أَنْ وَجَدْتُمُوهُ أَيَّاكُمْ أَنْ تَصْلُبُوا هَيْكَلَ الْمَوْعُودِ كَمَا
صَلَبُوا مَلَأَ الْيَهُودُ مِنْ قَبْلِ اتَّقُوا اللَّهَ يَا قَوْمَ وَلَا
تَكُونُوا مِنَ الظَّالِمِينَ

4 فَطَوْبُ لِعَيْنٍ تَقَعُ عَلَى جَمَالِهِ وَلِسْمَعٍ تَسْمَعُ نَغْمَاتِهِ
وَلِلَّسَانِ تَنْطِقُ بِثَنَائِهِ وَلِرَجْلِ يَمْشِي فِي مَسَالِكِ
رِضَائِهِ وَلِقَلْبٍ مَلَأَ مِنْ عِرْفَانِ نَفْسِهِ وَلِنَفْسٍ
حَمَلَتْ أَمَانَةَ حَبِّهِ كَذَلِكَ دَلَعُ دِيكَ الْعَرْشِ
لَعَلَّ أَهْلَ الْآفَاقِ يَبْدُلُونَ النِّفَاقَ بِالْوِفَاقِ أَيَّاكُمْ أَنْ

Cock of the Throne crow that the people of the horizons may exchange discord for concord. Beware lest ye stone Him with your glances after He guideth you to the divine paradise. Say: He hath sacrificed His spirit even as He sacrificed aforetime His body, and He feareth no one among all that hath been created between earth and heaven, and He guideth men unto God, the Lord of the worlds.

- 5 Say: O people of the earth! Gather ye at the table of your Lord, the All-Merciful, which hath descended once again from the heaven of divine decree after its ascension, and hath appeared in the temple of man at the midmost heart of contingent being. O concourse of the worlds! Deprive not yourselves of that which hath been ordained for you by God, the Almighty, the All-Bountiful.

- 6 Say: O people! Purify your hearts from rancor and hatred, and sanctify your souls from transgression and iniquity, then adorn your bodies with the robe of faithfulness and your tongues with truthfulness in the land of creation. Thus doth the Most Exalted Pen command you in the heaven of destiny, if ye be of them that know. Say: Through His fragrances the realities of all things have been stirred in their longing for His presence and in their search for reunion with Him. O people! Deprive not yourselves of the sanctuary of His knowledge, and differ not concerning Him, that ye may be numbered among the believers.

- 7 Blessed art thou for having drunk the Kawthar of life from the hand of the favors of thy Lord, the Mighty, the Bestower. We beseech God to make thee steadfast in His love and established in His Cause, for verily He is powerful over all things. Say: Through Him hath God given life to the world and created the world for His own Self, yet the people of the world have wronged Him and knew Him not, and were of the heedless ones.

- 8 And if thou desirest to become acquainted with My Cause and what hath befallen My person, know thou that the tribulations have reached such a degree as to transcend all mention and utterance, and none knoweth the afflictions of the Youth save His Lord, the Mighty, the All-Knowing. And We thank God for what He hath decreed for Us by His command, and We shall be patient even as We were patient before, and We seek help from no one, and help cometh only from thy Lord, the Mighty, the All-Bestowing.

- 9 This wondrous Tablet was sent, but that servant must move with the utmost wisdom so that none of the ungodly become aware of the origin of the previous Cause before its manifestation. And as for what you wrote regarding that which was sent

ترجموه بالأحداق بعد الذى يهديكم الى الوثاق
قل انه انفق روحه كما انفق من قبل جسده و
لا يخاف من احد عما خلق بين السموات و
الأرض و يهدى الناس الى الله رب العالمين

5 قل يا اهل الأرض ان اجتمعوا على مائدة ربكم
الرحمن و انها قد نزلت مرة اخرى من جبروت
الامضاء بعد القضاء و انها قد ظهرت على هيكل
الانسان فى قطب الامكان انتم يا ملأ الأكوان لا
تحرموا انفسكم عما قدر لكم من لى الله المقدر
العزیز المنان

6 قل يا قوم طهروا قلوبكم عن الغلّ و البغضاء و
زكوا نفوسكم عن البغى و الفحشاء ثم زينوا ابدانكم
برداء الوفاء ثم لسانكم بالصدق فى ارض الانشاء
كذلك امركم قلم الأعلى فى جبروت القضاء ان
انتم من العارفين قل بنفحاته قد اهتزت حقايق
الأشياء شوقاً للقاءه و طلباً لوصاله انتم يا قوم لا
تحرموا انفسكم عن حرم عرفانه و لا تختلفوا فيه
لتكونن من الموحدین

7 طوبى لك بما شريت كوثر الحيوان من يد الطاف
ربك العزیز المنان نسئل الله بأن يثبتك على حبه
و يستقرک على امره و انه لعل كل شىء قدیر قل
به احيا الله العالم و خلق العالم لنفسه ولكن ظلموه
اهل العالم و ما عرفوه و كانوا من الغافلين

8 و لو تريد ان تطّلع بأمرى و ما ورد على نفسى
فاعلم بأن البلايا قد بلغت الى مقام خرجت عن
الذكر و البيان و ما اطلع بمصايب الغلام الا ربه
العزیز العلام و نشكر الله بما قدر لنا بأمر من عنده
و نصبر كما صبرنا من قبل و ما استنصرنا من احد
و ما النصر الا من لدن ربك العزیز الوهاب

9 اين لوح بديع ارسال شد ولكن آن عبد طالب بايد
بکمال حکمت حرکت فرمايد که ابدأ احدی از
مشركين مطلع از مبدء امر قبل از ظهور نشوند

down from the heaven of grace to be distributed to all regions - its time and season shall come. Verily He is the Powerful over whatsoever He willeth. He doeth what He pleaseth and ordaineth what He desireth.

WOB.104-105x

و آنچه نوشته بودید که از سماء عنایت نازل و
یا طراف داده شود فسوف یأتی وقته و زمانه و
انه لهُو المقتدر علی ما یشاء یفعل ما یشاء و یحکم
ما یرید

BRL_DA#432, YMM.253x

BH01728

To: Mulla Aqa Baba (Sarchah), in H

- 1 The Tablet which hath been raised unto God hath been sent down from the heaven of immortality unto him who was named Aqa Baba, that he may read it at eventide and at dawn.

1 صهر الذی رفع الی الله قد نزل من جبروت البقاء
لذی سمی بأقا بابا لیتلوه بالعشی و الاشرار
- 2 In the Name of God, the Most High, the Most Exalted! Glorified be He Who sendeth down the verses in truth and through them draweth unto Him the hearts of whomsoever He pleaseth. Verily, He hath ever been powerful over whatsoever He willeth. All that is in the heavens and all that is on earth glorify Him, and all are mentioned in His Tablet.

2 بسم الله العلی الاعلی سبحان الذی نزل الآیات
بالحق و یجذب بها قلوب من یشاء و انه کان علی
ما یشاء قدیرا سیح له ما فی السموات و ما فی
الأرض و کلّ عنده فی اللوح مذكورا
- 3 O servant! Consecrate thy heart to the Sacred House, then visit it with manifest humility. When the way to thy Lord was barred, He ordained for the pilgrims to turn their hearts unto the seat of His mighty throne, for the people had blocked the path and prevented the servants from attaining the shore of impregnable glory. Therefore hath God accepted from them their turning toward the direction of the House with pure and luminous hearts.

3 ان یا عبد ان احرم فی قلبک لکعبة الحرام ثم
زرها بخضوع مینا فلما سدّ السبیل الی ربک
قدّر للزائرين بأن یتوجّهوا بقلوبهم الی مقرّ عرش
عظیما لأنّ الناس قطعوا السبیل و منعوا العباد
عن الورد علی شاطئ عزّ منیعاً لذا قبل الله عنهم
توجّههم الی شطر البيت بقلب طاهر منیرا
- 4 When thou desirest to make the pilgrimage, perform ablutions as thou wert commanded in the Book, then turn thy face toward the Throne and say: The praise which hath proceeded from Thy Most Exalted Self, and the glory which hath dawned from Thy Most Resplendent Beauty, be upon Thee, O Manifestation of Grandeur, Sovereign of Immortality, and King of all who are in earth and heaven! I testify that through Thee were revealed the sovereignty of God and His power, the majesty of God and His grandeur. Through Thee the Suns of eternity shone forth in the heaven of destiny and the Beauty of the Unseen appeared from the horizon of creation. I testify that through one movement of Thy Pen the command of "Be" was

4 و اذا اردت الزیارة توضّأ کما امرت فی الکتاب
ثم ولّ وجهک شطر العرش و قل التّناء الذی
ظهر من نفسک الاعلی و البهاء الذی طلع من
جمالک الابهی علیک یا مظهر الکبریاء و
سلطان البقاء و ملیک من فی الأرض و السماء
اشهد انّ بک ظهرت سلطنة الله و اقتداره و
عظمة الله و کبریائه و بک اشرقت شمس
القدم فی سماء القضاء و طلع جمال الغیب عن
افق البداء و اشهد انّ بحركة من قلبک ظهر حکم
الکاف و النون و برز سرّ الله المکنون و بدت
الممکات و بعثت الظهورات و

made manifest, and God's hidden secret was disclosed, all created things began to exist, and all manifestations were raised up.

- 5 I testify that through Thy beauty the Beauty of the Worshipped One was revealed and through Thy face the Face of the Desired One shone forth. Through a word from Thee was made the distinction among all created things, the faithful ascended unto the heights of glory and the idolaters descended into the lowest depths. I testify that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Blessed is he who hath believed in Thee and in Thy signs, who hath humbled himself before Thy sovereignty, who hath been honored with meeting Thee, who hath attained the good pleasure of Thy will, who hath circled round Thee, and who hath presented himself before Thy Throne.

- 6 Woe betide him who hath wronged Thee, and denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy command upon Thy holy Tablets.

- 7 O my God and my Beloved! Waft, then, to me from the right hand of Thy mercy and Thy loving-kindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the precincts of Thy nearness and Thy presence. Potent art Thou to do what pleaseth Thee. Thou, verily, hast been supreme over all things.

- 8 Thus have We commanded thee, O servant! Arise and act as thou hast been bidden. This shall suffice thee above all who dwell on earth. Whosoever visiteth this Wronged One, this Sorrowful One, this Prisoner, and reciteth what the Spirit hath revealed in this Tablet, God shall forgive him and his parents and his kindred who have believed in God, and shall raise him up in every Revelation with a radiant and luminous countenance. He shall shelter him beneath His shadow and cause him to abide near His mercy, and shall sustain him with the holy fruits of Paradise, and shall send down upon him that which shall make him independent of all who are in the heavens and on earth. Thus hath it been decreed in the Tablets.

- 9 Blessed is he who hath followed the command of his Lord in these days wherein most of the servants have become heedless and have deprived themselves of the wondrous favors of God. As for thee, render thanks unto God for having singled thee

5 اشهد انّ بجمالک ظهر جمال المعبود و بوجهک لاح وجه المقصود و بکلمة من عندک فصل بين الممکات و صعد المخلصون الى ذروة الأعلى و المشرکون الى درکات السفلى و اشهد بأنّ من عرفک و قد عرف الله و من فاز بقاءک فقد فاز بقاء الله فطوبى لمن آمن بک و بآياتک و خضع [بسلطانک] و شرف بقاءک و بلغ برضاک و طاف فى حولک و حضر تلقاء عرشک

6 فويل لمن ظلمک و انکرك و کفر بآياتک و جاحد بسلطانک و حارب بنفسک و استکبر لدى وجهک و جادل ببرهانک و فر من حکومتک و اقتدارک و کان من المشرکين فى الواح القدس من اصبع الأمر مکتوبا

7 فىا الهى و محبوبى فأرسل علىّ عن يمين رحمتک و عنايتک نفحات قدس الطافک لتجذبني عن نفسى و عن الدنيا الى شطر قربک و لقاءک و انک انت المقتدر على ما تشاء و انک انت على کلّ شىء محيطا

8 کذلک امرناک يا ايها العبد قم ثمّ اعمل بما امرت و انه يکفيک عن کلّ من على الأرض جميعا و من زار هذا الغريب المحزون المسجون بما التى الروح عليه فى هذا اللوح و قد يغفره الله و ابيه و امه و ذوى قرابته من الذينهم آمنوا بالله و يبعثه لدى کلّ ظهور بوجه مشرق منيرا و يدخله فى ظلّه و يسکنه فى جوار رحمته و يرزقه من فواکه قدس جنيا و ينزل عليه ما يجعله غنيا عن کلّ من فى السموات و الأرض و کان ذلك فى الألواح محتوما

9 فطوبى لمن اتّبع امر مولاه فى تلك الأيام التى غفل فيها اکثر العباد و جعلوا انفسهم [من] بدایع الفضل محروما و انک انت فاشکر الله بما

out for this bounty and sent unto thee that from which thou wilt find the fragrance of the beloved Glory. Upon thee, and upon thy wife, and upon those who have remained steadfast in the Cause this day, be glory.

PM#180x

اختصّك بهذا الفضل وارسل اليك ما تجد عنه
روايح عرّ محبوبا والبهاء عليك وعلى ضلعك و
على [الذين] كانوا اليوم على الأمر مستقيما

INBA83:223, INBA49:286, BLIB_Or15702.289,

NLAI_BH1.177, ALIB.folder18p325,

PMP#180x, ASAT4.077x

BH01721

To: Rida Quli Khan

- 1 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious! These are the verses of God sent down in truth from the heaven of mighty glory. God has made them a proof for all who dwell in the dominion of Command and Creation, and a remembrance for all who are on earth.
- 2 O people! Believe in what has been sent down to you and dispute not the verses of God after their revelation, lest a severe chastisement befall you in justice. Fear God, O people, then consider what was sent down to the Prophets and Messengers, and what has been revealed in these days, that the truth may become manifest to you and you may be possessed of illumined insight.
- 3 God has sent Messengers to His servants since time immemorial, who called the people to Him and gave them glad tidings of the days of God. But when the Day appeared and God came with the Manifestation of His Self, they disbelieved in Him and turned away until they arose to slay Him. Thus was the matter decreed. No Messenger was sent except the people denied Him and disputed with Him vainly, until God established the truth through His verses and seized those who disbelieved and associated partners with God and were deprived of the Kawthar of faith.
- 4 Forget not those days when you entered the Garden of Paradise before the Countenance and were illumined by His lights. In those days We concealed Our face lest anyone recognize Us, according to the wisdom inscribed in the Tablets by the Pen of Command. When the appointed time of concealment was fulfilled, We unveiled the Face with a sovereignty witnessed by all creation. None deny it save those who are heedless of the

1 بسم الله الأقدس الأرفع الأبهى تلك آيات الله
نزلت بالحق من سماء عزّ علياً وجعلها الله حجة
لمن في جبروت الأمر والخلق ثم ذكرى لمن على
الأرض جميعا

2 ويا قوم آمنوا بما نزلت عليكم ولا تجادلوا بآيات الله
بعد انزالها فيصّبكم عذاب كان على العدل شديدا
اتقوا الله يا قوم ثم انظروا الى ما نزل على النبيين
والمرسلين وما نزل في تلك الأيام ليظهر لكم
الحق وتكونن على بصيرة منيرا

3 و قد بعث الله على عباده سفراء من قبل الذي
لا قبل له ودعوا الناس اليه وبشروهم بأيام الله
فلما ظهر اليوم واتى الله بمظهر نفسه اذا كفروا
به واعرضوا الى ان قاموا على قتله وكذلك
كان الأمر مقضيا وما ارسل من رسول الا و
قد كذبوه العباد وجادلوا به بالباطل الى ان حقق
الله الحق بآياته واخذ الذينهم كفروا واشركوا و
كانوا عن كوثر الايمان محروما

4 و انتك انت لا تنس أيام التي دخلت بقعة
الفردوس بين يدي الوجه و كنت بأنواره
مستضيئا وفي تلك الأيام انا سترنا وجهنا لئلا
يعرفنا من احد لحكمة التي كانت في الألواح من
قلم الأمر مسطورا فلما تمت ميقات الستر كشفنا
الوجه بسلطان كان على الخلائق مشهودا ولن

remembrance of their Lord and are debarred from the shore of grace.

- 5 Hearken to My words and purify yourself from all that prevents you from God, your Lord. Then take for yourself a guardian in truth, and he will protect you from all that displeases you and guard you from the harm of every harmful thing. His mercy is ever nigh unto you. Trust in all matters to your Lord and He will aid you with the hosts of the unseen with power.
- 6 If you find in your father's heart love for God and the Manifestation of His Self, remind him, that perchance he may arise from the sleep of heedlessness and find a path to God. Otherwise, leave him to himself, for verily your Lord, the All-Merciful, is independent of all created things. He gives sovereignty to whom He wishes among His servants and withholds it from whom He wishes. He has power over all things.
- 7 Forget not the favor of your Lord when enemies surrounded you, and He protected you in truth, set right your affairs, sent down tranquility from His presence upon you, and delivered you from sorrow with an all-encompassing sovereignty. Turn your face to Him and trust in His grace. Fear no one, for He will exalt you in truth and fulfill what you desire that you may be steadfast in the Cause.
- 8 Read this Tablet in times when you find yourself detached from this world and all that is therein, that it may attract you to a station praised from all eternity. Know that We have not forgotten you in this prison and sent you before this a Tablet inscribed by the Finger of Command. And now We send you this Tablet that you may rejoice in your soul and be gladdened by God's loving-kindness. When it reaches you, take it with the power of your Lord, then act according to what is in it. Thus do We teach you and impart to you that your eyes may be consoled and you may be among those who, when verses are sent down to them from the King of Names and Attributes, fall prostrate upon their faces before God Who created them by His command and made them among those who are mentioned before the Throne.
- 9 And glory be upon you and upon those who have held fast to the cord of God and the handle of His grace and who have remained faithful to the Cause.

ينكره إلا الذينهم غفلوا عن ذكر ربهم و كانوا عن شاطئ الفضل ممنوعا

5 ان استمع قولي ثم طهر نفسك عن كل ما يمنعك عن الله ربك ثم اتخذ لنفسك على الحق وكلا و انه يحفظك عن كل ما يكرهه رضاك و يحرسك عن ضرر كل ذي ضرر و ان رحمته كانت عليك قريبا ان اتكل في كل الأمور الى ربك و انه ينصرك بجنود غيب قويا

6 و ان وجدت في قلب ابيك حب الله و مظهر نفسه ذكره لعل يقوم عن رقد الغفلة و يتخذ لنفسه الى الله سبيلا و من دون ذلك دعه بنفسه و ان ربك الرحمن لغني عما خلق في الأكوان و انه يؤتي الملك على من يشاء من عباده و يمنع ممن يشاء و انه كان على كل شيء قديرا

7 اياك ان لا تنس فضل ربك حين الذي احاطتك الأعداء و حفظك بالحق و اصلح امرك و ازل عليك سكينه من عنده و نجاك عن الهم بسلطان كان على العالمين محيطا و وجهك اليه ثم اتكل بفضلله و لا تخف من احد انه يرفعك بالحق و يقضى لك ما اردته ان تكون على الأمر مستقيما

8 ان اقرأ هذا اللوح في حين الذي تجد نفسك فارغاً عن الدنيا و ما عليها ليجذبك الى مقام كان في ازل الازال محمودا ثم اعلم باننا ما نسيناك في هذا السجن و ارسلنا اليك من قبل لوحاً كان من اصبع الأمر مرقوما و اذا ارسلنا اليك هذا اللوح لتفرح في نفسك و تكون بعناية الله مسرورا اذا وصل اليك خذه بقوة من لدن ربك ثم اعمل بما فيه كذلك عليناك و القيناك لتقر به عيناك و تكون من الذين اذا نزلت عليهم الآيات من ملك الأسماء و الصفات خروا بوجوههم سجداً لله الذي خلقهم بأمر من عنده و جعلهم من الذين كانوا لدى العرش مذكورا

9 و البهاء عليك و على الذينهم تمسكوا بحبل الله و عروة فضله و كانوا على الأمر امينا

INBA83:236, BLIB_Or15725.526,
BLIB_Or15737.162, NLAI_BH1.461,
ALIB.folder18p331

BH01784

To: Shaykh Muhammad (pilgrim)

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 This is a Book from Us to him who turned to God and detached himself from all else - verily he is among those who have attained the presence of God, the Protector, the Mighty, the Wise, and who circled the Spot of God until he entered therein by His leave and appeared before the Throne with evident humility. Blinded were the eyes of those who prevented the servants from entering the precincts of their Lord's mercy, the Forgiving, the Generous. And whenever he desired to attain the presence, the eyes of those who denied God were blinded and prevented His loved ones from turning to His shining and radiant Face.

2 هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِي أَقْبَلَ إِلَى اللَّهِ وَانْقَطَعَ عَنْهُ سِوَاهُ إِلَّا أَنَّهُ مَنِ فَازَ بِلِقَاءِ اللَّهِ الْمُهَيْمِنِ الْعَزِيزِ الْحَكِيمِ وَطَافَ بِقَعَةِ اللَّهِ إِلَى أَنْ دَخَلَ فِيهَا بِإِذْنِهِ وَحَضَرَ تَلَقَّاءَ الْعَرْشِ بِخُضُوعٍ مُبِينٍ عَمَتْ أَبْصَارُ الَّذِينَ مَنَعُوا الْعِبَادَ عَنِ الْوُرُودِ فِي فَنَاءِ رَحْمَةِ رَبِّهِمُ الْغَفُورِ الْكَرِيمِ وَكَلَّمَا أَرَادَ أَنْ يَحْضَرَ تَلَقَّاءَ الْوَجْهِ سَكَّرَتْ أَبْصَارَ الَّذِينَ كَفَرُوا بِاللَّهِ وَمَنَعُوا أَحِبَّائِهِ عَنْ التَّوَجُّهِ إِلَى وَجْهِهِ الْمَشْرِقِ الْمُنِيرِ

3 O Muhammad! Hear the call of God from the direction of His Most Glorious Name, then consider the leaders of the Qur'an who denied the verses of God, the Mighty, the Wise. They attribute themselves to Muhammad the Messenger of God while He weeps and laments, yet they understand not. They oppose His very Being and slay Him unjustly, while in His Name they glory, unaware. Say: He calls you from the Supreme Horizon saying: "O people! This is He of Whom We gave you tidings, and verily this is the Beloved of the worlds. This is He but for Whom I would not have revealed Myself nor sent down the Qur'an and the Gospel. Fear God and follow not those who call you to vain desires. This truly is the Most Glorious Horizon - turn to it from near and far. Beware lest you violate the sanctity of God among you. Cast away what you possess and take what you are given from the presence of One All-Knowing, All-Wise."

3 أَنْ يَا مُحَمَّدَ اسْمِعْ نِدَاءَ اللَّهِ عَنْ شَطْرِ اسْمِهِ الْأَبْهَى ثُمَّ انْظُرْ فِي أَوْلَى الْفِرْقَانِ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ الْعَزِيزِ الْحَكِيمِ يَنْسُبُونَ أَنْفُسَهُمْ إِلَى مُحَمَّدٍ رَسُولِ اللَّهِ أَنَّهُ يَبْكِي وَيَنُوحُ وَهُمْ لَا يَفْقَهُونَ يَعْتَرِضُونَ عَلَى ذَاتِهِ وَيَقْتُلُونَهُ بِالظُّلْمِ وَبِاسْمِهِ هُمْ يَفْتَخِرُونَ وَلَا يَشْعُرُونَ قُلْ أَنَّهُ يَنَادِيكُمْ مِنَ الرَّفِيقِ الْأَعْلَى وَيَقُولُ يَا قَوْمِ هَذَا هُوَ الَّذِي بَشَّرْنَاكُمْ بِهِ وَأَنَّ هَذَا لِحُبُوبِ الْعَالَمِينَ هَذَا هُوَ الَّذِي لَوْلَاهُ مَا أَظْهَرْتَ نَفْسِي وَمَا نَزَلَ الْفِرْقَانُ وَالْإِنْجِيلُ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا الَّذِينَ يَدْعُونَكُمْ إِلَى الْهَوَىٰ إِنَّ هَذَا لَمَنْظَرُ الْأَبْهَى تَوَجَّهُوا إِلَيْهِ مِنْ شَطْرِ قَرِيبٍ وَبَعِيدٍ أَيَّاكُمْ أَنْ تَضَيِّعُوا حُرْمَةَ اللَّهِ بَيْنَكُمْ ضَعُوهَا مَا عِنْدَكُمْ وَخَذُوهَا مَا أُوتِيتُمْ مِنْ لَدُنِّهِ عِلْمِ حَكِيمٍ

4 O Muhammad! Blessed art thou for having heard the melodies of thy Lord and attained His presence after the Ancient Beauty was imprisoned in the Most Great Prison. At this, every atom bears witness that thou art among the triumphant. Recount to My loved ones what thou hast seen, known and understood, lest tribulations prevent them from the Lord of Names. Thus does the Youth command thee from the presence of One All-Knowing, All-Praiseworthy.

4 أَنْ يَا مُحَمَّدَ طُوبَىٰ لَكَ بِمَا سَمِعْتَ الْخَانَ رَبِّكَ وَفَزْتَ بِلِقَائِهِ بَعْدَ الَّذِي حَبَسَ جَمَالَ الْقَدَمِ فِي السَّجَنِ الْأَعْظَمِ إِذَا يَشْهَدُ كُلُّ الذَّرَّاتِ بِأَنَّكَ أَنْتَ مِنَ الْفَائِزِينَ إِنْ أَقْصَصَ لِأَحِبَّائِي مَا رَأَيْتُ وَعَلِمْتُ وَعَرَفْتُ لَثَلًا يَمْنَعُهُمُ الْبَلَاءُ عَنْ مَالِكِ الْأَسْمَاءِ كَذَلِكَ يَا مُرَكَّعَ الْغَلَامِ مِنْ لَدُنِّ عِلْمِ حَمِيدٍ

5 We counsel thee and Our loved ones to fear God and to detach from all else but Him, that there may appear from them that which will attract the hearts of the world. This is the path of thy Lord between the heavens and the earth. Give thanks

5 أَنَا نُوَصِّيكُ وَأَحِبَّائُنَا بِتَقْوَى اللَّهِ وَالْإِنْقِطَاعِ عَنْهُ سِوَاهُ لِيُظْهَرَ مِنْهُمْ مَا يَجْذِبُ بِهِ أَفئِدَةُ الْعَالَمِ أَنَّ هَذَا لَصِرَاطُ رَبِّكَ بَيْنَ السَّمَوَاتِ وَالْأَرْضَيْنِ

to God for having entered a place which He made the circling-point of the angels of the near ones, and for entering the Spot of God by Our leave and departing by Our command. Verily thy Lord does what He wills and ordains what He desires. Grieve not at departing, but ask God to make thee a destroyer of the edifices of Gog, for this is the greatest of deeds in the sight of the Self-Sufficient, the Most High - though the people know it not. Leave the outward edifices - We mean the edifices of hearts. Thus does thy Lord, the All-Knowing, teach thee.

- 6 Say: O people! Spread not corruption in the earth nor follow every obstinate tyrant. It behooves My loved ones to call the people to their Merciful Lord with wisdom and utterance. Disputation has been forbidden in this mighty and glorious Revelation. The people have been prevented by veils of their own making - had they but known, they would have cast away what they possess and turned to the direction of God, wherein the Ancient Beauty has shone forth with manifest sovereignty. Thy Lord desires not the harm of anyone - verily He is the Forgiving, the Merciful - and He desires that all on earth should enter His holy and mighty and resplendent kingdom. Look not at those who wronged My loved ones - they are heedless. Had they known, they would have sacrificed themselves in My path. Soon will come a day when they shall bite their fingers in remorse and weep for themselves. Thus has the matter been decreed from the presence of One Mighty, Ancient.

- 7 Convey My greetings to the faces of My loved ones and say: Blessed are ye for having recognized Me and stood firm in a Cause at which the feet of those who deemed themselves virtuous have slipped. Know ye that they are among the corrupt ones, to which the bearers of the mighty Throne bear witness. And praise be to God, the Lord of the worlds.

ان اشكر الله بما دخلت مقاماً جعله الله مطاف ملائكة المقرين و دخلت بقعة الله باذن من لدنا و خرجت بأمر من عندنا ان ربك يفعل ما يشاء و يحكم ما يريد لا تحزن عن الخروج فاسئل الله بأن يجعلك هادم ابنية أجوج و هذا اعظم الأعمال عند غنى المتعال ولكن الناس هم لا يعرفون دع ابنية الظاهرة اننا قصدنا ابنية القلوب كذلك يعلمك ربك العليم

6 قل يا قوم لا تفسدوا في الأرض و لا تتبعوا كل جبار عنيد ينبغي لأحبائي بأن يدعوا الناس بالحكمة و البيان الى ربهم الرحمن قد منع الجدل في هذا الظهور العزيز العظيم قد منع الناس من احجاب انفسهم لو عرفوا لنبدوا ما عندهم و اقبلوا الى شطر الله الذي فيه اشرق جمال القدم بسلطان مبين ان ربك ما اراد ضر احد انه هو الغفور الرحيم و اراد ان يدخل من على الأرض كلها في ملكوته المقدس العزيز المنير لا تنظر الى الذين ظلموا احبائي انهم غفلوا لو عرفوا لقدموا انفسهم في سبيلي سوف يأتي يوم فيه يضعون اناملهم بين انيابهم و سيكون على انفسهم كذلك قضى الأمر من لدن مقتدر قدير

7 كبر من قبلي على وجه احبائي قل طوبى لكم بما فزتم بعرفاني و استقمتم على الأمر الذي زلت عنه اقدام الذين يحسبون انهم محسنون الا انهم من المفسدين و يشهد بذلك حوامل عرش عظيم و الحمد لله رب العالمين

INBA23:008b, INBA34:143, BLIB_Or15707.075,
BLIB_Or15735.239, AQA1#023,
HYK.239

BH01744

To: Aqa Siyyid Jafar Afnan (son of Khal Asghar)

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 Is this a glorious Book, or the temple of man wherein hath been inscribed by the Pen of the All-Merciful the knowledge of what hath been and what is to come? Blessed be God, the Most Excellent of Creators! Or is it the Water of Life for the quickening of all the worlds? Doth the Book walk, nay, We behold it soaring. Glorified be He Who hath moved it, causing all who are in the heavens and on earth to move. Or is it a clock, for by it have the tribes of the earth lamented and the Great Terror appeared? Say: Glory be unto Him! Glory be unto Him! It was created by His command, and was seized with such wonderment that it forgot itself, and inquireth about itself, asking "Hath it come?" Say: Nay, it hath passed, and this is the manifest Beauty.

2 أ هَذَا كِتَابٌ كَرِيمٌ أَمْ هَيْكَلُ الْإِنْسَانِ الَّذِي فِيهِ رَقْمٌ مِنْ قَلَمِ الرَّحْمَنِ عِلْمٌ مَا يَكُونُ وَ مَا قَدْ كَانَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ أَمْ كَوْثَرُ الْحَيَوَانِ لِحَيَاةِ الْعَالَمِينَ هَلِ الْكِتَابُ يَمْشِي بِلِ نَزَاهِ يَطِيرُ سُبْحَانَ الَّذِي حَرَّكَهُ لِحَرَكَةٍ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ أَوْ هُوَ سَاعَةٌ لِأَنَّ بَهَا نَاحَتْ قِبَائِلُ الْأَرْضِ وَظَهَرَ فِرْعَ الْأَكْبَرِ قُلْ سُبْحَانَهُ سُبْحَانَهُ أَنْتَ خَلَقْتَ بِأَمْرِهِ اخْذَتْهَا الْحَيَرَةُ عَلَى شَأْنٍ نَسْتُ نَفْسَهَا وَتُسْتَفْسَرُ عَنْهَا وَتَقُولُ هَلِ اتَتْ قُلْ بَلْ قَضَتْ وَهَذَا الْجَمَالُ الْمُبِينُ

3 If this be a Book, by My life, it is verily the King of Books. If thou sayest it is man, by My beauty, it is the apple of the All-Merciful's eye, made manifest in creation. Exalted be this wondrous grace! If We declare it to be water, We behold the hearts of men consumed by it, and if We say it is fire, it hath illumined all lands with its radiant and gleaming light. Can anyone truly know it as it deserveth to be known? Nay, by the Beauty of the All-Glorious! Exalted, exalted, then more exalted, far exalted is it above the flight of the birds of the hearts of the believers to the atmosphere of its knowledge.

3 إِنْ كَانَ هَذَا كِتَابٌ لَعَمْرِي أَنَّهُ لِسُلْطَانِ الْكِتَابِ إِنْ تَقُولُ هُوَ الْإِنْسَانُ وَجَمَالِي أَنَّهُ لِقَرَّةٍ عَيْنِ الرَّحْمَنِ قَدْ ظَهَرَ فِي الْأَكْوَانِ تَعَالَى هَذَا الْفَضْلُ الْبَدِيعُ إِنْ نَقَرَّ لَهُ أَنَّهُ مَاءٌ نَرَى مِنْهُ احْتَرَقَتْ أَكْبَادُ الْعِبَادِ وَ إِنْ تَقُولُ أَنَّهُ نَارٌ قَدْ أَضَاءَ الْبِلَادِ مِنْ نُورِهِ الْمَشْرِقِ اللَّبِيعُ هَلِ يَقْدِرُ أَحَدٌ أَنْ يَعْرِفَهُ حَقَّ الْعُرْفَانِ لَا وَجْهَالِ السَّبْحَانِ تَعَالَى تَعَالَى ثُمَّ تَعَالَى تَعَالَى مِنْ أَنْ يَطِيرَ إِلَى هَوَاءٍ عُرْفَانَهُ أَعْلَى طَيُورِ الْفَتْدَةِ الْمُوَحِّدِينَ

4 Blessed is he whom the breath of God hath awakened, who hath turned to the sanctuary of the Messengers with a pure and luminous heart. The Beloved proclaimeth that which hath appeared, and Moses glorieth in what he hath beheld, and Abraham hath turned to the Most Great Scene, and He Who hath come speaketh, saying: "Blessed is he who hath attained unto this Day wherein the veil hath been rent asunder and the All-Bountiful hath come upon the clouds with manifest sovereignty."

4 طُوبَى لِمَنْ يَقْضِيَتْهُ نَسْمَةُ اللَّهِ وَاقْبَلْ إِلَى مَطَافِ الرِّسْلِ بِقَلْبٍ طَاهِرٍ مَنِيرٍ أَلْحَبِيبِ يَنَادِي بِمَا ظَهَرَ وَ الْكَلِيمِ يَبَاهِي بِمَا بَصَرَ وَ الْخَلِيلِ اقْبَلْ إِلَى الْمَنْظَرِ الْأَكْبَرِ وَ الَّذِي أَتَى يَنْطِقُ وَ يَقُولُ طُوبَى لِمَنْ فَازَ بِهَذَا الْيَوْمِ الَّذِي فِيهِ كَشَفَ الْحِجَابَ وَ أَتَى الْوَهَابَ عَلَى السَّحَابِ بِسُلْطَانٍ مَنِيعٍ

5 O Ancient Pen! Didst Thou desire to rend asunder the greatest veil? Be patient, for the ears of the ungodly are stretched toward Thee that they might hear that whereby they can object to God, the Mighty, the Wise. He saith: "O my Merciful Lord! Since Thy gaze is fixed upon him who hath loved Thee, grant me leave to sing what Thou hast inspired me through

5 إِنْ يَا قَلَمَ الْقَدَمِ أَرَدْتَ أَنْ تَخْرِقَ سِتْرَ الْأَكْبَرِ إِنْ أَصْبِرْ لِأَنَّ آذَانَ الْمُشْرِكِينَ مَمْدُودَةٌ إِلَيْكَ لِيَسْمَعُوا مَا يَعْتَرِضُوا بِهِ عَلَى اللَّهِ الْعَزِيزِ الْحَكِيمِ أَنَّهُ يَقُولُ يَا رَبِّي الرَّحِيمُ لِمَا يَكُونُ طَرَفُكَ إِلَى مَنْ أَحْبَبَكَ فَاذْنِ لِي بِأَنْ أَتَعَنَّيَ بِمَا أَلْهَمْتَنِي بِجُودِكَ الَّذِي أَحَاطَ بِالْمَمَكَاتِ أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَرِيدُ طُوبَى لِمَنْ

Thy bounty which hath encompassed all created things. Verily, Thou art the Omnipotent over what Thou willest. Blessed is he whom Thou rememberest in the prison with that which shall establish his remembrance for the duration of Thy Self. Blessed is he who hath turned to Thee after most of the servants turned away. Blessed is he whom Thou hast chosen for Thy service and whom nothing hath prevented from turning to his Lord, the Mighty, the All-Knowing.

- 6 O thou who art yearning! Blessed art thou, for thy face hath been illumined by the light that hath shone forth from the Day-Star of the horizons on this Day of the Covenant, and thou hast turned to the Qiblih of the worlds. We have found the fragrance of thy love and have sent thee from the precincts of the Prison that which will cause thee to inhale the sweet savors of thy Lord's garment in this time wherein the Sun of Revelation hath shone forth from the horizon of might with a magnificent command. Blessed art thou for having honored him who came to thee from thy Lord, for having found solace in him, and for being among those who have turned unto Him. Be thou steadfast in the Cause, verily thy Lord is with thee and will aid thee with a sovereignty from His presence. He is, in truth, the Forgiving, the Generous.

- 7 Remember Him in all conditions and say: "Praise be unto Thee, O Beloved of the mystics, for having remembered me after I was in the hands of the ungodly." Glory be unto Thee, O my God! Thou beholdest my dwelling place and my tribulation, and Thou knowest that in this Tablet I have desired naught save one of Thy loved ones who hath turned to the court of Thy favor, that the breathings of Thy revelation might attract him in Thy days, and that the rapture of reunion might seize him in such wise as to cause him to arise to serve Thee amidst Thy creatures. O Lord! Accept from him that which hath proceeded from him in Thy path, then enable him to do what Thou lovest and approvest. O Lord! Write down for him what Thou hast written for Thy chosen ones, then make him to circle round Thee in all Thy worlds. Verily, Thou art the Omnipotent over what Thou pleasest, and the Sovereign over what Thou willest. There is none other God but Thee, the Mighty, the Generous.

تذكره في السجن بما يثبت به ذكره بدوام نفسه
طوبى لمن اقبل اليك بعد الذي اعرض اكثر
العباد طوبى لمن اخترته لخدمتك وما منعه شيء
عن التوجه الى ربه العزيز العليم

6 يا ايها المشتاق طوبى لك بما استضاء وجهك
من نور الذي اشرق من نير الآفاق في هذا اليوم
الميثاق و اقبلت الى قبلة العالمين انا وجدنا عرف
حبك و ارسلنا اليك من شطر السجن ما تجد
منه نفحات قيص ربك الرحمن في هذا الزمان
الذي فيه اشرقت شمس الوحي من افق الاقتدار
بأمر عظيم طوبى لك بما عززت من اتاك من
لدن مولاك و آتست به و كنت من المقبلين
ان اثبت على الأمر ان ربك معك و يؤيدك
بسلطان من عنده انه هو الغفور الكريم

7 ان اذكره في كل الأحوال و قل لك الحمد يا
محبوب العارفين بما ذكرتنى بعد الذي كنت بين
أيدي المشركين سبحانه اللهم يا الهى ترى
مقرى و بلائى و تعلم بأنى ما اردت في هذا
اللوح الا احداً من احبائك الذي اقبل الى شطر
عنايتك ليجذبه نفحات وحيك في أيامك
و يأخذه اهتزاز الوصال على شأن يستقيم على
خدمتك بين برتيك اى رب فاقبل منه ما ظهر
منه في سبيلك ثم وفقه على ما تحب و ترضى
اى رب فاكتب له ما كتبت لأصفيائك ثم
اجعله طائف حولك في كل عوالمك انك
انت المقتدر على ما تشاء و المهيمن على ما تريد
لا اله الا انت العزيز الكريم

INBA34:154, BLIB_Or15707.098,
BLIB_Or15735.258, AQA1#029,
AVK1.031.13x, HYK.258

BH01811

To: Qanitih, in Isfahan

- 1 He is the Mighty, the Triumphant, the Powerful 1 هو العزيز الغالب القدير
- 2 The remembrance of God from the sacred leaf upon the tree of paradise in this hallowed and luminous spot. God, there is no God but Him. 2 ذكر الله من ورقة القدس على شجرة الفردوس في هذه البقعة المقدسة المنير الله لا اله الا هو
- 3 Verily the Tree of the Bayan was the first tree raised up in truth, and it spoke: "I am God, the Mighty, the Generous." Through it the fire was kindled in existence and the beauty of the Worshipped One appeared to every seeing eye. Through it the face of misbelief was veiled and the beauty of divine unity dawned from the dayspring of the name All-Knowing. Through it the idols were shattered and God was established upon the throne of manifest might. Through it mysteries were revealed, lights shone forth, and darkness was transformed by this rising, luminous dawn. Thus do my tongue, my heart, my bones, my form, my body, and this wise and brilliant Pen bear witness. 3 وان شجرة البيان اول شجرة ارتفعت بالحق ونطقت بأني انا الله العزيز الكريم وبها اشتعلت النار في الوجود وظهر جمال المعبود لكل عين بصير وبها ستر وجه الشرك وطلع جمال التوحيد عن مشرق اسم عليم وبها كسرت الأصنام واستوى الله على عرش عز مبين وبها ظهرت الأسرار واشرقت الأنوار وبدلت الظلمة بهذا الفجر الطالع المنير كذلك شهد لساني وقلبي وعظمي وجسمي وجسدي وهذا القلم الدرّي الحكيم
- 4 Say: By God the Truth, my lips will not open concerning that which hath aroused hatred in the hearts of the ungodly, nor will my tongue move with that which God my Lord taught me before the creation of the heavens and earths. Say: We desire not to speak a word, but the Spirit speaks within my breast and causes to flow from my pen whatsoever He willeth, for He doeth what He pleaseth. Therefore, O concourse of the earth, take not vengeance upon me for this, but judge fairly in my cause and be not of the wrongdoers. And if this be my crime and sin, and the word of the sinners hath been fulfilled against me, then have mercy, O people, upon me and upon my exile and my suffering and my tribulation at the hands of the deniers. Fear God and transgress not the bounds of God which ye have been commanded to observe in the Book of God, the King, the Mighty, the All-Knowing. Thus did the Dove speak before and speaketh now with verses of compelling attraction, that God's favor may be completed for those who have believed and His proof may be perfected against the turn-aways. 4 قل تالله الحق لن يفتح شفتائي بما ظهرت البغضاء في قلوب المشركين ولن يحرك لساني بما علمني الله ربي قبل خلق السموات والأرضين قل انا ما نريد ان نتكلم بكلمة ولكن الروح ينطق في صدري ويجري من قلبي ما اراد والله هو فعال لما يريد اذا انتم يا ملأ الأرض لا تنتقموا مني بهذا ثم انصفوا في امرى ولا تكونن من الظالمين وان كان هذا جرمي وذنبى ولقد حققت على كلمة الجرمين فارحموا يا قوم على وعلى غربتي وضري وابتلائي بين يدي المنكرين اتقوا الله ولا تعتدوا عن حدود الله التي امرتم بها في كتاب الله الملك العزيز العليم كذلك نطقت الورقاء من قبل و تنطق حينئذ بآيات جذب منيع لتكمل نعمة الله على الذين آمنوا وتم حجتهم على المعرضين
- 5 O Leaf of Paradise! Thy letter hath come before Us and We have learned what was therein, and We were among the witnesses. We heard thy cry of separation after the fire of longing was kindled in thy breast, and We learned what was therein of every sigh and lamentation. Verily thou didst weep in places of joy, so how much more in this tribulation which 5 ان يا ورقة الجنة قد حضر بين يدينا كتابك و اطلعنا بما فيه وكنا من الشاهدين وسمعنا ضجيجك في الفراق بعد الذي اشتعلت نار الاشتياق في صدرك و اطلعنا بما فيه من كل آه و حنين و انك كنت تبكي في مواقع السرور فكيف في هذا البلاء الذي اشرق عن افق الله بقضاء عظيم و

hath dawned from the horizon of God by mighty decree. And if thou shouldst weep in this sorrow for the duration of the kingdom and rend the garment of patience, thou wouldst be justified, for by this the mantle of grandeur was rent, the mountains of the Cause were leveled, and the Maids of Heaven cried out in chambers of holy and luminous sanctity. But if thine eyes should turn toward the direction of patience, this would be better for thee with God, thy Lord, the Patient, the Powerful, the Mighty.

- 6 And if thou desirest to know what hath befallen Us after Our departure from the City of God, the Mighty, the Generous, know that We journeyed for four known months until We arrived at this prison, which is cut off from the feet of seekers, for it lieth beyond upraised mountains and unnumbered cities and a surging sea and a deep ravine. And We remained therein in sorrow and bewilderment until God should please, for He is the best of judges and the wisest of rulers. And thou, remember thou Our days, then Our sorrow, then Our exile and what befell Us from these wrongdoers. Thus have We imparted to thee what was decreed for Us in this journey and inspired thee with that which is concealed from the eyes of the mystics.

- 7 Then convey Our remembrance to all who are in thy land of those who have believed in God and turned away from every rebellious devil. And the Spirit and the light and the glory and the splendor be upon thee and upon every servant who turneth repentant unto God Who created him and fashioned him and made him to be of the guided ones.

أَنْكَ لَوْ تَبَكَّى فِي هَذَا الْحَزْنِ بِدَوَامِ الْمَلِكِ وَتَنْشَقَّى
قَيْصَ الصَّبْرِ لَتَكُونِي عَلَى حَقِّ مَبِينٍ لِأَنَّ بِذَلِكَ
انْشَقَّتْ رِذَاءُ الْعِظْمَةِ وَانْدَكَّتْ جِبَالُ الْأَمْرِ وَ
ضَجَّتْ حُورُ الْعَيْنِ فِي غُرَفَاتِ قُدْسٍ مُنِيرٍ وَلَكِنْ
أَنْ تَرْتَدَّ الْبَصَرُ إِلَى شَطْرِ الصَّبْرِ هَذَا خَيْرٌ لَكَ عِنْدَ
اللَّهِ رَبِّكَ الصَّابِرِ الْمُقْتَدِرِ الْقَدِيرِ

6 وَاِنْ تَرِيدِي أَنْ تَطَّلَعِي مَا وَرَدَ عَلَيْنَا بَعْدَ هِجْرَتِنَا عَنْ
مَدِينَةِ اللَّهِ الْعَزِيزِ الْكَرِيمِ فَاعْلَمِي بِأَنَّا سَافَرْنَا فِي أَرْبَعَةِ
أَشْهُرٍ مَعْلُومَاتٍ إِلَى أَنْ وَرَدْنَا فِي هَذَا السَّجْنِ الَّذِي
انْفَطَعَتْ عَنْهُ أَرْجُلُ الْقَاصِدِينَ لِأَنَّهُ وَقَعَ خَلْفَ
جِبَالٍ مَرْفُوعَةٍ وَمَدَائِنٍ غَيْرِ مَعْدُودَةٍ وَبَحْرِ مَسْجُورَةٍ
وَفِي عُمِيقٍ وَكُنَّا فِيهِ بِحْزَنٍ وَحَيْرَةٍ إِلَى أَنْ يَشَاءَ اللَّهُ
وَإِنَّهُ هُوَ خَيْرُ الْقَاضِيَيْنِ وَاحْكُمِ الْحَاكِمِينَ وَأَنْكَ
أَنْتِ ذَكْرِي أَيَّامَنَا ثُمَّ حَزَنَانَا ثُمَّ هِجْرَتَنَا وَمَا وَرَدَ عَلَيْنَا
مِنْ هَؤُلَاءِ الظَّالِمِينَ كَذَلِكَ الْقَيْنَا عَلَيْكَ مَا قَضَى
عَلَيْنَا فِي هَذَا السَّفَرِ وَالْهَمْنَاكَ مَا هُوَ الْمُسْتَوْرُ عَنْ
أَعْيُنِ الْعَارِفِينَ

7 ثُمَّ ذَكْرِي مِنْ لَدُنَّا كُلِّ مَنْ كَانَ فِي أَرْضِكَ مِنْ
الَّذِينَ آمَنُوا بِاللَّهِ وَعَرَضُوا عَنْ كُلِّ شَيْطَانٍ مُرِيدٍ
وَالرُّوحِ وَالنُّورِ وَالتَّكْبِيرِ وَالبَهَاءِ عَلَيْكَ وَعَلَى
كُلِّ عَبْدٍ مُنِيبٍ إِلَى اللَّهِ الَّذِي خَلَقَهُ وَسَوَّاهُ وَ
جَعَلَهُ مِنَ الْمُهْتَدِينَ

INBA36:083, INBA71:245

BH01850

Lawh-i-Shaykh Fani
To: Shaykh Fani

- 1 In the Name of God, the Most Holy, the Most Inaccessible
- 2 The Most Exalted Pen calleth aloud unto all created things, and guideth, in very truth, unto the one Reality. O aged Shaykh! Render thou thanks unto the Well-Beloved of the worlds, in that He hath confirmed thee to attain once again unto the Most Holy Court, and to circumambulate the Ka'bah

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْنَعِ

2 قَلَمٌ أَعْلَى مِنْ فِي الْأَنْشَاءِ رَا نَدَا مِيفَرْمَايدَ وَبِحَقِّ
وَاحِدٍ هِدَايَتِ مِينَمَايدِ أَيْ شَيْخٍ فَاثِي حَمْدِ كُنْ
مُحِبُّوبِ عَالَمِيَانِ رَا كِه تَأْيِيدِ فَرْمُودِ تَرَا كِه مَرَّةً
أُخْرَى بِسَاحَتِ أَقْدَسِ فَائِزِ شَدَى وَطَوَافِ كَعْبَةِ
مَقْصُودِ نُمُودِ الْيَوْمِ بَايْدَ أَنْ جَنَابِ نَاسِ رَا بِكَلِمَةٍ

of the Desired One. This day it behoveth thee to direct mankind unto one single Word—a Word made manifest in the Temple of the Best-Beloved, Who is the All-Compelling over the world and all that is therein. That Word is self-subsisting, and ever shall be. From it all things have appeared, and unto it shall all return. It is the verse: "There is none like unto Him."

- 3 He is indeed a true believer in the unity of God who, in this Day, will regard Him as One immeasurably exalted above all the comparisons and likenesses with which men have compared Him. He hath erred grievously who hath mistaken these comparisons and likenesses for God Himself. Consider the relation between the craftsman and his handiwork, between the painter and his painting.

- 4 Can it it ever be maintained that the work their hands have produced is the same as themselves? By Him Who is the Lord of the Throne above and of earth below! They can be regarded in no other light except as evidences that proclaim the excellence and perfection of their author.

- 5 O Shaykh Fani! By self-surrender [fana'] and perpetual union with God [baqa] is meant that men should merge their will wholly in the Will of God, and regard their desires as utter nothingness beside His Purpose. Whatsoever the Creator commandeth His creatures to observe, the same must they diligently, and with the utmost joy and eagerness, arise and fulfil. They should in no wise allow their fancy to obscure their judgment, neither should they regard their own imaginings as the voice of the Eternal. In the Prayer of Fasting We have revealed: "Should Thy Will decree that out of Thy mouth these words proceed and be addressed unto them, 'Observe, for My Beauty's sake, the fast, O people, and set no limit to its duration,' I swear by the majesty of Thy glory, that every one of them will faithfully observe it, will abstain from whatsoever will violate Thy law, and will continue to do so until they yield up their souls unto Thee." In this consisteth the complete surrender of one's will to the Will of God. Meditate on this, that thou mayest drink in the waters of everlasting life which flow through the words of the Lord of all mankind, and mayest testify that the one true God hath ever been immeasurably exalted above His creatures. He, verily, is the Incomparable, the Ever-Abiding, the Omniscient, the All-Wise. The station of absolute self-surrender transcendeth, and will ever remain exalted above, every other station.

- 6 It behoveth thee to consecrate thyself to the Will of God. Whatsoever hath been revealed in His Tablets is but a reflection of His Will. So complete must be thy consecration, that

واحد دلالت نمایند آن کلمه بهیچکلی محبوب ظاهر و اوست میهن بر عالم و ما فيه آن کلمه بنفسها قائم بوده و خواهد بود کل از او ظاهر و باو راجع او است آیه لیس کمثلہ شیء

- 3 موحد الیوم نفسیست که حق را مقدس از اشباح و امثال ملاحظه نماید نه آنکه امثال و اشباح را حق داند مثلاً ملاحظه کن از صانع صنعی ظاهر میشود و از نقاش نقشی

- 4 حال اگر گفته شود این صنعت و نقش نفس صانع و نقاش است هذا کذب ورب العرش و الثری بلکه مدّند بر ظهور کمالیه صانع و نقاش

- 5 ای شیخ فانی معنی فنای از نفس و بقای بالله آنست که هر نفسی خود را در جنب اراده حق فانی و لاشیء محض مشاهده نماید مثلاً اگر حق بفرماید افعّل کذا بتمام همت و شوق و جذب قیام بر آن نماید نه آنکه از خود توهمی کند و آن را حق داند در دعای صوم نازل و لو یخرج من فم ارادتک مخاطباً ایاهم یا قوم صوموا حباً لجمالی و لا تعلّقہ بالمیقّات و الحدود فوعزّتک هم یصومون و لا یأکلون الی ان یموتون اینست معنی فنا در این مقام درست تفکر نمایند تا بسلسبیل حیوان که در کلمات مالک امکان جاری و ساریست فائز شوید و شهادت دهید باینکه حق لم یزل منزّه از خلق بوده انه هو الفرد الباقی العلیم الخیر این مقام اعظم از مقامات بوده و خواهد بود

- 6 باید آن جناب به ما اراد الله قیام نمایند و ما اراد الله ما نزل فی الألواح است بقسمی که بهیچوجه

every trace of worldly desire will be washed from thine heart. This is the meaning of true unity.

از خود اراده و مشیتى نداشته باشند اینست مقام توحید حقیقی

- 7 Do thou beseech God to enable thee to remain steadfast in this path, and to aid thee to guide the peoples of the world to Him Who is the manifest and sovereign Ruler, Who hath revealed Himself in a distinct attire, Who giveth utterance to a Divine and specific Message.

7 از خدا بخواهید در این مقام ثابت باشید و ناس را بسطان معلوم که بهیکل مخصوص ظاهر و بکلمات مخصوصه ناطقست هدایت کنید

- 8 This is the essence of faith and certitude. They that are the worshipers of the idol which their imaginations have carved, and who call it Inner Reality, such men are in truth accounted among the heathen. To this hath the All-Merciful borne witness in His Tablets. He, verily, is the All-Knowing, the All-Wise.

8 اینست جوهر ایمان و ایقان نفوسی که باوهم خود معتکف شده‌اند و اسم آن را باطن گذاشته‌اند فی الحقیقه عیده اصنامند کذلک شهد الرحمن فی الألواح انه هو العليم الحکیم

- 9 Through the loving-kindness of the All-Merciful ye must arise to serve in such wise that its fruits may become manifest. Say: O servants! Look ye with the eye of fairness, and take not unto yourselves, in each day, a partner or a likeness beside the True One. Blessed is he that knoweth his station and transgresseth it not—meaning, blessed is the soul that discerneth his own measure and passeth not beyond it.

9 باید بعنایت رحمانی بشائی قیام بر خدمت نمائید که اثر آن ظاهر شود بگوای عباد بنظر انصاف ملاحظه کنید و از برای حق در هر یوم شریک و شبیه اخذ ننمائید طوبی لمن یعرف مقامه و لا يتجاوز عنه یعنی طوبی از برای نفسی که حد خود را بداند و از آن تجاوز ننماید

- 10 God willing, ye must, relying upon God, speak in accordance with that which is written in this Tablet, that perchance the vain imaginations may be delivered from the arena of illusion into the expanse of certitude—namely, the recognition of the Temple of Manifestation—one by one. Verily God speaketh the truth, yet men are sunk in grievous delusion. We beseech God to enable all to do that which He loveth and is well pleased with. He is powerful over all things.

10 انشاء الله باید متوکلاً علی الله بآنچه در این لوح مرقوم است تکلم نمائید که شاید متوهمین از عرصه وهم بفضای یقین که عرفان هیکل ظهور است وحده وحده فائز شوند ان الله يقول الحق ولكن الناس فی وهم عظیم نسأل الله بأن یوفق الكل علی ما یحب ویرضی انه علی کل شیء قدیر

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NLI.32p132r, Majlis934.031-036,
BRL_DA#704, GWBP#160 p.217x,
AVK1.175ax, OOL.B080

BH01854

*Suriy-i-Man'**To: Shaykh Muhammad, in Nishapur*

- 1 He is the Most Wondrous, the Exalted, the Most Sublime
هو الأبدع العلى الأعلى 1
- 2 This is a tablet that speaketh the truth and remembereth one of our servants so that he may render thanks unto God, his Lord, and be counted among them who are grateful. O thou servant, rejoice in thyself inasmuch as God hath made mention of thee on this night - in which the embodiments of all names were resurrected through the potency of My sovereign and most exalted might and every resplendent dawn yearneth to attain its presence.
هذا كتاب ينطق بالحق و يذكر فيه عبد من عبادنا
ليشكر الله ربّه و يكون من الشّاكرين ان يا عبد
بشّر في نفسك بما اذكرك الله في هذا الليل الذى
فيه حشر هياكل الأسماء بسلطانى العلى الأعلى و
يشتااق لقائه كلّ فجر منير 2
- 3 Say: O people! By the righteousness of the One True God, the dawn of the Day of God hath risen from the Day Spring of Baha and the Ancient Beauty hath appeared from behind the veils of names in the raiment of My name, the All-Merciful, the Most Compassionate. Hasten, O people, to the tabernacle of God and the adored sanctuary of His presence. This is, verily, that which we have ordained for ye in the kingdom of Our irrevocable decree with the pen of glory and wisdom. Journey, O people, with your hearts and not your feet, for We have entered the prison by reason of that which the hands of the oppressors have wrought. This Spot lay behind a thousand mountains and whosoever hath reached for Us wert hindered from clinging to the hem of Our sacred vesture.
قل يا قوم تالله الحق قد طلع فجر الله عن مشرق
البهاء و ظهر جمال القدم عن خلف جبات
الأسماء بطراز اسمى الرحمن الرحيم ان اسرعوا يا
قوم الى حرم الله و كعبة لقائه و هذا ما قدّرناه
لكم فى ملكوت القضاء من قلم عزّ حكيم ولكن
توجّهوا بقلوبكم لا بأرجلكم لأنّا وردنا فى السّجن
بما اكتسبت ايدى الظّالمين هذا المقرّ الذى وقع
خلف الف جبال و منعت عن ذيل التّقدّيس
ايادى القاصدين 3
- 4 Say: those who have forsaken their selves and journeyed towards God and entered paradise - the abode where the Beauty of the All-Merciful was seated upon the Throne of His Name, the Most Mighty, the Great - and were honored by attaining the presence of the All-Glorious, and the glance of God, the King, the Powerful, the Almighty, the All-Knowing turned towards them; they have, verily, attained unto all good. The angels of eternity in the realms above, and the hosts of the unseen behind the mystic tabernacles and the embodiments of names in the kingdom of creation extol their praises. Thus hath the mercy of Thy Lord surpassed His servants who yearn for Him.
قل أنّ الذين هاجروا من انفسهم و سافروا الى الله
و دخلوا بقعة الفردوس مقرّ الذى استوى جمال
الرحمن على عرش اسمه الأعظم العظيم و شرفوا
بلقاء السّبحان و توجّهت اليهم لحظات الله الملك
المقتدر العزيز العليم اولئك فازوا بكلّ الخير و
يصلّون عليهم ملائكة البقاء فى الملائكة الأعلى و جنود
الغيب خلف سرادق العماء و هياكل الأسماء فى
ملكوت الانشاء و كذلك سبقت رحمة ربّك
على عباده المريدين 4
- 5 By the One in whose hand is my soul, one glance at My Beauty is preferable to that which hath been created between the heavens and the earth and from that which is ordained for all that dwell in the kingdoms of Creation and Revelation. Yet, in this day, whosoever directeth his heart towards the scene of
فوالذى نفسى بيده لنظرة الى جمالى لكان خيراً
عما خلق بين السّموات و الأرض و عما قدّر لمن
فى جبروت الأمر و اخلق اجمعين ولكنّ اليوم
من توجّه بقلبه الى منظر الأكبر ليؤتيه الله جزاء
ذلك و أنّه هو الفضل القديم قل يا ملاً البهاء 5

His transcendent glory, God will verily compensate him for this. He is the All-Bountiful, the Ancient One. Say: O people of Baha! Journey not to this Sanctified Spot before leave is granted by Us, thus biddeth ye the Tongue of Might and Grandeur, if ye are of them who observe my precepts. O people! Direct thy steps towards the holy court of God with His acquiescence and at His behest and follow not your own selves and your corrupt desires. Follow the command of thy God, the Exalted, the All-knowing. Say: Heed O people the call of the One amongst you who summoneth you to God, and cast not His testimony behind your backs, and be not of them that transgress.

- 6 They who repudiated the signs of God in these days; they have verily reversed the favors of God upon themselves and have worshiped the idols of their vain imaginings and busied themselves therewith. O thou servant! Raise thyself from among them who denied the verses of God after they were sent down unto them and contended with Him and were among the infidels. Know ye that they who believed not in God, their Creator, in this Revelation, had verily waged war against God, and denied His proofs and gainsaid His signs and disbelieved in His sovereignty and were counted among the infidels in the mighty and wondrous tablets. Cleanse thou yourself from the love of these people, turn not thy face to them and befriend them not even for less than an instant. Avoid the likes of them and cling to the mercy of God and His generosity. Enter then the shores of His holiness - that impregnable and sanctified habitation. Rejoice then in your heart for God hath mentioned thee in His Tablet. By the righteousness of God, this is a blessing with which compareth none other that hath been created betwixt the earth and heaven. Thus have We revealed unto thee the word of truth, so that thou may follow that which thou hast been commanded by the Almighty, the All-Powerful.

- 7 The mercy flowing from the cloud of eternity rest upon ye, O people of Baha! This verily is a manifest mercy from a generous Lord.

HURQ.BH41

لا تتوجهوا الى شطر القدس الا بعد اذن من لدنا
كذلك يأمركم لسان القدرة والعظمة ان انتم من
العاملين يا قوم ان اقصدوا حرم الله باذنه وامره
ولا تتبعوا انفسكم و هو اكم ان اتبعوا ما يأمركم
به ربكم العليّ العليم قل يا قوم اجيبوا داعي الله
بينكم ولا تدعوا حجتة عن ورائكم ولا تكونن من
المسرفين

6 ان الذين كفروا بآيات الله في تلك الأيام
اولئك بدلوا نعمة الله على انفسهم و عبدوا اصنام
هواهم و كانوا عليها لمن العاكفين و انك انت يا
عبد فأخرج نفسك عن بين الذين كفروا بآيات
الله بعد انزالها و حاربوا مع نفسه و كانوا من
المشركين ثم اعلم بأن الذين ما آمنوا بالله بارئهم في
هذا الظهور فقد حاربوا بنفس الله و انكروا برهانه
و جادلوا بآياته و اشركوا بسلطنته و كانوا من
المشركين في الواح عزّ عظيم انك طهر نفسك
عن حب هؤلاء و لا تلتفت اليهم و لا تؤانس
معهم في اقل من الحين تجنب عن مثل هؤلاء ثم
اعتصم بفضل الله و جوده ثم ادخل في شاطئ
القدس مقرّ قدس امين ثم بشر في نفسك بما
اذكرك الله في اللوح تالله الحق ان هذا الفضل لن
يقابله شيء عما خلق بين السموات و الأرضين
كذلك القيناك قول الحق لتتبع ما امرت به
من لدن مقتدر قدير

- 7 و الرحمة التي تنزل من سحاب البقاء عليكم يا ملأ
البهاء و ان هذا الفضل مبين من لدن رب كريم

INBA83:148, BLIB_Or15702.128,
ALIB.folder18p319, BRL_DA#320

BH01837

To: Aqa Ali Akbar Dahaji (pilgrim)

1 In the Name of the Beloved of the Worlds!

1 باسم محبوب عالمیان

2 O 'Ali-Qabli-Akbar! God willing, through the grace of the Lord of Destiny thou shalt in all times and conditions be gazing toward the Most Great Horizon and drinking the water of life from the fingers of the mercy of the All-Merciful. Thy turning to the Friend hath been accepted, and thy orientation toward the face of the Beloved is beloved. Although the most exalted summit and the highest station is the meeting place of the two stations in the presence of the Lord of the Worlds - that station being the conjunction of the two nearnesses, namely the outward and inward nearness - this is of God's grace which He bestoweth upon whomsoever He willeth. This station dependeth upon the Divine Will and the Holy Purpose. Often hath it been that the reward of this station hath been recorded for a soul that hath turned to God and found peace, even though outwardly it was not present before the Throne. And likewise hath it often been that less than this hath been recorded for one who was with Him. O 'Ali! Verily He is the Ruler over whatsoever He willeth, and He is verily the Mighty, the Powerful.

2 ای علی قبل اکبر انشاءالله از عنایت مالک قدر در کل احوال بمنظر اکبر ناظر باشی و رحیق حیوان از اصابع رحمت رحمن بیاشامی اقبال بشطر دوست مقبول افتاد و توجّهت بوجه محبوب محبوب اگرچه ذروه علیا و مقام اعلی مجمع مقامین نزد مولی العالمین بوده و آن مقام جمع قرین است یعنی قرب ظاهر و باطن هذا من فضل الله يعطيه من يشاء و این مقام معلق بمشیت رحمانی و اراده سیحانست بسا شده از برای نفس مقبله مطمئنه اجر این مقام ثبت گشته مع آنکه در ظاهر تلقاء عرش حاضر نبوده و همچنین بسا شده که دون آن لمن کان معه ثبت شده ای علی آنه هو الحاکم علی ما یشاء و آنه هو المقتدر القدير

3 Be not grieved by separation and remoteness, for the Pen of Divine Command hath decreed nearness and reunion in thy case. The differences in this land and its hidden upheavals are many, many and great, great. Soon that which is concealed therein shall be revealed. I swear by the Sun of holy transcendence that the Ancient King hath been afflicted between two parties. Were anyone to look toward the heart, they would see Him in the two prisons. Thus doth the Dawning-Place of the two Commands and the Possessor of the two Pillars and the Rising-Place of the two Suns recount unto thee.

3 از بعد و فراق محزون مباشید چه که از قلم امریه الهیه حکم قرب و لقا در باره آنجناب جاری شده اختلافات این ارض و انقلابات سریه آن کثیره کثیره و کبیره کبیره سوف یظهر ما هو المکنون فیها قسم بأقتاب عز تقدیس که سلطان قدم بین ایدی حزین مبتلا شده لو ينظر احد بطرف القلب لیراه فی السجنین کذلک یقصّ لک مطلع الأمرین و صاحب الرکنین و مشرق الشمسین

4 O 'Ali! Harken unto the call of the Ancient King, Who calleth from the direction of the Most Great Prison, and praise the Beloved of the world Who hath enabled thee to turn toward the Divine Ka'bah and the Dawning-Place of unique Light. This station is most great - know thou its worth and be grateful at all times.

4 ای علی بشنو ندای سلطان قدم را که از شطر سین اعظم ندا میفرماید و حمد کن محبوب عالم را که موفق فرمود ترا بر اقبال بکعبه الهیه و مطلع نور فردانیه این مقام بسیار عظیمست قدرش را بدان و در کل احوال شاکر باش

5 Previously, wondrous and sublime Tablets were sent down from the heaven of Divine favor specifically for thee and thy relatives, one after another. God willing, you shall attain unto them. Say: Glory be unto Thee, O my God! I beseech Thee by

5 از قبل الواح بدیعہ منیعہ مخصوص آنجناب و منتسبین واحداً بعد واحد از سماء عنایت ربانیه نازل و ارسال شد انشاءالله بأن فائز شویید قل

Thy Name through which the Hour was troubled and the Resurrection was shaken, to make me one of those who move not save by Thy leave and breathe not except by Thy command. Verily Thou art powerful over what Thou willest. There is none other God but Thee, the Mighty, the Generous.

سبحانك اللهم يا الهى اسئلك باسمك الذى به
اضطربت الساعة وتزلزلت القيامة بأن تجعلنى من
الذين لا يتحركون الا باذنك ولا يتنفسون الا
بأمرك انك انت المقتدر على ما تشاء لا اله الا
انت العزيز الكريم

- 6 O my Lord! I beseech Thee by Thy Name, the All-Prevailing over all names and the Ruler over all who are in earth and heaven, to make me in all conditions one who circlet round Thy Will and gazeth toward the horizon of Thy Purpose, in such wise that I desire naught from Thee except what Thou hast desired and seek naught save what Thou hast decreed in the Tablets of Thy Decree and written with the Pen of Thy Destiny.

6 اى رب اسئلك باسمك المهيمن على الاسماء و
الحاكم على من فى الأرض والسماء بأن تجعلنى
فى كل الأحوال طائفاً حول ارادتك وناظراً الى
افق مشيتك بحيث لا اريد منك الا ما اردته و
لا اطلب الا ما قضيت فى الواح قضائك و رقم
من قلم تقديرك

- 7 O my God! I testify that Thou art God, there is none other God but Thee. Thou hast ever been established upon the throne of Thy oneness and seated upon the seat of Thy singleness. None can draw nigh unto Thee or soar in the atmosphere of Thy knowledge save to the extent which Thou hast ordained for them through Thy mercy which hath preceded all created things and Thy grace which hath encompassed all existing things.

7 يا الهى اشهد انك انت الله لا اله الا انت لم تزل
كنت مستقراً على عرش وحدانيتك و جالساً
على كرسي فردانيتك لن يقدر احد ان يتقرب
اليك او يطير فى هواء عرفانك الا على قدر
الذى قدرت له برحمتك التى سبقت الكائنات
و عنايتك التى احاطت الموجودات

- 8 O my Lord! Ordain for me from Thy bounty that which shall profit me. Verily Thou knowest what is within my soul and Thou art the All-Knowing, the All-Informed. Then write down for me, O my God, the good of this world and the next, and make me one of those for whom Thou hast ordained circumambulation around Thee in every world of Thy worlds. Verily Thou art the Giver, the Bountiful, the Generous.

8 اى رب قدر لى من فضلك ما ينفعنى انك
انت تعلم ما فى نفسى و انك انت العليم الخبير ثم
اكتب لى يا الهى خير الدنيا والآخرة ثم اجعلنى
من الذين قدرت لهم الطواف فى حولك فى كل
عالم من عوالمك انك انت المعطى الباذل الكريم

- 9 I am the one, O my God, who hath left his abode, turning toward Thy abode. Thou hearest the lamentation of my heart in my separation from Thee and my yearning to meet Thee. This is my condition, and Thou art the Almighty, the Unconstrained over what Thou desirest.

9 انا الذى يا الهى خرجت عن ديارى مقبلاً الى
ديارك تسمع حنين قلبى فى فراقك و اشتياقى
الى لقاءك هذا مما انا عليه و انت المقتدر المختار
على ما تريد

BLIB_Or03116.110, BLIB_Or11096.187,
ADM1#011 p.034x

BH01836

To: Husayn

- 1 In the Name of the Beloved of the horizons! O Husayn! Hearken to the call of Husayn, Who from the Most Great Prison summons thee. This call quickens the body and brings the soul to its Beloved. O Husayn! Listen with thy heart's ear, that thou mayest attain, through the sweetness of the divine Word, to such a station that thou wilt find thyself, at all times, in a state of joy and delight.
- 2 A great bounty hath been bestowed upon thee, in that thou hast twice entered the Most Great Prison and attained the station of nearness and reunion. Though the grace of this station may be concealed today, owing to the lack of capacity of the people of the world, it is witnessed and remembered before God. God willing, thou must arise to serve the Cause and be one of its servants. This station is most great - know thou its worth and act according to its conditions. With complete detachment and spiritual qualities thou must occupy thyself among the servants with the mention and praise of God, that perchance the worshippers of vain imaginings may become mindful and turn to the Lord of all beings.
- 3 To the friends in every land, if thou meetest them, convey greetings from this Wronged One. Say: O ye who soar in the atmosphere of divine love and O ye who seek the heavenly Sanctuary! This is the day of steadfastness. Ye must become so steadfast that the fragrances of your steadfastness may waft over the people of all lands. Today is the day of assistance - strive that ye may not remain deprived of service to the Cause in the days of God. The people of hypocrisy lie in wait - be vigilant! And the companions of wickedness are filled with hatred - be aware! Ye are all mentioned in the presence of this Face and all your names are recorded in the Tablet. This is among the great divine bounties, as the Tongue of Grandeur and Power doth testify. He, verily, is the All-Knowing, the All-Informed Witness.
- 4 O Husayn! Were this Wronged One to recount what hath befallen Him, it would surely cause grief to all the peoples of the world. We have therefore concealed most of these matters and deemed it inappropriate to reveal them, in consideration of the Most Great Mercy. Yet thou art aware of some of these things. Nevertheless, at all times We speak forth the verses of God and stand firm in the promotion of His Cause. The tyranny of the
- 1 باسم محبوب آفاق ای حسین بشنودای حسین را که در سجن اعظم ترا ندا میفرماید این ندا جسم را جان نماید و جان را بجانان رساند ای حسین بگوش قلب استماع نما تا از حلاوت کلمه ربّانیه بمقامی فائز شوی که خود را در کلّ احیان با روح و ریحان بینی
- 2 نعمت عظمی بتو عنایت شده و آن اینست که دو مرتبه بسجن اعظم وارد و بمقام قرب و لقا فائز شدی اگر فضل این مقام نظر بعدم استعداد اهل امکان الیوم مستور باشد عندالله مشهود و مذکور است انشاءالله باید بخدمت امر قیام نمائی و یکی از خدام باشی این شأن بسیار بزرگست قدرش را بدان و بشرایطش عامل باش باید بکمال انقطاع و اخلاق روحانیه مابین عباد بذکر و ثنای حق مشغول باشی که شاید عبده اوهام متذکر شوند و بمالک انام توجه نمایند
- 3 دوستان در هر دیار که هستند اگر ملاقات نمودی از این مظلوم تکبیر برسان بگو ای [طایران] هوای محبت رحمانی و ای قاصدان کعبه سبحانی الیوم یوم استقامتست باید بشأنی مستقیم شوی که نفحات استقامت شما بر اهل دیار مرور نماید امروز روز نصرتست جهد نمائید که شاید در آیام الله از خدمت امر محروم نمائید اهل نفاق در کمیند متوجه باشید و اصحاب شقاق در نهایت کین ظاهرند باخبر باشید جمیع شما لدی الوجه مذکورید و اسامی کل در لوح مسطور اینست از نعماء بزرگ الهی یشهد بذلک لسان العظمة و الاقتدار انه هو الشاهد العلیم الخبیر
- 4 ای حسین اگر این مظلوم بخواهد آنچه بر او وارد شده ذکر نماید البتّه سبب حزن اهل عالم خواهد شد لذا اکثر امور وارده را ستر نمودیم و اظهار آنرا بملاحظه رحمت کبری جایز ندانستیم و تو بر بعضی مطلع شدی مع ذلک در کلّ حین بآیات الله ناطقیم و بتبلیغ امرش قائم ظلم ظالمین و ضرّ

oppressors, the harm of the transgressors, the turning away of the deniers, and the afflictions and successive tribulations that have befallen Us - all these are as nothing and unworthy of mention, for whatever hath occurred and continueth to occur hath been in the path of the Beloved of the worlds. With yearning soul We long for it.

- 5 Say: Glory be unto Thee, O my God! Thou seest the Wronged One in the hands of the oppressors among Thy creation and the idolaters among Thy creatures. I beseech Thee by Thy power which Thou didst manifest from the horizon of the prison, the Dawning-Place of Thy verses, and by the call which was raised therein through Thy might and sovereignty, to make me detached from all who are on earth, turning unto Thee, firm in Thy love, steadfast in Thy Cause, celebrating Thy remembrance, and proclaiming Thy Name. O Lord! Aid me to serve Thee amongst Thy servants and to praise Thee amidst Thy creation. Then ordain for me that which befitteth the heaven of Thy generosity and bounty, and the clouds of Thy grace and favors.

- 6 O Lord! I have hastened unto Thee and turned to the Dayspring of Thy Cause and the Dawning-Place of Thy power, and have attained unto that which most of Thy creatures have been prevented from. I beseech Thee by Thy Most Exalted Name and by Thy Most Supreme Self to make me one of those who recognize Thy bounty and what Thou hast bestowed upon them at the dawning of the lights of Thy countenance and the manifestations of the Sun of Thy mercy. I am he who, O my God, hath been assured of Thy greatness and hath acknowledged Thy majesty. Preserve me, then, in all conditions, from that which Thy good-pleasure abhorreth. Verily, Thou art the All-Powerful, the All-Compelling, the Most Exalted, the Mighty, the All-Bountiful.

فاجرين و اعراض معرضين و بلاياى وارده و رزاياى متواتره كل معدومست و غير مذکور چه که آنچه وارد شده و ميشود در سبيل محبوب عالميان بوده بجان مشتاق و امليم

5 قل سبحانك اللهم يا الهى ترى المظلوم بين ايدى الظالمين من خلقك و المشركين من بريتك اسئلك بقدرتك التى اظهرتها من افق سجن مطلع آياتك و بندا الذى ارتفع فيه بقوتك و سلطانك بأن تجعلنى منقطعاً عنى على الأرض كلها و مقبلاً اليك و ثابتاً فى حبك و مستقيماً على امرك و ذاكراً بذكرك و منادياً باسمك اى رب ايدنى [على] خدمتك بين عبادك و ثنائك بين [خلقك] ثم قدر لى ما ينبغى لسماء كرمك و جودك و سخاب فضلك و الطافك

6 اى رب قد سرعت اليك و توجهت الى مشرق امرك و مطلع اقتدارك و فزت بما منع عنه اكثر بريتك اسئلك باسمك الأسمى و نفسك العليا بأن تجعلنى من الذين يعرفون فضلك و ما اعطيتهم عند اشراق انوار وجهك و تجليات شمس رحمتك انا الذى يا الهى كنت موقناً بعظمتك و معترفاً بكبريائك فاحفظنى فى كل الأحوال عما يكرهه رضاك انك انت المقتدر المهيمن المتعالى العزيز الوهاب

BLIB_Or11096#050, ADM1#012 p.036x

BH01834

To: *Mirza Ali Akbar*

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ الْأَبْهَى
- 2 O Ali! Hear My call from this Prison wherein I remain alone amidst enemies, finding no helper for Myself save God, thy Lord and the Lord of all things and the Lord of all worlds. Beware lest thou forget the days when thou wert in the presence of the Countenance. Remember thy Lord and be not of the heedless. We have not forgotten thee, for We have loved faithfulness before the creation of the heavens and the earth. 2 اِنْ يَا عَلِيَّ اسْمِعْ نِدَائِي مِنْ هَذَا السَّجْنِ الَّذِي بَقِيتَ فَرِيداً بَيْنَ الْأَعْدَاءِ وَلَنْ اَجِدَ لِنَفْسِي مِنْ مَعِينٍ إِلَّا اللَّهُ رَبِّي وَرَبَّ كُلِّ شَيْءٍ وَرَبَّ الْعَالَمِينَ أَيَاكَ اِنْ لَا تَنْسَ أَيَّامَ الَّتِي كُنْتَ تَلْقَاءُ الْوَجْهَ ثُمَّ اذْكُرْ رَبِّي وَلَا تَكُنْ مِنَ الْغَافِلِينَ اَنَا مَا نَسِينَاكَ لِأَنَّا احْبَبْنَا الْوَفَاءَ قَبْلَ خَلْقِ السَّمَوَاتِ وَالْأَرْضِينَ
- 3 Stand firm in the Cause of thy Lord. By God the Truth! This is the Day to aid thy Lord - aid Him and be not of the patient ones. Leave those who have denied on thy left, then turn to the right, the seat of thy Lord, the Merciful, the Compassionate. Remember the days thou wert with Us and what thou didst hear from this truthful, pure and wondrous Mouth. 3 اِنْ اسْتَقِمَّ عَلَى امْرِ مَوْلَاكَ تَاللهِ الْحَقِّ الْيَوْمَ نَصْرُ رَبِّكَ اِنْ اَنْصَرَهُ وَلَا تَكُنْ مِنَ الصَّابِرِينَ دَعِ الَّذِينَ كَفَرُوا عَنْ شِمَالِكَ ثُمَّ اِقْبَلْ اِلَى الْيَمِينِ مَقَرَّ حَبِّ رَبِّكَ الرَّحْمَنِ الرَّحِيمِ اِنْ اذْكُرْ أَيَّامَ الَّتِي كُنْتَ مَعَنَا وَمَا سَمِعْتَ مِنْ هَذَا الْقَمِ الصَّادِقِ الطَّاهِرِ الْبَدِيعِ
- 4 Stand firm in the love of thy Lord, for by it all created things are purified, wert thou of those who know. Yet by it God distinguished between the concourse of creation and he in whose heart was the love of God - he is today among the denizens of the Supreme Concourse, wert thou of those who know. Arise and remember thy Lord, and fear no one but place thy trust in God, the King of the Mighty Throne. 4 اِنْ اسْتَقِمَّ عَلَى حَبِّ مَوْلَاكَ لِأَنَّ بِهِ تَطَهَّرَ كُلُّ الْمَمَكَّاتِ لَوَانَتْ مِنَ الْعَارِفِينَ وَلَكِنْ بِهِ فَصَّلَ اللَّهُ بَيْنَ مَلَأِ الْإِنْشَاءِ وَالَّذِي كَانَ فِي قَلْبِهِ حَبُّ اللَّهِ أَنَّهُ الْيَوْمَ مِنْ أَهْلِ مَلَأِ الْأَعْلَى لَوَانَتْ مِنَ الْعَارِفِينَ قُمْ ثُمَّ اذْكُرْ رَبِّي وَلَا تَخَفْ مِنْ أَحَدٍ فَتَوَكَّلْ عَلَى اللَّهِ الْمَلِكِ الْعَرْشِ الْعَظِيمِ
- 5 Say: O people of the Bayan! Do ye deny Him Who was among you, from Whom in every moment there dawned upon you suns of glory and majesty, then suns of power and sovereignty, and Who was more merciful to you than your own selves, and Who watched over you and conversed with you as one of you, and associated with you morning and evening, and from Whom ye perceived the fragrance of the Beloved at dawn and at dusk? By God the Truth! Whoso denieth Him after He hath come with all the signs hath denied God from all eternity and will deny Him unto all eternity. 5 قُلْ يَا مَلَأَ الْبَيَانَ أَ تَنْكُرُونَ الَّذِي كَانَ بَيْنَكُمْ وَاسْتَشْرَقَ عَلَيْكُمْ فِي كُلِّ حِينٍ مِنْ كُلِّ مَا يَظْهَرُ مِنْهُ شَمْسُ الْعِزَّةِ وَالْإِجْلَالِ ثُمَّ شَمْسُ الْقُدْرَةِ وَالْإِسْتِقْلَالِ وَكَانَ بِكُمْ أَرْحَمُ مِنْكُمْ عَلَى أَنْفُسِكُمْ وَأَنَّهُ كَانَ عَلَيْكُمْ رَقِيبٌ وَيَتَكَلَّمُ بِكُمْ كَأَحَدٍ مِنْكُمْ وَيُعَاشِرُ مَعَكُمْ فِي الْعِشِيِّ وَالْإِشْرَاقِ وَوَجَدْتُمْ مِنْهُ رَوَائِحَ الْمَحْبُوبِ فِي كُلِّ يَكُورٍ وَأَصِيلَ تَاللهِ الْحَقِّ مِنْ كَفَرِهِ بَعْدَ مَا جَاءَ بِكُلِّ الْآيَاتِ أَنَّهُ قَدْ كَفَرَ بِاللَّهِ فِي أَزْلِ الْأَزَالِ وَيَكْفُرُ إِلَى أَبَدِ الْأَبَدِينَ
- 6 Say: I know not, O people of the Bayan, what ye seek to prove the Truth. If ye seek God's power, by God it hath appeared in truth. If ye seek the attributes of the All-Merciful, they have emerged with justice. If ye desire God's signs, they have been sent down in truth in such wise as to fill the East and West, 6 قُلْ لَمْ اَدْرِ يَا مَلَأَ الْبَيَانَ مَا تَطْلُبُونَ فِي اثْبَاتِ الْحَقِّ اِنْ تَطْلُبُوا قُدْرَةَ اللَّهِ تَاللهِ أَنَّهُا قَدْ ظَهَرَتْ بِالْحَقِّ وَإِنْ تَطْلُبُوا شُؤْنَاتِ الرَّحْمَنِ أَنَّهُا قَدْ بَرَزَتْ بِالْعَدْلِ وَإِنْ تَرِيدُوا آيَاتِ اللَّهِ قَدْ نَزَلَتْ بِالْحَقِّ عَلَى شَأْنِ مَلَأَتْ الشَّرْقَ وَالْغَرْبَ اِنْ أَنْتُمْ مِنَ الْمُتَصَفِّينَ خَافُوا عَنْ

were ye of the fair-minded. Fear God and His Manifestation, and ascribe not partners unto Him after all atoms testify that there is no God but Him - He hath no likeness, no peer, no opposite, no equal, no similitude, no partner.

7 Say: O people! Harken unto the melodies of the All-Merciful from the direction of the Ridvan at this time wherein the Beauty of the Unseen hath appeared with all His attributes, manifestations, signs, tokens, evidences, proofs, arguments and words. Be not among the dead! O people! Be quickened by this Kawthar which floweth from the right side of this Most Great, Mighty and Firm Corner. Cast not God's Cause behind you, render not your deeds vain, and be not among the rebellious.

8 Thus hath the Tongue of God conversed with His servant that he might hear and be among the thankful. Be content with what hath flowed unto thee from the Holy Pen, then read it that it might kindle in thy heart the Fire of God, the Kindled, the Luminous. Then convey Our greetings to thy wife and give her the glad-tidings of Our mention of her, that she might be among the grateful women. This is a mighty bounty.

9 And the Glory be upon thee and upon those with thee among the loved ones of God, the King, the Truth, the Just, the Wise.

الله ثم عن مظهر نفسه ولا تشركوا به بعد الذي
كل الذرات يشهدن بانه لا اله الا هو ليس له
شبه ولا ند ولا ضد ولا عدل ولا كفو ولا
مثال ولا قرين

7 قل يا قوم ان اسمعوا نغمات الرحمن عن جهة
الرضوان في هذا الزمان الذي فيه ظهر جمال الغيب
بكل شئونه وظهوراته وآياته وعلاماته وبيئاته
وحججه وبراهينه ودلائله وكلماته ولا تكونن
من الميتين حيوا يا قوم بهذا الكوثر الذي جرى
عن جهة الأيمن من هذا الركن الأعظم الشديد
ولا تدعوا امر الله عن ورائكم ولا تبطلوا اعمالكم
ولا تكونن من الباغين

8 كذلك كلم لسان الله مع عبده لسمع ويكون
من الشاكرين ان اكتف بما جرى لك من قلم
القدس ثم اقراه لتحديث به في قلبك نار الله
الموقدة المنير ثم كبر من لدنا على وجه ضلعك
ثم بشرها بذكرى في حقها لتكون من الشاكرات
وان هذا الفضل عظيم

9 و البهاء عليك وعلى من معك من احباء الله
الملك الحق العدل الحكيم

BLIB_Or15694.441, ALIB.folder18p354

BH11719

To: Muhammad Rahim Uncle of Samandar, in Qazvin

1 He is the Most Holy, the Most Exalted!

2 These are the holy verses sent down from the presence of God, the One, the Single, the Alone, calling the people to the paradise of eternity, the station of My Most Glorious Name in the heaven of thy Lord, the Most High, the Trusted One. Verily, those endowed with illumined vision behold the effulgences of the Countenance from the direction of God, the One, the Single, the Alone, the Self-Subsisting. When the lights of eternity dawned upon them from the horizon of their Lord, the Most High, the Most Exalted, they fell prostrate before Him.

1 هو الأقدس الأرفع

2 تلك آيات القدس نزلت من لدى الله الواحد
الفريد الأحد و يدعو الناس الى فردوس البقاء
مقر اسمي الأبهى في جبروت ربك العلي المعتمد
ان الذينهم اوتوا بصر المنير يشهدن بوارق الوجه
عن شطر الله الواحد الأحد الفرد الصمد و اذا
استشرقت عليهم انوار البقاء من افق ربهم العلي
الأعلى خروا بين يديه ثم [سجد]

- 3 O servant! Know thou that thy name hath been mentioned in the holy presence, and We have revealed unto thee decisive verses whereby the eyes of all created things are cleansed from every veil and inflammation. Say: O people! Take hold of the Book of God with strength, cast behind you all that hindereth you from it, and take up your abode in the shade of thy Lord's mercy, an impregnable station.
- 4 O people! Deprive not yourselves of God's sanctuary, and consort not with those who have disbelieved and associated partners with God, and are among those who recognized God's bounty, then denied it. Purify thyself with the living waters flowing from the right hand of the Throne, then seek His grace, for His grace descendeth upon all created things without measure or count.
- 5 Grieve not over the world and its hardships, but place thy trust in all matters in thy Lord. Verily, He preserveth whosoever trusteth in Him and seeketh His aid. He will assist thee with the means of the heavens and earth, and will send down from the clouds of grace that which will draw thee nigh unto Him and distance thee from all who deny and deviate.
- 6 O servant! If thou desirest to know what hath befallen the Youth, know that He hath been cast into the well of hatred, and there hath befallen Him from oppression that which hath befallen none else among all created things. To this testify all atoms and beyond them the Most Knowing, Most Truthful, Most Witnessing Tongue of God. Say: O people! Ye have committed that which hath caused the pillars of the Cause to crumble, the foundations of the Throne to tremble, the fire above the air to be extinguished, and the water of paradise to freeze.
- 7 Say: God is the Creator of all things and is powerful over whatsoever He willeth. Soon will He assist whomsoever He pleaseth with the hosts of might and power. There is no helper save Him; He causeth whomsoever He willeth to triumph over whomsoever He pleaseth through assembled hosts.
- 8 Know thou that I have fallen into the well of rancor and hatred in this most remote and distant prison, and there befallerth Me at every moment that which none can reckon save God. Would that I had not been born into creation, or had I been born, would that I had not been suckled, or had I been suckled, would that I had not been reared, or had I been reared, would that I had not reached maturity, or had I reached maturity, would that I had not been inspired, or had I been inspired, would that I had not revealed the mysteries through utterance,
- 3 ان يا عبد فاعلم بأن ذكر اسمك على محضر القدس و انزلنا عليك آيات محجمات التي يطهر بها عيون الممكات من كل غشاوة و رمد قل يا قوم خذوا كتاب الله بقوة ثم دعوا ما يمنعه عنكم عنه عن ورائكم ثم اتخذوا في ظل رحمة ربكم مقاماً مرمداً
- 4 و يا قوم لا تجعلوا انفسكم محروماً عن حرم الله و لا تستأنسوا مع الذين هم كفروا و اشركوا و كانوا ممن عرف نعمة الله ثم ابحد طهر نفسك من تسنيم الذي جرى عن يمين العرش ثم ابتغ الفضل من عنده و ان فضله ينزل على الممكات من غير حد و لا عدد
- 5 لا تحزن عن الدنيا و شدايدها و توكل في كل الأمور على ربك و انه يحفظ من اتكل عليه و منه استمد و انه يمدك بأسباب السموات و الأرض و ينزل عليك من سحاب الفضل ما يقربك الى نفسه و يبعدك عن كل من كفر و الحد
- 6 يا عبد ان تريد ان تطالع بما ورد على الغلام فاعلم بأنه ابتلى في بئر البغضاء و مسه من الظلم ما لا ميس احداً من الممكات و يشهد بذلك كل الذرات و من دونها لسان الله الأعلّم الأصدق الأشهد قل يا قوم قد فعلتم ما انعدمت عنه قوائم الأمر و اضطربت اركان العرش و انخذت النار فوق الهواء ثم ماء التسنيم انجمد
- 7 قل الله خالق كل شيء و قادر على ما يشاء فسوف ينصر من يشاء بجنود العظمة و الاقتدار و ما من ناصر الا هو يغلب من يشاء على من يشاء بجنود مجند
- 8 ثم اعلم بأنّي وقعت في بئر الغلّ و البغضاء في هذا السجن البعيد الأبعد و يرد على في كل حين ما لا يحصيه احد الا الله فيا ليت ما ولدت في الابداع و لو ولدت ما رضعت و لو رضعت ما ربيت و لو ربيت ما بلغت الى الكبر و لو بلغت ما الهمت و لو الهمت ما بينت الأسرار بالأذكار لأنّ بذلك قام على كل من آمن بالله ثم ارتدّ

for thereby have risen against Me all who believed in God, then turned away.

- 9 Say: We have spent Our soul and all We possess in the path of God. Once was I slain by the sword of hatred in the time of the First Adam, once was I cast into the fire, once was My head severed upon the platter, once was I crucified upon the cross, once was I suspended in the air, and now have I fallen into the pit of envy. We thank God for all this and for what hath befallen Us, and We praise Him for His decree. Verily, He heareth the cry of those who are in distress.

9 قل انا انفقنا نفسنا و ما لنا في سبيل الله مرة قتلت بسيف البغضاء في عهد آدم الاولى و مرة القيت في النار و مرة قطع رأسي على الطشت و مرة صلبت على الصليب و مرة علقت في الهواء و اذا وقعت في جب الحسد و نشكر الله في كل ذلك و بما ورد علينا و نحمده على قضاياه و انه يسمع صرخ المضطرين

- 10 Thus have We revealed unto thee what hath befallen Us, that thou mayest be apprised of My Cause and remain steadfast upon the path of God, the Mighty, the Extended. And glory be upon thee and upon those who are with thee among those who have remained firm in their station of certitude in the Cause of their Lord, the All-Merciful, and who are among the people of guidance.

10 ثم يشهد كذلك نزل عليك ما ورد علينا لتطلع بأمرى و تكون مستقيماً على صراط الله العزيز الممدد و البهاء عليك و على من معك من الذينهم استقروا على مقر الاطمينان في امر ربهم الرحمن و كانوا من اهل الرشاد

NLAI_BH1.420

BH01883

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihiran

- 1 He is the Most Holy, the Most Glorious
- 2 Thy letter was presented before the Countenance and was the object of loving attention. Praise be to God that thou art adorned with the ornament of the praise and glorification of Him Who is the Self-Sufficing, and art embellished with love for the Beloved of all creation. Blessed is the life that is spent in the service of the Truth, blessed is the tongue that speaketh His praise, and blessed is the heart that is gladdened by His remembrance. Give thanks unto God for having been enabled to inhale the fragrance of the garment of thy Lord's remembrance amongst His servants. We beseech Him, exalted be He, to strengthen thee in that which thou art engaged in, and to inspire thee at every moment with that which shall guide all who dwell in the realms of being to the Cause of thy Lord.
- 3 That which thou didst mention concerning the people of M hath been observed. We beseech God, glorified and exalted be He, to aid all to turn unto the true Kaaba. How excellent is

1 الأقدس الأبهي

2 مكّلت لدى الوجه حاضر و طرف عنایت بآن ناظر لله الحمد که بطراز ذکر و ثنای حضرت بنی نیاز مزین و بحب محبوب امکان مطرّز مبارک عمری که در خدمت حق صرف شود و مبارک لسانی که بذکرش ناطق باشد و مبارک قلبیکه بیادش مسروران احمد الله بما فاحت بک نفحات قیص ذکر اسم ربک بین العباد نستله تعالی بأن یؤیدک علی ما کنت علیه و یلهمک فیکلّ آن ما تستدلّ به فی امر ربک لمن فی الأكوان

3 آنچه از اهل م ذکر نمودید مشاهده شد از حق جلّ و عزّ میطّلعیم که کلّ را مؤید فرماید بر اقبال بکعبه حقیقی نیکو است حال نفوسیکه

the state of those souls who, in these days, have drunk from the Kawthar of the knowledge of the All-Merciful, who have detached themselves from that which the people possess, and who have held fast unto the Truth. Upon them be the glory of their Lord, the Forgiving, the Merciful. Strive with utmost endeavor to unite hearts and souls. He, verily, will aid thee under all conditions. He is with thee and will help thee through the truth. He, verily, is potent over all things.

- 4 This land is in great turmoil, and this Wronged One is afflicted between two parties. Consider what hath befallen and continueth to befall the seventy souls in the Most Great Prison. Reflect upon those who were imprisoned with the Point for but a few hours, and likewise those who gathered with the Beloved in Tiberias. When matters became severe, they intensified and committed what they committed. Thus was it ordained and thus will it be ordained. Thy Lord is, verily, the Self-Subsisting, the Almighty, Whom nothing whatsoever can frustrate in His purpose. He, verily, is the All-Knowing, the All-Wise. That which was revealed in the Tablets sent down in Iraq and in the Land of Mystery, and at the beginning of Our arrival in the Most Great Prison, hath come to pass. Thy Lord is, verily, the All-Knowing, the All-Informed. Know thou that Rida-Quli hath rebelled against God, the Almighty, the All-Knowing, the All-Wise.

- 5 Glory be unto Thee, O my God! Thou beholdest Thy servant, who is named Ali, who hath turned towards Thee and set his face toward Thy countenance, who hath inhaled the fragrance of the garment of Thy mercy, who hath arisen to serve Thy Cause and to aid Thy Faith among Thy creatures, and who remembereth Thee amongst Thy servants. I beseech Thee by Thy power that hath prevailed over all things, and by Thy Name which Thou hast made the Sovereign of all names, to aid him in such wise that there may appear through him that which will exalt Thy Cause in Thy lands and uplift Thy Word in Thy realms. O my Lord! Thou hast ever been powerful over whatsoever Thou hast willed, and wilt ever remain as Thou hast been from time immemorial. Ordain for him that which beseemeth the loftiness of Thy glory and the sublimity of Thy majesty. Then write down for him that which Thou hast written for the sincere ones among Thy chosen ones. Then inspire him with that which will draw men nigh unto the shore of the glory of Thy sanctification and bring them to the stronghold of the glory of Thy unity. Thou art, verily, the Almighty, the Most Exalted, the Ever-Forgiving.

- 6 Convey My greetings to the loved ones of thy Lord in that place, then gladden them with this perspicuous remembrance, and to

در این ایام از کوثر معرفت رحمن آشامیدند و از ما فی ایدی الناس گذشتند و بحق متمسک شدند علیهم بهاء ربک الغفور الرحیم در تألیف قلوب و اتحاد نفوس جهد بلیغ نمائید آنه یؤیدک فیکل الأحوال آنه معک و ینصرک بالحق آنه علی کل شیء قدیر

4 این ارض بسیار مضطربست و اینظلوم مابین حزین مبتلا این معلوم است که با هفتاد نفس در سجن اعظم چه وارد شده و میشود تفکر نما در نفوسیکه مع نقطه در ساعات معدوده محبوس بوده اند و همچنین در نفوسیکه در طبریّه مع حبیب جمع شدند اذا اشتد الأمر اشتدوا و ارتكبوا ما ارتكبوا کذلک قضی و یقضی ان ربک لهو القائم المقتدر الذی لا یمنعه شیء عما اراد آنه لهو العلیم الحکیم قد ظهر ما نزل فی الألواح الّتی نزلت فی العراق و فی ارض السّر و فی اول ورودنا فی السّجن الأعظم ان ربک لهو العلیم الخیر ثم اعلم ان الرضا قبل قلی قد بغی علی الله المقتدر العزیز العلیم

5 سبحانک اللهم یا الهی تری عبدک الذی سمی بعلی قد اقبل الیک و توجه الی وجهک و وجد عرف قیص رحمانیتک و قام علی خدمتک و نصر امرک بین بریتک و یدکرک بین عبادک اسئلک بقدرتک الّتی غلبت الاشیاء و باسمک الذی جعلته مالک الأسماء بأن تؤیّده علی شأن یظهر منه ما یرتفع به امرک فی بلادک و تعلو کلمتک فی دیارک ای رب لم تزل کنت مقتدرّاً علی ما تشاء و لا تزال تكون بمثل ما قد کنت فی ازل الازال قدر له ما ینبغی لعلو جلالک و سمو اجلالک ثم اکتب له ما کتبه للمخلصین من اصفیائک ثم الهمه ما یقرّب الناس الی شاطئ عزّ تقدیسک و یبلغهم الی مکن عزّ توحیدک انک انت المقتدر العزیز المستعان

6 کبر من قبلی علی احباء ربک فی هناک ثم بشرهم بهذا الذکر المبین و علی الذین آمنوا من اهل

those who have believed among the people of Sin. Thy Lord is, verily, the All-Remembering, the All-Knowing. Say: O My loved ones! While ye are in your homes, the Lord of all worlds remembereth you in the prison. Rejoice ye in the breezes of the remembrance of your Lord and in the rustling that hath been raised from the Most Exalted Pen for your remembrance, O ye who have turned towards Him. That which beseemeth you is steadfastness in this straight Path. Glory be upon you and upon those on whose faces can be seen the radiance of God, the Most High, the Most Great.

السَّيْنُ أَنَّ رَبَّكَ هُوَ الذَّاكِرُ الْعَلِيمُ قُلْ يَا أَحِبَّائِي
أَنْتُمْ فِي الْبُيُوتِ وَيُذَكِّرْكُمْ فِي السَّجْنِ مَوْلَى الْعَالَمِينَ
أَنْ أَفْرَحُوا بِنَفَحَاتِ ذِكْرِ رَبِّكُمْ وَصَرِيرِ الذِّى أَرْتَفَعَ
مِنَ الْقَلَمِ الْأَعْلَى لَذِكْرِكُمْ يَا مَعْشَرَ الْمُقْبِلِينَ مَا يَنْبَغِي
لَكُمْ هُوَ الْإِسْتِقَامَةُ فِيهِذَا السَّبِيلِ الْمُسْتَقِيمِ أَمَّا الْبَهَاءُ
عَلَيْكُمْ وَعَلَى الَّذِينَ يَرَى فِي وَجُوهِهِمْ نَضْرَةَ اللَّهِ الْعَلِيِّ
الْعَظِيمِ

INBA19:402b,

BLIB_Or03116.122,

BLIB_Or11096#038x

BH01880

To: *Jamal Burujirdi*

- 1 Say: We have caused the rivers of Divine utterance to proceed out of Our throne, that the tender herbs of wisdom and understanding may spring forth from the soil of your hearts. Will ye not be thankful? They who disdain to worship their Lord shall be of those who are cast off. And oft as Our verses are rehearsed unto them, they persist in proud disdain, and in their gross violation of His law, and know it not. As for them who have disbelieved in Him, they shall be in the shadow of a black smoke. "The Hour" hath come upon them, while they are disporting themselves. They have been seized by their forelock, and yet know it not.
- 2 The thing that must come hath come suddenly; behold how they flee from it! The inevitable hath come to pass; witness how they have cast it behind their backs! This is the Day whereon every man will fly from himself, how much more from his kindred, could ye but perceive it. Say: By God! The blast hath been blown on the trumpet, and lo, mankind hath swooned away before us! The Herald hath cried out, and the Summoner raised His voice saying: "The Kingdom is God's, the Most Powerful, the Help in Peril, the Self-Subsisting."
- 3 This is the Day on which all eyes shall stare up with terror, the Day in which the hearts of them that dwell on earth shall tremble, save them whom thy Lord, the All-Knowing, the All-Wise, pleaseth to deliver. All faces have turned black except those to whom the God of Mercy hath vouchsafed a radiant heart. Drunken are the eyes of those men that have openly

1 بِسْمِ اللَّهِ الْبَاقِي بَلَا زَوَالٍ قُلْ أَنَا أَنْزَلْنَا عَنْ جِهَةِ
الْعَرْشِ مَاءَ الْبَيَانِ لِيَنْبِتَ مِنْ قُلُوبِكُمْ نَبَاتَ الْحِكْمَةِ وَ
التَّيْبَانَ أَفَلَا تَشْكُرُونَ أَنَّ الَّذِينَ اسْتَكْبَفُوا عَنْ عِبَادَةِ
رَبِّهِمْ أُولَئِكَ قَوْمٌ مَدْحُضُونَ وَ إِذَا تَتَلَّى عَلَيْهِمُ
الْآيَاتُ يَصْرَوْنَ مُسْتَكْبِرِينَ وَ يَصْرَوْنَ عَلَى الْخُنْثِ وَ
لَا يَشْعُرُونَ وَ الَّذِينَ كَفَرُوا أُولَئِكَ فِي ظِلٍّ مِنْ
يَحْجُومٍ قَدْ أَتَتْ السَّاعَةُ وَ هُمْ يَلْعَبُونَ قَدْ أَخَذُوا
بِنَاصِيَتِهِمْ وَ لَا يَعْرِفُونَ

2 قَدْ وَقَعَتِ الْوَاقِعَةُ وَ هُمْ عَنْهَا يَفْرَوْنَ وَ جَاءَتِ الْحَاقَّةُ
وَ هُمْ عَنْهَا مَعْزُضُونَ هَذَا يَوْمُ الَّذِي يَهْرَبُ فِيهِ كُلُّ
مَرءٍ مِنْ نَفْسِهِ وَ كَيْفَ ذُو الْقُرْبَى لَوْ أَنْتُمْ تَفْقَهُونَ
قُلْ تَاللَّهِ قَدْ نَفَخَ فِي الصُّورِ وَ تَرَى النَّاسَ هُمْ
مَنْصَعِقُونَ وَ صَاحَ الصَّاحُّ وَ نَادَى الْمُنَادُ الْمَلِكُ
لِلَّهِ الْمُقْتَدِرِ الْمُهَيْمِنِ الْقَيُّومِ

3 هَذَا يَوْمٌ فِيهِ شَاحَصَتِ الْأَبْصَارُ وَ فَزَعَ مِنْ فِي
الْأَرْضِ إِلَّا مِنْ شَاءَ رَبِّكَ الْعَلِيمِ الْحَكِيمِ قَدْ
أَسْوَدَّتِ الْوُجُوهُ إِلَّا مِنْ أَتَى الرَّحْمَنُ بِقَلْبٍ مَنِيرٍ
قَدْ سَكَّرَتْ أَبْصَارَ الَّذِينَ كَفَرُوا عَنْ النَّظَرِ إِلَى
اللَّهِ الْعَزِيزِ الْحَمِيدِ

refused to behold the face of God, the All-Glorious, the All-Praised.

- 4 Say: Perused ye not the Qur'an? Read it, that haply ye may find the Truth, for this Book is verily the Straight Path. This is the Way of God unto all who are in the heavens and all who are on the earth. If ye have been careless of the Qur'an, the Bayan cannot be regarded to be remote from you. Behold it open before your eyes. Read ye its verses, that perchance ye desist from committing that which will cause the Messengers of God to mourn and lament.
- 5 Speed out of your sepulchers. How long will ye sleep? The second blast hath been blown on the trumpet. On whom are ye gazing? This is your Lord, the God of Mercy. Witness how ye gainsay His signs! The earth hath quaked with a great quaking, and cast forth her burdens. Will ye not admit it? Say: Will ye not recognize how the mountains have become like flocks of wool, how the people are sore vexed at the awful majesty of the Cause of God? Witness how their houses are empty ruins, and they themselves a drowned host.
- 6 This is the Day whereon the All-Merciful hath come down in the clouds of knowledge, clothed with manifest sovereignty. He well knoweth the actions of men. He it is Whose glory none can mistake, could ye but comprehend it. The heaven of every religion hath been rent, and the earth of human understanding been cleft asunder, and the angels of God are seen descending. Say: This is the Day of mutual deceit; whither do ye flee? The mountains have passed away, and the heavens have been folded together, and the whole earth is held within His grasp, could ye but understand it. Who is it that can protect you? None, by Him Who is the All-Merciful! None, except God, the Almighty, the All-Glorious, the Beneficent. Every woman that hath had a burden in her womb hath cast her burden. We see men drunken in this Day, the Day in which men and angels have been gathered together.
- 7 Say: Is there any doubt concerning God? Behold how He hath come down from the heaven of His grace, girded with power and invested with sovereignty. Is there any doubt concerning His signs? Open ye your eyes, and consider His clear evidence. Paradise is on your right hand, and hath been brought nigh unto you, while Hell hath been made to blaze. Witness its devouring flame. Haste ye to enter into Paradise, as a token of Our mercy unto you, and drink ye from the hands of the All-Merciful the Wine that is life indeed. Drink with healthy relish, O people of Baha. Ye are indeed they with whom it shall be well. This is what they who have near access to God have attained. This is the flowing water ye were promised in
- 4 قل اما قرأتم القرآن فاقراءوا لعل تجدون الحق انه لصراط مستقيم هذا صراط الله لمن في السموات والأرضين ان نسيت القرآن ليس البيان عنكم ببعيد انه بين ايديكم ان اقراوه لعل لا ترتكبوا ما ينوح به المرسلون
- 5 قوموا من الأجداث الى متى ترقدون هذه نفخة اخرى الى من تنظرون هذا ربكم الرحمن وانتم تجدون قد زلزلت الأرض واخرجت ابقاها فأنتم تنكرون قل اما ترون الجبال كالعهن والقوم من سطوة الأمر مضطربون تلك بيوتهم خاوية على عروشها وهم جند مغرقون
- 6 هذا يوم فيه اتى الرحمن على ظلل العرفان بسلطان مشهود انه هو الشاهد على الأعمال وانه هو المشهود لو انتم تعرفون قد انفطرت سماء الأديان وانشقت ارض العرفان والملائكة منزلون قل هذا يوم التغابن الى من تهربون قد مرّت الجبال وطويت السماء والأرض في قبضته لو انتم تعلمون هل لأحد من عاصم لا فونفسه الرحمن الا الله المقتدر العزيز المنان قد وضعت كل ذات حمل حملها ونرى الناس سكارى في هذا اليوم الذي فيه اجتمع الانس والجان
- 7 قل أفي الله شك ها انه قد اتى عن مطلع الفضل بقدرة و سلطان ام في آياته ان افتحوا الأبصار ان هذا هو البرهان قد ازلت الجنة عن اليمن وسعرت الحميم وتلك هي النيران ان ادخلوا الجنة رحمة من عندنا واشربوا فيها نحر الحيوان من يد الرحمن هنيئاً لكم يا اهل البهاء تالله انتم الفائزون هذا ما فاز به المقربون وانه لماء مسكوب الذي وعدتم به في الفرقان ثم في البيان جزاء من ربكم الرحمن طوبى للشاربين

the Qur'an, and later in the Bayan, as a recompense from your Lord, the God of Mercy. Blessed are they that quaff it.

- 8 O My servant that hath turned thy face towards Me! Render thanks unto God for having sent down unto thee this Tablet in this Prison, that thou mayest remind the people of the days of thy Lord, the All-Glorious, the All-Knowing. Thus have We established for thee, through the waters of Our wisdom and utterance, the foundations of thy belief. This, verily, is the water whereon the Throne of thy Lord hath been raised. "His Throne had stood upon the waters." Ponder this in thine heart, that thou mayest comprehend its meaning. Say: Praise be to God, the Lord of all worlds.

GWB#018

8 ان يا عبد الناظر ان اشكر الله بما نزل لك في
السجن هذا اللوح لتذكر الناس بأيام ربك العزيز
العليم كذلك أسسنا لك بنيان الايمان من ماء
الحكمة والبيان وهذا ماء الذي كان مستوي
عرش ربك الرحمن وكان عرشه على الماء فكم
لتعرف وقل الحمد لله رب العالمين

INBA34:148, BLIB_Or15707.087,
BLIB_Or15735.249, GWBP#018 p.036,
AQA1#026, HYK.249

BH01888

- 1 These are, O my God, the days whereon Thou didst enjoin Thy servants to observe the fast. With it Thou didst adorn the preamble of the Book of Thy Laws revealed unto Thy creatures, and didst deck forth the Repositories of Thy commandments in the sight of all who are in Thy heaven and all who are on Thy earth. Thou hast endowed every hour of these days with a special virtue, inscrutable to all except Thee, Whose knowledge embraceth all created things. Thou hast, also, assigned unto every soul a portion of this virtue in accordance with the Tablet of Thy decree and the Scriptures of Thine irrevocable judgment. Every leaf of these Books and Scriptures Thou hast, moreover, allotted to each one of the peoples and kindreds of the earth.
- 2 For Thine ardent lovers Thou hast, according to Thy decree, reserved, at each daybreak, the cup of Thy remembrance, O Thou Who art the Ruler of rulers! These are they who have been so inebriated with the wine of Thy manifold wisdom that they forsake their couches in their longing to celebrate Thy praise and extol Thy virtues, and flee from sleep in their eagerness to approach Thy presence and partake of Thy bounty. Their eyes have, at all times, been bent upon the Day-Spring of Thy loving-kindness, and their faces set towards the Fountain-Head of Thine inspiration. Rain down, then, upon us and upon them from the clouds of Thy mercy what beseemeth the heaven of Thy bounteousness and grace.
- 3 Lauded be Thy name, O my God! This is the hour when Thou hast unlocked the doors of Thy bounty before the faces

1 بسم الله الأقدس الأبهي يا الهى هذه أيام
فيها فرضت الصيام على عبادك و به طرّزت
ديباج كتاب اوامرك بين برّيتك و زينّت
صحائف احكامك لمن في ارضك و سماءك و
اختصت كلّ ساعة منها بفضيلة لم يحيط بها
الّا علمك الذي احاط الأشياء كلّها و قدّرت
لكلّ نفس منها نصيباً في لوح قضائك و زبر
تقديرك و اختصت كلّ ورقة منها بحزب من
الأحزاب

2 و قدّرت للعشاق كأس ذكرك في الأستحار يا ربّ
الأرباب اولئك عباد اخذهم سكر نحر معارفك
على شأن يهربون من المضاجع شوقاً لذكرك و
ثنائك ويفرون من النوم طلباً لقربك و عنايتك
لم يزل طرفهم الى مشرق الطافك و وجههم
الى مطلع الهامك فأنزل علينا و عليهم من سخاب
رحمتك ما ينبغي لسماء فضلك و كرمك

3 سبحانك يا الهى هذه ساعة فيها فتحت ابواب
جودك على وجه برّيتك و مصاريع عنايتك

of Thy creatures, and opened wide the portals of Thy tender mercy unto all the dwellers of Thine earth. I beseech Thee, by all them whose blood was shed in Thy path, who, in their yearning over Thee, rid themselves from all attachment to any of Thy creatures, and who were so carried away by the sweet savors of Thine inspiration that every single member of their bodies intoned Thy praise and vibrated to Thy remembrance, not to withhold from us the things Thou hast irrevocably ordained in this Revelation – a Revelation the potency of which hath caused every tree to cry out what the Burning Bush had aforetime proclaimed unto Moses, Who conversed with Thee, a Revelation that hath enabled every least pebble to resound again with Thy praise, as the stones glorified Thee in the days of Muhammad, Thy Friend.

- 4 These are the ones, O my God, whom Thou hast graciously enabled to have fellowship with Thee and to commune with Him Who is the Revealer of Thyself. The winds of Thy will have scattered them abroad until Thou didst gather them together beneath Thy shadow, and didst cause them to enter into the precincts of Thy court. Now that Thou hast made them to abide under the shade of the canopy of Thy mercy, do Thou assist them to attain what must befit so august a station. Suffer them not, O my Lord, to be numbered with them who, though enjoying near access to Thee, have been kept back from recognizing Thy face, and who, though meeting with Thee, are deprived of Thy presence.
- 5 These are Thy servants, O my Lord, who have entered with Thee in this, the Most Great Prison, who have kept the fast within its walls according to what Thou hadst commanded them in the Tablets of Thy decree and the Books of Thy behest. Send down, therefore, upon them what will thoroughly purge them of all Thou abhorrest, that they may be wholly devoted to Thee, and may detach themselves entirely from all except Thyself.
- 6 Rain down, then, upon us, O my God, that which beseemeth Thy grace and befitteeth Thy bounty. Enable us, then, O my God, to live in remembrance of Thee and to die in love of Thee, and supply us with the gift of Thy presence in Thy worlds hereafter – worlds which are inscrutable to all except Thee. Thou art our Lord and the Lord of all worlds, and the God of all that are in heaven and all that are on earth.
- 7 Thou beholdest, O my God, what hath befallen Thy dear ones in Thy days. Thy glory beareth me witness! The voice of the lamentation of Thy chosen ones hath been lifted up throughout Thy realm. Some were ensnared by the infidels in Thy land, and were hindered by them from having near access to

لمن في ارضك اسئلك بالذين سفك دمائهم في سبيلك وانقطعوا عن كل الجهات شوقاً للقائك واخذتهم نفحات وحيك على شأن يسمع من كل جزء من اجزاء ابدانهم ذكرك وثنائك ان لا تجعلنا محروماً عما قدّرت في هذا الظهور الذي به ينطق كل شجر بما نطق به سدرة سينا لموسى كليمك ويسبح كل حجر بما سبح به الحصى في قبضة محمد حبيبك

4 فيا الهى هؤلاء عبادك الذين جعلتهم معاشر نفسك و مؤانس مطلع ذاتك و فرقتهم ارياح مشيتك الى ان ادخلتهم في ظلك و جوارك اى ربّ لما اسكنتهم في ظلّ قباب رحمتك وقّتهم على ما ينبغي لهذا المقام الأسنى اى ربّ لا تجعلهم من الذين في القرب منعوا عن زيارة طاعتك و في الوصال جعلوا محروماً عن لقائك

5 اى ربّ هؤلاء عباد دخلوا معك في هذا السجن الأعظم و صاموا فيه بما امرتهم في الواح امرك و صحائف حكمك فأنزل عليهم ما يقدّسهم عما يكرهه رضائك ليكونوا خالصاً لوجهك و منقطعاً عن دونك

6 فأنزل علينا يا الهى ما ينبغي لفضلك و يليق لجودك ثم اجعل يا الهى حياتنا بذكرك و مماتنا بحبك ثم ارزقنا لقائك في عوالمك التي ما اطلع بها احد الا نفسك انك انت ربنا و رب العالمين و اله من في السموات و الأرضين

7 فيا الهى ترى ما ورد على احبائك في ايامك فوعزتك ما من ارض الا و فيها ارتفع ضجيج اصفيائك و منهم الذين جعلهم المشركون اسارى في مملكتك و منعوهم عن التّقرّب اليك و

Thee and from attaining the court of Thy glory. Others were able to approach Thee, but were kept back from beholding Thy face. Still others were permitted, in their eagerness to look upon Thee, to enter the precincts of Thy court, but they allowed the veils of the imaginations of Thy creatures and the wrongs inflicted by the oppressors among Thy people to come in between them and Thee.

الورود في ساحة عزّك و منهم يا الهى تقرّبوا اليك و منعوا عن لقاءك و منهم دخلوا في جوارك طلباً للقاءك و حال بينهم و بينك سبحات خلقك و ظلم طغاة بريّتك

- 8 This is the hour, O my Lord, which Thou hast caused to excel every other hour, and hast related it to the choicest among Thy creatures. I beseech Thee, O my God, by Thy Self and by them, to ordain in the course of this year what shall exalt Thy loved ones. Do Thou, moreover, decree within this year what will enable the Day-Star of Thy power to shine brightly above the horizon of Thy glory, and to illuminate, by Thy sovereign might, the whole world.

8 اى ربّ هذه ساعة جعلتها خير الساعات و نسبتها الى افضل خلقك اسئلك يا الهى بك و بهم ان تقدّر في هذه السنّة عزّاً لأحبائك ثمّ قدّر فيها ما يستشرق به شمس قدرتك عن افق عظمتك و يستضيء بها العالم بسلطانك

- 9 Render Thy Cause victorious, O my Lord, and abase Thou Thine enemies. Write down, then, for us the good of this life and of the life to come. Thou art the Truth, Who knoweth the secret things. No God is there but Thee, the Ever-Forgiving, the All-Bountiful.

9 اى ربّ فانصر امرك و اخذل اعدائك ثمّ اكتب لنا خير الآخرة و الأولى و أنّك انت الحقّ علام الغيوب لا اله الا انت الغفور الكريم

INBA92:370, PMP#085, AHM.115,
TSBT.053, NFF5.051, OOL.B090.03

PM#085, BPRY.270

BH01924

To: Mulla Sadiq Khurasani

- 1 In the name of God, the All-Merciful, the Most Compassionate
- 2 By Him Who is the Great Announcement! The All-Merciful is come invested with undoubted sovereignty. The Balance hath been appointed, and all them that dwell on earth have been gathered together. The Trumpet hath been blown, and lo, all eyes have stared up with terror, and the hearts of all who are in the heavens and on the earth have trembled, except them whom the breath of the verses of God hath quickened, and who have detached themselves from all things.
- 3 This is the Day whereon the earth shall tell out her tidings. The workers of iniquity are her burdens, could ye but perceive it. The moon of idle fancy hath been cleft, and the heaven hath given out a palpable smoke. We see the people laid low, awed with the dread of thy Lord, the Almighty, the Most Powerful. The Crier hath cried out, and men have been torn away, so great hath been the fury of His wrath. The people of the left

1 بسم الله الرؤف الرحيم

2 و التّأ العظيم قد اتى الرحمن بسلطان مبين و وضع الميزان و حشر من على الأرض اجمعين قد نفخ في الصّور اذاً شاخصت الأبصار و اضطرب من في السّموات و الأرضين الا من اخذته نفحات الآيات و انقطع عن العالمين

3 هذا يوم الّذى فيه تحدّثت الأرض بما فيها و المجرمون ائتمالها لو انتم من العارفين و انشقّ قمر الوهم و اتى السّماء بدخان مبين ترى النّاس صرعى من خشية ربّك المقتدر القدير ناد المناد و انقهرت اعجاز النفوس ذلك قهر شديد انّ اصحاب الشّمال في زفرة و شبيق و اصحاب اليمين

hand sigh and bemoan. The people of the right abide in noble habitations: they quaff the Wine that is life indeed, from the hands of the All-Merciful, and are, verily, the blissful.

- 4 The earth hath been shaken, and the mountains have passed away, and the angels have appeared, rank on rank, before Us. Most of the people are bewildered in their drunkenness and wear on their faces the evidences of anger. Thus have We gathered together the workers of iniquity. We see them rushing on towards their idol. Say: None shall be secure this Day from the decree of God. This indeed is a grievous Day. We point out to them those that led them astray. They see them, and yet recognize them not. Their eyes are drunken; they are indeed a blind people. Their proofs are the calumnies they uttered; condemned are their calumnies by God, the Help in Peril, the Self-Subsisting. The Evil One hath stirred up mischief in their hearts, and they are afflicted with a torment that none can avert. They hasten to the wicked, bearing the register of the workers of iniquity. Such are their doings.

- 5 Say: The heavens have been folded together, and the earth is held within His grasp, and the corrupt doers have been held by their forelock, and still they understand not. They drink of the tainted water, and know it not. Say: The shout hath been raised, and the people have come forth from their graves, and arising, are gazing around them. Some have made haste to attain the court of the God of Mercy, others have fallen down on their faces in the fire of Hell, while still others are lost in bewilderment. The verses of God have been revealed, and yet they have turned away from them. His proof hath been manifested, and yet they are unaware of it. And when they behold the face of the All-Merciful, their own faces are saddened, while they are disporting themselves. They hasten forward to Hell Fire, and mistake it for light. Far from God be what they fondly imagine! Say: Whether ye rejoice or whether ye burst for fury, the heavens are cleft asunder, and God hath come down, invested with radiant sovereignty. All created things are heard exclaiming: "The Kingdom is God's, the Almighty, the All-Knowing, the All-Wise."

- 6 Know thou, moreover, that We have been cast into an afflictive Prison, and are encompassed with the hosts of tyranny, as a result of what the hands of the infidels have wrought. Such is the gladness, however, which the Youth hath tasted that no earthly joy can compare unto it. By God! The harm He suffereth at the hands of the oppressor can never grieve His heart, nor can He be saddened by the ascendancy of such as have repudiated His truth.

في مقام كريم يشربون نمر الحيوان من ايادي الرحمن الا انهم من الفائزين

4 قد رجّت الأرض و مرّت الجبال و الملائكة مردفين اخذ السكرا اكثر العباد نرى في وجوههم آثار القهر كذلك حشرنا المجرمين يهرعون الى الطاغوت قل لا عاصم اليوم من امر الله ذلك يوم عظيم نريهم الذين اضلّاهم ينظرون اليهما و لا يشعرون قد سكّرت ابصارهم و هم قوم عمون حجّتهم مفتريات انفسهم و انها داحضة عند الله المهيمن القيوم قد نزغ الشيطان في صدورهم و هم اليوم في عذاب غير مردود يسرعون الى الأشرار بكّاب الفجار كذلك يعملون

5 قل طويت السّماء و الأرض في قبضته و المجرمون اخذوا بناصيتهم و لا يفقهون يشربون ماء الصّديد و لا يعرفون قل قد انت الصّيحة و خرج الناس من الأجداث و هم قيام ينظرون و منهم مسرعاً الى شطر الرحمن و منهم مكبّاً على وجهه في النار و منهم متحيّرون قد نزلت الآيات و هم عنها معرضون و اتى البرهان و هم عنه غافلون اذا رأوا وجه الرحمن سيّئت وجوههم و هم ملعبون يهبطون الى النار و يحسبون انها نور فتعالى الله عما يظنون قل لو تفرحون او تميّزون من الغيظ قد شقّت السّماء و اتى الله بسلطان مبين ينطق الأشياء كلّها الملك لله المقتدر العليم الحكيم

6 ثمّ اعلم بأنّا في سجن عظيم و احاطتنا جنود الظلم بما اكتسبت ايدي المشركين ولكن الغلام في بهجة لا يعادلها ما في الأرض كلّها تالله في سبيل الله لا يحزنه ضرّ الذين ظلموا و لا سطوة المنكرين

- 7 Say: Tribulation is a horizon unto My Revelation. The daystar of grace shineth above it, and sheddeth a light which neither the clouds of men's idle fancy nor the vain imaginations of the aggressor can obscure.
- 8 Follow thou the footsteps of thy Lord, and remember His servants even as He doth remember thee, undeterred by either the clamor of the heedless ones or the sword of the enemy....
- 9 We have, ere now, sent unto thee a Tablet; and unto every soul in every land have been sent down the verses of thy Lord, the Almighty, the All-Knowing. We beseech God that thine eyes may be comforted thereby and through them; verily He is powerful over all things.
- 10 Spread abroad the sweet savors of thy Lord, and hesitate not, though it be for less than a moment, in the service of His Cause. The day is approaching when the victory of thy Lord, the Ever-Forgiving, the Most Bountiful, will be proclaimed.
- 11 Warn the people on behalf of thy Lord; then gather them upon the shore of the sea, and be not of those who are patient. And glory be upon thee from God, the Lord of all worlds, and upon thy family—each one, the young and the old.
- 7 قل انّ البلاء افق لهذا الأمر و منه استشرقت شمس الفضل بضياء لا تمنعه سبحات الأوهام و لا ظنون المعتدين
- 8 ان اتبع مولاك ثم ذكر العباد كما انه يذكرک تحت السيف و ما منعه نفاق الغافلين
- 9 قد ارسلنا اليک لوحاً من قبل و لكل واحد من اهل کل بلد نزلت آيات ربک العزيز العليم نسلل الله بأن تقر عينک به و بها انه على کل شئ قدير
- 10 ان انتشر نفحات ربک في الأطراف و لا توقف في امره اقل من آن سوف يأتي نصره ربک الغفور الکریم
- 11 ذکر الناس من قبل ربک ثم اجتمعهم على شاطئ البحر و لا تکن من الصابرين و البهاء عليك من لدی الله رب العالمين و على اهلك من کل صغير و کبير

GWB#017x, WOB.194x

INBA34:150, BLIB_Or15707.090,
 BLIB_Or15735.252, BRL_DA#659,
 GWBP#017 p.034x, AQA1#027,
 PYK.017, DLH1.048, HYK.252

BH01938

To: *Mulla Muhammad Mahalati*

- 1 In the Name of God, the Most Holy, the Most Exalted! This is a noble Book sent down in truth from the presence of One mighty and all-knowing. Verily it is the Spirit of the Command through which the hearts of them that know are quickened, and verily it is the Lamp of God between the heavens and the earth, and verily it is a mercy and remembrance for all the worlds.
- 2 O Mim, hearken unto the call of thy Lord, the All-Merciful, from the direction of His Name, the Most High, the Most Great. He calleth thee from the prison at a time when entrance and exit are forbidden, due to that which the hands of the transgressors have wrought. Soon shall the prison door be opened
- 1 بسم الله الأقدس الأعلى هذا کتاب کریم نزل بالحق من لدن عزيز عليم انه لروح الأمر يحيا به افئدة العارفين و انه لسراج الله بين السموات و الأرضين و انه لرحمة و ذکرى للعالمين
- 2 ان يا ميم اسمع نداء ربک الرحمن عن شطر اسمه العلی العظيم انه ينادیک في السجن حين الذی منع عن الدخول و الخروج بما اکتسبت ايدي الفاجرين فسوف يفتح باب السجن كذلك

- thus doth thy Lord, the All-Knowing, the All-Informed, ap-
prise thee. He loveth tribulation in the path of His Lord even
as they that are sincere love the countenance of their Lord, the
Dawning, the Luminous. Sorrows have not prevented Us from
remembering the name of Our Lord, the All-Merciful, nor shall
the might of the oppressors prevent Me. Remember Him at all
times and summon the people unto Him - thus hast thou been
commanded by One mighty and powerful.

- 3 O Ha', hearken unto the call of thy Lord, the Most Glorious.
Arise to serve the Cause, then remind the people of this momen-
tous News, that perchance they may arise from the slumber of
vain desires and turn towards the supreme horizon in these
days wherein the Sun of the beauty of thy Lord hath dawned
upon all created things with manifest sovereignty. Be thou of
such constancy that the vicissitudes of time prevent thee not
from the direction of thy Lord, the All-Merciful, that thy face
may shine amongst Our heedless servants. Confine thy affairs
to His remembrance and praise, then gather the people unto
the Most Great Ocean - thus hath the Tongue of Revelation
commanded thee from this remote prison.

- 4 O Mim, hearken once again unto the call of thy Lord, the All-
Merciful. He speaketh the truth: "Verily I am God, there is
none other God but Me, the Mighty, the Bestower." Arise to
serve the Cause, then stand firm and say: "O people! The
heaven hath been folded up, and the moon hath been cleft
asunder, and the All-Glorious hath come upon the clouds of
divine knowledge. Fear God and break not God's Covenant
and Testament. Hasten to the Kawthar of grace - this is better
for you than all that hath been created in existence." Behold
those who were unjust of old - their traces have been effaced,
their roofs have fallen in, and their couches have been rolled up
until the flames encompassed them. Soon shall the breezes of
torment seize these who have denied God. Verily thy Lord is
severe in punishment, and He is the Mighty, the Help in Peril.

- 5 O Letter Dal! Call the people with wisdom and utterance -
thus have We commanded the servants in all the Tablets, yet
most of them understand not. They cast the Command of
God behind their backs until sedition seized all regions, and
thy Lord witnessed what they did. Had they followed God's
Command it would have been better for them than what they
desired. Soon will He raise up His Cause as He pleaseth - there
is no God but Him, the Protector, the Self-Subsisting.

- 6 Make mention of My loved ones on My behalf, then bring them
beneath the shadow of thy Lord's mercy, the Mighty, the Lov-
ing. Say: O My loved ones! The Pen hath been prevented

يخبرك ربك العالم الخبير أنه يحبّ البلاء في
سبيل ربه كما يحبّ المخلصون وجه ربهم المشرق
المنير ما منعنا الأحزان عن ذكر اسم ربنا الرحمن
ولا تمنعني سطوة الظالمين اذكره في كلّ الأحيان
وادع الناس اليه بذلك امرت من لدن مقتدر
قدير

3 ان يا حاء ان استمع نداء ربك الأبهى قم على
الأمر ثمّ ذكر الناس بهذا النبأ العظيم لعلّ يقوم
عن رقد الهوى و يتوجّهنّ الى الأفق الأعلى في
هذه الأيام التي فيها اشرفت شمس جمال ربك
على الممكّات بسلطان مبين كن على شأن لا
تمنعك حوادث الزمان عن شطر ربك الرحمن
ليستضيء وجهك بين عيادنا الغافلين ان اقتصر
امورك على ذكره وثائه ثمّ اجمع الناس على البحر
الأعظم كذلك امرك لسان الوحي من هذا
السجن البعيد

4 ان يا ميم ان استمع مرّة اخرى نداء ربك الرحمن
أنه ينطق بالحقّ اني انا الله لا اله الا انا العزيز
المنان قم على الأمر ثمّ استقم و قل يا قوم قد
طويت السّماء و انشق القمر و اتى السّبحان على
ظلل العرفان اتقوا الله و لا تنقضوا عهد الله
و ميثاقه ان اسرعوا الى كوثر الفضل انه خير
لكم عمّا خلق في الأكوان فانظر في الذين ظلموا
من قبل قد محت آثارهم و سقطت سقوفهم و
طوى فراشهم الى ان احاطتهم النيران فسوف
تأخذ نفحات العذاب هؤلاء الذين كفروا بالله
ان ربك شديد المحال و انه هو العزيز المستعان

5 ان يا حرف الدال ادع الناس بالحكمة و البيان
كذلك امرنا العباد في كلّ الألواح ولكنّ
اكثرهم لا يعقلون قد نبذوا امر الله وراء
ظهورهم الى ان اخذت الفتنة كلّ الآفاق و
كان ربك شهيد على ما يعملون لو اتبعوا امر الله
هذا خير لهم عمّا ارادوا فسوف يرفع امره كيف
يشاء انه لا اله الا هو المهيمن القيوم

6 ان اذكر احبائي من قبلي ثمّ ادخلهم في ظلّ رحمة
ربك العزيز الودود قل يا احبائي قد منع القلم عن

from remembrance, and behind Me are an oppressive people - otherwise I would have sent down for each one of you verses from the All-Merciful from this praiseworthy station. Be ye united in the Cause of your Lord, then hearken unto him who remindeth you by Our leave, and hold fast in all conditions to the Sure Handle, and trust in Him at all times. He is with you and will aid you with His sovereignty, and with Him is the knowledge of all things, and He is the Truth, the Knower of the unseen.

- 7 Make mention of the worshipper on Our behalf - his name was mentioned at this moment before the Throne, therefore hath the Pen inscribed his name. Thy Lord is possessed of great bounty. And praise be to God, the Lord of the worlds.

الذِّكْرُ وَ عَنْ وَرَائِي قَوْمٌ ظَالِمُونَ وَالْأَقْدَارُ قَدْ تَزَلَّتْ لِكُلِّ وَاحِدٍ مِنْكُمْ آيَاتُ الرَّحْمَنِ مِنْ هَذَا الْمَقَامِ الْمَحْمُودِ أَنْ اتَّحَدُوا فِي أَمْرِ رَبِّكُمْ ثُمَّ اسْتَمِعُوا مِنَ الَّذِي يَذْكُرْكُمْ بِإِذْنٍ مِنْ لَدُنَّا وَتَمَسَّكُوا فِي كُلِّ الْأَحْوَالِ بِالْعُرْوَةِ الْوُثْقَى وَتَوَكَّلُوا عَلَيْهِ فِي كُلِّ الْأَحْيَانِ إِنَّهُ مَعَكُمْ وَ يَنْصُرْكُمْ بِسُلْطَانِهِ وَ عِنْدَهُ عِلْمُ كُلِّ شَيْءٍ وَ إِنَّهُ هُوَ الْحَقُّ عَلَامُ الْغُيُوبِ

7 أَنْ أَذْكَرَ الْعَابِدَ مِنْ لَدُنَّا قَدْ ذَكَرَ اسْمَهُ فِي الْحَيْنِ تَلَقَّاهُ الْعَرْشُ لِذَا رَقَمَ مِنَ الْقَلَمِ اسْمَهُ أَنَّ رَبِّكَ لَذُو فَضْلٍ عَظِيمٍ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA34:155, BLIB_Or15707.101,
BLIB_Or15735.261, AQA1#030

BH01979

To: Muhammad Baqir son of Aqa Muhammad Ali, in K

- 1 He is the Mighty.
- 2 This is a Book wherein is mentioned every good thing detailed from God, the Exalted, the Great, and wherein every soul receives its portion according as it is, if ye be of them that understand. Blessed is he who withholds not from himself that which is ordained for him and is of them that are detached. We beseech God at all times that He shut not the gates of mercy before his face and cut not off from him that which descendeth from the heaven of mighty, resplendent glory. Thus have We commanded the servants from a beginning that hath no beginning, and thus do We command them now, if ye be of them that understand.
- 3 Then know thou that thy letter hath come before Us and We have learned what was therein, and We were among the witnesses. We have ordained for thee as recompense therefor in the heaven of holiness abundant good which none among the worlds can reckon. Thus have We shown favor unto thee even as We showed favor unto Our near-serving servants, that thou mayest rejoice in thy soul and be steadfast in the love of thy Lord. Verily there is no God but He and He is the protector of the doers of good.

1 هو العزيز

2 هَذَا كِتَابٌ يَذْكُرُ فِيهِ كُلُّ خَيْرٍ فَصَّلَ مِنْ لَدَى اللَّهِ الْعَلِيِّ الْعَظِيمِ وَيَصِلُ كُلُّ نَفْسٍ رِزْقَهَا عَلَى مَا هِيَ عَلَيْهِ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ فَطُوبَى لِمَنْ لَمْ يَمْنَعْ عَنْ نَفْسِهِ مَا قَدَّرَ لَهُ وَيَكُونَ مِنَ الزَّاهِدِينَ وَنَسْتُلِ اللَّهَ فَيَكِلَ حِينَئِذٍ أَنْ لَا يَسُدَّ أَبْوَابَ الرَّحْمَةِ عَلَى وَجْهِهِ وَ لَا يَنْقُطِعَ عَنْهُ مَا يَنْزِلُ مِنْ سَمَاءٍ عَزَّ مِنْيرٌ كَذَلِكَ أَمَرْنَا الْعِبَادَ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ وَ نَأْمُرُهُمْ حِينَئِذٍ بِالْحَقِّ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ

3 ثُمَّ أَعْلَمَ أَنَّ حَضَرَ بَيْنَ يَدَيْنَا كِتَابَكَ وَ عَرَفْنَا بِمَا فِيهِ وَ كُنَّا مِنَ الشَّاهِدِينَ وَ قَدَّرْنَا لَكَ جَزَاءَ ذَلِكَ فِي سَمَاءِ الْقُدْسِ خَيْرًا كَثِيرًا الَّذِي لَا يَحْصِيهِ أَحَدٌ مِنَ الْعَالَمِينَ كَذَلِكَ مَنَّا عَلَيْكَ كَمَا مَنَّا عَلَى عِبَادِنَا الْمُقَرَّبِينَ لِتَسَرَّ فِي ذَاتِكَ وَ تَكُونَ ثَابِتًا فِي حُبِّ مَوْلَاكَ وَ إِنَّهُ مَا مِنْ إِلَهٍ إِلَّا هُوَ وَ إِنَّهُ وَلِيُّ الْمُحْسِنِينَ

- 4 We have learned in thy letter how thou hast made for Us a couch of woven damask and desired to send it unto Us, that thou mightest be of them that send gifts. Know thou that We have accepted it from thee and We beseech God to recompense thee from Us with a goodly recompense and to bestow upon thee the knowledge of His Self, and this is better than whatsoever is in the heavens and earths. However, after accepting it We have bestowed it back upon thee, for We have desired to sit upon the earth in this remote prison, and silk carpets befit not the imprisoned one, if ye be of them that understand. And if thou art not content with this, then send it to Our name the penitent one that he may do what is intended. Thus have We commanded thee in this Tablet that thou mayest be of them that act.
- 5 Remind thyself and then thy father not to be heedless of that which the Spirit cast upon him when he was seated before God, the Protector, the Mighty, the Powerful, and not to doubt what We have revealed unto him, that he may be of them that are firmly established. Say: By God, thou hast attained unto that which none in all the worlds hath attained, for when people came before God they knew Him not, and therefore attained not unto that which thou hast attained according as thou wert, and thus none shall surpass thee if thou be of them that are certain.
- 6 Be thou steadfast in thy love to such degree that were all who are on earth to draw swords against thee and the Samiri to call thee to all that is on earth with every manifest deception, thou wouldst stand against them through God's power and sovereignty and God's might and glory in such wise that thou wouldst neither be troubled in thy soul nor would thine eye turn away from this blessed and luminous Face. And when thou art adorned with what We have cast upon thee of the comprehensive Word, thou wilt be able to soar with Me in the realms of eternity, a station unto which neither the birds of hearts nor minds of the believers can soar. Thus have We inspired thee and taught thee and cast upon thee that which will preserve thee from the darts of satans.
- 7 Preserve thou this Tablet and recite it most days lest thou become heedless of what God hath willed for thee therein and be of them that are detached. And the Spirit and Glory be upon thee and upon thy father and upon all who have believed in God and His signs, whether female or male, young or old.
- 4 و اطلعنا في كتابك بما صنعت لنا فراشاً من
الدمقس المنسوج و اردت ان ترسلها عندنا و
تكون من المرسلين فاعلم باننا قبلنا منك و نسل
الله بان يجزيك متاً جزاءً حسناً ويرزقك عرفان
نفسه و ان هذا خير مما في السموات و الارضين
ولكن بعد القبول وهبناها لك لاننا احببنا بان
نقعد على التراب في هذا السجن البعيد و لا
ينبغي للمسجون بساط الحرير ان اتم من العارفين
و ان لن ترض بذلك فأرسله الى اسمنا المنيب
ليفعل ما هو المقصود كذلك امرناك في هذا
اللوحة لتكون من العاملين
- 5 ذكر نفسك ثم اباك بان لا يغفل عما القى الروح
عليه حين الذي كان جالساً بين يدي الله المهيمن
العزیز القدير و لا يكن في ريب فيما نزلناه عليه
و يكون من الراغبين في تالله فزت ما لا فاز به
احد من العالمين لان الناس ان دخلوا بين يدي
الله ما عرفوه و لذا ما فازوا بما فزت به على ما
كنت عليه و كذلك ما يسبقك احد ان انت
من الموقنين
- 6 ان استقم على حبك بحيث لو يجرون عليك
الاسياف كل من في العالمين و يناديك السامري
لكل ما على الارض و بكل مكر مبين انك تقوم
في مقابلهم بقدرة الله و سلطنته و قوة الله و
عزته بحيث لن تضطرب في نفسك و لن ترتد
البصر عن هذا الوجه المبارك المنير و انك اذا
اتصفت بما القيناك من جوامع الكلم لتقدر ان
تطير معي في ممالك البقاء مقام الذي لن يطير
اليه طيور الافئدة و لا عقول الموحدين كذلك
الهمناك و علمناك و القيناك ما يحفظك عن
رحي الشياطين
- 7 فاحفظ هذا اللوح ثم اقرأه في اكثر الايام لئلا
تغفل عما اراد الله لك فيه و تكون من الزاهدين
و الروح و التكبير عليك و على ابيك و على كل
من آمن بالله و آياته من كل اناث و ذكور و
صغير و كبير

INBA18:023, INBA23:004, INBA36:163

BH01962

To: Mirza Ali, in Shin

- 1 In the Name of God, the Most Holy, the Most Glorious! Blessed art thou, for thy letter hath come before Our presence in this mighty prison. Whosoever calleth upon God after the Ancient Beauty hath entered the Most Great Prison, the Supreme Pen recordeth for him that which the people of creation cannot reckon. Verily thy Lord is the Almighty, the All-Powerful.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى طُوبَى لَكَ بِمَا حَضَرَ
كَابِكَ تَلَقَّاءَ الْوَجْهِ فِي هَذَا السَّجْنِ الْعَظِيمِ
يَدْعُو اللَّهَ بَعْدَ وَرُودِ جَمَالِ الْقَدَمِ فِي السَّجْنِ
الْأَعْظَمِ يَكْتُبُ لَهُ مِنَ الْقَلَمِ الْأَعْلَى مَا لَا يَحْصِيهِ
أَهْلُ الْإِنْشَاءِ إِنَّ رَبَّكَ لَهُو الْمُقْتَدِرُ الْقَدِيرُ
- 2 This is the Day of remembrance and utterance. Blessed is he whose letter cometh before the face of his Lord, the All-Merciful, and who is adorned with the ornament of faith. He is, verily, on a straight path. Give thanks unto God, thy Lord, for having enabled thee to attain unto this. This is indeed a manifest grace.

2 الْيَوْمَ يَوْمَ الذِّكْرِ وَالْبَيَانِ طُوبَى لِمَنْ يَحْضُرُ كِتَابَهُ تَلَقَّاءَ
وَجْهِ رَبِّهِ الرَّحْمَنِ وَيَكُونُ مَرْيَنًا بِطَرَاظِ الْإِيمَانِ لَا
أَنَّهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ إِنْ أَشْكُرَ اللَّهُ رَبَّكَ بِمَا
وَقَّقَكَ عَلَى ذَلِكَ إِنَّ هَذَا لَفَضْلٌ مُبِينٌ
- 3 Be thou so steadfast in the Cause that through thee may be made steadfast those servants who are perturbed and hesitant in the Cause of their Lord, the Mighty, the All-Knowing. Proclaim the Cause of thy Lord, the All-Merciful, with wisdom and utterance. Thus doth the Beloved of the worlds command thee.

3 إِنْ اسْتَقِمَّ عَلَى الْأَمْرِ عَلَى شَأْنٍ يُسْتَقِيمُ بِكَ الْعِبَادِ
الَّذِينَ اضْطَرَبُوا وَتَوَقَّفُوا فِي أَمْرِ رَبِّهِمُ الْعَزِيزِ الْعَلِيمِ
بَلِّغْ أَمْرَ رَبِّكَ الرَّحْمَنِ بِالْحِكْمَةِ وَالْبَيَانِ كَذَلِكَ
يَأْمُرُكَ مَحْبُوبُ الْعَالَمِينَ
- 4 Drink thou the pure water of immortality from the word of thy Lord, the Mighty, the All-Praised. He who drinketh thereof, neither the allusions of all who dwell on earth can deter him from the Lord of Names, nor the veils of the people of idle fancy from drawing nigh unto the kingdom of his Lord, the Most Glorious. Cast behind thee that which occureth to the minds of men and turn thou unto the Most Sublime Vision. Thus doth the Ancient of Days command thee. Verily thy Lord is the Commander, the All-Knowing.

4 إِنْ أَشْرَبَ سُلْسِبِيلَ الْقُدْسِ مِنْ كَلِمَةِ رَبِّكَ الْعَزِيزِ
الْحَمِيدِ وَالَّذِي شَرِبَ مِنْهُ لَا تَمْنَعُهُ إِشَارَاتُ مَنْ
فِي الْإِنْشَاءِ عَنْ مَالِكِ الْأَسْمَاءِ وَسُبْحَاتِ أَهْلِ
الْهَوَى عَنْ التَّقَرُّبِ إِلَى مَلَكُوتِ رَبِّهِ الْأَبْهَى دَعِ
عَنْ وَرَائِكَ مَا تَخْطُرُ بِهِ أَفْتَدَةُ الْبَشَرِ وَتَوَجَّهِ إِلَى
الْمَنْظَرِ الْأَكْبَرِ كَذَلِكَ أَمْرُكَ مَالِكِ الْقَدَمِ إِنَّ
رَبَّكَ لَهُو الْأَمْرُ الْعَلِيمُ
- 5 Say: O concourse of divines! Hold your pens, for by God the Supreme Pen moveth upon the Tablet of Destiny. Therefore keep silent about that which ye mention, for lo, the Tree beyond which there is no passing speaketh the truth. Turn ye unto it and be not of the heedless. Are ye occupied with your words? Open your eyes, O company of evil ones! The King of Words hath appeared from the heaven of utterance on the part of One All-Knowing, All-Wise.

5 قُلْ يَا مَعْشَرَ الْعُلَمَاءِ إِنْ أَمْسَكُوا أَقْلَامَكُمْ تَاللَّهِ الْحَقُّ
يَخْتَرِكُ الْقَلَمَ الْأَعْلَى عَلَى لَوْحِ الْقَضَاءِ ثُمَّ اصْمُتُوا عَمَّا
تَذْكُرُونَهُ لِأَنَّ سِدْرَةَ الْمُنْتَهَى تَنْطِقُ بِالْحَقِّ تَوَجَّهُوا
إِلَيْهَا وَلَا تَكُونُوا مِنَ الْغَافِلِينَ أَسْتَغْلَمَ بِكَلِمَاتِكُمْ
إِنْ افْتَحُوا الْأَبْصَارَ يَا مَلَأَ الْأَشْرَارَ قَدْ أَتَى سُلْطَانُ
الْكَلِمَاتِ مِنْ سَمَاءِ الْبَيَانِ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ
- 6 Say: Leave ye the barking of dogs, for the Dove warbleth upon the branches in diverse melodies upon the twigs of the Tree of Manifestation with such strains as draw unto them the hearts of all on earth. Verily your Lord, the All-Merciful, is witness

6 قُلْ دَعُوا نَبَاحَ الْكِلَابِ إِنَّ الْوَرْقَاءَ تَغَرَّدُ عَلَى
الْأَفْنَانِ بِفَنُونِ الْأُلْحَانِ عَلَى أَغْصَانِ دَوْحَةِ التَّبْيَانِ
بِنَغْمَاتٍ تَسْتَجْذِبُ مِنْهَا أَفْتَدَةَ مَنْ عَلَى الْأَرْضِ

unto what I say. Say: Abandon ye the pond, for lo, the Most Great Ocean hath appeared, gathered from the Kawthar which flowed from the Source of the letter "H" that endeth in the Sovereign of Names. Thus doth the All-Informed apprise you.

أَنْ رَبِّكُمْ الرَّحْمَنُ عَلَى مَا أَقُولُ شَهِيدٌ قُلْ إِنْ أَتْرَكُوا
الْغَدِيرَ قَدْ ظَهَرَ الْبَحْرُ الْأَعْظَمُ الْمَجْتَمِعُ مِنَ الْكَوْثَرِ
الَّذِي جَرَى مِنْ عَيْنِ الْهَاءِ الْمُنْتَهِيَةِ إِلَى سُلْطَانِ
الْأَسْمَاءِ كَذَلِكَ نَبِّأَكُمْ الْخَبِيرَ

- 7 Say: Do ye imagine that He desireth aught for Himself? Nay, by the Lord of the worlds! He hath sacrificed Himself for your life. How strange that those who have drawn the swords of passion against the countenance of Him Who desired to admit them into the kingdom of their Lord, the Mighty, the All-Wise! We desired immortality for the people of creation, yet they have gathered to slay Me. Soon shall they find themselves in manifest loss.

7 قُلْ أَتَظُنُّونَ أَنَّهُ ارَادَ لِنَفْسِهِ شَيْئًا لَا وَرَبَّ الْعَالَمِينَ
أَنَّهُ فَدَى نَفْسَهُ لِحَيَاتِكُمْ فَوَا عَجَبًا مِنَ الَّذِينَ سَلَوَا
أَسْيَافَ الْهَوَى عَلَى وَجْهِ الَّذِي ارَادَ أَنْ يَدْخُلَهُمْ فِي
مُلْكُوتِ رَبِّهِ الْعَزِيزِ الْحَكِيمِ أَنَا ارَدْنَا الْبَقَاءَ لِأَهْلِ
الْإِنْشَاءِ وَهُمْ اجْتَمَعُوا عَلَى قَتْلِ فَسُوفَ يَجِدُونَ
أَنْفُسَهُمْ عَلَى خَسْرَانٍ مُبِينٍ

- 8 We have nurtured thee for My help and have cast upon thee the Word from the tongue of grandeur that thou mayest arise to make mention of Me amongst My servants and bring them nigh unto the heaven of My loving-kindness and cause them to enter My hallowed and exalted Kingdom. It behooveth thee to be stirred by My will. By this will God exalt thee through a command from His presence. He is verily the Almighty, the All-Powerful.

8 أَنَا رَبِّينَاكَ لِنَصْرَتِي وَالْقَيْنَاكَ الْكَلِمَةَ مِنْ لِسَانِ
الْعِظْمَةِ لَتَقُومَ عَلَى ذِكْرِي بَيْنَ عِبَادِي وَتَقَرِّبَهُمْ
إِلَى سَمَاءِ عَنَائِي وَتَدْخُلَهُمْ فِي مُلْكُوتِي الْمَقْدَسِ
الْمُنِيعِ يَنْبَغِي لَكَ بِأَنْ تَكُونَ مُتَحَرِّكًا حَوْلَ ارَادَتِي
بِذَلِكَ يَرْفَعُكَ اللَّهُ بِأَمْرٍ مِنْ عِنْدِهِ أَنَّهُ لَهِوَ الْمُقْتَدِرِ
الْقَدِيرِ

- 9 Adorn thy temple with the ornament of servitude in such wise that the servants who slumber upon their couches may thereby be awakened after the Summoner hath proclaimed: "The Kingdom belongeth unto God, the Mighty, the All-Praised!" Through this shall the Cause be established and that which thy Lord, the Lord of all worlds, hath purposed shall be confirmed.

9 زَيِّنْ هَيْكَلَكَ بِطَرَازِ الْعِبَادَةِ عَلَى شَأْنٍ يَنْتَبِهُ مِنْهَا
الْعِبَادُ الَّذِينَ رَقَدُوا عَلَى الْمَهَادِ بَعْدَ الَّذِي يَنَادِي
الْمُنَادُ الْمَلِكُ لِلَّهِ الْعَزِيزِ الْحَمِيدِ بِهَا يَثْبُتُ الْأَمْرُ وَ
يَسْتَقَرُّ مَا ارَادَ اللَّهُ رَبُّكَ وَرَبُّ الْعَالَمِينَ

- 10 Grieve not because of those who have disbelieved and acted unjustly. Turn thou unto God under all conditions. Arise and say: O people! The Self-Subsisting hath come from the Orient of the Will of your Lord, the All-Merciful. Fear ye God and be not of the mischief-makers. Verily thy Lord will protect thee through the truth and will send down upon thee from the heaven of His bounty that which will gladden thy heart. He is verily the Mighty, the All-Wise. And glory be upon thee and upon those who are with thee.

10 لَا تَحْزَنْ مِنَ الَّذِينَ كَفَرُوا وَظَلَمُوا أَقْبِلْ إِلَى اللَّهِ فِي
كُلِّ الْأَحْوَالِ قُمْ وَقُلْ يَا قَوْمِ قَدْ أَتَى الْقِيَوْمَ مِنْ
مَشْرِقٍ مَشْيَةِ رَبِّكُمْ الرَّحْمَنِ اتَّقُوا اللَّهَ وَلَا تَكُونُوا
مِنَ الْمُفْسِدِينَ إِنَّ رَبَّكَ يَحْفَظُكَ بِالْحَقِّ وَيَنْزِلُ
عَلَيْكَ مِنْ سَمَاءٍ فَضْلُهُ مَا يَفْرَحُ بِهِ قَوَادِكُ أَنَّهُ لَهِوَ
الْعَزِيزِ الْحَكِيمِ وَالْبَهَاءِ عَلَيْكَ وَعَلَى مَنْ مَعَكَ

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BLIB_Or15735.267, AQA1#032

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- 1 In the Name of God the Most Holy, the Exalted, the Most High
- 2 Know thou that the heedless banished us from the City of God with such manifest injustice that the voice of weeping was raised betwixt earth and heaven, and the dwellers of the Realm above cried out in lamentation; yet was this Youth filled with perspicuous gladness.
- 3 At the time of Our departure one of the believers offered up his life as a sacrifice in his love for God, the Lord of all worlds. In ringing tones We called upon the people, summoning them unto the Court of Holiness; nor did Our tribulations prevent Us on that momentous Day from yielding praises unto God. So continuous was the stream of Verses descending from the Heaven of thy Lord, the Possessor of all Names and Attributes, that their sweet savours encompassed all the worlds. Those in whose hearts was the light of thy Lord perceived the fragrance of Our raiment and, turning their faces towards God, severed themselves from all else but Him; while the heedless inhaled not the sweet breaths of holiness, which passed over them even as the wafting of the dawn breezes over those who slumber.
- 4 At length we arrived at the ocean's shore; then did He Who is the Most Mighty Ocean embark upon the ship, and in this there are signs for them that truly believe. The ship set sail upon its voyage, continuing on its course until at length it came to rest before a city named Izmir. Here the one who hath been designated by Our Name, Munir, fell down upon his face before this Youth, laid hold upon His foot, and begged that he might sacrifice his life in the way of God even as he lay there before Us with his arms clasped around Our foot. Thy Lord, verily, hath power over all things. Ever had Our suppliant entreated of his Lord this exalted, glorious, and peerless station. God granted him his wish, and We commanded that he leave the ship. Shortly after he had disembarked, his soul ascended unto the Supreme Horizon.
- 5 By God! The company of God's well-favoured angels came forth to meet him, and on that day a continual descending and ascending took place as one group from the Concourse on High came down to meet him and another group returned unto their retreats on high. Thus, truly, did it come to pass. Thy Lord, verily, is the Ever-Forgiving, the Most Compassionate.
- 6 Then did the ship continue on its way by the leave of God, the Almighty, the All-Knowing, the All-Wise, until we arrived before the city in which hath been imprisoned He through Whose
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَعْلَى
- 2 فَاعْلَمْ أَنَّ الْغَافِلِينَ خَرَجُونَا عَنْ مَدِينَةِ السَّرِّ بِظُلْمٍ مَبِينٍ وَبِذَلِكَ ارْتَفَعَ عَوِيلُ الْبَكَاءِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَنَاحَ أَهْلُ مَلَأَ الْأَعْلَى وَلَكِنْ الْغَلَامُ فِي فَرْحٍ مَبِينٍ
- 3 وَ لَدَى الْخُرُوجِ فَدَى أَحَدُ نَفْسِهِ حَبًّا لِلَّهِ رَبِّ الْعَالَمِينَ وَأَنَا نَادِينَا الْعِبَادَ بِأَعْلَى الصَّوْتِ وَدَعَوَانَاهُمْ إِلَى شَطْرِ الْقُدُسِ وَمَا مَنَعَنَا الْبَلَايَا عَنْ ذِكْرِ اللَّهِ فِي ذَلِكَ الْيَوْمِ الْعَظِيمِ وَفِي كُلِّ حِينٍ نَزَلَتْ الْآيَاتُ مِنْ جَبَرُوتِ رَبِّكُمْ مَالِكِ الْأَسْمَاءِ وَالصِّفَاتِ بِحَيْثُ أَخَذَتْ نَفَحَاتُهَا الْعَالَمِينَ وَالَّذِي كَانَ فِي قَلْبِهِ نُورُ رَبِّكَ عَرَفَ عَرَفَ الْقَمِيصِ وَصَارَ مُقْبِلًا إِلَى اللَّهِ وَنَقَطُوعًا عَمَّا سِوَاهُ وَالَّذِي كَانَ غَافِلًا مَا وَجَدَ نَفَحَاتِ الْقُدُسِ وَمَرَّتْ عَلَيْهِ كَمُرُورُ نَسَائِمِ الْفَجْرِ عَلَى النَّائِمِينَ
- 4 إِلَى أَنْ وَرَدْنَا فِي شَاطِئِ الْبَحْرِ إِذَا اسْتَوَى بَحْرُ الْأَعْظَمِ عَلَى الْفَلَكَ وَفِي ذَلِكَ لآيَاتٌ لِلْمُوقِنِينَ وَجَرَتْ الْفَلَكَ إِلَى أَنْ اسْتَقَرَّتْ إِمَامَ مَدِينَةٍ سَمِيَتْ بِالْأَزْمِيرِ قَدْ حَضَرَ تَلْقَاءَ الْوَجْهِ اسْمُنَا الْمُنِيرِ وَكَبَّ بِوَجْهِهِ عَلَى رَجْلِ الْغَلَامِ وَارَادَ أَنْ يَفْدِيَ نَفْسَهُ لِلَّهِ مَكْبًّا عَلَى الرَّجْلِ وَأَنَّ رَبَّكَ بِكُلِّ شَيْءٍ قَدِيرٌ لَمْ يَزَلْ كَانَ سَائِلًا رَبَّهُ هَذَا الْمَقَامَ الْمَرْتَفِعَ الْعَزِيزَ الْمُنِيعَ قَدْ قَضَى اللَّهُ مَا ارَادَ وَامْرَأَنَا يَخْرُوجُهُ عَنِ الْفَلَكَ فَلَبَّاهُ خَرَجَ صَعِدَ رُوحُهُ إِلَى الْأَفْقِ الْأَعْلَى
- 5 تَالَلَّهِ اسْتَقْبَلَهُ مَلَائِكَةُ الْمُقَرَّبِينَ وَفِي ذَلِكَ الْيَوْمِ مَا انْقَطَعَ التَّزُولُ وَالصُّعُودُ يَهِيظُ قَبِيلًا مِنْ أَهْلِ مَلَأَ الْأَعْلَى وَيَصْعَدُ قَبِيلًا أُخْرَى كَذَلِكَ كَانَ الْأَمْرُ أَنَّ رَبَّكَ لهُوَ الْغَفُورُ الرَّحِيمُ
- 6 ثُمَّ جَرَتْ الْفَلَكَ بِأَمْرِ اللَّهِ الْمُقْتَدِرِ الْعَلِيمِ الْحَكِيمِ إِلَى أَنْ صَرْنَا مُقَابِلًا بِمَدِينَةِ الَّتِي سَجِنَ فِيهَا مَنْ قَرَّتْ

appearance the eyes of God's Messengers were gladdened. We disembarked from the ship, and with Us the whole band of Our companions save only four, who were prevented by the oppressors from accompanying Us, and whose hearts so blazed forth that one of them, in his grief at separation from Us, cast himself from the first deck of the ship into the sea. Such was the treatment We received from those who, though they invoke Our Name by day and by night, are bereft of understanding. Even as he cast himself into the sea he called upon God by this Most Great, this Glorious Name, whereupon a company of guardian angels laid hold upon him, as bidden by God, the Sovereign, the Just, the All-Knowing, and bore him up until such time as help could reach him. Thus was it decreed by One Who is the Most Powerful, the Almighty.

بظهوره عيون المرسلين و خرجنا عن الفلك و خرج معنا من كان في حولنا و منع الظالمون اربعة منهم و اشتعلت بذلك قلوبهم الى ان نبذ احد منهم نفسه من الطبقة الاولى في البحر حزناً للفراق كذلك ورد علينا من الذين يدعوننا بالليل والنهار و لا يكونون من الشاعرين و في حين القاء نفسه نادى الله بهذا الاسم [الأعظم العظيم اذا امسكه ملائكة الحافظات بأمر الله الملك العدل العليم الى ان بلغ اليه من اخرجه كذلك قضى الأمر من لدن مقتدر قدير

- 7 God is My witness! The things that have befallen us in the way of God are such as neither the pens of the whole earth can describe nor the tongues of all its peoples recount; yet, filled by a joy with which the joy of all the world cannot compare, We say:

7 تالله يعجز عما ورد علينا في سبيل الله اقلام الأرض كلها والسنن من عليها ولكن أنا في فرح لا يقابله فرح الدنيا ونقول

- 8 "Praise be to Thee, O Lord my God, for having made us the object of Thine irrevocable decree, and for having singled us out to bear tribulations in the pathway of Thy love and Thy good pleasure. I ask Thee by Thine own Self to protect Thy loved ones from whatsoever may prevent them from remembering Thee and from speaking forth Thy praise. Cause them, then, to remain steadfast in these days when most of the people of Thy Kingdom have been held back from turning towards Thy face. Thou, truly, art powerful to do what Thou wilt, and Thou, truly, art the Help in Peril, the Self-Subsisting."

8 يا الهى لك الحمد يا الهى بما اخترتنا لقضائك و اختصصتنا لحمل البلايا في حبك و رضائك اسئلك بنفسك بأن تحفظ احبتك عن كل ما يمنعهم عن ذكرك و ثنائك ثم استقمهم في تلك الأيام التي احتجب فيها اكثر اهل مملكتك عن التوجه الى وجهك انك انت المقتدر على ما تشاء و انك انت المهيمن القيوم

- 9 The things that befell Us on Our departure and Our arrival had previously been revealed, and now in this Tablet We have reiterated them, that thou mayest be of those who are informed. Praise be to God, the Lord of all worlds!

9 قد نزل من قبل ما ورد علينا في الخروج والدخول و كررنا في هذا اللوح لتكون من المطلعين والحمد لرب العالمين

BH02005

To: *Mirza Baqir, in Yazd*

- 1 In the Name of God, the Most Holy, the Most Mighty, the Most Glorious
 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعَزِّ الْأَبْهَى
- 2 Glorified be He Who sendeth down the verses in truth. Verily there is no God but Him. His is the creation and the command. He ordains whatsoever He willeth by His command, and He encompasseth all things. He hath sent down by His command a Word in truth and made it the sword of His Cause between the heavens and the earth, whereby He distinguisheth between the misbeliever and the believer in divine unity, for He is powerful over all things. He hath made it the magnet of attraction between the heavens and the earth, drawing unto itself the essences of existence while leaving behind mere accidents, for He is wise over all things.
 2 سُبْحَانَ الَّذِي نَزَّلَ الْآيَاتَ بِالْحَقِّ إِنَّهُ مَا مِنْ إِلَهٍ إِلَّا هُوَ لَهُ الْخَلْقُ وَالْأَمْرُ يُحْكَمُ مَا يَشَاءُ بِأَمْرِ مِنْ لَدُنْهِ وَانَّهُ كَانَ عَلَى كُلِّ شَيْءٍ مُحِيطاً وَنَزَّلَ بِأَمْرِهِ كَلِمَةً بِالْحَقِّ وَجَعَلَهَا سَيْفَ أَمْرِهِ بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ وَبِهَا فَصْلٌ بَيْنَ الْمُشْرِكِ وَالْمُوحِدِ وَانَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيراً وَجَعَلَهَا مِقْنَطِيرَ الْجَذْبِ بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ وَيَجْذِبُ بِهِ جَوَاهِرَ الوجودِ وَيَتْرَكُ الْأَعْرَاضَ وَانَّهُ كَانَ عَلَى كُلِّ شَيْءٍ حَكِماً
- 3 O servant! Blessed art thou in that thou hast remained steadfast in the Cause in days wherein the feet of all have slipped, when they were veiled from the beauty of God by the veils of their own selves. When they are asked by what sign they believed in God, they say "the verses." Yet when the Beauty through Whom were manifested the Manifestations of the past from a beginning that hath no beginning appears before them, they are overwhelmed by the dust of the fire, for thus hath the matter been decreed.
 3 اِنْ يَا عَبْدَ طُوبَى لَكَ بِمَا اسْتَقَمْتَ عَلَى الْأَمْرِ فِي أَيَّامٍ اتَّقَى زَلَّتْ عَنْهَا أَقْدَامُ الْكُلِّ وَكَانُوا بِاحْتِجَابِ أَنْفُسِهِمْ عَنْ جَمَالِ اللَّهِ مُحْجُوباً وَإِذَا قِيلَ لَهُمْ بِأَيِّ شَيْءٍ آمَنْتُمْ بِاللَّهِ يَقُولُونَ الْآيَاتِ وَإِذَا تَشْهَدُهُمْ جَمَالَ الَّذِي بِهِ ظَهَرَتْ مَظَاهِرُ الْقَبْلِ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ إِذَا تَغَشَّيَهُمْ غُبْرَةُ النَّارِ وَكَذَلِكَ كَانَ الْأَمْرُ مُقَضَّياً
- 4 Be thou steadfast in the Cause by Our command and fear no one. Then make mention of thy Lord through what the Spirit hath uttered in thy breast, for He will aid thee at all times. Turn thy face toward God, then turn away from all else, for He will suffice thee against all who dwell on earth. We have received word of thy steadfastness in the Cause of God thy Lord. God will surely reward thee with the most excellent reward and will send down upon thee that which will gladden thy soul, for He is knowing of all things.
 4 وَأَنْتَ أَنْتَ اسْتَقِمَّ عَلَى الْأَمْرِ بِأَمْرِ مِنْ لَدُنَّا وَلَا تَخَفْ مِنْ أَحَدٍ ثُمَّ ذَكَرَ رَبِّكَ بِمَا نَطَقَ الرُّوحُ فِي صَدْرِكَ وَانَّهُ يُؤَيِّدُكَ فِي كُلِّ حِينٍ وَجْهَ بُوْجْهِكَ إِلَى اللَّهِ ثُمَّ أَعْرَضَ عَمَّا سِوَاهُ وَانَّهُ يَكْفِيكَ عَنْ كُلِّ مَنْ عَلَى الْأَرْضِ جَمِيعاً وَقَدْ بَلَّغْنَا مَا أَنْتَ عَلَيْهِ فِي أَمْرِ اللَّهِ رَبِّكَ فَسَوْفَ يُجْزِيكَ اللَّهُ أَحْسَنَ الْجَزَاءِ وَيُنْزِلُ عَلَيْكَ مَا تَفْرَحُ بِهِ نَفْسُكَ وَانَّهُ كَانَ بِكُلِّ شَيْءٍ عَلِماً
- 5 Take thou the chalice of glory by the power of thy Lord and pay no heed to anyone. Then drink in the name of this Youth, around Whom circle the kingdoms of names and Whose name hath been recorded by the Pen of the Command in all the Tablets. Know thou that he whom We strengthened, protected and taught, when the breezes of might wafted and he felt secure in himself, rose up like a serpent against the Beauty of the All-Merciful. Thus hath the matter transpired against this Youth Who languisheth imprisoned in this prison.
 5 خُذْ كَأْسَ الْبَهَاءِ بِقُدْرَةِ رَبِّكَ وَلَا تَلْتَفِتْ إِلَى أَحَدٍ ثُمَّ اشْرَبْ بِاسْمِ هَذَا الْغُلَامِ الَّذِي يَطُوفُنَ فِي حَوْلِهِ مَلَكُوتُ الْأَسْمَاءِ وَكَانَ اسْمُهُ فِي كُلِّ الْأَوَاحِ مِنْ قَلَمِ الْأَمْرِ مَذْكُوراً ثُمَّ اعْلَمْ أَنَّ الَّذِي أَيْدَنَاهُ وَحَفَظْنَاهُ وَعَلَّمْنَاهُ لَمَّا هَبَّتْ رَوَائِحُ الْعِزِّ وَاطْمَأَنَّ عَنْ نَفْسِهِ خَرَجَ كَالْتَّعْبَانِ عَلَى جَمَالِ الرَّحْمَنِ

و كذلك جرى الأمر على هذا الغلام الذي كان
في هذا السجن مسجوناً

- 6 By God, O thou servant who gazeth upon the Throne! Were We to cast upon thee what hath befallen Us, thou wouldst cut thyself off from all souls, cast ashes upon thy head, and cry out morning and night. But We have concealed it from thee to preserve thy soul. Would that thou wert with Us to witness those whom the people have taken as lords besides God. Alas for them in that they have taken such as their beloved! Thou seest these people only as one dumb who asketh about speech and what of God's utterance is treasured therein, or as one blind who asketh about the sun - nay, more abject still, and God is witness to this.

6 تالله يا ايها العبد الناظر الى العرش لو تلقى عليك ما ورد علينا لتقطع عن النفوس وتلقى على رأسك الرماد وتصبح في كل بكور واصيلاً ولكن سترنا عنك حفظاً لنفسك فيما ليت كنت معنا وتشهدوهم الذي اتخذ الناس لأنفسهم رباً من دون الله فوا حسرة عليهم بما اتخذوه لأنفسهم حبيباً وانك لا تشهد هؤلاء الا كليل يستل عن اللسان وما كنز فيها من بيان الله او كعمى الذي يستل عن الشمس بل احقر و كان الله على ذلك شهيداً

- 7 Cast them and all they possess beneath thy feet, then ascend to the heaven which God hath raised up at the Pole of eternity, from whose horizon hath shone forth the Sun of eternity with this Name which was, in the Mother Book, gloriously radiant in truth. Thus have We informed thee and made mention of thee, that thou mayest know We have not forgotten thee and that thou mayest be witnessed by Us in the most excellent station in truth. And glory be upon thee and upon those with thee who are faithful and thankful believers.

7 ضعهم و ما عندهم تحت قدمك ثم اصعد الى سماء التي ارتفعها الله في قطب البقاء واشرفت عن افقها شمس القدم بهذا الاسم الذي كان في ام البيان على الحق بهياً كذلك اخبرناك و اذكرناك لتعلم باننا ما نسيناك وتكون عندنا على احسن التقويم على الحق مشهوداً والبهاء عليك وعلى من معك من كل مؤمن صادق شكوراً

BLIB_Or15694.448, ALIB.folder18p355

BH02011

Lawh-i-Zuhur

To: Aqa Siyyid Mirza

- 1 The Book of Revelation hath been sent down from the heaven of divine bounty unto him who hath turned towards God, the Sender of Winds. Verily, in the establishment of the Ancient Beauty upon the Most Great Throne and the rising of the Sun from the horizon of the Prison are signs for those endowed with insight. Cast aside, O people of guidance, that which your idle fancies bid you. Hold fast unto this Cord, whereby, when it is stirred, the worlds are stirred. It hath dawned from the horizon of Names by the leave of the Creator of Heaven. Then aid thy Lord amidst the concourse of creation. Thus art thou commanded from the Dayspring of Inspiration.

1 كتاب الظهور قد نزل من سماء الفضل لمن اقبل الى الله مرسل الأرياح ان في استواء هيكل القدم على العرش الاعظم و طلوع الشمس من افق السجن لآيات لاولى الابصار ضعوا يا اهل الهدى ما يأمركم به الهوى تمسكوا بهذا الحبل الذي اذا حرك تحركت منه الاكوان ان اطلع من افق الأسماء باذن فاطر السماء ثم انصر ربك بين ملائ الانشاء كذلك امرت من لدن مطلع الالهام

- 2 Through My remembrance, the believers soar unto the heights of truth, and the sincere ascend unto the Daybreak of Lights. Through My name copper is transmuted into gold. My love is the religion of the righteous. Through My sweet call the world was set ablaze, and through My Most Glorious Name the rivers gushed forth from the rocks. The Pen hath been so transported by the wine of the love of the Lord of Eternity that were We to reveal it, it would draw unto itself all that dwell in the lands.
- 2 بذكرى يطيرن الموحّدون الى معارج الحقائق و المخلصون الى مشرق الأنوار باسمي ينقلب النحاس بالذهب و عشق مذهب الابرار يندأى الأحلى اشتعل العالم وباسمي الأبهى انفجرت الأنهار من الأججار قد اخذ القلم سكر حب مالک القدم على شان لو نامره ليجتذب من في البلاد
- 3 Say: Through My Most Exalted Name the Water of Life hath been proffered unto all creation, and through My name, the All-Merciful, the breezes of forgiveness have wafted. Exalted be My renowned Name - when it is mentioned, the Maids of Paradise emerge from their chambers, advancing toward the seat of Revelation. And through its other pillar the Most Great Scene was illumined, and the Lord of Destiny proclaimed: The Beloved is come and the horizons are brightened. For such a Lord praise beseemeth the people of all religions and faiths.
- 3 قل باسمي الأعلى بذل كوثر الحيوان على من في الأكوان وباسمي الرحمن هبت نسمة الغفران تعالى اسمي المشهور اذا ذكر خرجت الحور من القصور مقبلات الى مقرّ الظهور و بركنه الأنهار انار المنظر الأكبر و نادى مالک القدر قد اتى المحبوب و اضاء الأفاق المثل هذا الرب ينبغى التسبيح من اهل الأديان او السنان
- 4 Be fair, O peoples of the world! Say: Do ye sport with that which floweth from His Pen? By My life! Were it to be cast upon the mountain it would soar unto the Lord of Causes, and were its fragrance to pass over Sinai, it would hasten to the seat of Revelation. Fear God, O ye who are endued with insight! Say: Would ye test His power after it hath encompassed the earth and the heavens? Fear God and question not concerning that which ye are forbidden in the Book. Choose for yourselves that which God hath chosen for you - this is the root of the matter, if ye be among them that perceive.
- 4 فانصفوا يا اهل الأكوان قل اتلعبون بما جرى من قلبه لعمري لو يلقى على الجبل ليطير الى مالک العلل و لو تمر نفحاتها على الطور يسرع الى مقرّ الظهور اتقوا الله يا اولى الألباب قل اتجربون قدرته بعد الذى احاطت الأرضين و السموات خافوا الله و لا تسئلوا عما نهيم عنه فى الكتاب ان اختاروا لأنفسكم ما اختاره الله لكم هذا لأصل الامران اعرفوا يا اولى الأنظار
- 5 Say: The Spirit was abashed before the delicacy of His nature, and Light was ashamed to appear before His countenance. Ye have committed that which the Pens are powerless to recount. He, beneath Whose feet the mirrors would be ashamed to be trodden, dwelleth in the most desolate of abodes. Have We borne these trials for Our own sake? Nay, rather for your sake - to this testifieth every atom. Is it meet for anyone to hesitate when they hear the All-Loving proclaim: 'To Me, to Me,' O ye who comprehend! Have I desired aught for Myself in the kingdom? Ponder My deeds, then speak, O ye that are veiled! Have ye found in that which hath appeared from Me any self-preservation? Nay, by the Lord of Lords! Then did the Most Exalted Pen tremble and raise from it the lamentation of weeping, saying: 'After Thee there shall be no mention, O Lord of Names, and no pen, O Thou through Whose remembrance all remembrance is obliterated! How can I move across the Tablet after Thee, and how can anyone hear my shrill voice?'
- 5 قل انّ الروح نجل عند لطافة فطرته و النور استحي من ان يظهر تلقاء وجهه انتم فعلتم ما عجزت عن ذكره الأقلام انّ الذى تنجل المرءات من ان تصير موطاً قدميه قد سكن فى انحر البلاد هل حملنا البلايا لنفسنا بل لأنفسكم تشهد بذلك كلّ الذرات هل ينبغى الوقوف لأحد بعد الذى يسمع انّ العطوف يقول الىّ الىّ يا اهل الأشارات هل اردت لنفسى شيئاً فى الملك تفكروا فى اعمالى ثم تكلموا يا اولى الاجاب أوجدتم عما ظهر منى حفظ نفسى لا و ربّ الأرباب اذا اضطرب القلم الأعلى و ارتفع منه نحيب البكاء يقول لا بعدك ذكر يا مالک الأسماء و لا قلم يا من بذكرک تحت الأذكار هل اتحرّك على اللوح بعدك و هل يسمع احد

Nay, by Thy life, O Thou in Whose grasp is the kingdom of verses!'

- 6 Thus have We revealed unto thee, O thou who art mentioned before the Throne, that which God hath made the crown of the pages of creation. Preserve it as thou wouldst preserve thine eyes, then recite it with the sweetest of melodies. Beware lest anything debar thee from God. Hold fast unto His remembrance and glorify His praise at eventide and dawn. When thou hast attained the Tablet, turn thy face toward the Most Glorious Horizon and say: Praise be unto Thee, O my God, for having remembered me in Thy Most Great Prison. May my soul be a sacrifice for Thy prison, O Thou in Whose hand is the Kingdom of might and power.

صيرى لا و عمرک يا من فى قبضتک ملکوت
الآيات

6 كذلك نزلنا لك يا ايها المذكور لدى العرش
ما جعله الله غرة صحائف الابداع ان احفظه كما
تحفظ عينيك ثم اقرئه بابدع الألحان اياك ان
يمنعك شئ عن الله تمسك بذكره و سبح بحمده
فى العشي و الاشرار اذا فزت باللوح ول وجه
القلب الى الأفق الأبهى

INBA23:022, INBA34:162, BLIB_Or15707.115,
BLIB_Or15735.272, AQA1#034,
HYK.272

BH02035

To: Mustafa et al.

- 1 He is the Most Mighty, the Most Holy, the Most Inaccessible, the All-Glorious.
- 2 O Mustafa! Thy letter hath been laid before Us, and We have read it—verily We are of them that read. We heard, moreover, the plaint of thy heart in God, thy Lord and the Lord of all worlds, and We have answered thee in this Tablet with words whereof not one letter can be matched by all that hath been created in the realm of origination—if thou be of them that know.
- 3 And when thou shalt be honoured by attaining His presence, take it in the hands of surrender; then lay it upon thine eyes, and read it in the accents of them that are drawn nigh.
- 4 Recall thou to mind My sorrows, My cares and anxieties, My woes and trials, the state of My captivity, the tears that I have shed, the bitterness of Mine anguish, and now My imprisonment in this far-off land. God, O Mustafa, beareth Me witness. Couldst thou be told what hath befallen the Ancient Beauty, thou wouldst flee into the wilderness, and weep with a great weeping. In thy grief, thou wouldst smite thyself on the head, and cry out as one stung by the sting of the adder. Be thou grateful to God, that We have refused to divulge unto thee the secrets of those unsearchable decrees that have been

1 هو الأعز الأقدس الأرفع الأبهى

2 ان يا مصطفى قد حضر بين يدينا كتابك و قرأناه
و انا كما قارئ و سمعنا حنين قلبك فى الله ربك
و رب العالمين واجبتك فى هذا اللوح بكلمات
لن يعادل بحرف منها كل ما خلق فى الابداع ان
انت من العارفين

3 و اذا تشرفت بلقائه خذ به بأيدى التسليم ثم ضعه
على عينك ثم اقرأه بلحنات المجتدين

4 ثم ذكر حزنى و همى و غمى و بلائى و ابتلاى و
غربى و بكائى و حرقى و سجنى فى هذه الأرض
البعيد ان يا مصطفى تالله لو تطلع بما ورد على
جمال القدم لتنوح فى العراء و تضرب على رأسك
و تصبح كصيحة السليم فاشكر الله بما سترنا عنك
اسرار القضايا التى نزلت من سحاب مشية ربك
المقتدر القدير

sent down unto Us from the heaven of the Will of thy Lord, the Most Powerful, the Almighty.

- 5 By the righteousness of God! Every morning I arose from My bed, I discovered the hosts of countless afflictions massed behind My door; and every night when I lay down, lo! My heart was torn with agony at what it had suffered from the fiendish cruelty of its foes. With every piece of bread the Ancient Beauty breaketh is coupled the assault of a fresh affliction, and with every drop He drinketh is mixed the bitterness of the most woeful of trials. He is preceded in every step He taketh by an army of unforeseen calamities, while in His rear follow legions of agonizing sorrows.
- 6 Such is My plight, wert thou to ponder it in thine heart. Let not, however, thy soul grieve over that which God hath rained down upon Us. Merge thy will in His pleasure, for We have, at no time, desired anything whatsoever except His Will, and have welcomed each one of His irrevocable decrees. Let thine heart be patient, and be thou not dismayed. Follow not in the way of them that are sorely agitated.
- 7 Walk thou in My footsteps, and put thy trust in God in whatsoever may befall thee, and fear not the hosts of the idolaters. Know, moreover, that in those days the cry of the liars was raised, as though they had never in their whole lifetime spoken a single word of truth. They lied, and they made others to lie; then they forged calumnies against the Ancient Beauty, that thereby the fetter of a base youth might be fastened upon the breasts of the rebellious. Leave thou behind thee the mention of them and the thought of them, and whatsoever proceedeth from them; then stand steadfast in the Cause through My power which hath encompassed all contingent things. This is, verily, an injunction from Our presence unto thee: do thou what thou hast been commanded, and be of them that act.
- 8 Admonish the people with goodly counsel, and contend not with any one; for We have relinquished the world and whatsoever is in it and upon it unto its people, and what We desire not for Ourselves is naught but the hearts of Our near servants. Cleanse thy heart for My love, then thy tongue for My remembrance, then thine eyes for beholding the lights that shall dawn upon thee from this holy, luminous morn.
- 9 And whoso possesseth this day a sight too scant to reckon, or a sensibility less than a mustard-seed—by God!—shall recognize, in what they have written concerning Me, the enormity of their falsehood, the fierceness of their rancour, and the abundance of their hatred for this holy, mighty, resplendent Beauty. And glory be upon thee, and upon thy spouse, and upon thy son,
- 5 تالله ما قت عن الفراش الا وقد شهدت جنود
البلاء واقفاً على فناء بابي وما نمت عليها الا وقد
كان قلبي محزوناً عما ورد عليه من جنود الشياطين
فاذاً لا يأكل جمال القدم من طعام الا وقد
يكون معه من البلاء ولا يشرب قطرة ماء الا
وقد يكون معه جواهر القضايا واذا امشي يمشي
جنود الهمة قدامي وعساكر الغم عن ورائي
- 6 وكذلك فاشهد حالي ان انت من الشاهدين و
انك انت لا تحزن بما قضى الله علينا ثم ارض
برضائه لاننا كما لم يزل راضياً بما نزل من عنده و
بما قدر من لدنه لذا فاصبر انت في نفسك ولا
تجزع ولا تكن من المضطربين
- 7 فامش على اثرى وتوكل على الله فيما يرد عليك
ولا تخف من جنود المشركين ثم اعلم بأن في
تلك الايام ارتفع نداء الكاذبين كأنهم ما تكلموا
في عمرهم بكلمة من الصدق كذبوا واكذبوا ثم
افتروا على جمال القدم ليدخل به غل الغلام في
صدور الممردين انك دع ذكرهم وفكرهم وما
يظهر من عندهم عن ورائك ثم استقم على الأمر
بقوتى التي احاطت بالممكثات وان هذا الأمر من
لدىنا عليك فاعمل بما امرت وكن من العاملين
- 8 ذكر الناس بالموعظة الحسنة ولا تجادل مع احد
لاننا اودعنا الدنيا وما فيها وعليها لأهلها وما
اردنا لنفسنا هو قلوب عبادنا المقربين طهر قلبك
لحي ثم لسانك لذكرى ثم عينك لمشاهدة انوار
التي تستشرق عليك من هذا الفجر المقدس المنير
- 9 ومن كان له اليوم بصر اقل من ان يحصى او
شعور اقل من خردل تالله ليشهد فيما كتبوا في
شأن عباد الذين اعرضوا وكانوا من المعرضين
عظمة كذبتهم وشدة غلهم وكثرة بغضائهم لهذا
الجمال المقدس العزيز المنير والبهاء عليك وعلى

and upon whoso remaineth steadfast in the Cause of God, the Powerful, the Exalted, the Most Great.

BSW#03.30x, GWB#062x, PDC.014x, WOB.174x

ضلعک و علی ابنک و علی من کان ثابتاً علی امر
الله المقتدر العلیّ العظیم

BLIB_Or15694.336, ALIB.folder18p347,
BRL_DA#646, GWBP#062 p.084ax,
PYB#337 p.09

BH02059

To: Nabil

- 1 O My Nabil! Most people have asked for poison from God and continue to do so, while in their imagination they sought honey. They have chosen the colocynth of selfish desires over the honey of the Divine Will. By my Lord, the All-Merciful, this is truly loss! If an infant asks poison from an adult, is it permissible to give it? No, by my Self, even if it cries and wails. The affairs of this land are veiled and the poisons of enemies concealed. Were the veil to be rent, death would result.
- 2 O Nabil! This servant is in the Most Great Prison while enemies are at the height of opposition. Yet despite the supreme prohibition, by what means do they still consider it permissible to turn toward this direction? A group from every tribe surrounds us - what can be done about their vain imaginings? The essence was God's good-pleasure, from which most have departed. Would that We could find opportunity to release what is in Our heart! Ah! By My life, if you could see Me with My own eyes, you would see each of My limbs in the mouth of a serpent. Alas, alas for what is concealed and must not be revealed! Soon will its covering be removed.
- 3 Seventy souls are imprisoned with the Ancient Beauty - imprisoned according to their belief. By My life, I am the Prisoner! By My Beauty, I am the Prisoner! By My Life, I am the Prisoner! Whose purposes shall be fulfilled? Who shall bear the countless favors? I have no word but "yes," no answer but "indeed."
- 4 Reflect on past centuries and ages. By My Beauty, none was afflicted as I am afflicted! Yes, in former times Divine Manifestations were among people when outward power existed and none could transgress beyond what God decreed. Would that they understood the cause of the Primal Point's lamentation

1 نبیلی اکثری از خلق از حقّ سم طلب نموده و
مینمایند و بخیال خود شهد خواسته‌اند حنظل
هوای نفسانیّه را بر غسل ارادهء رحمانیه اختیار
نموده‌اند و ربّی الرحمن هذا هو الخسران رضيع اگر
از بالغ سم طلب نماید آیا اعطای آن جایز لا
ونفسی ولو یصیح و یبکی امر این ارض مستور و
سوم اعدا مکتوم لو اخرج الحجاب لتوت

2 ای نبیل این عبد در سجن اعظم و اعدا در کمال
عناد مع ذلک و مع نبی اکبر دیگر بچه وجه
توجه باین شطر را جایز دانسته‌اند جمعی در حول
از هر قبیلی چارهء اوهام که را میتوان نمود اصل
رضای حقّ بوده که اکثری از آن خارج یا لیت
نجد فرصه لیخرج من قلبی آه عمری لو ترانی
بعینی لتری کلّ عضو من اعضائی فی فم ثعبان
آه آه عتّا ستر و لا ینبغی اظهارها سوف یکشف
غطائها

3 هفتاد نفس در سجن با جمال قدم علی زعمهم
مسجون لعمری انا المسجون وجمالی انا المسجون
وحیاتی انا المسجون بمقاصد کدام یک عمل شود
من لا تحصی از که حمل گردد جز بلی کلامی
ندارم جز نعم جوابی نه

4 فکر فی القرون الخالیه و الأعصار الماضیه وجمالی
ما ابتلی احد کما ابتلیت بلی وقتی ظهورات احدیه
مابین جمع بودند که قدرت ظاهره بوده و احدی
بر تجاوز از ما حکم به الله قادر نه ای کاش سبب
نوحه و ندبهء نقطهء اولی را در این ظهور ادراک

in this Revelation! If you would reflect, you would know your own station, not what is with your All-Knowing Lord.

مینمودند لو بتفکر لتعرف علی قدرک لا علی ما
عند ربک العلیم

- 5 O Muhammad! Hear what I say: Read the Tablets revealed in Iraq along with what was revealed upon Our first arrival here, that you may know and discover what befell the Beloved of God, the Most High, the Most Great. The Herald of My Beauty says He has but two words: "yes" and "no." Now only "yes" remains. Know thou the melody of utterance and be of those who cry out! Then the Tablet and what appeared - wherein We were.

5 ای محمد بشنو چه میگویم الواح منزلهء عراق را
قرائت کن مع ما نزل فی اوّل ورودنا هنا لتعرف
و تطلع بما ورد علی محبوب الله العلیّ العظیم مبشّر
جمال میفرماید نزد او دو کلمه بیش نیست بلی و
لا حال بلی مانده ان اعراف لحن القول و کن
من الصّائحين ثمّ اللوح و ما ظهر ما کتّا فيه

- 6 Your letter reached the Divine Throne. What was mentioned regarding Ali is understood and known. It is very clear that God's favor was with him. If permissible, We would surely have revealed and sought it ourselves. Abu'l-Qasim Khan has long wandered in the wilderness of bewilderment. We beseech God to make known to him what He intended. He is the All-Wise, the All-Informed.

6 مکتوبت تلقاء عرش فائز آنچه در فقرهء علی
مذکور مفهوم و معلوم این بسی واضح که عنایت
حقّ نسبت باو بوده اگر جایز بود البتّه خود اظهار
مینمودیم و میطلبیدیم ابوالقاسم خان مدتهاست
که در برّیهء حیرت سائر نسل الله بأنّ یعرفه ما
اراد و انه هو الحکیم الخبیر

- 7 O Nabil! O Nabil! By My life, you are with Me! How many near ones are strangers, and how many strangers are near! Blessed is he who is near and draws near! This is the red elixir - take it as a trust from Me with you. And glory be upon My people!

7 نبیل نبیل لعمری انت معی کم من قریب هو
الغریب و کم من غریب انه هو القریب طوبی
لقریب و قریب هذا لا کسیر الأحمر خذه امانة
منی عندک و البهاء علی نفسی

- 8 Through your mediation, Ali's coming to Haifa is permitted, but after the passing of numbered days, return to Shahba unto Hadba is most proper, best and closest to righteousness.

8 نظر بتوسّط آنجناب آمدن علی به حیفا جایز ولکن
بعد از انقضای ایّام معدودات رجوع به شهابا الی
حدبا اصلح و احسن و اقرب بتقوی

- 9 As for outward affairs, verily the two names Ha and Mim, from excessive transfers, nearly fled from Akka to Mecca. And peace be upon the best of creation.

9 اما امورات ظاهره ان اسمین هاء و میم من کثرة
الحوالة کاد ان یهربا من العکّة الی المکّة و السّلام
علی خیر البریّة

BLIB_Or03116.100r, BLIB_Or11096#057,

ASAT5.200-202

BH02039

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

2 These are the verses of God which have been sent down in remembrance of one of His handmaidens who ascended to the Most Glorious Companion and entered the Garden of Paradise, and whom the mercy of her Lord encompassed. Thus was the matter decreed from the presence of the Mighty, the Powerful. God distinguished her with this station because she bore a servant who loved God and the Manifestation of His Self, and who migrated with Him and was afflicted with sorrows in the path of his Beloved until he entered with Him into a remote prison, and aided his Lord to the extent of his ability, and hesitated not in the Cause for less than a moment. And when the Sun of Eternity dawned upon him from the horizon of Glory, he fell prostrate before a Beauty holy and resplendent. Thus does God assist whomsoever He willeth of His servants and purify the hearts of those who fear God and are possessed of insight.

3 O handmaiden of God! Glory thou over the Maidens of Paradise, for thy mention hath flowed from the Finger of Eternity - and this is a mighty favor. Blessed art thou, O handmaiden of God, for the breathings of the All-Merciful seized thee from every direction and turned thee toward the right hand of Paradise, an exalted and impregnable station. Therefore eat of whatsoever fruits of Paradise thou desirest, for they have been ordained for thee from the presence of One mighty and wise. And find solace with the maidens of Paradise in chambers of luminous glory. Thus hath God changed thy sorrow to joy and the Hand of Grace hath clothed thee in a beautiful robe of glory. Therefore doth the Tongue of God magnify thee from this Tongue which hath not opened concerning what hath befallen it from the hosts of the wicked and rebellious.

4 O handmaiden of God! Should the Manifestations of Paradise ask thee concerning the Beauty of the All-Merciful, say: By God! There hath befallen Him that which hath exhausted the tongues of all worlds from mentioning it. By God! The people of wickedness have encompassed Him with swords of hatred, and He remaineth among them alone and solitary. His grief and tribulation have reached such a state that His food is from a piece of His liver and His drink is from His blood, and He writhes upon the dust at every moment like unto Solomon. And whenever He crieth out for help, He is aided by spears, then swords, then sharp daggers. By God! The eye of creation

1 هو العليم الحكيم

2 تلك آيات الله قد نزلت في ذكرامة من امائه التي صعدت الى الرفيق الايمى ودخلت جنة الفردوس واحاطتها رحمة ربها وكذلك قضى الأمر من لدن عزيز قديرا واختصها الله بهذا المقام بما حملت عبد الذي احب الله ومظهر نفسه وهاجر معه واصابته الأحزان في سبيل محبوبه الى ان دخل معه في سجن بعيدا ونصر ربه بما استطاع وما توقف في الأمر اقل من حيناً واذا اشرفت عليه شمس البقاء عن افق البهاء خر بوجهه لجمال قدس بهياً وكذلك يؤيد الله من يشاء من عباده ويظهر صدور الذينهم اتقوا وكانوا على الأمر بصيرا

3 ان يا امة الله ان افتخرى على الحوريات في جنة الأعلى بما جرى ذكرك من اصبع القدم وان هذا فضل عظيم فطوبى لك يا امة الله بما اخذتك نفحات الرحمن عن كل الجهات وقلبتك الى يمين الفردوس مقر عتر منيعا اذا كلى من ثمرات الرضوان ما تريدن وانها قدرت لك من لدن مقتدر حكيماً وأنس مع قاصرات العين في غرفات عتر منيرا كذلك بدل الله حزنك بالسرور والبسك يد الفضل ثوب عتر جميلاً اذا يكبر عليك لسان الله من هذا اللسان الذي لن يفتح بما ورد عليه من جنود كفر شقياً

4 ان يا امة الله ان يستلن منك طلعات الرضوان عن جمال الرحمن قولى تالله قد ورد عليه ما كلفت عن ذكره السن العالمين جميعاً تالله احاطته اولو الفحشاء بسيوف البغضاء وانه بقى بينهم فريداً ثم وحيدا قد بلغ حزنه وبلائه الى مقام كان اكله من قطعة كيده وشربه من دمه ويتلبلل على التراب في كل حين كتبلبل سليماً وكلما يستغيث يغاث برماح ثم سيوف ثم خناجر حديدا تالله ما شهدت عين الابداع شبهه مظلوماً ولا كفوه مسجوناً ولا مثله مجروحاً ولا عدله حزينا قولى تالله اذا يمشى

hath not witnessed one oppressed like unto Him, nor any imprisoned equal to Him, nor any wounded similar to Him, nor any sorrowful comparable to Him. Say: By God! He now walketh among the servants without liver or heart or entrails - and God is witness to this.

- 5 O Beauty of Eternity! By God! Through what hath flowed from Thy Pen, the hearts of the people of Paradise are set ablaze - how then could they bear to hear what hath befallen Thee from those who have disbelieved in God and His signs from ancient times? Therefore have the tongues of all created things spoken, saying: The curse of God be upon the first oppressor who wronged the Primal Point in His latter Manifestation in His Most Glorious Name, and upon those who fought against Him and disputed His signs and denied His sovereignty and were among the opposers in the Tablets of glorious and wondrous might. Blessed is he who attained His presence and acknowledged His sovereignty and recognized His court and turned to His face and heard from His lips the melodies of God and was among those drawn nigh in the Tablets of glorious and bountiful might. And the Glory which hath shone forth from the horizon of grandeur be upon thee, O handmaiden of God, and upon the maidens who serve thee in the highest Paradise at all times.

بين العباد من دون كبد و قلب و حشآء و كان
الله على ذلك شهيدا

5 ان يا جمال القدم تالله بما جرى من قلبك احترقت
اكباد اهل الفردوس فكيف يقدرون ان يسمعون ما
ورد عليك من الذين كفروا بالله و آياته في
زمن قديما اذا نطق السن كلها خلق بأن لعن
الله أول ظالم ظلم نقطة الأولى في ظهوره الأخرى
باسمه الأبهي و على من حارب بنفسه و جادل
بآياته و كفر بسلطانه و كان من المعرضين في
الواح عزّ بديعا فطوبى لمن فاز ببقائه و اقر بسلطانه
و اعترف بحضرتة و اقبل الى وجهه و سمع من
شفته نغمت الله و كان من المقربين في الواح
عزّ كريما و البهاء الذي ظهر عن افق الكبرياء
عليك يا امة الله و على حوريات التي يخدمك
في اعلى الفردوس في كل حين

BLIB_Or15694.382, ALIB.folder18p350

BH02112

To: Mirza Abdullah Falah from Sad

- 1 In the Name of God, the Most Mighty, the Most Impregnable, the Most Glorious!
- 2 I know not, O my God, by what call Thou didst draw the hearts of Thy loved ones, or by what fire Thou didst ignite the hearts of Thy chosen ones, or by what arrow Thou didst pierce the breasts of those who love Thee, or by what cord Thou didst bind the necks of those who long for Thee. For I observe, O my Beloved, that whenever the clouds of destiny rain down upon them the showers of tribulation, the soil of their beings grows verdant, bringing forth the ears of Thy love and the flowers of Thy attraction. And whenever the hands of tyranny and oppression are raised against them from every direction to sever the hand of any one of them from the hem of Thy love, they neither can nor are able to do so. And whenever the oceans

1 بسم الله الأعزّ الأمنع الأبهي

2 لم ادري يا الهي بأيّ ندآء اجذبت قلوب محبيك
و من أيّ نار اصطلت افئدة مصطفيك و
بأيّ سهم شبكت صدور العشاق و بأيّ حبل
شدت اعناق المشتاق لأتني اشاهد يا محبوبني
كلما يطر عليهم سحاب القضاء امطار البلاء يخضر
اراضى انفسهم و يظهر منها سنبلات حبك و
ازهار جذبك و كلما يرفع اليهم ايادي الظلم و
الاعتساف من كل الأطراف بأن يقطع يد احد
منهم من ذيل حبك لن يقدرون و لن يستطيعون
و كلما يصب عليهم بحور البأساء لن يمد نار

of hardship are poured upon them, they neither quench the fire of their attraction nor extinguish the heat of their longing. It is as though in that station, O my God, they are like fish swimming and glorifying Thy remembrance, and should they be cast into the fire, they become as the salamander, living and delighting therein, drawn by the flames of the fire of Thy love and passion. And should the swords of the horizons be raised against them in enmity, they lift up their heads and say: "The Covenant has come, and this is the cup of the Compact, and here we are, the longing ones!"

- 3 By Thy glory, O my God, I am bewildered by them and by what hath appeared from them in the path of Thy love. Blessed are they, and joy be unto them! How the fire of Thy love was kindled in their hearts, and how the lights of Thy attraction appeared in their breasts, and how resplendent was the rising of the sun of Thy verses in the crystal of their realities and the mirror of their hearts! It is as though Thou didst fashion them for Thy love and chose them for Thy attraction and cast into them the spirit of Thy Cause and showed them the beauty of Thy oneness. Therefore they became detached from their selves and their dwellings in Thy path, and every day they were afflicted with a trial in Thy Cause. Yet with all this, tribulations prevented them not from turning to Thy most exalted horizon, nor did the opposition of all in creation bar them from gazing upon Thy most glorious countenance.

- 4 Therefore I beseech Thee, O my most glorious God, by Thy Self which Thou hast cast into the Most Great Prison for the liberation of mankind, that Thou assist Thy loved ones at all times through Thy wondrous confirmations and mighty inspirations, that they may all arise to aid Thy Cause and spread Thy remembrance, and that they may all become detached from all else save Thee and turn to none other than Thee, O our Lord, the All-Merciful, and O our Beloved, the Help in Peril!

- 5 And among those sanctified souls, O my God, is this one whom Thou hast made a servant to the name of Thy divinity and named him thus in the kingdom of Thy names. Therefore assist him, O my Beloved, to perfect himself in that name and to manifest from him that which becometh the court of Thy glory and the sanctuary of Thy holiness. Then ordain, O my God, for all Thy most beautiful names that they may find the sweetness of Thy servitude and the delight of Thy obedience, lest there appear from any possessor of attributes aught save Thy Cause, and lest any existent being see its own existence before the sanctuary of Thy manifestation.

جذبهم ولم يطفئ حرارة شوقهم كأنهم يا الهى فى ذلك المقام حيتان يسبحون ويسبحون بذكرك و ان يلقوهم فى النار اذا هم سمندر يتعششون و يتنعمون فيها منجذباً من لهبات نار حبك و عشقك و ان يرفع عليهم سيوف الآفاق بالتناق اذا يرفع رؤوسهم ويقولون قد جاء الميثاق و هذا كأس الوثاق و ها نحن المشتاق

3 فوعزتك يا الهى اتى متحير فيهم و ما ظهر منهم فى سبيل محبتك فطوبى لهم ثم روحا لهم ما اوقد نار محبتك فى افئدتهم و ما اظهر انوار جذبتك فى صدورهم و ما ابهى [ابهى] طلوع شمس آياتك فى بلور حقايقهم و مرآة قلوبهم كأنك صنعتهم لحبك و اصطفيتهم لجذبك و القيت فيهم روح امرك و اظهرت لهم جمال احديتك و بذلك انقطعوا عن انفسهم و اماكنهم فى سبيلك و مستهم فى كل يوم بليّة فى امرك مع كل ذلك ما منهم البلايا عن التوجه الى شطرك الأعلى و ما سدهم اعراض من فى الانشاء عن النظر الى منظرك الأبهى

4 اذا اسئلك يا الهى الأبهى بنفسك العزيز الذى القيته فى الحبس الأكبر لعنق البشر بأن تؤيد احبتك فى كل حين بتأييداتك البديعة و الهاماتك المنيرة ليقوموا بكلمهم على نصره امرك و انتشار ذكرك و لينقطعوا عنهم سواك و لا يلتفتون بشيء دونك يا ربنا الرحمن و يا محبوبنا المستعان

5 و من تلك الأنفس المقدسة يا الهى هذا الذى جعلته عبداً لاسم الوهيتك و سمّيته بذلك الاسم فى ملكوت اسمائك اذا وفقه يا محبوبى ليكمل فى ذلك الاسم و يظهر منه ما ينبغى لبساط عزك و ساحة قدسك ثم قدريا الهى لكل اسمائك الحسنى بأن يجد حلاوة عبوديتك و لذة طاعتك لئلا يظهر من كل ذى وصف سوى امرك و لا يرى كل وجود وجوده تلقاء مدين ظهورك

- 6 For verily Thou art the righteous Ruler and the Doer of what Thou willest. All are Thy servants and within Thy grasp, but we beseech Thee, O my God, to look upon us with the glances of the eyes of Thy bounty and grace, not with Thy justice, for we are weak, and verily Thou art the Generous Sovereign, possessed of great bounty. There is no God but Thee, the Protector, the Mighty, the Ancient of Days.

BRL_APBH#22x

6 اذ انتك انت الحاكم بالحق والفاعل لما تشاء كلّ
عباد لك وفي تحت قبضتك ولكن يا الهى نرجو
بأن تنظر بنا بلحظات عين جودك وفضلك لا
بعدلك لأننا ضعفاء وانتك انت السلطان الكريم
ذو الفضل العظيم لا اله الا انت المهيمن العزيز
القديم

BRL_DA#259, LHKM2.195

BH02095

To: Aqa Muhammad Rida Khurasani (pilgrim)

- 1 In the Name of God, the Most Holy, the Most Glorious!
- 2 Glorified is He Who has ordained for all things whatsoever He hath willed. He, verily, is the One Who ruleth as He pleaseth. He hath created the Word in the form of man, and through it He hath drawn all worlds unto Him. He who is not attracted by the Word of God cannot truly be said to exist. Thy Lord, verily, is the All-Knowing, the All-Informed. Through it hath God raised up whom He willeth and distinguished between the ungodly and the believers. It is a fire unto them that have waxed proud, and a light unto them that have turned towards the Dayspring of Revelation. Thus hath the matter been decreed in a preserved Tablet.
- 3 Blessed art thou, O servant, inasmuch as thou hast attained and visited thy Lord, the All-Merciful, when He shone forth from the horizon of the Prison with manifest sovereignty, and entered through the gate which they who desired to prevent it seized with tyranny through what Satan had whispered in the hearts of the heedless ones. We have blinded the eyes of them that wished to prevent it and caused you to enter by Our power. Thy Lord, verily, is the Almighty, the Powerful. He ordaineth what He pleaseth with sovereignty from His presence and doeth what He willeth. He, verily, is the All-Knowing, the All-Wise. They who beheld God's power and denied it are indeed the lost and are in manifest error.
- 4 Remember when thou didst enter the seat of the Throne and didst hear with thine own ears what was uttered by the Tongue of Grandeur while He was in the Most Great Prison through

1 بسم الله الأقدس الأبهى

2 سبحانه الذى قدر لكلّ شيء ما اراد أنّه هو الحاكم
على ما يريد قد خلق الكلمة على هيكل الانسان و
بها اجتذب العالمين انّ الذى ما انجذب من كلمة
الله لا يصدق عليه اسم الوجود انّ ربك هو العليم
الخبير وبها بعث الله ما شاء وفصل بين المشركين
والموحدين انها نار لمن استكبر ونور لمن اقبل الى
مشرق الوحي كذلك قضى الأمر فى لوح حفيظ

3 طوبى لك يا عبد بما فزت و زرت ربك
الرحمن اذ اشرق من افق السّجن بسلطان مبين
و دخلت الباب الذى من اراده اخذ بالظلم بما
اوحى الشيطان فى صدور الغافلين قد طمسنا
عين الذين ارادوا المنع و ادخلناكم بقوة من لدنا
انّ ربك هو المقتدر القدير يحكم ما يشاء بسلطان
من عنده و يفعل ما يريد أنّه هو العليم الحكيم قد
خسر الذين رأوا قدرة الله و انكروها الا انهم فى
ضلال بعيد

4 و اذكر اذ دخلت مقرّ العرش و سمعت بأذنك ما
تكلم به لسان القوم اذ كان فى السّجن الأعظم بما
اكتسبت ايدى الأمم الذين كفروا بعدما جاتهم

what the hands of the nations had wrought - they who disbelieved after the clear proofs had come unto them from their Lord, the Revealer of verses. They are indeed among the perishing ones. When it was said unto them: "By what crime have ye imprisoned Him through Whom the tooth of faith hath gleamed and the sign of the All-Merciful hath appeared?" they said: "It hath been proven that He desired to change God's laws and His religion, and He hath no excellence over us; rather, we see Him as one of the mischief-makers." Thus spoke nations like them before. We seized them for what they said and made them a lesson to them that have insight. Soon shall We seize these as We seized those who were mightier than them in strength. Thy Lord, verily, is powerful over what He willeth and ruleth over what He pleaseth.

5 Say: Glory be unto Thee, O my God! Praise be unto Thee for having called me through Thy grace, drawn me nigh unto the Manifestation of Thy Self, shown me Thy beauty, and caused me to hear Thy call in days wherein every seeker was prevented, every visitor seized, every observer driven away, every hopeful one distanced, and every rememberer slain.

6 O Lord! Praise be unto Thee for having enabled me and admitted me into the precincts of Thy mercy. I beseech Thee, O Creator of the heavens and Lord of Names, to inscribe me among the people of Baha who were not hindered by wealth and beauty from turning to Thy face, O my Exalted Lord, and whom the manifestations of the Name of Majesty did not frighten in Thy days, O Thou in Whose hand is the beginning and the end. O Lord! Since Thou hast called me unto Thee, make me steadfast in Thy Cause in all conditions, then grant me what Thou hast ordained for them that are near unto Thee among Thy servants, and decree for me the good of this world and the next. Verily, Thou art powerful over what Thou willest. There is none other God but Thee, the Mighty, the Generous. Praise be to God, the Lord of the worlds.

ADMS#186

الْبَيِّنَات مِنْ لَدُن رَّبِّهِمْ مَنَزَلُ الْآيَاتِ إِلَّا أَنَّهُمْ مِنَ
الْمَالِكِينَ إِذَا قِيلَ لَهُمْ بِأَيِّ جَرَمٍ حَبِستَ الَّذِي بِهِ
افْتَرَّ تُغَرِّغُوا الْإِيمَانَ وَظَهَرَتْ آيَةُ الرَّحْمَنِ قَالُوا قَدْ تَحَقَّقَ
أَنَّهُ ارَادَ أَنْ يَبْدُلَ سُنَنَ اللَّهِ وَدِينَهُ وَلَيْسَ لَهُ
عَلَيْنَا مِنْ فَضْلِ بَلْ نَرَاهُ مِنَ الْمُفْسِدِينَ كَذَلِكَ
قَالَ أَمِّمُوا أَمْثَالَهُمْ قَدْ أَخَذْنَا لَهُمْ بِمَا قَالُوا وَجَعَلْنَاهُمْ
عِبْرَةً لِمُنْتَبِهِينَ سَوْفَ نَأْخُذُ هَؤُلَاءِ كَمَا أَخَذْنَا الَّذِينَ
كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً أَنَّ رَبَّكَ هُوَ الْمُقْتَدِرُ عَلَى مَا
يَشَاءُ وَالْحَاكِمُ عَلَى مَا يَرِيدُ

5 قل سبحانك يا الهى لك الحمد بما دعوتنى
بفضلك و قربتني الى مظهر ذاتك و اريتني
جمالك و اسمعني نداءك في ايام فيها منع كل
مقبل و اخذ كل زائر و طرد كل ناظر و بعد
كل امل و قتل كل ذاكر

6 ايرب لك الحمد بما وفتتني و ادخلتني في جوار
رحمتك اسئلك يا فاطر السمآء و مالک الاسماء
بأن تكتبني من اهل البهآ الذين ما منعهم المال
و الجمال عن التوجه الى وجهك يا ربى المتعال و
ما خوفهم مظاهر اسم الجلال في ايامك يا من
بيدك المبدء و المال اى رب لما دعوتني اليك
فأثبتني في كل الأحوال على امرک ثم ارزقني
ما قدرته للمقربين من عبادک ثم اكتب لى خير
الدنيا و الآخرة انک انت المقتدر على ما تشآء لا
اله الا انت العزيز الكريم الحمد لله رب العالمين

INBA34:184, AQA1#050, AVK2.292.07x,
AVK4.454ax

BH02169

*Lauh-i-Baqa**To: Abdu'l-Ghani, in Urumiyih*

- 1 In the name of God, the Most Holy, the Most Glorious! This is the Tablet of Immortality from Baha unto him who hath attained unto the recognition of God, hath quaffed the Living Waters from the chalice of the words of his Lord, the All-Merciful, and hath turned with his heart unto the Supreme Horizon, the Station wherein hath shone forth the countenance of God, the All-Knowing, the All-Wise.
- 2 Hearken unto My voice from the direction of tribulation. Verily, there is no God but Him, and He Who hath appeared with the truth - neither doth the decree prevent Him from making mention of the Lord of Names, nor do the veils of them who have disbelieved in God, the Exalted, the Great, conceal Him from that which He desireth.
- 3 Know thou, O servant, that thy letter hath come before Us, and We have taken it with the hand of loving-kindness, and the glances of thy Lord, the Mighty, the Praiseworthy, have been directed towards it. We have become acquainted with its contents and have ordained for thee in the Tablet a station which, wert thou to behold it, would cause thee to prostrate thyself and say: "Praise be unto God, the Lord of the worlds!" We have recorded for thee the reward of one who hath attained unto the presence of God, and We shall fulfill that which We have purposed for thee. Verily, thy Lord is the Almighty, the Powerful.
- 4 Give thanks unto thy Lord for having sent down unto thee from the heaven of grace this gleaming, this luminous Tablet. Be thou assured of thy Lord's favor in all conditions and arise to aid His Cause amidst the heavens and the earth. Beware lest the cawing of them who have disbelieved in God should deter thee, or the veils of them who have turned away from the Face after it hath shone forth from the horizon of thy Lord's will with manifest sovereignty should hinder thee. He, verily, aideth him who ariseth to serve His Cause and calleth the people unto Him. Blessed is he who hath detached himself from all else save Him and hath turned with his heart unto that which he hath been commanded by One Who is Mighty, All-Knowing.
- 5 Know thou, moreover, that We cast upon him who hath wronged a word from Our presence. He turned away therefrom; soon shall We make him a lesson unto all peoples.
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَهْبَى هَذَا لَوْحُ الْبَقَاءِ مِنْ لَدَى الْبَهَاءِ إِلَى الَّذِي فَازَ بِعِرْفَانِ اللَّهِ وَشَرَبَ كُوْثُرَ الْحَيَوَانِ مِنْ كَأْسِ كَلِمَاتِ رَبِّهِ الرَّحْمَنِ وَاقْبَلَ بِقَلْبِهِ إِلَى الْمَنْظَرِ الْأَكْبَرِ الْمَقَامِ الَّذِي فِيهِ اضْأَاءَ وَجْهِ اللَّهِ الْعَلِيمِ الْحَكِيمِ
- 2 إِنْ اسْتَمِعَ نَدَائِي مِنْ شَطْرِ الْبَلَاءِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالَّذِي ظَهَرَ بِالْحَقِّ أَنَّهُ لَا يَمْنَعُهُ الْقَضَاءُ عَنْ ذِكْرِ مَالِكِ الْأَسْمَاءِ وَلَا تَحْجِبُهُ عَمَّا أَرَادَ سُبْحَاتِ الَّذِينَ كَفَرُوا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
- 3 فَاعْلَمْ يَا عَبْدُ قَدْ حَضَرَ بَيْنَ يَدَيْنَا كِتَابُكَ وَاخْذَنَاهُ بِيَدِ الْعَنَاءِ وَارْتَدَّتْ إِلَيْهِ لِحْظَاتُ رَبِّكَ الْعَزِيزِ الْحَمِيدِ وَأَطْلَعْنَا بِمَا فِيهِ وَقَدَرْنَا لَكَ فِي اللَّوْحِ مَقَامًا لَوْ تَرَاهُ لَتَسْجُدَ وَتَقُولَ إِنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَكُتِبْنَا لَكَ أَجْرٌ مِنْ فَازٍ بِلِقَاءِ اللَّهِ وَنَقَضَى مَا أَرْدَنَاهُ لَكَ أَنَّ رَبَّكَ لَمُقْتَدِرٌ قَدِيرٌ
- 4 إِنْ أَشْكُرُ رَبَّكَ بِمَا نَزَّلَ لَكَ مِنْ سَمَاءِ الْفَضْلِ هَذَا اللَّوْحَ الدَّرَرِيَّ الْمُنِيرَ إِنْ أَطْمَئِنَّ بِفَضْلِ رَبِّكَ فِي كُلِّ الْأَحْوَالِ وَقَمَّ عَلَى نَصْرَتِهِ بَيْنَ السَّمَوَاتِ وَالْأَرْضِينَ آيَاكَ إِنْ يَمْنَعُكَ نَعَاقُ الَّذِينَ كَفَرُوا بِاللَّهِ أَوْ يَحْجِبُكَ احْجَابُ الَّذِينَ أَعْرَضُوا عَنْ الْوَجْهِ بَعْدَ الَّذِي أَشْرَقَ عَيْنَ أَفْقٍ مَشِيَّةَ رَبِّكَ الرَّحْمَنِ بِسُلْطَانٍ مُبِينٍ أَنَّهُ يُؤَيِّدُ مَنْ قَامَ عَلَى أَمْرِهِ وَدَعَا النَّاسَ إِلَيْهِ فَيَا طُوبَى لِمَنْ انْقَطَعَ عَمَّا سِوَاهُ وَاقْبَلَ بِقَلْبِهِ إِلَى مَا أَمَرَ بِهِ مِنْ لَدُنْ عَزِيزٍ عَلِيمٍ
- 5 ثُمَّ أَعْلَمْ بَأَنَّا الْقَيْنَا عَلَى الَّذِي ظَلَمَ كَلِمَةً مِنْ عِنْدِنَا أَنَّهُ أَعْرَضَ عَنْهَا سَوْفَ نَجْعَلُهُ عِبْرَةً لِلْعَالَمِينَ يَعْثُنَا أَحَدًا مِنْ عِبَادِنَا وَابْسِئَاهُ قَيْصُ الْانْقِطَاعِ وَزَيْنَاهُ بَطْرَازُ

We sent one of Our servants, attired him in the raiment of detachment, adorned him with the ornament of strength and certitude, and dispatched him unto him with a manifest book. We delivered unto him the messages of his Lord that he might take heed and fear. Verily, thy Lord is He Who judgeth as He pleaseth; the might of the oppressors hindereth Him not. Thus have We informed thee that thou mayest become aware of that which hath been ordained by thy Lord, the Mighty, the Beautiful.

- 6 We had indeed sent aforetime unto Our servant, the Imam, a Tablet that gladdeneth the eyes of the sincere ones. Blessed art thou and he for having attained unto that which most of the servants who claim faith within themselves have failed to attain. When the All-Merciful came with the kingdom of utterance, they denied Him. The curse of God be upon them that have wronged and were among the mischief-makers.

- 7 This is not the day of patience save in My remembrance, the Mighty, the Wondrous. It behooveth you both to arise at all times to make mention of Me and to aid My Cause in such wise that the might of the oppressors shall not deter you. Remind those who believed before of thy Lord, then clothe them with the garments of glorification and utterance from the tongue of their Lord, the All-Merciful. This, verily, is a great favor. Beware lest thou overstep the bounds of wisdom wherewith We have commanded Our servants from thy Lord, the Forgiving, the Merciful. Soon shall there be sent down unto thee from the heaven of divine decree that which hath been ordained by thy Lord, the All-Knowing, the All-Informed. When the Tablet of thy Lord reacheth thee, take it with the hand of submission and say: "Praise be unto Thee, O God of the worlds!"

HURQ.BH68

القوة والاطمئنان وإرساله اليه بكتاب مبين و
بلغناه رسالات ربه لعل يتذكر ويخشى أن ربك
لهو الحاكم على ما يشاء لا تمنعه سطوة الذين ظلموا
كذلك أخبرناك لتطلع بما قضى من لدن ربك
العزیز الجمیل

- 6 و لقد ارسلنا من قبل الى عبدنا الامام لوحاً تقرّ
منه عيون المخلصين فيا طوبى له و لك بما فرتما
بما غفل عنه اكثر العباد الذين ادعوا الايمان في
انفسهم فلما اتى الرحمن بملكوت البيان كفروا به
الا لعنة الله على الذين ظلموا و كانوا من المفسدين

- 7 ليس اليوم يوم الاصطبار انه محبوب الا في ذكرى
العزیز البديع ينبغي لكما بأن تقوما في كل الأحيان
على ذكرى ونصرة امرى على شأن لا تمنعكما سطوة
الظالمين ذكر الذين آمنوا من قبل ربك ثم البسهم
حرر التكبير و البيان من لسان ربهم الرحمن ان
هذا لفضل عظيم اياك ان تتجاوز من الحكمة بها
امرنا العباد من لدن ربك الغفور الرحيم سوف
ينزل لك من سماء التقدير ما قدر من لدن ربك
العليم الخبير اذا بلغك لوح ربك خذه بيد التسليم
و قل الحمد لك يا اله العالمين

INBA34:160, BLIB_Or15707.112,
BLIB_Or15735.270, NLAI_BH1.005,
BRL_DA#826, AQA1#033, AVK4.437ax,
HYK.270, OOL.B031

BH02152

To: Abul-Qasim brother of Nabil

- 1 He has been revealed for the brother who gazes upon the Face, who was named Abu'l-Qasim, that his heart may rejoice and that he may find for himself a path to God, the Most High, the All-Knowing.

1 قد نزل لأخ الناظر الى الوجه الذى سَمَّى بأبوالقاسم
ليفرح قلبه و يتخذ لنفسه الى الله سبيلاً هو العلى
العليم
- 2 Glorified be He Who sends down verses at all times for people who are aware, for verily there is no God but Him, the Protector, the Self-Subsisting. All who are in the heavens and earth sing His praise, and all that was and will be.

2 فسبحان الذى نزل الآيات فى كل حين لقوم
يشعرون على انه لا اله الا هو المهيمن القيوم و
له يسبح من فى السموات و الأرض و كل ما
كان و ما يكون
- 3 O servant who believes in God, hear the call of Him Who has been imprisoned in this remote prison, from Whom have been cut off the hands of those who desired the presence of God, the Mighty, the Beloved. He remembers you purely for the sake of God, that you may detach yourself from those who have disbelieved and associated partners with Him in Whom they believed, and who have turned back on their heels in opposition.

3 ان يا عبد المؤمن بالله اسمع نداء من حبس فى
هذا السجن البعيد الذى انقطعت عنه ايدي
الذينهم ارادوا وجه الله العزيز المحبوب و انه
يذكرك خالصاً لوجه الله لتقطع عن الذينهم
كفروا و اشركوا بالذى آمنوا و كانوا على اعقاب
الاعراض هم منقلبون
- 4 Would that you had been with your Lord when He departed from Iraq with manifest sovereignty, and witnessed what befell Him from those who were created by His word "Be!" By God the Truth, those whom We created by Our command and whom We aided at all times and protected from the harm of every harmful one morning and evening - when they witnessed that the Word was exalted and the breezes of power wafted from the direction of your Chosen Lord, they emerged from behind the veil with sharp drawn swords. By God, at every moment I was struck by the arrows of discord from the hypocrites, and at every instant was struck by the swords of hatred, and none knew of this save God your Lord and a few numbered souls. Then they cast Me into the well of darkness in this prison while they rejoiced within themselves. Thus do We inform you that you may be possessed of clear insight.

4 فيا ليت كنت مع ربك حين الذى خرج عن
شطر العراق بسلطان مشهود و اطلعت بما ورد
عليه من الذين خلقوا بقوله كن فيكون تالله الحق
ان الذين خلقناهم بأمر من عندنا و ايدناهم فى
كل حين و حفظناهم عن ضر كل ذى ضر فى
كل اصيل و بكور فلما شهدوا بأن الكلمة علت
و هبت روائح الاقتدار عن شطر ربك المختار
خرجوا عن خلف القناع بأسياف شاحذ مسلول
تالله فى كل حين رميت برمي الشقاق من اولى
النفاق و فى كل آن ضربت بسيوف البغضاء و
ما اطلع بذلك الا الله ربك و من العباد الا
انفس معدود اذا القونى فى بئر الظلماء فى هذا
السجن و يصحن فى انفسهم كذلك اخبرناك
لتكون على بصيرة محمود
- 5 You must inform the people and remind them of God's verses that they may remember within themselves and be among those who are certain. Let nothing veil you from remembering your Lord at all times, and grieve not for the world and what befalls you therein. Be among those who have no fear and who do not sorrow. Follow God's command in what has been ordained in this Tablet and He will protect you from the

5 و انك انت فاخبر الناس ثم ذكرهم بآيات الله لعل
يتذكرن فى انفسهم و يكونن من الذينهم موقنون و
لا تحتجب بشيء ان اذكر ربك فى كل الايام و
لا تحزن عن الدنيا و عما يرد عليك فيها و كن
من الذين لا خوف عليهم و لا هم يحزنون ان
اتبع امر الله ربك فيما قضى فى هذا اللوح و

harm of those who have denied God's verses and who do not understand. Come forth from the veils of sorrow through the name of your Lord, the Most Merciful, then open your tongue in utterance, for this is best for you, as honored servants bear witness.

- 6 Know that your brother Nabil has attained the presence of the Throne and has won what was ordained for him in preserved tablets of glory. He has reached the summit of grace and has heard the verses of God, the Protector, the Self-Subsisting. The lights seized him from all directions - none comprehend this save those who have attained the presence of God, the Mighty, the Beloved.
- 7 Thus have We detailed the matter for you and sent down verses and dispatched them to you that your eyes may be consoled and that you may gaze toward your Lord's direction with praiseworthy humility. Glory be upon you and upon those who are steadfast in the Cause, who when proof dawns upon them from the Dayspring of the All-Merciful, fall prostrate before God and are among those who bow down in worship.

آنچه یحفظک عن ضرّ الذینهم کفروا بآیات الله و
کأنوا من الذینهم لا یفقهون ان اخرج عن حجاب
الأحزان باسم ربک الرحمن ثم افتح اللسان علی
البیان و ان هذا خیر لک و یشهد بذلك عباد
مکرمون

6 ثمّ اعلم بأنّ اخیک النبیل قد حضر تلقاء العرش
و فاز بما قدر له علی الواح عزّ محفوظ و بلغ ذروة
الفضل و سمع آیات الله المهیمن القیوم و اخذته
الأنوار من کلّ الجهات و لا یعقل ذلك الاّ
الذینهم فازوا بلقاء الله العزیز المحبوب

7 و كذلك فصلنا لک الأمر و نزلنا الآيات و
ارسلناها الیک لتقرّ به عیناک و تكون ناظراً الى
شطر ربک بخضوع محمود و البهاء علیک و علی
الذینهم استقروا علی الأمر و اذا لاح علیهم البرهان
عن مشرق الرحمن خرّوا سجداً لله و كأنوا من
الذینهم یسجدون

INBA83:193, BLIB_Or15702.234,
BLIB_Or15737.154, ALIB.folder18p369

BH02139

To: Dhabih

- 1 O Dhabih, I speak in the Persian tongue so that whoever wishes may attain its meaning. Today is the Day when all who are in the heavens and earth are present in one place before God. Therefore, whoever has detached himself from all save God and soared in the holy divine atmosphere is mentioned before God as being among the people of the highest Paradise, and whoever has hesitated is counted among the people of the lowest abyss. God has never had and will never have any relation or connection with anyone. Whoever turns to Him is counted as being of Him, and apart from that has been and will be unmentioned.
- 2 I swear by the Sun of the heaven of inner meanings that there has not been and is not in this heart anything except the dawning rays of the Morn of eternity, and to the extent possible, nay

1 ای ذبیح بلسان پارسی ذکر میشود هر نفسی اراده
نماید بمعنی آن فائز گردد الیوم یومست که کلّ
من فی السموات و الأرض در صقع واحد بین
یدی الله مشهودند پس هر نفسیکه منقطع شد از
ما سوی الله و بهوای قدس الهی طیران نمود از
اهل جنت اعلیٰ بین یدی الله مذکور و هر نفسیکه
توقف نمود از اهل هاویه محسوب حق را لمیزل
باحدی نسبت و ربط نبوده و نخواهد بود هر
نفسیکه باو راجع شد از او محسوب و من دون
آن غیر مذکور بوده و خواهد بود

2 قسم بآفتاب عزّ معانی که در این قلب نبوده و
نیست مگر تجلیات انوار جفریقا و بقدر وسع بل
فوق آن در نصرت امر الله کوشیده و در مدّت

beyond that, I have strived to aid the Cause of God and for twenty years have never seen comfort or rest, and God is sufficient witness to this. Until, by God's might and power, the Cause was exalted and this servant arrived at this Most Great Prison.

- 3 After that God is witness to what has befallen Me from one for whom, by God besides Whom there is no God, I exerted mighty efforts night and day for his protection, education and training. When I became assured of his character, he arose to kill Me. The hand of divine power prevented what he intended. Afterward he spread abroad what he had done and made accusations against this servant such as no one has ever made against another, sending these to all regions, such that today some of his writings have been sent from various places and are present before Me.

- 4 Say: O servants! I swear by the Sun of the morn of holy transcendence that what he has mentioned is pure falsehood and he had no purpose except to cast hatred of this servant into hearts. Whoever has doubts should come to this land to become informed of matters which no one has understood. Although every person of insight perceives that all he has written about this servant has been and will be pure lies and calumny, since not all people possess insight, they must not be content with conjecture. And since it is not possible for all to come to this land, and it would cause harm, therefore two fair-minded persons should come and become informed of all matters and inform the people, so that God's proof may be completed for all. Otherwise, verily thy Lord is independent of the worlds.

- 5 In brief, the harm done to this servant is greater than can be mentioned. I complain of my anguish and grief unto God, for He is the best helper and protector.

بیست سنه هرگز راحت ندیده و مستریج نبوده و کفی بالله شهیداً تا آنکه بحول الله و قوته امر مرتفع شد و این عبد باین سجن کبری وارد

3 دیگر بعد خدا شاهد حال است که چه وارد شده از نفسیکه والله الذی لا اله الا هو که شب و روز در حفظ و تربیت و تعلیمش سعی بلیغ مبذول شده و چون از نفسش مطمئن شد بر قتل ایستاد ید قدرت الهیه از آنچه اراده نمود منعش فرمود و بعد برداشته فعل خود و نسبتهایکه نفسی بنفسی نداده باین عبد نسبت داده و باطراف فرستاده چنانچه الیوم بعضی از نوشته های او را از اطراف فرستاده اند و بین یدی حاضر است

4 بگو ای عباد قسم بآفتاب صبح عزّ تقدیس که آنچه ذکر نموده کذب صرفست و مقصودی نداشته مگر آنکه غلّ غلام را در قلوب القا نماید هر نفسیکه شبهه نماید بر او لازم است که در این ارض حاضر شود تا مطلع گردد بر اموری که احدی بآن عارف نشده اگرچه هر ذی بصری از آنچه در باره این غلام نوشته ادراک مینماید که کل محض کذب و افتری بوده و خواهد بود ولکن چون جمیع ناس صاحب بصر نبوده و نیستند لذا لازم است که بوهم اکتفا نمایند و چون از برای جمیع ممکن نیست حضور در این ارض و سبب ضرر هم خواهد شد لذا لازم است که دو نفس از اهل انصاف حاضر شوند و بر جمیع امور مطلع شده ناس را اخبار نمایند مقصود از این بیان آنکه حجت الهی بر کل بالغ شود و الا ان ربک لغنی عن العالمین

5 باری ضرر این غلام اعظم از آنست که ذکر شود انما اشکو بیّ و حزنی الی الله انه خیر ناصر و معین

RSBB.151

BH02163

To: *Jinab-i-Tabib et al.*

- 1 This is a Book from the Word of God and the Manifestation of His Cause to him whom the breezes of the All-Merciful have turned from the left hand of temptation to the right hand of contentment, that he may be ever mindful of the remembrance of his Lord, the Mighty, the Bestower, and be among those who have attained.

1 هذا كتاب من كلمة الله و مظهر امره الى الذي قلبته روائح الرحمن عن شمال الافتتان الى يمين الرضوان ليكون متذكراً في كل الأحيان بذكر ربه العزيز المتان ويكون من الفائزين
- 2 O servant! Blessed art thou, for the clouds of holiness have sprinkled upon thee the drops of resplendent glory and purified thee from the allusions of the people of veils, and caused thee to hear the most wondrous melodies from the songs of the birds of the heaven of contentment, and drawn thee to a glorious and wondrous court, and made thee speak in praise of thy Creator, and inspired thee with the knowledge of His Self, the All-Encompassing, the Mighty, the All-Knowing.

2 ان يا عبد طوبى لك بما رشحت عليك سحاب القدس رشحات عز منير و طهرتك عن اشارات اهل السبحات و اسمعك ابداع الاخان من نعمات طيور الرضوان واجذبك الى ساحة عز بديع و انطقك بثناء بارئك و الهمك عرفان نفسه المهيمن العزيز العليم
- 3 There hath come before the Countenance that which thy tongue hath uttered in remembrance of this imprisoned, lonely and unique One. We beseech God to assist thee in His Cause and make thee so steadfast that thou wilt arise with thy spirit, thy soul and thine essence to exalt His Word in this Most Great, Most Glorious, Mighty and Inaccessible Announcement, and aid thee at all times with the Most Great Spirit, and cause thee to speak a word that will shatter the pillars of the satans. How excellent art thou for having drunk from the Kawthar of God's mercy and attained to the knowledge of Him, after which every learned scholar was veiled therefrom.

3 و لقد حضر بين يدي الوجه ما تفوه به لسانك في ذكر هذا المسجون الغريب الفريد و نسل الله بأن يوفقك على امره و يستقيمك على شأن تقوم بروحك و نفسك و ذاتك على اعلاء كلمته في هذا النبأ الأعظم الأخفم العزيز المنيع و يؤيدك في كل حين بروح الأعظم و ينطقك بكلمة تنفطر عنها اركان الشياطين فيا حبدا لك بما شربت من كوثر رحمة الله و فزت بعرفانه بعد الذي احتجب عنه كل عالم عليم
- 4 Say: O people of the Bayan! Glory lieth not in placing green and white turbans upon your heads. Were glory to lie in this, then the camel that carrieth them from town to town should glory over all the worlds, for it beareth a thousand times what ye wind round your heads, O heedless ones! Beware lest names keep you from the remembrance of your Lord, the Most High, in this Revelation which hath appeared with all signs and holy and wondrous scrolls. Say: Adorn your heads with the turbans of the love of your Lord, the All-Merciful, the Most Compassionate. Beware lest what ye possess prevent you from God, from Whom hath appeared every wise command. Know ye that true knowledge is your detachment from all save God, your Lord, and your recognition of His Self, the All-Encompassing, the Mighty, the Powerful.

4 قل يا ملاء البيان ليس الافتخار بأن تضعوا على رؤوسكم عمامم الخضر و البيض و لو كان الافتخار بهذا فينبغي لبعير الذي يحمله من بلد الى بلد بأن يفتخر على العالمين لأنه يحمل معادل الف ما تلتفونه على رؤوسكم يا معشر الغافلين اياكم ان يغرنكم الأسماء عن ذكر ربكم العلي الأعلى في هذا الظهور الذي ظهر بكل الآيات ثم صحايف قدس بديع قل زينوا رؤوسكم بعمامم حب ربكم الرحمن الرحيم اياكم ان يمنكم ما عندكم عن الله الذي منه ظهر كل امر حكيم ثم اعلوا بأن العلم انقطاعكم عما سوى الله ربكم و عرفانكم نفسه المهيمن العزيز القدير

- 5 And thou, O servant who speaketh in praise of thy Lord, arise to help God and teach the people with wisdom and utterance, and pay no heed to those who have denied Him in Whom they had believed, and whom vain imaginings have so seized that they read the words of God and yet deny their Revealer and Sender, and are not among those who perceive. Arise thou from the horizon of detachment with a face of wondrous radiance, then behold those who claim knowledge among these people beneath thy feet, then soar on the wings of the spirit to the atmosphere wherein waft the fragrances of thy Lord, the Mighty, the Generous.
- 6 God hath accepted what thou hast composed in His praise, and He shall surely reward thee justly, for He doth reward His remembering servants. Be thou so enkindled with the love of God that should one of the idolaters confront thee, he would be unable to speak in thy presence. Thus doth the Spirit command thee at this moment when He walketh alone in the house and His tongue uttereth that whereby all created things would be quickened, were they of the assured ones.
- 7 Spirit, glory and splendor be upon thee and upon those who have detached themselves from all things and clung to the hem of God, the King, the Mighty, the Ancient.

5 و انت يا عبد الناطق بثناء ربك قم على نصره الله و بلغ الناس بالحكمة و البيان و لا تلتفت الى الذين كفروا بالذى آمنوا به و اخذتهم الأوهام على شأن يقرؤون كلمات الله ثم يكفرون منزلها و مرسلها و لا يكون من الشاعرين انت فاطلع عن افق الانقطاع بوجه ابدع منير ثم اشهد الذين يدعون العلم من هؤلاء تحت قدمك ثم عرج بقوادم الروح الى هواء الذى فيه تهب نفحات ربك العزيز الكريم

6 و قد قبل الله منك ما انشأته فى ثناءه فسوف يجزيك بالحق و انه ليجزى عباده الذاكرين ان اشتعل بحب الله على شأن لو يقابلك احد من المشركين لا يقدر ان يتكلم بين يديك كذلك يأمرك الروح حين الذى يمشى فى البيت وحده و ينطق لسانه بما يحى به الممكنات لو يكون من الموقنين

7 و الروح و العز و البهاء عليك و على الذينهم انقطعوا عن كلشيء و تشبثوا بذيل الله الملك العزيز القديم

LHKM2.044

BH02236

To: Aqa Muhammad Rida Shin et al.

- 1 And whosoever wishes to know the mystery of what appeared from the previous Manifestation regarding the sun and His standing before it [BB00020, 7:17] - blessed is he who asks about that and desires to know what was hidden from the hearts of the worlds. Say: By God, He desired naught from the sun except My Beauty which was shining behind the clouds with mighty splendors. When We made the sun among Our greatest signs between earth and heaven, therefore He stood before it in humility before My Self, the Inaccessible, the Mighty, the Impregnable. And when He stood before it on His first day, He spoke a word than which there was nothing sweeter or greater in thy Lord's knowledge, wert thou of those who know.

1 و الذى اراد ان يعرف سر ما ظهر من ظهور قبل فى الشمس و قيامه تلقائها طوبى لمن سئل ذلك و اراد ان يعرف ما ستر عن افئدة العالمين قل تالله انه ما اراد من الشمس الا جمالى الذى كان مشرقاً خلف السحاب بأنوار عظيم فلما جعلنا الشمس من اعظم آياتنا بين الأرض و السماء لذا كان واقفاً تلقائها خضعاً لنفسى الممتنع العزيز المنيع و اذا قام تلقائها فى أول يومه تكلم بكلمة ما كان فى علم ربك احلى منها و اعظم منها لو انت من العارفين

- 2 And when His gaze turned to it He said - and His word is the truth: "Verily the glory from God be upon thy countenance, O rising Sun! Bear thou witness to that which God hath witnessed concerning Himself, that there is none other God but Him, the Mighty, the Best-Beloved," that all may be assured of the appearance of the Sun in the mystery of mysteries and may witness what God hath witnessed, that there is none other God but Me, the Mighty, the Best-Beloved.
- 3 Hearken unto this in Persian: In those days the Sun was risen, yet concealed behind clouds, in fulfillment of God's appointed time. Therefore that Primal Being stood before the Sun, for he was the greatest sign of the True Sun, that his submission to God, the One, the Single, the Unique might be made manifest. And they spoke with this Most Great Name, that all might bear witness in the Day of Manifestation to that which they had testified. This utterance is among the fundamental divine commandments that have been revealed. Today it is incumbent upon every soul, in whatever land they may be, to turn on Friday towards the Sanctuary of God and speak these words, making mention of the Beloved of all worlds. It is evident to those endowed with insight that the sun itself has ever been a sign among the signs of the Lord. How then could it be permissible for that Primal Being, by whose word all created things were brought into existence, to show such humility and submissiveness before a mere sign among signs? Rather, this was done out of love for Him Who was promised in the Tablets, and ever shall be.
- 4 Even in outward matters this can be observed - for instance, when one receives a letter from his beloved, he shows the utmost humility and reverence towards it, placing it upon his eyes and head and inhaling its fragrance. To those possessed of vision it is clear that these outward acts are not directed to the letter itself, but rather because of its connection to the beloved, and ever shall be thus. Now consider how heedless the people of the Bayan have become, that they have grown unmindful of Him Whom the Beloved of all worlds showed such love through His verses, and instead followed one unworthy of mention. The original law revealed in the Bayan, whose observance equaled all other deeds, and similar matters pertaining to the Manifestation - of all these they remained heedless, moved by their own desires. Fie upon them and their fidelity!...
- و لما ارتد النظر اليها قال و قوله الحق انما البهاء
من عند الله على طاعتك يا ايها الشمس الطالعة
فاشهدى على ما قد شهد الله على نفسه انه لا اله
الا هو العزيز المحبوب ليوقن الكل بظهور الشمس
فى سر السر ويشهد بما شهد الله على انه لا اله
الا انا العزيز المحبوب
- 3 پارسی بشنو چون در آن ایام شمس مشرق
ولكن خلف سحب بوده اتماماً لمیقات الله لذا
آساذج وجود تلقاء شمس قائم چه که اعظم
آیه شمس حقیقی بوده لیظهر خضوعه لله الفرد
الواحد الأحد و باین اسم اعظم ناطق شدند تا
کل در یوم ظهور بآنچه شهادت داده شهادت
دهند و این بیان از اصول اوامر الهیه است
که نازل شده بر هر نفسی الیوم لازم در هر
بلدی که هست در یوم جمعه متوجهاً الى شطر
الله باینکلمات ناطق شود و محبوب عالمین را
ذکر نماید نزد اهل بصر مشهود است که شمس
بنفسها آیتی از آیات پروردگار بوده و مع ذلك
ساذج قدمیکه جمیع ممکنات بقول او خلق شده
چگونه جایز که نزد آیتی از آیات باین قسم
خضوع و خشوع فرماید بلکه حباً لمن وعد فی
الألواح بوده و خواهد بود
- 4 چنانچه این امور در ظاهر هم واقع مثلاً نفسی
محبوبی داشته نامه‌ئی از آنحبيب باو میرسد او
کمال خضوع و خشوع بآن نامه مینماید بشأنيکه بر
دیدۀ و سر میگذازد و استشمام مینماید و عند اولو
الأبصار محقق است که این امور ظاهره مخصوص
خود مکتوب بنفسه لنفسه نبوده و نیست بلکه
بنسبته الى محبوبه بوده و خواهد بود حال غفلت
اهل بیان را ملاحظه کن که چه مقدار غافل
شده‌اند نفسی را که بایه‌ئی از آیاتش محبوب
عالمیان باین قسم و باین نحو اظهار حب فرموده از
او غافل شده‌اند و بنفسیکه لایق ذکر نیست متبع
فاف لهم و لوفائهم...

BH02196

To: Muhammad Khan Baluch

- 1 In the Name of God, the Mighty, the Invincible! O Muhammad! Harken unto the call of Husayn, who hath arisen to proclaim the Cause, and against whom all the people have risen up from every direction - some denouncing him as an infidel, some denying him, some opposing him, and some seeking to slay him with grievous wrong. Know thou that he feared no one and championed His Cause until the mention of God became renowned throughout the worlds.

1 بِسْمِ اللَّهِ الْعَزِيزِ الْمُنِيعِ اِنْ يَا مُحَمَّدَ اسْمِعْ نَدَاءَ الْحُسَيْنِ
الَّذِي قَامَ عَلَى الْأَمْرِ وَاعْتَرَضَ عَلَيْهِ كُلَّ الْعِبَادِ مِنْ
كُلِّ الْجِهَاتِ وَمِنْهُمْ مَنْ كَفَرَهُ وَمِنْهُمْ مَنْ انْكَرَهُ وَمِنْهُمْ
مَنْ اعْتَرَضَ عَلَيْهِ وَمِنْهُمْ مَنْ ارَادَ قَتْلَهُ بِظُلْمٍ عَظِيمٍ فَاعْلَمْ بِأَنَّهُ مَا خَافَ مِنْ أَحَدٍ وَنَصَرَ أَمْرَهُ إِلَى
اَنْ اَشْتَهَرَ ذِكْرُ اللَّهِ بَيْنَ الْعَالَمِينَ
- 2 By God! Through him were raised up the pavilion of glory, the tabernacle of knowledge, the canopy of the Cause, and the tents of revelation and inspiration between the heavens and the earth. All peoples, and behind them all governments, united to prevent him from helping the Cause of God, the Almighty, the Powerful, the All-Wise. Yet he was never deterred, and continued to proclaim the remembrance of God, the Almighty, the Most High, the Most Great, in their midst. Thus did there befall him what had befallen no one before - and God is witness to what I say.

2 تَاللَّهِ بِهِ ارْتَفَعَ سَرَادِقُ الْغَنَاءِ وَخِبَاءُ الْعِلْمِ وَ
فَسْطَاطُ الْأَمْرِ وَخِيَامُ الْوَحْيِ وَالْإِلْهَامِ بَيْنَ
السَّمَوَاتِ وَالْأَرْضِينَ وَاتَّفَقُوا كُلُّ الْمُلُكِ وَعَنْ
وَرَأْسِهِمْ كُلِّ الدُّوَلِ لِيَمْنَعُوهُ مِنْ نَصْرَةِ اللَّهِ الْمُقْتَدِرِ
الْعَزِيزِ الْحَكِيمِ أَنَّهُ مَا مَنَعَ أَبَدًا وَكَانَ نَاطِقًا بَيْنَهُمْ
بِذِكْرِ اللَّهِ الْمُقْتَدِرِ الْعَلِيِّ الْعَظِيمِ وَبِذَلِكَ وَرَدَ عَلَيْهِ
مَا لَا وَرَدَ عَلَى أَحَدٍ مِنْ قَبْلِهِ وَكَانَ اللَّهُ عَلَى مَا
أَقُولُ شَهِيدٌ
- 3 By God! Husayn remained alone amidst the hands of the idolaters, and when imprisoned in this prison, even those servants who served Him and were created by His transcendent command rose up against Him. Every day they plotted to kill Me, yet God aided Me with truth and delivered Me from among them with manifest sovereignty.

3 تَاللَّهِ قَدْ بَقِيَ الْحُسَيْنُ فَرِيدًا بَيْنَ أَيْدِي الْمُشْرِكِينَ وَ
لَمَّا سَجَنَ فِي هَذَا السَّجَنِ اعْتَرَضَ عَلَيْهِ عِبَادُ الَّذِينَ
يُخْدَمُونَهُ وَخَلَقُوا بِأَمْرِهِ الْأَبَدُوعَ الْبَدِيعَ وَفِي كُلِّ يَوْمٍ
شَاوَرُوا فِي قَتْلِي وَقَدْ نَصَرَنِي اللَّهُ بِالْحَقِّ وَخَرَجَنِي
عَنْ بَيْنِهِمْ بِسُلْطَانٍ مُبِينٍ
- 4 As for thee, leave those who have disbelieved, and shouldst thou find any among the people of the Bayan who have turned away from this resplendent Countenance, say: "O thou that art far removed! If thou didst believe in the Bayan, by what proof hast thou rejected the Beloved of the worlds? By God! Not a word was revealed except in My remembrance and praise, nor was he raised up save to proclaim My Cause - if ye be of them that understand. He spoke not from desire, but spoke as inspired by God concerning this Youth, around whom circle the Manifestations of eternity - if ye be of the assured ones."

4 أَنْكَ أَنْتَ دَعِ الَّذِينَ كَفَرُوا وَإِنْ وَجَدْتَ أَحَدًا
مِنْ مَلَأَ الْبَيَانَ مِنَ الَّذِينَ اعْرَضُوا عَنْ هَذَا الْوَجْهِ
الْمُنِيرِ قُلْ يَا أَيُّهَا الْبَعِيدُ أَنْ كُنْتَ آمَنْتَ بِالْبَيَانِ بِأَيِّ
حُجَّةٍ كَفَرْتَ بِمُحِبِّبِ الْعَالَمِينَ تَاللَّهِ مَا تَزَلْتُ كَلِمَةً إِلَّا
فِي ذِكْرِي وَثَنًا وَمَا بَعَثَ إِلَّا لِتَبْلِيغِ أَمْرِي أَنْ
أَنْتُمْ مِنَ الْعَارِفِينَ أَنَّهُ مَا نَطَقَ عَنْ الْهَوَى بَلْ نَطَقَ
بِمَا أَوْحَى اللَّهُ إِلَيْهِ فِي ذِكْرِ هَذَا الْغَلَامِ الَّذِي يَطُوفُ
فِي حَوْلِهِ مَطَالِعُ الْقَدَمِ أَنْ أَنْتُمْ مِنَ الْمُوقِنِينَ
- 5 Say: "Fear God, and deny not Him but for Whom the Revelation would not have been sent down to the Beloved, nor would 'Ali have spoken the verses of God, the Sovereign, the Mighty, the All-Wise." Say: "O people! By God! Through His appearance were gladdened the eyes of the Concourse on High, and by what befell Him the Spirit of God did weep. Fear God, O

5 قُلْ خَافُوا عَنِ اللَّهِ وَلَا تَكْفُرُوا بِالَّذِي لَوْلَاهُ مَا
نَزَلَ الْوَحْيُ إِلَى الْحَبِيبِ وَمَا تَكَلَّمَ عَلَى بَيِّنَاتٍ اللَّهُ
الْمَلِكُ الْعَزِيزُ الْحَكِيمُ قُلْ يَا قَوْمَ تَاللَّهِ بِظَهْوَرِهِ قَرَّتْ
عُيُونُ أَهْلِ مَلَأَ الْأَعْلَى وَمَا وَرَدَ عَلَيْهِ بِكَيِّ رُوحِ
الْأَمِينِ اتَّقُوا اللَّهَ يَا قَوْمَ وَلَا تَعْتَرِضُوا عَلَى الَّذِي

people, and oppose not Him against Whom all on earth wage war. Other peoples suffice to oppose Him - leave Him to them, and be not of the wrongdoers."

- 6 Blessed art thou, O servant, in that thou hast been enabled to recognize thy Lord and hast migrated to the city wherein were raised the melodies of thy Lord, the All-Merciful - the city which God hath made the point of adoration for the people of Paradise and the angels brought nigh. We have been with thee at all times, and thy Lord doth observe all things.
- 7 Grieve not over the world and its hardships, for soon they shall pass away and the Cause shall remain with thy Lord, the Mighty, the All-Knowing. Convey the Cause of thy Lord to them that are heedless and are as the dead, that perchance they may arise from the sleep of vain desires and turn unto God, the Lord of the Day of Judgment.
- 8 Glory be upon thee and upon them that have turned toward the horizon of the Cause and turned away from the evil ones. Praise be to God, the Beloved of them that know.

يُحَارِبُونَ مَعَهُ مِنْ عَلَى الْأَرْضِ يَكْفِيهِ مَلَأَ أُخْرَى
دَعَا لَهُمْ وَلَا تَكُونَنَّ مِنَ الظَّالِمِينَ

6 طوبى لك يا عبد بما وقفت بعرفان ربك و
هاجرت الى مدينة فيها ارتفعت نغمات ربك
الرحمن وجعلها الله مطاف اهل الفردوس ثم
ملائكة المقرئين انا كنا معك في كل الاحيان و
ان ربك بكل شىء رقيب

7 لا تحزن من الدنيا وشدائدها فسوف تنفى و
يبقى الامر لربك العزيز العليم بلغ امر ربك الى
الذينهم غفلوا وكانوا من الميتين لعل يقومون عن
رقد الهوى ويتوجهن الى الله مالک يوم الدين

8 و البهاء عليك وعلى من اقبل الى افق الامر و
اعرض عن الشياطين والحمد لله محبوب العارفين

TAH.240

BH02214

- 1 He is the Ever-Abiding, the All-Remembering, the All-Knowing, the All-Wise!
- 2 Glorified art Thou, O my God! I beseech Thee by the wondrous dawning rays of the light of Thy Beauty, and the manifestations of the glory of Thy sovereignty and majesty, and by the lamentation of them that yearn for Thee in their separation and remoteness from Thee, and by the cry of them that love Thee at the appearance of the Sun of Thy reunion and presence.
- 3 Then I beseech Thee, O my Beloved, by Thy splendor whereby shone forth the lights of the Sun of Thy countenance, and by Thy radiance whereby appeared the manifestations of the glory of Thy Self-Subsistence, and by Thy light whereby Thou didst illumine the Most Beautiful Names in the kingdom of Thy decree, and by Thy knowledge whereby Thou hast numbered all things through Thy sovereignty and power, and by the breezes that blow in the breasts of Thy chosen ones out of love for Thy

1 هو الباقي الذّاكر العليم الحكيم

2 سبحانك اللهم يا الهى اسئلك بدياع اشراق انوار
جمالک و ظهورات عزّ سلطنتک واجلالک و
بضجيج المشتاقين فى هجرک و فراقک و صرّخ
العاشقين عند ظهورات شمس وصلک ولقائک

3 ثم اسئلك يا محبوبى بهائک الذى به اشرقت
انوار شمس وجهتک و بضيائک الذى به
لاحت ظهورات عزّ قيوميّتک و بنورك
الذى به نورت الاسماء الحسنی فى ملکوت
تقديرک و بعلک الذى به احصيت کل
شىء بسلطنتک و اقتدارک و بهبوب الريح
التي تهبّ فى صدور اصفيائک حباً لجمالک و
بکلماتک التي بها کملت اسرار حکمتک و بلغت

Beauty, and by Thy words whereby were perfected the mysteries of Thy wisdom and Thy proof was completed against all who dwell in Thy earth and heaven, and whereby Thy favor was perfected upon Thy loved ones and trustees among the people of Thy realm, and by Thy sovereignty which was established over all things and from which appeared the signs of Thy holy Oneness and the evidences of Thy glorious greatness, and by Thy might whereby the breezes of glory wafted over Thy creation and creatures, and by Thy Name preserved in the treasures of Thy protection, and by Thy Word imprisoned in the land of exile through what the hands of Thy enemies have wrought - that Thou mayest turn this face toward the face of Thy singleness, then give it to drink from the cups of Thy holy oneness, then send down upon it that which will sever it from all who are in the heavens and earth and cause it to dwell in the vicinity of Thy loving-kindness.

4 Then aid it, O my God, with the power of Thy triumph and victory in such wise that it shall not be heedless of Thee in the watches of Thy night and the ends of Thy day. Then manifest through it the evidences of Thy names and the wonders of Thy attributes. Then inspire it with the translation of Thy Revelation and the wonders of Thy knowledge. Then make it rich through Thy wealth and self-sufficiency. Then exalt it through Thy majesty and glory. Then beautify it through Thy beauty and grace.

5 Then send down upon us, O our God and our Lord and our Beloved and our Desire, the rain of Thy mercy from the clouds of Thy glory and bounty, and the outpourings of Thy mercy from the clouds of Thy holiness and Thy gifts and favors, lest we be deprived of the wonders of Thy grace and generosity. Then preserve us, O my Beloved, from every affliction and harm and all that Thy good-pleasure abhorreth. Verily Thou art the One Who hath power over whatsoever He willeth and Who ruleth over whatsoever He desireth. Thou art the Almighty, the All-Powerful.

6 Then I beseech Thee, O my Sovereign, by the captives who were taken prisoner in Thy love and affection, and by the tears that flowed from the eyes of them that know Thee concerning what befell the Manifestations of Thy beauty and the Dawning-Places of the glory of Thy sovereignty, and by the sighs that rose from the hearts of them that are near unto Thee in the wilderness of their longing and yearning for Thee, that Thou assist me with every assistance encompassed by Thy knowledge and will, and raise me to a station wherein I shall hear naught except the wondrous melodies of the Dove of Thy holy oneness, and shall behold naught except the beauty of Thy creation, and

جيتك على من في ارضك و سماءك و بها
تمت نعمتك على احبايك و امنايك من اهل
ديارك و بسلطنتك التي قامت على كل شيء و
ظهرت منها آثار قدس احديتك و شئون عزي
عظمتك و بعزتك التي بها هبت نسيمات العز
على خلقك و بريتك و باسمك المحفوظ في كائز
عصمتك و بكميتك المسجون في ديار الغربة بما
اكتسبت ايادي اعدائك بأن توجه هذا الوجه
الى وجه فردانيتك ثم اشربه عن كؤوس قدس
صمدانيتك ثم انزل عليه ما ينقطعه عن كل
من في السموات و الأرض و يسكنه في جوار
عنائك

4 ثم انصره يا الهى بسلطان نصرک و انتصارک
بحيث لا يغفل عنک في آناء ليلک و اطراف
نهارک ثم اظهر عنه ظهورات اسمائك و بدايع
صفائك ثم الهمه ترجمة وحيک و بدايع علمک
ثم اجعله غنياً بغنائک و استغنائك ثم اجله
بجلالك و اجلالك ثم اجله بجمالک و
اجمالک

5 ثم انزل علينا يا الهنا و سيدنا و محبوبنا و مقصودنا
امطار رحمتک من سحاب عزک و افضالك و
غيوث رحمتک من غمام قدسک و مواهبک و
الطايف لئلا نكون محرومين عن بدايع فيضک
و اكرامک ثم احفظنا يا محبوبى عن كل بلاء
و مكروه و كل ما يكرهه رضاک و انک انت
المقتدر على ما نشاء و الحاکم على ما تريد و انت
المقتدر القدير

6 ثم اسئلك يا سلطانى بالأسراء الذين اسروا في
عشقک و حبک و بالدموع التي جرت عن عيون
العارفين فيما ورد على مظاهر جمالک و مطالع
عز سلطنتک و بالزفير الذى ارتفع عن قلوب
المقربين في بیداء شوقک و اشتياقک بأن تنصرنى
بكل نصر احاط به علمک و مشيتک و ترفعنى
الى مقام الذى لن اسمع الا بدايع نغمات و رقاء
عز احديتك و لن اشاهد الا بديع جمالک و لن
التفت بأحد سواک و بأن تمنع ايدى الظالمين

shall turn to none besides Thee, and that Thou mayest prevent the hands of the oppressors from being laid upon our heads, and destroy our enemies, and exalt our names, and change our abasement. Verily Thou art the Mighty, the All-Knowing, the All-Wise, the All-Informed, the Sovereign, the Judge, the Most Exalted, the Most Great.

عن رؤوسنا و تهلك اعدائنا و ترفع اسمائنا و
تبدل ذلنا و انك انت العزيز العالم الحكيم الخبير
السلطان الديان العلي العظيم

INBA48:111, INBA49:009, BLIB_Or15739.205,
AQMJ1.092

BH02263

To: Mir Abdur-Rahim father of Nasrullah Vujdani, in Qamsar

- 1 In the Name of God, Who ruleth over whomsoever He desireth 1 بِسْمِ اللَّهِ الْحَاكِمِ عَلَى مَا يَرِيدُ
- 2 O thou who art mentioned before the Throne! Know that the idolaters made My family and loved ones captives from Iraq and brought them to other lands. Yet the fire of hatred in their breasts was not quieted thereby. Then they turned with blackened faces against faces of light, and banished Us from the Land of Mystery and made Us enter 'Akka. It is the most desolate of the cities of the world. When We entered the prison, its doors were guarded by souls who had never inhaled the fragrance of faith from the Egypt of certitude, nor had the breezes of the All-Glorious ever wafted upon their hearts. Three successive months passed and We did not enter a bath. Thus did it befall the Youth at the hands of those who denied God's favor after its descent. 2 اِنْ يَا أَيُّهَا الْمَذْكُورُ لَدَى الْعَرْشِ فَاعْلَمْ أَنَّ الْمُشْرِكِينَ جَعَلُوا أَهْلِي وَ أَحِبَّتِي اسَارَى مِنَ الْعِرَاقِ وَ ادْخَلُوهُمْ فِي دِيَارٍ أُخْرَى وَ مَا سَكَنْتُ بِذَلِكَ نَارَ الْبَغْضَاءِ فِي صُدُورِهِمْ ثُمَّ تَوَجَّهُوا بِوُجُوهِهِمْ سُدَّاءَ إِلَى وَجُوهِهِمْ نُورَاءَ وَ أَخْرَجُونَا مِنْ أَرْضِ السَّرِّ وَ ادْخَلُونَا فِي الْعِكَا وَ أَنَهَا أَخْرَبَ مَدَنَ الدُّنْيَا كُلَّهَا فَلَمَّا دَخَلْنَا السِّجْنَ أَخَذَ بَابَهُ عِبَادٌ مَا وَجَدُوا رَاحِمَةً الْإِيمَانِ مِنْ مِصْرَ الْإِيْقَانِ وَ مَا مَرَّتْ عَلَى قُلُوبِهِمْ نَسَائِمُ السَّبْحَانِ قَدْ قَضَتْ ثَلَاثَ أَشْهُرٍ مُتَوَالِيَاتٍ وَ مَا دَخَلْنَا الْحَمَامَ كَذَلِكَ وَرَدَّ عَلَى الْغَلَامِ مِنَ الَّذِينَ كَفَرُوا بِنِعْمَةِ اللَّهِ بَعْدَ انْزَالِهَا
- 3 By God! We have not complained of what befell Us, nor shall We ever complain, through God's might and power. Would that no tribulations had touched anyone in His path save Me! By His glory, I long for all of them in His love and the manifestation of His Cause. Hardship and ease both pass away, and what endures is what is with thy Lord. 3 تَاللَّهِ أَنَا مَا جَزَعْنَا عَمَّا وَرَدَ عَلَيْنَا وَ لَا نَجْزِعُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ يَا لَيْتَ مَا مَسَّتِ الْيَلَالِيَا فِي سَبِيلِهِ غَيْرِي فَوْعَزْتَهُ أَنَا أَشْتَاقُ كُلَّهَا فِي حَبِّهِ وَ أَظْهَارُ أَمْرِهِ أَنَّ الشَّدَّةَ وَ الرَّخَاءَ يَمْضِيَانِ وَ مَا يَثْبُتُ مَا عِنْدَ رَبِّكَ
- 4 Where is he who built As-Sadir? Where is he who sought to ascend to the ether? Where are the Pharaohs and where are the kings of old? Where are their trellised gardens and furnished houses? Where is he who drank pure water while beauties circled round him? Where are their couches and crowns and might and dominion? They have descended from their strongholds to their graves. By My life! If all people were to hear the cry of but one of them, they would forsake the world and turn to the Most Exalted Horizon. 4 إِنْ سَرِيرٍ مِنْ بَنَى السَّادِرِ وَ إِنْ مِنْ أَرَادَ أَنْ يَرْتَقِيَ إِلَى الْأَثِيرِ إِنْ الْفِرَاعْنَةِ وَ إِنْ الْمُلُوكِ الْمَاضِيَةِ إِنْ جَنَّاتِهِمُ الْمَعْرُوشَةِ وَ بِيُوتِهِمُ الْمَفْرُوشَةِ إِنْ مِنْ شَرِبَ الزَّلَالَ وَ تَطَوَّفَ حَوْلَهُ ذَوَاتُ الْجَمَالِ إِنْ أَسْرَتِهِمْ وَ تِجَانِهِمْ وَ شُوكَتِهِمْ وَ سُلْطَانِهِمْ قَدْ نَزَلُوا مِنْ مَعَالِقِهِمْ إِلَى مَقَابِرِهِمْ فَوْعَمَرِي لَوْ يَسْمَعُ النَّاسُ كُلُّهُمْ صَرِيخَ أَحَدٍ مِنْهُمْ لِيَتَرَكْنَ الدُّنْيَا وَ يَتَوَجَّهْنَ إِلَى الْأَفْقِ الْأَعْلَى

- 5 Has not the time come for those who sleep to awaken and those who are heedless to become aware? Do they think they shall not depart, shall not enter the graves, shall not be gathered tomorrow and questioned? Far from it! Their imaginings are false, their abode is the abyss, and they shall find none to protect them unless they return to God, the Lord of creation.
- 6 My Pen has been restrained and My body imprisoned. I face toward the Most Exalted Horizon while behind Me a serpent lurks. Soon shall the veil be lifted and the companions emerge. Thus have We related unto thee from the tales of the Youth, of what was and what shall be, after We were forbidden remembrance and utterance. Say: By God! The Youth shall not be prevented from the remembrance of God, though all who are on earth should oppose Him.
- 7 Be thou not grieved by anything. Remember thy Lord - He is with thee and will aid thee through His sovereignty. He is the Protector of those who remember Him. Say: O people of Baha! By God, this is the Day wherein the sincere shall stand firm and the doubters shall flee. Say: It behooveth you in such days to manifest your certitude and steadfastness and love for your Lord, the All-Merciful, and your support of His Cause amidst His servants. He will protect you in truth - He hath power over all things.
- 8 Convey My greetings to My loved ones, then gather them on the seashore and remind them at all times. Praise be to God, the Lord of the worlds.
- الم بأن للذين ناموا ان ييقظوا والذين غفلوا ان ينتبهوا هل يظنون انهم لا يذهبون وفي اللود لا يدخلون وغدا لا يحشرون ولا يستلون هيات ظنونهم باطلة و مثويهم هاوية و لا يجدون لأنفسهم حامية الا بأن يرجعوا الى الله مالک البرية
- 6 قد منع قلبي و حبس جسدی اتی مقبل الى الأفق الأعلى و عن ورائی حية تسعى فسوف يرفع الحجاب و يخرج الأصحاب كذلك قصصنا لك من قصص الغلام مما كان و يكون بعد الذي نهينا عن الذكر و البيان قل تالله لا يمنع الغلام عن ذكر الله ولو يعترض عليه من على الأرض كلها
- 7 انك لا تحزن في شيء ان اذكر ربك انه معك و ينصرک بسلطانه انه ولی الذاکرين قل يا اهل البهاء تالله اليوم يوم الذي فيه يستقيمن المخلصون و يفرن المريون قل ينبغي لكم بأن في مثل تلك الأيام يظهر ايقانكم و استقامتكم و حبكم ربكم الرحمن و نصرتكم امره بين العباد انه يحفظكم بالحق انه على كل شيء قدير
- 8 كبر من قبلی احبائي ثم اجتمعهم على شاطئ البحر و ذكرهم في كل حين و الحمد لله رب العالمين

ADMS#093

INBA34:174, BLIB_Or15707.140,
BLIB_Or15735.294, AQA1#042,
MAS4.157ax, QT108.059x, ASAT1.023x,
HYK.294

BH02273

To: Ahmad

- 1 In the Name of the Lord of all the worlds!
- 2 O Ahmad! Harken thou to the soul-stirring Voice of thy Most Beloved, calling from the Realm of the All-Glorious. His Word causeth to spring forth, in hearts that are ready and pure souls, the fresh and tender flowers of divine love and the blossoms of
- 1 بنام خداوند عالمیان
- 2 ای احمد آواز جانفزای دوست بیناز را بگوش جان بشنو کلمه او در قلوب مستعد و افتده طیبه ریاحین بدیع و اوراد محبت محبوب یگانه میرویانند نیکو نفسیکه بندایش فائز شد و بعرفانش

affection for the One Beloved. Well is it with him who hath hearkened to His Call and recognized Him. Be thou intimate with God and detached from all else. Praise be to God that through the radiance of His favors thou dwellest beneath His shadow and hast attained His presence. By Him Who causeth me to speak the truth! No station is loftier than this. Well is it with him who hath not squandered this bounty and hath acted according to His good-pleasure. We hope that all may attain this bounty and arise to remember Him, to sit and stand and speak and hear, for all these acts exist through His power and will. This is the station where "there is no power nor strength except through God."

- 3 O Ahmad! Be not grieved at outward circumstances, nor saddened by events that occur. The ocean of joy is surging and the sun of gladness is shining. God willing, thou shalt ever drink from this ocean and attain this joy. What bounty is greater than this bounty, and what station is higher than this station - that thou didst migrate in His path and enter the Most Great Prison for love of Him, and in all conditions the Wronged One of the world was well-pleased with thee. Nothing can equal this - that the word of good-pleasure hath been revealed concerning thee. Hold fast unto it and be of the thankful ones.

- 4 Say: O my God! I beseech Thee by Thy Name through which the hearts of them that are near unto Thee were drawn to the horizon of Thy revelation and the souls of the sincere were attracted to the Dayspring of Thy signs, to make me of them who were so content with Thy good-pleasure that were they to be afflicted with what their souls abhor, they would not violate Thy Covenant nor be perturbed by the revelations of Thy Cause. In all conditions they hastened unto Thee with their hearts and gazed toward Thee with their eyes. O Lord! I have laid hold on the cord of Thy glory and clung to the hem of Thy might. Preserve me beneath the shadow of the Tree of Thy Cause and give me to drink, at every moment, the choice wine of Thy bestowals and favors, that I may remain steadfast in Thy love and firm in Thy Cause in such wise that the signs of them who have turned away from the Dawning-Place of Thy power and the Manifestation of Thy sovereignty may not disturb me. Verily Thou art powerful to do what Thou wilt. There is no God but Thee, the All-Compelling, the Self-Subsisting.

- 5 O Lord! Send down Thy blessings upon them who have arisen to aid Thy Cause and spoken forth Thy praise and stood firm amidst the revelations of Thy tests and the manifestations of Thy trials. Then ordain for me, O my God, what Thou hast

مفتخر گشت با حقّ مأنوس باش و از غیرش فارغ و آزاد الحمد لله که از پرتو عنایات الهی در ظلّش ساکنی و بقرب و لقائش فائز فوالذی انطقنی بالحقّ مقامی از این بالاتر و بلندتر نبوده و نیست نیکوست حال کسیکه این نعمت را ضایع ننمود و برضایش عمل نمود امیدواریم که کلّ باین نعمت فائز شوند و بیادش برخیزند و بنشینند و بگویند و بشنوند چه که جمیع این اعمال بقوت و اراده حقّ موجود شده اینست مقام لا حول ولا قوّة الا بالله

- 3 ای احمد از شئون ظاهره محزون مباش و از امورات وارده غمگین مشو بحر سرور موج و آفتاب فرح مشرق انشاءالله لمزل و لایزال از این بحر بیاشامی و باین فرح فائز باشی کدام نعمت فوق این نعمتست و کدام مرتبه اعلاّی از این مرتبه که در سبیلش هجرت نمودی و بسبب محبتش در سجن اعظم وارد شدی و در همه احوال مظلوم آفاق از تو راضی بوده هیچ امری معادله باین نینماید که کلمه رضا در باره تو نازل شده تمسک به و کن من الشاکرین

- 4 قل یا الهی اسئلک باسمک الذی به انجذب قلوب المقربین الی افق وحیک و افئدة المخلصین الی مطلع آیاتک بأنّ تجعلنی من الذین رضوا برضائک علی شأن لو حکمت علی ما لا تهوی به اهوائهم ما نقضوا میثاقک و ما اضطربوا من بدائع امرک فی کلّ الأحوال کانوا مسرعین الیک بقلوبهم و الناظرین الیک بأعینهم ای ربّ قد تمسکت بحبل جلالک و تشبّثت بذیل اقتدارک فاحفظنی فی ظلّ سدره امرک ثم اشربنی فی کلّ حین ریحق مواهبک و الطافک لأکون ثابتاً علی حبک و مستقیماً علی امرک بحيث لا تضطربنی اشارات الذین اعرضوا عن مطلع قدرتک و مظهر سلطانتک انک انت المقتدر علی ما تشاء لا اله الا انت المهيمن القیوم

- 5 ای ربّ صلّ علی الذین قاموا علی نصره امرک و نطقوا بثناءک و استقاموا عند ظهورات امتحانک و شئون افتتانک ثم قدر لی یا الهی ما قدرته

ordained for Thy chosen ones who have believed in Thee and Thy signs and sought refuge at Thy court and shelter at Thy threshold. O Lord! Thou art the All-Sufficient in every state. I have turned to Thy grace and bounty and favor and loving-kindness. Deal with me as beseemeth Thee. Verily Thou art the Powerful, the Mighty, the Best-Beloved.

JHT_S#106x

لأصفيائك الذين آمنوا بك و بآياتك و لاذوا
بحضرتك و عاذوا بجنابك اى رب انت الغنى فى
كل الأحوال قد توجهت الى جودك و مواهبك
و فضلک و الطافک فاعمل بى ما انت اهله انک
انت المقتدر العزيز المحبوب

BLIB_Or11096#051, ADM1#013 p.039x

BH02282

1 In His Name, the Mighty, the Great!

1 بسمه العزيز العظيم

2 Glorified art Thou, O my God and the God of all who dwell in the Kingdom of Names, and my Sovereign and the Sovereign of earth and heaven, and my King and the King of all who abide in the realms of eternity! Thou seest and knowest that I have arisen to make mention of Thee in days wherein the limbs of the world have trembled with fear of the Manifestations of Thy wrath who have disbelieved in Thy most great signs and turned away from Thy most exalted horizon.

2 سبحانک يا الهى و اله من فى ملکوت الأسماء و
سلطانى و سلطان الأرض و السماء و ملکى و
ملك من فى جبروت البقاء ترى و تعلم انى قت
على ذکرک فى أيام فيها ارتعدت فرائص العالم
من خشية مظاهر قهرک الذين كفروا بآياتک
الکبرى و امرضوا عن افقک الأعلى

3 O Lord! Thou knowest that I have migrated in Thy path and turned to the ocean of Thy knowledge and the heaven of Thy bounty until I entered the prison by Thy command and was honored by meeting Thee and attained unto the hearing of Thy call and drank the choice wine of reunion from the hands of Thy bestowal. I beseech Thee, O God of the world and Goal of the nations, not to drive me from the door of Thy grace. Ordain for me from Thy Most Exalted Pen what Thou hast ordained for Thy chosen ones and trusted ones.

3 اى رب تعلم انى قد هاجرت فى سبيلک و
اقلت الى بحر علمک و سماء جودک الى ان
دخلت السجن بأمرک و تشرفت بلقائك و
فرت باصغاء نداءک و شربت رحيق اللقاء من
ايادى عطائك اسئلك يا اله العالم و مقصود
الأمم بأن لا تطردنى عن باب فضلک قدر
لى من قلبک الأعلى ما قدرته لأصفيائك و
امنائک

4 O Lord! This is the Day wherein Thou didst give the glad-tidings to the servants of Thy manifestation and appearance and the exaltation of Thy Word and the operation of Thy Will. Thou didst say - and Thy word is most sweet - "On the day when thy Lord cometh, or some of the signs of thy Lord," and "The Day when mankind shall stand before the Lord of the Worlds." I beseech Thee, O Cleaver of the dawn and Subduer of the winds, by this Day and by the Lamp which Thy finger of will hath lit between Thy earth and Thy heaven, to assist Thy loved ones to be steadfast in Thy Cause.

4 اى رب هذا يوم بشرت العباد فيه بظهورک و
بروزک و علاء کلماتک و نفوذ مشيتک قلت
و قولک الأحلى يوم يأتى ربک او بعض آيات
ربک و يوم يقوم الناس لرب العالمين اسئلك
يا فائق الأصباح و مسخر الأرياح بهذا اليوم و
بالمصباح الذى اوقده اصبع ارادتك بين ارضک
و سماءک بأن تؤيد احبتک على الاستقامة على
أمرک

5 O Lord! Illumine their faces with the lights of the dawn of Thy manifestation, and their hearts with the splendors of the Sun of Thy knowledge and recognition, and their breasts with

5 اى رب نور وجوههم بأنوار فجر ظهورک و
قلوبهم باشرافات شمس معارفک و عرفانک و

the lights of Thy Kingdom and Thy Dominion. O Lord! They have borne for love of Thee what none of Thy servants before them have borne, and have witnessed in Thy path what no eye hath seen and no ear hath heard. Ordain for them, O God of existence, from Thy grace that which befitteth Thy greatness and is worthy of Thy sovereignty.

6 O Lord! These are days wherein Thou hast sent down Thy Books and Scrolls of glory and Psalms and Tablets, and wherein the stars of Thy commandments have shone forth from the horizons of the heaven of Thy grace. I beseech Thee by them and by those who have submitted to the manifestations of Thy Cause, to ordain for Thy loved ones that which will gladden their hearts and solace their eyes.

7 O Lord! Illumine the face of the earth with the lights of the sun of Thy justice and adorn its thrones with the temples of the dawning-places of truth and fairness, that the countenances of those who love Thee and who have believed in Thy signs may smile with joy. O Lord! Thou art the Generous, possessed of great bounty. Thou givest and withholdest, and verily Thou are the Almighty, the Powerful.

8 O Lord! I beseech Thee by the Manifestations of Thy unity and the Daysprings of Thy detachment to ordain for me and for Thy loved ones that which will profit us in all the worlds of Thy worlds and preserve us through Thy sovereignty. Verily Thou art He Whom nothing frustrateth and no command preventeth. There is no God but Thee, the Most Exalted, the Almighty, the All-Knowing, the All-Wise.

9 And send blessings, O my God, upon Thy Prophets and Thy chosen ones and Thy loved ones and upon those who have advanced toward the arrows of destiny in Thy path and attained unto the Most Great Martyrdom in Thy love. I testify that they are Thy servants who have fulfilled Thy Covenant and drunk the Kawthar of martyrdom in Thy Name, the Bestower, the Generous.

صدورهم بأنوار ملكوتك وجبروتك اي رب
انهم حملوا في حبك ما لا حملوه عبادك من
قبل وشاهدوا في سبيلك ما لا رأيت عين ولا
سمعت اذن قدر لهم يا اله الوجود من فضلك
ما ينبغي لعظمتك و يليق لسلطانك

6 اي رب هذه أيام فيها انزلت كتبك وصحائف
مجدك وزبرك والواحد وفيها اشرفت النجم
اوامرك من آفاق سماء فضلك استلک بها
والذين خضعوا لظهورات امرک بأن تقدر
لأحبائك ما تفرح به قلوبهم وتقر به عيونهم

7 اي رب انز وجه الأرض بأنوار شمس عدلك و
زين اعراسها بهياكل مطالع الصدق والانصاف
ليفتر بذلك ثغر من احبك والذين آمنوا بأياتك
اي رب انت الكريم ذو الفضل العظيم تعطي و
تمنع وانك انت المقتدر القدير

8 اي رب استلک بمظاهر توحيدك و مطالع
تجريدك بأن تكتب لي ولأحبائك ما ينفعنا في
كل عالم من عوالمک و يحفظنا بسلطانك انک
انت الذي لا يعجزک شيء ولا يمنعک امر لا
اله الا انت المتعالی المقتدر العليم الحكيم

9 و صلّ اللهم يا الهی علی انبيائك و اصفیائك
و اولیائك و علی الذين اقبلوا الى سهام القضاء
في سبيلك و فازوا بالشهادة الكبرى في محبتك
اشهد انهم عبادك الذين وفوا بميثاقك و شربوا
كوثر الشهادة باسمك المعطى الكريم

INBA38:340, INBA51:376, INBA49:334

BH02283

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

2 Glorified art Thou, O Thou Who hearest the cry of those who are detached and the lamentation of those who are sincere, and Who beholdest what hath befallen them at the hands of the oppressors among Thy creatures and the transgressors among Thy people. By Thy glory, O King of the kingdoms of justice and Sovereign of the cities of bounty! Such tribulations have come upon them that no pen of creation can recount, and should it attempt to mention them, it would not know what to record. Yet since these afflictions have been endured in Thy path and for love of Thee, they give thanks to Thee in all conditions, saying: "O Beloved of our hearts and One remembered in our breasts! Should the arrows of tribulation rain down upon us from the clouds of destiny, we would not complain in our love for Thee, but would thank Thee for this, for we have recognized and are certain that Thou hast ordained for us naught but what is best for us. And though our bodies may at times be distressed by these trials, our souls rejoice in them. By Thy glory, O Desire of our hearts and Joy of our breasts! Every punishment in Thy love is mercy, every fire is light, every torment is sweet, every toil is rest, and every sorrow is gladness. O Lord! Whoso complaineth of tribulations in Thy path hath not drunk from the cup of Thy love nor tasted the sweetness of Thy remembrance."

3 I beseech Thee by the Sovereign of Names and its King, and the Manifestation of attributes and their Creator, and by those who have soared in the atmosphere of Thy nearness and meeting and have tasted the sword's edge in Thy path, to assist all Thy creatures to recognize the Manifestation of Thy Self, Who is imprisoned in exile for having summoned all creation unto Thee. O Lord! Thy mercy hath preceded Thy wrath, Thy loving-kindness Thy fury, and Thy grace Thy justice. Take hold of the hands of Thy creatures through the wondrous tokens of Thy favors and gifts, and cut them not off from the means which Thou hast ordained for the recognition of Thy Self. By Thy glory! When these are cut off, every soul becometh perturbed, every man of wisdom is bewildered, and every knower is confounded, save him whom the hands of Thy Cause have taken and whom the evidences of Thy grace and the influences of Thy favors have seized.

4 By Thy glory, O my God! If Thou shouldst regard Thy servants according to their deserts in Thy days, they would merit

1 بسم الله الأقدس العليّ الأبهى

2 سبحانك يا من تسمع ضجيج المنقطعين و صرّيح المخلصين و ترى ما ورد عليهم من طغاة خلقك و عصاة بريتك فوعزّتك يا سلطان ممالك العدل و ملك مدائن الفضل أنّ البلاء قد ورد عليهم على شأن لا يحصيها قلم الانشاء ولو يريد ان يذكر لا يدري ما يذكر ولكن لما ورد في سبيلك و حبك ليشكروك في كلّ الأحوال و يقولون يا محبوب قلوبنا و المذكور في صدورنا لو يطر علينا من سحب القضاء سهام البلاء ما نجزع في حبك و نشكر في ذلك لأنّا عرفنا و ايقنا بأنك ما قدرت لنا الا ما هو خير لنا ولو تجزع بها في بعض الأحيان اجسامنا تستبشر بها ارواحنا فوعزّتك يا منية قلوبنا و فرح صدورنا كلّ نعمة في حبك رحمة و كلّ نار نور و كلّ عذاب عذب و كلّ تعب راحة و كلّ حزن فرح اى ربّ من يجزع من البلاء في سبيلك انه ما شرب كأس حبك و ما ذاق حلاوة ذكرك

3 اسئلك بسلطان الأسماء و ملكها و مظهر الصفات و موجدّها و بالذين طاروا في هواء قربك و لقائك و ذاقوا حدّ الحديد في سبيلك بأن تؤيد بريتك كلّهم على عرفان مظهر نفسك الذى سجن في الغربة بما دعى الخلق اليك اى ربّ سبقت رحمتك غضبك و لطفك قهرك و فضلك عدلك خذ ايادى خلقك ببدايع عناياتك و مواهبك و لا تقطع عنهم الأسباب التى جعلتها وسيلة لعرفان نفسك فوعزّتك عند قطعها يضطرب كلّ نفس و يتخيّر كلّ عاقل و يتوقّف كلّ عارف الا من اخذته ايادى امرك و ظهورات فضلك و شئون الطافك

4 فوعزّتك يا الهى لو تنظر الى عبادك بما اكتسبوا في ايامك لا يستحقّون الا نعمتك و عذابك

naught except Thy chastisement and torment. But Thou art the Generous One, possessed of great bounty. Look not upon them, O my God, with the glances of Thy justice, but rather with the glances of the eyes of Thy grace and favor. Then deal with them according to what beseemeth Thy generosity and bounty. Thou art, verily, powerful to do what Thou wilt. There is none other God but Thee, the Lord of the Throne on high and of earth below, the Ruler of this world and of the world to come. Verily, Thou art the All-Merciful, the Ever-Forgiving, the Most Bountiful, the Most Generous.

- 5 Send down Thy blessings, O my God, upon Him through Whom the mysteries of Thy Lordship were made manifest, then were exalted the evidences of Thy Divinity, and there appeared the pearls of Thy knowledge and wisdom, and were spread abroad Thy signs, and Thy Word was expounded, and Thy countenance shone forth, and Thy sovereignty was established, and upon those who turned unto Him with pure hearts for Thy sake. Then send down, O my God, upon Him and upon them from the wonders of Thy mercy that which beseemeth Thy presence. Verily, Thou art the Almighty, the All-Powerful, the Most Glorious, the Self-Subsisting.

PM#081

ولكن انت الكريم ذو الفضل العظيم لا تنظر يا الهى اليهم بلحظات عدلك بل بلحظات اعين فضلك و عنايتك ثم اعمل بهم ما ينبغي بمجودك و كرمك و انتك انت المقتدر على ما تشاء وحدك لا اله الا انت رب العرش و الثرى و مالك الآخرة و الأولى و انتك انت العطوف الغفور الجواد الوهاب

5 صلّ اللهم يا الهى على الذى به ظهرت اسرار ربوبيتك ثم استعلت ظهورات الوهيتك وبرزت لآلئ علك و حكمتك ونشرت آثارك وفصلت كلمتك و لاح وجهك و حقق سلطانك و على الذين اقبلوا اليه خالصين لوجهك ثم انزل يا الهى عليه و عليهم من بدائع رحمتك ما يليق لحضرتك و انتك انت المقتدر المهيمن العزيز القيوم

INBA48:113, INBA49:034, BLIB_Or15739.208, PMP#081, AQMJ1.071

BH02287

- 1 He is God, exalted be His glory! Your letter has reached this Prisoner and We have noted its contents. We beseech God to aid you to recognize Him and assist you in His Cause, and to give you to drink from the cup of everlasting life that He may detach you from all created things and draw you nigh unto a station wherein you will inhale the fragrance of the All-Glorious from the garment of the Manifestation of His name, the Most Merciful, in these days when the transgressors have assailed Him and the idolaters have opposed Him - they who were created by His word "Be, and it is."
- 2 The spiritual fragrance from the divine Egypt has ever been and will continue to be wafting and passing by. The mystics have always received and will receive their portion of that merciful fragrance, while those afflicted with the cold of self and desire have been and shall be deprived of this holy and eternal fragrance. The blind have no share in beholding the dawning of the Day-Star of the horizons, and the deaf have no portion in hearing the melodies of the birds of eternity.

1 هو الله تعالى شأنه قد بلغ الى هذا المسجون كتابك و اطلعنا بما فيه نسئل الله بأن يوفقك على عرفانه و يؤيدك على امره و يسقيك من كأس الحيوان لينقطعك عن الأكوان و يقربك الى مقام نجد رائحة السبحان عن قيص مظهر اسمه الرحمن فى تلك الأيام التى اعتدوا عليه المعتدون و اعتراضوا عليه المشركون الذين خلقوا بقوله كن فيكون

2 لميزل و لا يزال رائحه قيص معنى از مصر الهى در هيوب و مرور بوده عارفین را از آن رائحه رحمانيه در كل حين نصيب بوده و خواهد بود و نفوسيكه بزكام نفس و هوى مبتلا بوده از اين رائحه قدس احديه محروم و ممنوع اكمه را از مشاهده اشراق نير آفاق نصيبى نه و اصم را از استماع نغمات طيور بقا قسمتى نخواهد بود

- 3 That which has ever deprived people from the living waters has been imitation and idle fancy, as you observe among the people - they worship vain imaginings and perceive it not, they bow down before idols and understand not. Consider the physical eye - how by a thin veil it is prevented from beholding all that exists between earth and heaven. Likewise, how can the inner eye, with the thick veils of idle fancy and imitation, perceive the shining of the lights of divine unity without limitation?
- 3 و لم یزل حجابیکه ناس را از شریعهء باقیه محروم نموده تقلید و وهم بوده چنانچه در ناس مشاهده مینمائید بعدون الأوهام ولا یشعرون ویسجدون الأصنام و لا یفقهون ملاحظه در بصر ظاهر نمائید که چگونه بحجاب رقیقی از مشاهدهء آنچه مابین ارض و سماء خلق شده محروم میگردد همچنین بصر معنوی با حجاب غلیظهء وهم و تقلید چگونه اشراق انوار توحید را من غیر تحدید ادراک نمائید
- 4 In brief, this is the condition of the people that has been mentioned, and this servant has been afflicted among such a group throughout his life. We beseech God that He may cause to appear the Friend of divine might and power, that He may shatter the idols of idle fancy and desire. Verily He is the Powerful, the Unconstrained.
- 4 باری این حالت خلق که ذکر شد و این عبد در تمام عمر مابین این گروه مبتلی بوده و نسل الله بأن یظهر خلیل القدرة و الاقتدار لیکسر اصنام الوهم و الهوی و انه هو المقتدر المختار
- 5 Furthermore, since you have traversed the paths and drawn nigh, joy has appeared - perchance God will bring about through this some matter. It is hoped that with purified vision you will gaze upon the Greatest Scene in such wise that the veils of the people of creation will not prevent you, nor will the opposition and objection of the people of misbelief and hypocrisy become an obstacle. This is not difficult for God.
- 5 و دیگر آنکه چون آنجناب طی سبیل نموده اند و نزدیک شدند فرح روی نمود لعل الله یحدث بذلک امرأ و امید است که ببصر اطهر بمنظر اکبر ناظر شوند بشأنیکه حجابات اهل ابداع منع ننماید و اعراض و اعتراض اولی الشّرك و التّفاق حایل نشود لیس هذا علی الله بعزیز
- 6 Moreover, you had expressed bewilderment. Although bewilderment in one station is beloved and acceptable, as the Prince of the Chosen Ones, may the spirit of all else but Him be sacrificed for His sake, has said: "Lord, increase my wonderment in Thee" - for such bewilderment arises from beholding the lights of the revelations of the Beloved. Thus it has been said: "I became not bewildered until I chose Thy love as my path; How great then is my bewilderment if it be not in Thee!"
- 6 و دیگر آنجناب اظهار حیرت نموده بودند اگر چه حیرت در مقامی محبوب و مقبول است چنانچه صدر اصفیا روح ما سواه فداه فرموده ربّ زدنی فیک تحیراً چه که حیرت در این مقام از مشاهدهء انوار تجلّیات محبوب دست میدهد اینست که گفته اند و ما احترت حتّی اخترت حبّیک مذهباً فوا حیرتی ان لم تکن فیک حیرتی
- 7 The glance of love has ever been directed towards you, and it is hoped that through divine assistance you will emerge from the bewilderment you mentioned and enter the paradise of holy unveiling and witnessing, and arrive at the city of certitude and assurance. Peace and mercy be upon you and upon the assured servants of God.
- 7 همیشه نظر حبّ بآنجناب بوده و امید است از حیرتیکه ذکر نمودید باعانت الهی بیرون آئید و برضوان قدس مکاشفه و شهود درآئید و در مدینهء یقین و اطمینان وارد شوید و السلام الرّحمة علیک و علی عباد الله الموقنین

AQ47#515 p.360

BH02360

To: Baha'is of Baghistan

- 1 He is the Most Holy, the Most Great 1 الأقدس الأعظم
- 2 O My loved ones! Baha does not know which of His tribulations to recount to you. Shall He mention what was inflicted upon Him by the oppressors, or what was visited upon you by Satan's party who disbelieved in their Lord, the All-Merciful? 2 يا معشر الأصفياء لم يدرك البهاء من آتى مصائبه يذكر لكم أ يذكر ما ورد عليه من الذين ظلموا او ما ورد عليكم من حزب الشيطان الذى كفر بربه الرحمن
- 3 We were sitting in prison while two watchmen, through whom the clouds were prevented and fires were kindled, stood guard. Whenever anyone entered the city gate turning toward God, they would inform their chief. Thus were the loved ones prevented from drawing nigh unto their Lord, the Mighty, the Bestower. Thus does the Ancient Beauty inform you after grief has seized Him. 3 انا نكون جالسا في السجن و قعدا المرصدين الذين بهما منعت السحاب و سعرت النيران و اذا دخل احد باب المدينة مقبلا الى الله اخبرا رئيسها لذا منعت الأحباب عن شطر ربهم العزيز الوهاب كذلك يخبركم جمال القدم بعد الذى اخذته الأحران
- 4 And remember when Nabil-i-Akbar sought to attain the presence of the Throne - the heedless ones seized him and expelled him from the city. At this the Dove lamented, all things wept, and the faces of those who had turned to God, the Mighty, the Gracious, grew pale. 4 و اذكر اذ دخل نبيل قبل على و اراد ان يحضر تلقاء العرش اخذه الغافلون و اخرجوه عن المدينة بذلك ناحت الورقاء و بكت الأشياء و اصفرت وجوه الذين اقبلوا الى الله العزيز المتان
- 5 Every day these two visited upon Us what had never been visited upon anyone before - with thy Lord is the knowledge of what was and what will be. When We would send Tablets, they would whisper in hearts to seize God's Tablet and its effect. Thus was the water of life withheld and the gates of reunion were closed to those who had turned to their Lord's face, the Mighty, the Help in Peril. 5 في كل يوم ورد علينا منهما ما لا ورد على احد من قبل عند ربك علم ما يكون و ما قد كان اذا نرسل الواحد يوسوسان في الصدور ليأخذوا لوح الله و اثره لذا منع ماء الحيوان و غلقت ابواب اللقاء على الذين توجهوا الى وجه ربهم العزيز المستعان
- 6 At all times they consulted on shedding My blood, after they had imprisoned Us for what their hands and the hands of those who denied the proof and disbelieved in the evidence had wrought. When they entered the seat of government they would say "We have disbelieved in God," but when they saw others like themselves they would say "We are among those who follow what was revealed in the Bayan." Every atom testifies to their falsehood and the Concourse on High curse them. Verily thy Lord is the Mighty, the All-Knowing. 6 يشاوران في كل الأحيان لسفك دمي بعد الذى حبسنا في السجن بما اكتسبت ايديهما و ايدي الذين اعرضوا عن الحجّة و كفروا بالبرهان اذا دخلا مقر الحكومة قالا انا كفرنا بالله و اذا رأيا احدا مثلهما قالا نحن من الذين اتبعوا بما نزل في البيان تشهد كل الذرات على كذب هؤلاء و يلعنهم ملا الأعلى ان ربك هو العزيز العلام
- 7 We remember God at all times and convey His messages in such wise that the followers of all religions cannot prevent Us. Those who turned away after God came upon white clouds with power and sovereignty are among those upon whose foreheads 7 انا نذكر الله في كل حين و نبلي رسالاته على شأن لم يمنعا اهل الأديان ان الذين اعرضوا بعد الذى اتى الله على السحاب البيضاء بقدرة و سلطان انهم

the Most Exalted Pen has inscribed "This one is among the lost."

- 8 O thou who art mentioned before the Throne! Remember thy Lord among His loved ones that they may know what was visited upon Him by the oppressors. Take care not to grieve at anything - put your trust in God your Lord. He aids whomsoever He wishes with hosts of angels - verily He is the Help in Peril.
- 9 It behooveth everyone who has turned to God to manifest that whereby God's remembrance may be exalted among His servants. These are indeed the people of Paradise - thy Lord, the Mighty, the Most High, beareth witness to this.
- 10 The people are as dead, except those who have attained the Kawthar of life flowing from the direction of the Throne of the All-Merciful at all times. Blessed is he who hath cast away all else save Me, adorned his heart with the ornament of My remembrance and his face with the lights of My love - he dwelleth within the tabernacles of My mercy, around which circle the denizens of Paradise.
- 11 Thus have We recounted for thee what We desire today, and have sent down for thee a decisive utterance, making it a sign for those possessed of understanding.

مَنْ رَقَمَ فِي جَيْبِهِ مِنَ الْقَلَمِ الْأَعْلَى هَذَا مِنْ أَهْلِ الْخُسْرَانِ

8 يَا أَيُّهَا الْمَذْكُورُ لَدَى الْعَرْشِ اذْكُرْ رَبَّكَ بَيْنَ أَحِبَّائِهِ لِيُطْلَعُوا بِمَا وَرَدَ عَلَيْهِ مِنْ أَوْلَى الطَّغْيَانِ أَيَاكُمْ أَنْ تَحْزَنُوا مِنْ شَيْءٍ تَوَكَّلُوا عَلَى اللَّهِ رَبِّكُمْ أَنَّهُ يَنْصُرُ مَنْ يَشَاءُ بِقَبِيلٍ مِنَ الْمَلَائِكَةِ أَنَّهُ لَهُوِ الْمُسْتَعَانِ

9 يَنْبَغِي لِكُلِّ مَنْ أَقْبَلَ إِلَى اللَّهِ أَنْ يَظْهَرَ مِنْهُ مَا يَرْتَفِعُ بِهِ ذِكْرُ اللَّهِ بَيْنَ الْعِبَادِ إِلَّا أَنَّهُمْ مِنْ أَهْلِ الْفَرْدُوسِ يَشْهَدُ بِذَلِكَ رَبُّكَ الْعَزِيزُ الْمُتَعَالِ

10 إِنَّ النَّاسَ أَمْوَاتٌ إِلَّا مَنْ فَازَ بِكَوْثَرِ الْحَيَوَانِ الَّذِي جَرَى مِنْ جِهَةِ عَرْشِ الرَّحْمَنِ فَيَكِلُّ الْأَحْيَانِ طَوْبِي لِمَنْ نَبَذَ مَا سِوَايَ وَزَيَّنَ قَلْبَهُ بِطَرَاظِ ذِكْرِي وَوَجَّهَهُ بِأَنْوَارِ حَقِّي أَنَّهُ فِي قَبَابِ رَحْمَتِي يَطُوفُنَ فِي حَوْلِهِ أَهْلُ الْجَنَانِ

11 كَذَلِكَ قَصَصْنَا لَكَ مَا نَزِدُ الْيَوْمَ وَنَزَلْنَا لَكَ فَصْلَ الْخَطَابِ وَجَعَلْنَاهُ آيَةً لِأَوْلَى الْأَبَابِ

INBA44:043, INBA34:176, BLIB_Or15707.146, BLIB_Or15735.299, BRL_DA#051, AQA1#044, MAS8.161x, ASAT5.215x, HYK.299

BH02317

To: Najaf Ali, in Tihiran

- 1 The Most Great, the Most Great! Hearken unto what is being revealed from the direction of tribulation, upon the spot of ordeal and test, from the Divine Lote Tree: Verily there is no God but Me, the Solitary Prisoner. All things lament for what hath befallen the Ancient Beauty from the nations, while He Himself is in manifest joy. We have taken, in Our Most Exalted Name, the cup of tribulation and drink thereof in My Name, the Mighty, the All-Knowing. Through tribulation have We adorned the Cause in the kingdom of creation, yet the people remain in a mighty veil. In every moment there befalleth Us

1 الْأَعْظَمُ الْأَعْظَمُ إِنْ اسْتَمَعَ مَا يُوحَى مِنْ شَطَرِ الْبَلَاءِ عَلَى بَقْعَةِ الْحَنَةِ وَالْإِبْتِلَاءِ مِنْ سَدْرَةِ الْقَضَاءِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمَسْجُونُ الْفَرِيدُ تَوَحُّشِ الْأَشْيَاءِ كُلِّهَا بِمَا وَرَدَ عَلَى جِهَالِ الْقَدَمِ مِنَ الْأُمَمِ وَأَنَّهُ بِنَفْسِهِ لِيَكُونَ فِي فَرْحٍ مَبِينٍ قَدْ أَخَذْنَا بِاسْمِنَا الْعَلِيِّ الْأَعْلَى كَأْسِ الْبَلَاءِ وَنَشْرَبُ مِنْهَا بِاسْمِي الْعَزِيزِ الْعَلِيمِ بِالْبَلَاءِ زِينًا الْأَمْرَ فِي مَلَكُوتِ الْإِنْشَاءِ وَ النَّاسُ فِي حِجَابٍ عَظِيمٍ فِي كُلِّ حِينٍ وَرَدَ عَلَيْنَا مَا

what hath befallen no one before, yet the mercy of God, the Almighty, the Powerful, hath preceded His wrath. Can anyone prevent Us from what We desire? Nay, by the Lord of the Exalted Throne! Had We found in the world any good or permanence, We would not have left it to Our enemies. This word sufficeth Our discerning servants.

لا ورد على احد من قبل ولكن الرحمة سبقت غضب الله المقتدر القدير هل يقدر احد ان يمنعا عما اردنا لا ورب الكرى الرفيع لو وجدنا فى الدنيا خيراً او بقاءً ما تركناها لأعدائنا هذه كلمة تكفى عبادنا المتبصرين

- 2 O loved ones of God and His chosen ones! Seize what remaineth of your days. Beware lest ye squander it. Turn ye unto God and what ye have been commanded, then seek this grace which hath shone forth from the horizon of justice with manifest sovereignty. Say: This is a sun whom clouds cannot obscure, and a moon whom veils cannot eclipse, and a light whom the veils of those who have disbelieved in God, the One, the Mighty, the All-Knowing, cannot prevent.

2 انتم يا احباء الله واصفيائه ان اغتنموا ما بقى من ايامكم اياكم ان تضيّعوه فارغبوا الى الله و ما امرتم به ثم ابتغوا هذا الفضل الذى اشرق من افق العدل بسلطان مبين قل هذه شمس لا تمنعها السحاب و قر لا يخسفها الحجاب و نور لا يمنعه سبحات الذين كفروا بالله الواحد المقتدر العليم

- 3 How many servants have risen against Us in tyranny - We seized them through a power from Us and made them among the perished ones. Where are they who dwelt in palaces and reclined upon the cushions of pride? By My life, We returned them to their graves in manifest sorrow. Where is he who built Al-Khawarnaq? Where is he who warred against the Truth? Where is Pharaoh and his hosts, and Nimrod and his might? We seized them all after We had sent unto them the Prophets and Messengers.

3 كم من عباد قاموا علينا بالظلم اخذناهم بقدرة من عندنا وجعلناهم من الهالكين اين الذين سكنوا فى القصور و اتكأوا على وسادة الغرور لعمرى ارجعناهم الى القبور بحسرة مبين اين من بنى انخورتق اين الذى حارب مع الحق اين الفرعون و جنوده و التمرود و غره قد اخذناهم بعد الذى بعثنا اليهم من التبيين والمرسلين

- 4 Say: O people! What hath made you heedless of God, and by what reason have ye turned away from His face after He came with the truth in His great glory? He desired naught for you save that ye should turn unto Him and draw near to the glorious horizon. Ye have occupied yourselves with passion and turned away from what is better for you from the Lord of the First and the Last. Fear God, then have mercy upon yourselves and follow not every sinful oppressor.

4 قل يا قوم ما غركم بالله و بأى جهة اعرضتم عن وجهه بعد الذى اتى بالحقى بحجده الكبير ما اراد لكم الا توجيهكم اليه و تقربكم الى المنظر الكريم انتم اشتغلتم بالهوى و اعرضتم عما هو خير لكم عن ملك الآخرة و الأولى اتقوا الله ثم ارحموا على انفسكم و لا تتبعوا كل جبار اثم

- 5 O thou who gazest toward the direction of the Cause! Guide the people unto this Straight Path, then cast upon them the word whereby We have distinguished between all creatures. Beware lest the waters of rejection from those who have disbelieved in God, the Lord of the Day of Judgment, extinguish thee. If thou findest one athirst, be as water unto him, and if thou findest one hungry for the knowledge of God, nourish him with what We have sent down from the heaven of oneness - the eternal feast - that he may know and thank his Lord, the Mighty, the Powerful, the Wise. Blessed art thou and blessed is he who limiteth affairs to the remembrance of his Lord and calleth the people unto this luminous horizon. The glory from Us be upon thee and upon those who are with thee among My

5 أنك يا أيها الناظر الى شطر الأمر ان اهد الناس الى هذا الصراط المستقيم ثم الق عليهم الكلمة التى بها فصلنا بين الاخلايق اجمعين اياك ان تتخذك مياه الاعراض من الذينهم كفروا بالله مالك يوم الدين ان وجدت ظمأناً كن ماءً له و ان وجدت جائعاً فى عرفان الله نعمه بما نزلناه من سماء الأحدىة المائدة الأبدية ليعرف ويشكر ربه المقتدر العزيز الحكيم طوبى لك و لمن اقتصر الأمور بذكر ربه ويدع الناس الى هذا المنظر المنير و البهاء من لدنا عليك و على من معك من

loved ones, from one mighty and beautiful. And praise be to God, the Lord of the worlds.

احبائى من لدن عزيز جميل والحمد لله رب العالمين

INBA34:169, BLIB_Or15707.131,
BLIB_Or15735.286, AQA1#039,
ASAT3.226x, HYK.286

BH02328

To: *Mirza Muhammad Ayn Al-Muhajir*

1 In the Name of the One Beloved:

1 بنام محبوب یگا

2 Praise God that you became an emigrant and made your migration, and that which hath been visited upon this imprisoned servant hath also in part been visited upon you. Fear not the divine decree and be content with His good pleasure. Consider not this migration as abasement, but rather know it as the source of eternal glory. I swear by the Sun of Grandeur that were people to become aware of even less than can be counted, all would sacrifice their souls and spirits in the path of the Friend. Consider the wine of divine trials as a bounty - this cup is not the portion of every soul, but rather the share of those who have attained and the portion of those drawn nigh.

2 حمد کن خدا را که مهاجر شدی و هجرت نمودی و آنچه بر این عبد مسجون وارد شده بعضی از آن بر آنجناب وارد از قضای الهی فرع منما و برضایش راضی شو و این هجرت را ذلت مدان بلکه سرمایه عزت سرمدی دان قسم بآفتاب عظمت که اگر ناس اقل عما یحصى بشعور آیند جمیع در سبیل دوست جان و روان ایثار نمایند نهر بلاای الهی را غنیمت دان این کأس نصیب هر نفسی نه قسمت واصلانست و نصیب مقربان

3 Praise be to God that you remained preserved from the tribulation of grievous days which was recorded in the tablets of preservation, and turned toward the direction of the Beloved. Consider it a bounty to remain settled in that land, and with utmost tranquility recline upon the cushions of certitude, preserving yourself from the whisperings of the Evil One who is engaged in suggesting doubts among the people. Place your trust in the Truth and turn away from all else, hold fast to the cord of His grace and detach yourself from all besides Him. In these days the earthly satans have appeared in different forms, as was mentioned in a previous tablet.

3 الحمد لله که از فتنه ایام شداد که در الواح سداد مسطور بود محفوظ ماندی و بشرط محبوب توجه نمودی سکون در آن ارض را غنیمت دان و در کمال اطمینان بر رفرف ایقان متکا شو و خود را از وساوس خناس که در مابین ناس بوسوسه مشغول است محفوظ دار بحق توکل نما و از دوش معرض و بحبل عنایتش متمسک شو و از ماسواش منقطع این ایام شیاطین ارضیه بصور مختلفه ظاهر شده اند چنانچه در لوح قبل مذکور شده

4 O emigrant! The divine verses are distinguished from all else - all that is mentioned and concealed between the heavens and earth cannot equal a single word thereof. Now observe the words of others, that you may become illumined and enlightened by the Sun of meanings which hath dawned from the horizon of divine utterances, and become independent of all else. The Truth was with you at the time when that misbeliever was casting doubts in your heart. With Him is the knowledge of

4 ای مهاجر آثار الهی از دوش ممتاز است بحرفی از آن معادله نمینماید آنچه مابین سموات و ارض مذکور و مستور است حال در کلمات دوش ملاحظه نما تا بشمس معانی که از افق کلمات الهی اشراق نموده مستضی و روشن و منیر گردی و از ماسواش بی نیاز شوی و حق با تو بوده در حینیکه آثمشرک بالله القای شبهه در صدرت مینمود و نزد او است علم السموات و

the heavens and earth, He knoweth what is manifest and what is hidden, and He is indeed knowing of all things.

الأرض و يعلم جهره و نجواه و أنّه بكلّ شيء
عليم

- 5 Let not your illumined heart be veiled by the allusions in the words of the ungodly and the objections of the hypocrites. For today if books were to appear equal in number to the leaves of the trees, and from them the fragrance of the love of this Youth were not inhaled, they would not be mentioned or accepted in the presence of God.

5 صدر منیرت را باشارات کلمات مشرکین و
اعتراضات منافقین محتجب مساز چه که الیوم
اگر بعدد اوراق اشجار کتب ظاهر شود و از
آن رواج حبّ غلام استشمام نشود عندالله غیر
مذکور و غیر مقبول خواهد بود

- 6 O emigrant servant! Drink the pure water of meanings and knowledge from the hands of the people of Baha. I swear by the Truth that with but a drop thereof thou wouldst find thyself independent of all else besides God. Mention of these days and their trials hath been recorded in the Tablet of Proofs which was sent down from the heaven of oneness addressed to the maternal uncle, and likewise in other tablets. Should you now observe them, you would become aware of certain mysteries.

6 ای عبد مهاجر زلال کوثر معانی و عرفان را از
یادی اهل بها بیاشام قسم بحقّ که بقطره‌ئی از
آن از کلّ ما سوی الله خود را غنی و بی‌نیاز
ملاحظه نمائی ذکر این ایام و بلائی آن در لوح
استدلایه که باسم خال از سماء احدیه نازل شده
مرقوم گشته و همچنین در الواح دیگر حال اگر
ملاحظه نمائید بر بعضی از اسرار مطلع خواهید
شد

- 7 And the Spirit be upon you and upon the tranquil servants of God.

7 و الروح علیک و علی عباد الله المطمئنین

INBA57:059, ASAT1.275-276x, YFY.076-

077

BH02334

To: Aqa Mirza Rida Quli brother of Baha'u'llah

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful
- 2 It has been a long time since the breezes of love have wafted from your direction, and this servant, mindful of prudence, has made no expression. Yet the sublime Truth bears witness that love for you has dwelled in my heart and mention of you upon my tongue. We beseech God that through His grace you may arise to serve His Cause, detached from all else. This is what endures in the Kingdom of your Lord; all else shall perish. The days have passed - we must spend what remains in service to the Beloved of the worlds.
- 3 If you ask about this servant's condition - never before has any Manifestation of the Divine Unity been imprisoned together

1 هو الله تعالى شأنه العظمة والافتادار

2 عهدهاست که نسایم محبت از شطر آنجناب مرور
نمود و این عبد هم ناظرأً الى الحفظ اظهاری
نداشت ولكن حقّ منیع شاهد و گواهیست که
حبّ آنجناب در قلب و ذکرش در لسان بوده
از خدا میطلبیم که بغایت او منقطعاً عما سواه
بخدمت امر قیام فرمائید هذا ما یبقی فی ملکوت
ربّک و ما سواه یفنی ایام گذشت باید بقیه آنرا
در خدمت محبوب عالمیان مصروف داریم

3 اگر از احوال این عبد بخواهید بین حزین مبتلا تا
حال نشده که احدی از مظاهر احدیه با سبعین
نفس در سجن وارد شوند دیگر معلومست که چه

with seventy souls. From this you can imagine what has transpired and continues to transpire. Yet through divine grace and heavenly favor, We shine forth from the horizon of tribulation, summoning all to the Truth. Whatever befalls Us has been and will be beloved. We beseech God to aid Us to remain steadfast in His Cause and love, for He is the Protector of the sincere ones. Pray that We may meet one day, so that hidden matters may be witnessed unveiled.

- 4 Convey My greetings to those who circle round. Tell your sister that if her lack of love stems from love for Yahya, God and all in the heavens and earth bear witness that you had and have no knowledge of his cause, and whatever you have heard was all due to wisdom. Even now, if you reflect purely for the sake of God on what is mentioned, you will become certain.

- 5 In any case, your lack of love has had no cause. Setting all else aside, it is not befitting to break the covenant of love due to the suppositions of deluded souls. Hear the call of this Wronged One and speak with fairness. I beseech God to aid you to be just and not to deprive you of the spiritual waters of mercy flowing from the heaven of divine grace. What is mentioned is for God's sake - this is most evident. This servant has fallen into a barren valley where tribulations have reached such a state that no good decreases them and no evil increases them. We praise God, the Self-Sufficient, the Most High, in all conditions. God willing, We hope you will break the chains of imitation with the strength of certitude and enter the pleasant expanse of detachment. This intensity and that ease shall both soon pass away - what endures is steadfastness in love and faithfulness. Thus has the All-Merciful testified in the Tablets. We beseech God to aid you in what He loves and is pleased with. Verily, He has power over all things.

گذشته و میگردد و لکن بفضل الهی و عنایت
رحمانی از افق بلا مشرق و لائیم و کل را بحق
میخوانیم و آنچه وارد شود محبوب بوده و خواهد
بود نسل الله بأن یؤیدنا علی الاستقامه علی امره و
حبه انه ولی المخلصین از خدا بخواید که ملاقات
روزی شود تا امور مستوره عاریه عن الحجاب
مشاهده گردد

4 از جانب این عبد بطائفین حول تکبیر برسانید
باخت بفرمائید اگر عدم محبت شما نظر بحب یحیی
است حق و من فی السموات والأرضین شاهد و
گواهند که شما از امر او اطلاع نداشته و ندارید
و آنچه شنیده و استماع نموده اید جمیع از روی
حکمت بوده حال هم اگر قدری خالصاً لوجه
الله تفکر نمائید بآنچه ذکر میشود یقین مینمائی

5 باری در هر حال عدم محبت شما سبب و علتی
نداشته از همه گذشته سزاوار نیست که عهد
محبت را بظنون نفوس موهومہ بشکنید بشنوندای
این مظلوم را و بانصاف تکلم نما از خدا میطلبم
که ترا تأیید فرماید بر انصاف و از کوثر رحمت
روحانی که از سماء فضل رحمانی جاریست محروم
نفرماید آنچه ذکر میشود لله بوده این بسی واضحست
که این عبد در وادی جرز افتاده و بلایا بمقامی
رسیده که هیچ خبری از او نکاهد و هیچ شری
بر او نیفزاید نحمد الله الغنی المتعال فی کل الأحوال
انشاء الله امیدواریم که سلاسل تقلید را بعضد
یقین بشکنید و بقضای خوش تجرید وارد شوید
این شدت و آن رخا هر دو عنقریب فانی خواهد
شد و آنچه باقیست استقامت در حب و وفا
است کذلک شهد الرحمن فی الألواح نسل الله
بأن یوفقکم علی ما یحب و یرضی انه علی کلشیء
قدیر

BLIB_Or03116.121, BLIB_Or11096#047

BH02403

To: Ali Akbar who attained the Great pilgrimage

1 He is the Most Holy, the Most Exalted

1 الأقدس الأَمْنَع

2 My remembrance is for him who turned his face to the Countenance twice and entered the presence of the Throne twice in this Great Prison, that he might rejoice in the remembrance of God and arise to serve Him amongst His servants. Thus did We command him before and in this glorious Tablet. Give thanks to thy Lord for having aided thee to remain steadfast in His Cause, the Mighty, the Wondrous. Remember thou the days when thou wert near the mercy of thy Lord and the Ancient Beauty shone upon thee with the lights of His luminous countenance. Grieve not at anything, but put thy trust in God, the One, the All-Knowing. He, verily, will assist whoever hath assisted Him and will aid whoever hath held fast to His mighty cord.

2 ذکری لمن توجّه الى الوجه کَرَّتین و حضر لدى العرش مرّتين في هذا السّجن العظيم ليفرح بذكر الله و يقوم على خدمته بين العباد کذلک امرناه من قبل و في هذا اللّوح المنيع ان اشکر ربّک بما ایدک على الاستقامة في امره العزيز البديع ان اذکر ايام التي كنت في جوار رحمة ربّک و تجلّی عليك جمال القدم بأنوار وجهه منیر لا تحزن من شئ توکل على الله الفرد الخبير انه ينصر من نصره و يؤيد من تمسک بحبله المتين

3 O 'Ali! God willing, mayest thou be ever mindful of God's remembrance and turned towards His face. In every land thou visitest, convey profound greetings from the Chosen One to the righteous ones. Exert thy utmost effort and endeavor to unite the people of the land. Adorn those of A and Sh with the ornament of the glorification of Truth. Say: O loved ones! The Abha Fountain of Mercy exists and its Bestower is the Countenance of the Desired One. Blessed is the soul who, detached from the world, hath taken and drunk the Fountain of Ancient Days from the hand of the Lord of all peoples. Strive that perchance in this Day, which is the King of Days, ye may attain to the remembrance and praise of the Friend. The greatest of all things is steadfastness. Ask ye of God that ye may be enabled to attain this supreme nobility and mighty gift, in such wise that the imaginings of the people of creation may not prevent you from the Lord of Names. Hold ye fast to the cord of His bounty and cling to the hem of His mercy, and praise ye the Beloved of the world Who, despite tribulations and afflictions, is occupied with your remembrance in the Most Great Prison. By My life! This is indeed a supreme favor.

3 ای علی انشاءالله در کلّ احوال بذكر الله ذاكر باشی و بوجهش ناظر در هر دیار که وارد شدی از قبل مختار ابرار را تکبیر بلیغ برسانید کمال جهد و اجتهاد را در اتّحاد اهل بلاد مبذول دارید اهل الف و شین را بطراز تکبیر حق مزین نمائید بگوای احبّا کوثر رحمت ایهی موجود و معطی آن طلعة مقصود خوشا بحال نفسیکه منقطعاً عن العالم کوثر قدم را از ید مالک امم اخذ نمود و آشامید جهد نمائید که شاید در این یوم که سلطان ایامست بذكر و ثنای دوست فائز شوید اعظم امور استقامتست از خدا بطلبید که باین شرافت کبری و موهبت عظمی فائز شوید بشأنیکه اوهام اهل انشاء شما را از مالک اسماء منع نماید بحبل عنایتش متمسک باشید و بذیل رحمتش متشبّث و حمد نمائید محبوب عالم را که در سین اعظم مع بلایا و محن بذكر شما مشغولست لعمری انّ هذا لفضل عظیم

4 Likewise convey greetings to the loved ones in the land of T, both men and women. Since Tablets were sent before, this time it remaineth suspended and preserved in the heaven of the divine Will until such time as it shall shine forth in the realm of manifestation.

4 و همچنین احبّای ارض طاء را تکبیر برسانید چه از عباد و چه از اماء چون از قبل الواح ارسال شد لذا این کرّه در سماء مشبّث رحمانیه معلق و محفوظ تا کی در عرصه ظهور تجلّی فرماید

5 O 'Ali! God willing, thou must be as a fire to ignite the hearts and as a spirit to quicken souls, that all may gather in perfect unity and harmony upon the enduring divine Law. And the glory be upon thee and upon thy family and those with thee from God, the One, the Mighty, the All-Knowing, the All-Forgiving, the Merciful. Then glory which hath shone forth from the horizon of eternity upon Kamali and those who were imprisoned in My path and his family and his descendants. By My life! For those who were imprisoned in God's path there hath been ordained a mighty station in a preserved Tablet. Blessed are they and their steadfastness in the Cause of their Lord, the Mighty, the Generous.

5 ای علی انشاءالله باید ناری باشی از برای اشتعال قلوب و روحی از برای احیای نفوس تا کل بکمال اتحاد و وفاق بر شریعه باقیه الهیه جمع شوند و البهاء علیک و علی اهلک و من معک من لدی الله الفرد العزیز العالم الغفور الرحیم ثم البهاء الذی اشرق من افق البقاء علی کمالی و الذین حبسوا فی سبیلی و اهلہ و ذریتہ لعمری ان الذین حبسوا فی سبیل الله اولئک قدر لهم مقام عظیم فی لوح حفیظ طوبی لهم ولاستقامتهم فی امر ربهم العزیز الکریم

BLIB_Or03116.119r, BLIB_Or11096#045

BH02381

To: Aqa Siyyid Rida

1 He is the Most Great, the Most Ancient

1 الأعظم الأقدم

2 May you ever be occupied with service to the Self-Sufficing Supreme One and drink from His imperishable Kawthar. By My life! The inner reality of the inner reality of the inner reality unto infinity has appeared in the form of a chalice, that it might be the vessel for this pure water which flows from the right hand of the Throne of the Lord of Manifestation. Then hearken to another strain: Verily the inner reality of the inner reality unto whatsoever God willeth hath appeared in the form of a chalice, that it might bear the sweet waters of thy Lord's mercy which flow from the direction of the Throne of My Name, the Most High, the Great. God willing, drink ye of these waters and bestow them upon the people. Shouldst thou attain unto the station We have mentioned, thou wouldst find thyself in such rapture as would render the tongues of all beings powerless to describe it, and thou wouldst reach a station wherein thou wouldst soar in the atmosphere of thy Lord's love, the Mighty, the All-Knowing. That which He ordaineth for His servants outwardly is a reality around which revolve inner meanings, and thy Lord is sanctified above all that hath been said or shall be said. He is the Mighty, the Generous.

2 انشاءالله لم یزل و لا یزال بخدمت غنی متعال مشغول باشید و از زلال کوثر یزوالش بیاشامید لعمری باطن باطن باطن الی ما لا نهایه له بصورت کأس ظاهر تا محل این ماء ظهور که از یمین عرش مالک ظهور جاریست واقع شود ثم استمع بلحن آخر ان باطن الباطن الباطن الی ما شاء الله قد ظهر علی صورة کأس لیكون حاملاً لفرات رحمة ربک الذی جری من جهة عرش اسمی العلی العظیم انشاءالله از این ماء بیاشامید و از این کوثر بخلق مبذول دارید لو تبلغ الی مقام الذی ذکرناه لتجد نفسك فی انجذاب تعجز السن من فی الامکان عن ذکره و تصل الی مقام تطیر من الشوق فی هواء حب ربک العزیز العظیم ما یحکم به لعباده فی الظاهر انه لحقیقة یطوف حولها الباطن و ربک مقدس عما قیل و یقال انه هو العزیز الکریم

3 It is desired that you arise with the utmost devotion to serve the Cause and reflect upon the condition of this wronged Prisoner Who hath been afflicted between two factions, and seek to follow His example. The contingent world and all therein is transient. We must all arise to serve the Eternal, that perchance our lives be not wasted and we may render some service. The foundation of all things is the unity of the people upon one Law. Observe ye the Muslim community and its weakness, and ponder its cause. This weakness hath come about solely due to the differences that have appeared therein, as thou canst see how each faction hath chosen its own path and walketh in its own way. And if someone should say "The paths to God are as numerous as the souls of creation" and that these paths have branched from the Most Great Path - even granting this claim, surely if one walketh upon the Most Great and Supreme Path it would be best and ever shall be, and nearest to righteousness. There are countless utterances regarding these matters, but in view of the sorrows that have descended, We have confined Ourselves to this much.

4 In truth, Our main purpose was to make mention of you, lest you think you have been forgotten from the Most Great Scene. You have ever been remembered and, God willing, shall continue to be. We beseech God to manifest through you that which will revive the hearts of men, attract souls, cause spirits to soar, and raise up every moldering bone. Verily, glory be upon you and upon those who have turned to the Qiblih of all who are in the heavens and on earth.

3 محبوب آنکه آنجناب بکمال همت بر خدمت امر قیام نمایند و در حال این مسجون مظلوم که مابین حزین مبتلا شده تفکر کنند و تأسی باو جویند عالم حادث و ما فيه فانی کل باید بخدمت باقی قیام نمائیم که شاید عمر ضایع نشود و خدمتی از دست برآید اصل امور اتحاد عباد است بر شریعه واحد مشاهده در ملت اسلام و ضعف آن نمائید و در سبب و علت آن تفکر کنید این ضعف نبوده مگر بجهت اختلافاتی که در آن واقع شده چنانچه مشاهده میشود هر حزبی طریقی اخذ نموده اند و در سبیلی مثنی مینمایند و اگر نفسی بگوید الطریق الی الله بعدد انفس الخلائق و این سبیلها از سبیل اعظم منشعب شده بر فرض تصدیق این مقام البته اگر نفسی در سبیل اعظم و طریق اکبر سالک شود احسن بوده و خواهد بود و اقرب بتقویست در این مقامات بیانات لایحیی بوده و هست ولكن نظر باحزان وارده باین قدر اکتفا نمودیم

4 و فی الحقیقه اصل مقصود ذکر آنجناب بوده که همه ندانند که ذکرشان از منظر اکبر محو شده همیشه مذکور بوده اید و انشاء الله خواهید بود نسأل الله بأن يظهر منک ما تحي به افئدة الناس و تتجذب به القلوب و تطير به الأرواح و يقوم کل عظم رمیم اما البهاء علیک و علی الذین اقبلوا الی قبلة من فی السموات و الأرضین

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BRL_DA#008, SFI13.043

BH02417

To: Muhammad Husayn who attained the presence

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

2 This is a Book from Us to one who has sought the Desired One and turned with his face toward the face of the Adored One, and traversed land and sea until he entered the City which God has made the point of circumambulation of the Concourse on High and the favored angels, and attained the presence before

1 بسم الله الأقدس الأبهی

2 هذا کتاب من لدنا لمن قصد المقصود و توجه بوجهه الی وجه المعبود و قطع البر و البحر الی ان دخل المدينة الّتی جعلها الله مطاف الملائة الأعلى و الملائكة المقربين و حضر تلقاء الوجه و زار

the Countenance and visited the Ancient Beauty after most of the servants were prevented from attaining His presence. Thus has the matter been decreed from the presence of the Mighty, the Wise.

3 Blessed art thou, O thou who hast turned, for having turned and arrived and visited the Qiblih of all who are in the heavens and on earth. God hath witnessed for thee thy visitation of His Beauty and thy entry into the pavilion of His grandeur. Can any bounty created on earth attain unto this? Nay, by My Self! Be grateful to thy Lord for having enabled thee to attain this. He is verily the Forgiving, the Generous.

4 How many servants desired to come but were turned away at the gate due to what Satan whispered into the hearts of those who ruled in the City, and thereby the eye of Ali wept, and then the eyes of the sincere ones. No harm hath befallen Us and the people of Baha except through what the hands of the people of the Bayan have wrought, and thy Lord beareth witness to this. He is verily the All-Knowing, the All-Informed.

5 Satan lieth in wait - when anyone entereth seeking the abode of the Desired One, he informeth the government gate. Ask God to raise up one who will suffice to ward off his evil. He hath power over all things.

6 Inform My loved ones of what hath come to pass, then recount to them what thou hast seen and known, that they may become aware of what hath befallen Us from the hosts of the heedless ones. Convey Our greetings to all who have believed in God and the Manifestation of His Self, and give them glad tidings of mercy from Our presence, that the breezes of mercy may draw them to God, the Lord of creation. Thus hath the Tongue of Unity spoken, as a grace from His presence. He is verily the Mighty, the Praiseworthy.

7 Say: Glory be unto Thee, O my God! Praise be unto Thee for having honored me with Thy presence and caused me to hear Thy call and to behold the lights of Thy countenance in these days wherein I was imprisoned in the most desolate of lands and held captive in the hands of the wicked ones. How can I thank Thee, O my God, for what Thou hast bestowed upon me through Thy bounty and honored me through Thy favor, such that Thou didst open before my face the gate of unveiling and meeting after it had been closed through what the hands of the most wretched among Thy creatures and the most rebellious among Thy creation had wrought?

8 O Lord! By Thy might and majesty, were I to find for myself at every moment a life to sacrifice it for Thy Self, it would be little compared to the manifestation of Thy bestowals and the

جمال القدم بعد الذي منع عن اللقاء اكثر العباد
كذلك قضى الأمر من لدن عزيز حكيم

3 طوبى لك يا أيها المقبل بما اقبلت وبلغت وزرت
قبلة من في السموات والأرضين قد شهد الله لك
زيارة جماله والورود في سرادق عظمته هل يبلغ
هذا الفضل ما خلق في الأرض لا ونفسى ان
اشكر ربك بما وفقك على ذلك انه هو الغفور
الكريم

4 كم من عباد ارادوا وطردهوا لدى الباب بما اوحى
الشيطان في صدور الذين يحكمون في المدينة و
بذلك بكت عين على ثم عيون المخلصين ما ورد
علينا واهل البهاء من ضرر الا بما اكتسبت ايدي
اهل البيان و ربك يشهد بذلك انه هو العليم
الخبير

5 ان الشيطان قعد على المرصد اذا دخل احد قاصداً
مقر المقصود يخبر باب الحكومة فاستل الله بأن
يبعث من يكفى شره انه على كل شئ قدير

6 ان اخبر احبائي بما قضى ثم اقصص لهم ما رايت
وعرفت ليطلعوا بما ورد علينا من جنود الغافلين
كبر من لدنا كل من آمن بالله و مظهر نفسه
و بشرهم برحمة من لدنا لتجذبهم نفحات الرحمة
الى الله مالک البرية كذلك نطق لسان الأحديّة
فضلاً من عنده انه هو العزيز الحميد

7 قل سبحانك اللهم يا الهى لك الحمد بما شرفتنى
بلقائك واسمعتنى نداك واريتنى انوار وجهك
في الأيام التي كنت فيها مسجوناً في ارب الديار
واسيراً بأيدي الفجار كيف اشكرك يا الهى
بما اعطيتنى بجودك و اكرمتنى باحسانك بحيث
فتحت على وجهي باب المكاشفة و اللقاء بعد
الذي كان مسدوداً بما اكتسبت ايدى اشقياء
خلقتك و طاعة بريتك

8 اى ربّ وعزّتك و جلالك لو اجد لنفسي في
كل حين حياة و افديها لنفسي ليكون قليلاً

appearance of Thy gifts. I beseech Thee, O Lord of Names and Creator of earth and heaven, to make me steadfast in Thy Cause, turning unto Thee, detached from all else besides Thee. Then ordain for me what Thou hast ordained for the sincere ones among Thy creatures and the unified ones among Thy loved ones. Thou art verily the Powerful over what Thou willest, and Thou art verily the Truth, the Knower of the unseen, and the Powerful over what Thou desirest through Thy word "Be" and it is.

عند ظهور عطاياك و بروز مواهبك اسئلك
يا مالک الأسماء و فاطر الأرض و السماء
بأن تجعلني مستقيماً على امرک و مقبلاً اليک
و منقطعاً عما سواک ثم اكتب لي ما قدرته
للخالصين من بریتک و الموحدین من احبتک
انک انت المقتدر على ما تشاء و انک انت
[انت] الحق علام الغيوب و المقتدر على ما تريد
بقولک کن فيكون

INBA34:193, BRL_DA#111, AQA1#057

BH02484

To: Haji Muhammad Rida, in Shiraz

¹ This is a Tablet from Us to him who hath walked in the path of God, the manifest, the straight, who hath held fast unto the sure handle and answered the call of his Lord, the Exalted, the Great, that the wine of recognition may so intoxicate him through that which hath flowed from the Pen of the All-Merciful that he may be moved to remember and praise Him amidst His servants who have forgotten the Day they were promised in a preserved Tablet.

¹ بسم الله الأقدس الأبهى هذا كتاب من لدنا الى
الذى سلك سبيل الله الواضح المستقيم و تمسک
بالعروة الوثقى و اجاب نداء ربّه العلى العظيم
ليأخذه سکر نحر العرفان عما جرى من قلم الرحمن
و يؤيده على ذكره و ثنائه بين عباده الذين غفلوا
عن يوم وعدوا به في لوح حفيظ

² Arise and say: O people! The Day hath come, and He Who is the Manifestation of the Cause calleth out from the right hand of the Throne unto all who are in the heavens and on earth. Fear ye God and follow not those who, when the verses are recited unto them, persist in pride. These, verily, are in grievous torment.

² قم و قل يا قوم قد اتي اليوم و ينادى مظهر الأمر
عن يمين العرش من في السموات و الأرضين
اتقوا الله و لا تتبعوا الذينهم اذا تلقى عليهم الآيات
يصرون مستكبراً الا انهم في عذاب اليم

³ The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the Unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He Who hath come to build anew the whole world, behold, how they that have joined partners with

³ قد قيد جمال القدم لاطلاق العالم و حبس في
الحصن الأعظم لعق العالمين و اختار لنفسه
الأحزان لسرور من في الأكوان هذا من رحمة
ربك الرحمن الرحيم قد قبلنا الذلة لعزكم و
الشدايد لرخائكم يا ملأ الموحدین ان الذى جاء
لتعمير العالم قد اسكنه المشركون في اخرج البلاد

God have forced Him to dwell within the most desolate of cities!

- 4 Thus hath the matter been decreed, and We have confirmed it through the Pen of Revelation. Thy Lord, verily, is the Omnipotent over what He willeth. 4 كذلك قضى الأمر وامضيناه من قلم الوحي أنّ ربك هو المقتدر على ما يريد
- 5 Say: O people! He Who hath sacrificed Himself for your life - would ye oppose Him or slay Him? Alas for you, O company of the heedless! Glorify thy Lord with praise in the morning and the evening, at sunset and at dawn. Thus doth the Wronged One command thee from this remote spot. 5 قل يا قوم أنّ الذي فدى نفسه لحيوتكم هل تعترضون عليه او تقتلونه فواحسرة عليكم يا ملأ المعرضين أنّك سيح بحمد ربك في الغدوّ و الآصال و العشيّ و الاشرار كذلك يأمرك المظلوم من هذا الشطر البعيد
- 6 We prevented those who sought to draw nigh unto God aforetime only because of what befell Us in those days. Thy Lord, verily, is the All-Knowing, the All-Informed. With Him is the knowledge of the heavens and earth and of that which is hidden from the eyes of the near ones. All that He commandeth the servants is for their good, and He intendeth naught save to protect them from the Great Terror or draw them nigh unto the seat of their Lord, the Mighty, the Wise. Were they to discover what We possess, they would move only by My luminous, resplendent command. 6 ما منعنا الذين قصدوا شطر الله من قبل الا لما ورد علينا في تلك الأيام أنّ ربك هو العليم الخبير عنده علم السموات و الأرض و ما ستر عن اعين المقربين كلّ ما يأمر به العباد أنّه خير لهم و ما قصد فيه الا ما يحفظهم عن الفزع الأكبر او يقربهم الى مقرّ ربهم العزيز الحكيم لو اطلعوا بما عندنا لا يتحرّكون الا بعد امرى المشرق المنير
- 7 Say: O people! This is a Day wherein the Face hath shone forth from the horizon of holiness, and the Herald calleth out between earth and heaven: "The Prison belongeth to God, the Almighty, the Glorious, the Praiseworthy." Remember Him in your seats; verily He remembereth you in this Prison and summoneth you to the supreme horizon. This, truly, is a great bounty. 7 قل يا قوم هذا يوم فيه اضاء الوجه عن افق القدس و ينادى المناد بين الأرض و السماء السّجن لله المقتدر العزيز الحميد ان اذكروه على مقاعدكم أنّه يذكركم في هذا السّجن و يدعوكم الى الأفق الأعلى أنّ هذا فضل عظيم
- 8 Convey My glory to those servants who have not been held back by veils from the court of their Lord, the All-Glorious, the All-Bestowing, who, when they hear My mention, lament My separation and weep for My imprisonment and tribulations. Yet I, by the All-Merciful, am in manifest joy. Whoso hath found the sweetness of tribulation in the path of God, Creator of Names, would not exchange it for aught created in the kingdom of creation. Thy Lord is witness to what I say. 8 كبر من قبلى عباد الذين ما منعهم الأجباب عن شطر ربهم العزيز الوهاب و اذا يسمعون ذكرى ينوحون لفراقى و سيكون لسجنى و بلائى و اتى ونفسى الرحمن اكون على سرور مبين من وجد لذة البلاء في سبيل الله خالق الأسماء لا يبدله بما خلق في ملكوت الانشاء ان ربك على ما اقول شهيد

BSW#03.11x, GWB#045x

INBA34:181, INBA84:170, INBA84:098b,
INBA84:039, BLIB_Or15707.155,
BLIB_Or15735.306, BRL_DA#656,
GWBP#045 p.071ax, AQA1#047,
ASAT4.333x, HYK.036

BH02471

To: *Haji Husayn Ali et al., in Yazd*

- 1 In the Name of God, the Most Holy, the Most Inaccessible! 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْنَعِ
- 2 Say: God hath heard the words of those who dispute concerning this Cause, morning and evening. Among them are those who have turned unto God and those who have turned away. He who hath turned unto God hath ascended to the most exalted seats of holiness, while he who hath turned away hath disbelieved in God and returned to the lowest depths of the fire. Thus hath the matter been decreed. 2 قُلْ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ يُجَادِلُونَ فِي هَذَا الْأَمْرِ فِي كُلِّ عَشَىٰ وَبُكُورًا وَمِنْهُمْ مَنْ أَقْبَلَ إِلَى اللَّهِ وَمِنْهُمْ مَنْ أَعْرَضَ وَالَّذِي أَقْبَلَ قَدْ صَعِدَ إِلَى مَقَاعِدِ قُدْسٍ عَلِيًّا وَالَّذِي أَعْرَضَ قَدْ كَفَرَ بِاللَّهِ وَرَجَعَ إِلَى اسْفَلِ دَرَكَاتِ النَّارِ وَكَذَلِكَ كَانَ الْأَمْرُ مُقْضِيًّا
- 3 Say: O people! If ye deny what hath appeared from the Dayspring of this Countenance, by what proof can ye establish your faith in the Manifestations of the Cause who appeared from the horizon of holiness with manifest sovereignty? 3 قُلْ يَا قَوْمِ إِنْ تَكْفُرُونَ بِمَا ظَهَرَ عَنْ مَشْرِقِ هَذَا الْوَجْهِ فَبِأَيِّ حُجَّةٍ يَثْبُتُ إِيْمَانُكُمْ بِمَطَالِعِ الْأَمْرِ الَّذِينَ ظَهَرُوا عَنْ أَفْقِ الْقُدْسِ بِسُلْطَانٍ مُبِينًا
- 4 Say: Fear ye God and doubt not Him through Whom the heavens of holiness were raised up and the waters of knowledge flowed unto all who drew near. Purify your hearts, for verily He knoweth what is within you, what occupieth you, and what proceedeth from your mouths. With Him is the knowledge of the heavens and earth and the knowledge of all the worlds. 4 قُلْ خَافُوا عَنِ اللَّهِ وَلَا تَشْكُوا فِي الَّذِي بِهِ رَفَعَتْ سَمَوَاتِ الْقُدْسِ وَجَرَتْ مِيَاهُ الْعِلْمِ عَلَى كُلِّ مُقْبِلٍ قَرِيبًا طَهَّرُوا قُلُوبَكُمْ وَأَنَّهُ يَعْلَمُ مَا عِنْدَكُمْ وَمَا تَشْتَعْلُونَ بِهِ وَمَا يُخْرِجُ مِنْ أَفْوَاهِكُمْ وَعِنْدَهُ عِلْمُ السَّمَوَاتِ وَالْأَرْضِ وَعِلْمُ الْعَالَمِينَ جَمِيعًا
- 5 O people! By God, I desire nothing from you. I mention you for the sake of God. Fear ye the Day wherein secrets shall be disclosed and the sinners shall be seized with a chastisement bereft of God's mercy. Thus do We teach thee that thou mayest stand firm in the Cause and be severed from every sinful idolater. 5 يَا قَوْمِ تَاللَّهِ مَا أُرِيدُ مِنْكُمْ شَيْئًا وَأَذْكُرُكُمْ لَوَجْهِ اللَّهِ اتَّقُوا مِنْ يَوْمٍ فِيهِ تَتْلَى السَّرَائِرُ وَيَأْخُذُ الْمُجْرِمِينَ عَذَابٌ كَانَ مِنْ رَحْمَةِ اللَّهِ عَقِيمًا كَذَلِكَ عَلَّمْنَاكَ لَتُسْتَقِيمَ عَلَى الْأَمْرِ وَتَقْطَعَ عَنْ كُلِّ مُشْرِكٍ آثِمًا
- 6 Then make mention from Us to the servant named Isma'il after Muhammad, that he may remember within himself and be numbered among those remembered in the Tablet. O servant! Stand firm in the Cause through God's grace and sovereignty, and follow not every rebellious satan. Remind the people of My remembrance, then leave the world behind thee. Thus behoveth everyone who attributeth himself to the Beauty of divine holiness. 6 ثُمَّ ذَكَرْ مِنْ لَدُنَّا عَبْدَ الَّذِي سَمِيَ بِاسْمِعِيلَ بَعْدَ مُحَمَّدٍ لِيَتَذَكَّرَ فِي نَفْسِهِ وَيَكُونَ مِنَ الذَّاكِرِينَ فِي اللَّوْحِ مَذْكُورًا إِنْ يَا عَبْدَ أَنْ اسْتَقِمَ عَلَى الْأَمْرِ بِفَضْلِ اللَّهِ وَسُلْطَانِهِ وَلَا تَتَّبِعْ كُلَّ شَيْطَانٍ مُرِيدًا ذَكَرَ النَّاسَ بِذِكْرِي ثُمَّ دَعِ الْعَالَمِينَ عَنْ وَرَائِكَ كَذَلِكَ يَنْبَغِي لِكُلِّ مَنْ يَنْسِبُ نَفْسَهُ إِلَى جَمَالِ قُدْسٍ بَهِيَّا
- 7 Then doth the Pen of the Cause make mention of him who was named Muhammad before Rida, that he may rejoice within himself with the joy of God and be clear-sighted in the Cause. O servant! Purify thyself from doubt and uncertainty, then remember God and fear no one, even should all the idolaters gather against thee. Thus doth God teach thee in this Prison. 7 ثُمَّ يَذْكُرُ قَلَمُ الْأَمْرِ الَّذِي سَمِيَ بِمُحَمَّدٍ قَبْلَ رِضَا لِيَفْرَحَ فِي نَفْسِهِ بِفَرَحِ اللَّهِ وَيَكُونَ عَلَى الْأَمْرِ بَصِيرًا إِنْ يَا عَبْدَ طَهَّرَ نَفْسَكَ عَنِ الشَّكِّ وَالرَّيْبِ ثُمَّ أَذْكَرَ اللَّهُ وَلَا تَخَفْ مِنْ أَحَدٍ وَلَوْ يَجْتَمِعُ عَلَيْكَ الْمُشْرِكِينَ

Follow what thou art commanded, and He will guard thee with the hosts of the unseen with power.

- 8 Then make mention of 'Abdu'llah Ibrahim that he may stand firm in the Cause and draw near to the shore of wondrous glory. O servant! Leave the world to its people, then ascend on wings of detachment to a heaven of exalted glory. Purify thyself from drawing near to those who have disbelieved and associated partners with God, then aid thy Lord with whatsoever thou art able. This is God's command from before and after, if thou be aware thereof.
- 9 And the glory be upon thee and upon those who have arisen in the Cause and were mighty therein.

جميعاً كذلك يعلمك الله في هذا السجن ان اتبع ما امرت به و انه يحرسك بجنود غيب قوياً

8 ثم ذكر عبد الله ابراهيم ليستقيم على الأمر ويقرب الى شاطئ عزّ بديعاً ان يا عبد دع الدنيا لأهلها ثم اصعد بجناحين الانقطاع الى سماء عزّ رفيعاً طهر نفسك عن التقرب الى الذينهم كفروا واشركوا ثم انصر ربك بما تكون مقتدراً عليه و ان هذا امر الله من قبل و من بعد ان انت بذلك عليماً و البهاء عليك و على الذينهم قاموا على الأمر و كانوا على الأمر قوياً

BLIB_Or15694.414, ALIB.folder18p385

BH02478

To: Muhammad Mustafa Baghdadi

- 1 In the Name of God, the Most Holy, the Most Glorious.
- 2 My affliction is not My imprisonment, nor what has befallen Me at the hands of My enemies. Rather, My affliction is to be surrounded by those who do not recognize My station. I summon mankind unto life everlasting, yet they cling to every oppressor seeking My death. I desire their salvation, while they dig a pit for My destruction. Thus have the servants who call upon Me day and night become veiled.
- 3 Say: O people, open your eyes! This is your Lord, the Chosen One, Who has come with the truth - and every atom proclaims: "The Kingdom belongeth to God, the Almighty, the All-Compelling!" Say: Whither do ye flee? Do ye see any protector who can shield you from the Fire? Nay, by My life, though ye search throughout all regions! Say: The heavens have encompassed you - can ye penetrate through them? Nay, by your Lord, the Mighty, the All-Forgiving!
- 4 O servant who gazeth upon the Countenance! All things testify that thou art he who hath stood firm in the Cause of thy Lord in days when hearts were troubled and eyes were fixed in fear. Upon thee be the glory of God, thy Lord, and the glory of the Concourse on high, then Our chosen servants. Ask God, thy

1 بسم الله الأقدس الأبهى

2 ليس البلية سجنى و ما ورد على من المكاره بل البلية ابتلاء بين الذين لا يعرفون شأنى اتى ادع الناس الى الحياة الباقية انهم يتسكون بكل ظالم لماتى اتى اردت نجاتهم و هم يخفرون لنفسى بئراً كذلك احتجوا عباد الذين يدعوننى بالليل و النهار

3 قل يا قوم ان افنحوا ابصاركم هذا ربكم المختار قد اتى بالحق و ينادى كل الذرات الملك الله المقتدر القهار قل الى من تهربون هل ترون من عاصم يعصمكم من النار لا ونفسى لو تنفحون فى كل الأقطار قل قد احاطتكم السموات هل تستطيعون ان تنفذوا منها لا فوربكم العزيز العفار

4 ان يا عبد الناظر الى الوجه يشهد الأشياء كلها بأنك انت الذى استقيمت على امر ربك فى الأيام التى فيها اضطربت القلوب و شاخصت الأبصار عليك بهاء الله ربك و بهاء اهل ملا

Lord, at all times to strengthen thee in that whereunto thou hast attained and to make thee one who can break the might of the aggressors who have denied God, Who causeth the night and day to succeed each other.

- 5 Associate with those whom thou findest to be weak. We love not that the reward of those who have turned to the Countenance should be lost. Thus hath the matter been decreed by thy Lord, the Mighty, the Compelling.
- 6 Make mention of My servants and raise them to the kingdom of My loving-kindness that they may behold My signs and the manifestations of My grandeur. Thus hath the tongue of revelation spoken at a time when it was surrounded by the hosts of the wicked.
- 7 Arise to make mention of Me and to praise Me, then strike the hearts with the rod of My Name that there may gush forth therefrom rivers. Within them lie the treasures of the waters of My knowledge which, when their veils are removed, flow forth in the name of thy Lord, the Mighty, the Chosen One.
- 8 Be wise in all matters. Those who exceed the bounds of wisdom are overcome by heedlessness. Thus hath the command been sent down in the Tablets from the Pen of thy Lord, and none understand it save those possessed of insight.
- 9 Blessed art thou for having gazed upon the Countenance on a day when skin did creep and the faces of those who disbelieved in the Lord of Lords turned black. Take the chalice of detachment through the remembrance of thy Lord, the Creator of all things. Say: O people, I have come to you from the Dayspring of utterance by the command of your Lord, the All-Merciful. This is the chalice of divine knowledge - drink ye thereof and follow not every doubtful idolater. Adorn your heads with the crown of My remembrance and your hearts with the ornament of My love. Thus have ye been commanded by the Lord of the Day of Mutual Calling.
- 10 Then make mention of My loved ones there and say: Blessed are ye for having attained unto the recognition of your Lord on the day when He came with the truth and necks were brought low before Him.

الأعلى ثمّ عبادنا الأخيار فاسئل الله ربّك في كلّ الأحيان بأن يؤيّدك على ما كنت عليه و يجعلك قاصم شوكة المعتدين الذين كفروا بالله مكور الليل والنهار

5 دار مع الذين وجدتهم على ضعف أنا لا نحبّ ان يضيع اجر الذين هم اقبلوا الى الوجه كذلك قضى الأمر من لدن ربك العزيز الجبار

6 ان اذكر عبادي من قبلي ثم اصعدهم الى ملكوت عنايتي ليروا آياتي و ظهورات عظمتي كذلك نطق لسان الوحي حين الذي احاطته جنود الفجار

7 قم على ذكرى و ثنائى ثم اضرب عصاء اسمى القلوب لتنفجر منها الأنهار فيها كنز مياه عرفاني اذا كشفت احجابها تجري باسم ربك العزيز المختار

8 عليك بالحكمة في الأمور ان الذين تجاوزوا عنها اولئك غلبت عليهم الغفلة كذلك نزل الأمر في الألواح من قلم ربك و لا يعقله الا اولوا الأبواب

9 طوبى لك بما كنت ناظراً الى الوجه في يوم الذي فيه اقصعت الجلود واسودت وجوه الذين كفروا برّب الأرباب خذ كأس الانقطاع بذكر ربك مالك الابداع قل يا قوم قد جئتكم عن مطلع البيان بأمر ربكم الرحمن و هذه كأس العرفان ان اشربوا منها و لا تتبعوا كلّ مشرك مرتاب زين الرؤوس باكليل ذكرى و القلوب بطراز حيّ كذلك امرت من مالك يوم التناد

10 ثمّ ذكر من قبلي احبائي في هناك و قل طوبى لكم بما فزتم بعرفان ربكم في يوم الذي اتى بالحق و ذلت له الرقاب

INBA34:183, AQA1#049, LHKM2.238, ASAT2.170x

BH02542

To: *Mirza Aqa Shin*

1 He is God, the Most Holy, the Most Pure

1 هو الله الأقدس الأطهر

2 That which you sent from your pen in remembrance of God to Our name Mihdi has come before Us. Blessed are you, for your heart, veins and inner being are filled with the love of your Lord, the Mighty, the Generous. We have recognized your steadfastness in the Cause of God, your firmness in His religion, your rootedness in His love, and your passionate longing to attain His presence. Thus it behooveth you and those whose hearts God hath purified from the defilement of satans. As We previously sent you a Tablet, We therefore content Ourselves with what was revealed at that time. We beseech God to grant you the best of rewards and not separate you from His Most Exalted Word - and this indeed is a mighty bounty. Convey Our greetings to the faces of those who have turned wholly to God and turned away from those who have disbelieved and associated partners with God, the Powerful, the Mighty, the Omnipotent.

2 قد حضر بين يدينا ما ارسلته من اثر قلبك في ذكر الله الى اسمنا المهدي فطوبى لك بما ملئت قلبك وعروقك وفؤادك من محبة ربك العزيز الكريم وعرفنا استقامتك في امر الله وثبوتك على دينه ورسوخك في حبه ولهك في الشوق الى لقائه كذلك ينبغي لك وللذين طهر الله قلوبهم عن دنس الشياطين وانا لما ارسلنا اليك من قبل لوحاً لذا اكتفين بما نزل حينئذ ونسئل الله بأن يجزيك احسن الجزاء ولا يفرق بينك وبين كلمته العليا وان هذا لفضل عظيم كبر من لدنا على وجوه الذينهم اقبلوا الى الله بكلهم و اعرضوا عن الذينهم كفروا واشركوا بالله المقتدر العزيز القدير

3 Convey the greetings of this imprisoned servant to all the loved ones of God. It is incumbent upon every soul, to the extent possible, to protect people from the wolves of the earth - that is, from the ungodly among the people of the Bayan. I swear by the Luminary of the horizon of holy glory, they have arisen to practice such deceit and hypocrisy that the mention of it transcends the pen of all existence. How quickly changed the faces of those who claimed belief! Would that you could have known the object of worship of this group! Would that these servants had worshipped one like themselves! They worship naught but delusion, and they serve naught but delusion. Their origin is the fire and unto it shall they return. Strange it is how awareness has been stripped from this people! It is not known by what evidence and proof they establish their own belief. They have drawn the swords of hatred against One for Whom the Primal Point sacrificed His very Self, and with utmost determination they have arisen to cut down the divine Tree. Yet still they count themselves among the people of certitude! God willing, We hope that the people of that blessed land will remain protected from the evil of these satanic manifestations and hold fast to the hem of the divine mantle.

3 جميع احبابي الهى را من قبل اين عبد مسجون تكبير برسانيد و بقدر مقدور بر هر نفسى لازم كه ناس را از ذياب ارض حفظ نمايد يعنى از مشركين اهل بيان قسم بنيرافق عز تقدس بشأنى بر تزوير و نفاق قيام نموده اند كه ذكر آن از قلم اكوان خارج چه زود تغيير نمود وجوه آنان كه دعوى ايمان مينمودند اى كاش آنجناب بر ميعود اين طائفه مطلع ميشدند و اى كاش اين عباد مثل خودى را عبادت مينمودند ما عبدوا الا الوهم و ما يعبدون الا الوهم و مبدئهم النار و مرجعهم اليها عجب است كه چگونه شعور از اين قوم سلب شده معلوم نيست كه بچه بينه و برهان اثبات ايمان خود مينمايند نفسى را كه نقطه اولى نفس خود را در سبيلش فدا نموده اسياف بغضا پاو كشيده اند و در كال جد در قطع شجره الهيه ايستاده اند و مع ذلك خود را از اهل ايقان ميشمرند انشاء الله اميدواريم كه اهل آن ارض مباركه از شر مظاهر شيطانيه محفوظ مانند و بذيل رداء الهيه متمسك شوند

4 فطوبى للفائزين بجناب ك تكبير ما لا نهيته برسانيد و لوح مفصل مبسوطى مخصوص او از

- 4 Blessed are they who attain! Convey Our infinite greetings to K. A detailed and extensive Tablet was previously sent especially for him. God willing, they must become detached from all the world and what is therein, and occupy themselves with the remembrance and praise of God. The greatest of all matters today has been and will continue to be the unity of the loved ones of God. And the Spirit and Glory be upon you, O people of the Spirit!

قبل ارسال شده انشاء الله بايد از جميع عالم و ما فيه منقطع شده بذكر حق و ثناء او مشغول شوند و اعظم از كل امور اليوم اتحاد احباء الله بوده و خواهد بود و الروح و البهاء عليكم يا ملائ الروح

INBA51:291, INBA57:061, INBA49:323

BH02513

To: Nabil Qabl-i-Ali the emigrant

- 1 In the Name of the Most Exalted, the Incomparable
- 2 O servant who gazeth toward God! Harken to My call from around the throne: verily there is no God but the Self-Subsisting, the Eternal!
- 3 Blessed art thou for having migrated unto God and detached thyself from thy home for the love of God, the King, the Mighty, the Loving. By the True One! They who turned toward the throne after My arrival in the Most Great Prison - the Concourse on High pray for them and perceive from them the sweet fragrances of the mercy of their Lord, the All-Merciful. This is most excellent with God, the Mighty, the Praised. And they whose letters reached the throne after the Ancient Beauty entered the Supreme Prison - this is nearer to piety, did ye but know. For in the turning of the servants to the court of the Lord of creation there ariseth a tumult that causeth hearts to tremble. God hath ordained for those who desired the Face and whose letters reached the throne the reward of one who attained His presence and circled round the pavilion of His glory. Thus hath the bounty of your Lord encompassed all, would ye but understand.
- 4 Let not the hardships of the world sadden thee in the path of thy Lord, the Most High, the Most Glorious. By God! We would not exchange an atom thereof for the treasures of the worlds. When the Face of the Ancient One turned crimson from the breezes of revelation and His tongue spoke between the heavens and earth: "I am He Who hath accepted for Himself the harm of the worlds, and the hardships of the world in

1 بسم الأَمْع الأَبْدَع

2 ان يا ايها العبد الناظر الى الله ان استمع ندائى من حول العرش انه لا اله الا يا المهيمن القيوم

3 طوبى لك بما هاجرت الى الله و انقطعت عن ديارك حباً لله الملك العزيز الودود تالله الحق ان الذين توجهوا الى العرش بعد ورودى فى السجن الأكبر يصلين عليهم اهل الملاء الأعلى و يجدن منهم روائح رحمة ربهم الرحمن عند افضل من لدى الله العزيز المحمود و الذين حضر كتابهم تلقاء العرش بعد ورد جمال القدم فى الحبس الأعظم هذا اقرب الى التقوى لو انتم تعرفون لأن فى توجه العباد الى مقر مالک الایجاد يحدث فتنة تضطرب منها القلوب قد كتب الله للذين ارادوا الوجه و حضر كتابهم لدى العرش اجر من تشرف بلقائه و طاف حول سرادق مجده كذلك اخاط فضل ربكم تفقهون

4 اياك ان تحزنك مكاره الدنيا فى سبيل ربك العلى الأبهى تالله انا لا نبذل ذرة منها بخزائن العالمين اذا احمر وجه القدم من نفحات الوحى و تنطق لسانه بين السموات والأرضين بانى انا الذى قبلت لنفسى ضر العالمين ولا تجزئنى مكاره الدنيا كلها ولا سطوة المشركين كن كما كان مولاك

their entirety dismay Me not, nor the might of the idolaters." Be as thy Lord was. Thus doth the Pen of the Ancient One counsel thee from the presence of One All-Knowing, All-Wise. We have ordained for thee in the Tablet that which the hearts of the mystics cannot comprehend, save those who have drunk the cup of eternity from the hand of Baha. Thus was the command, but the people are in evident remoteness. And praise be to God, the Beloved of the mystics.

5 He is God, exalted be His station. Glory and majesty belong to Him!

6 O migrant unto God! Pass beyond all else but Him and be content with the love of God, which is the source of wealth. Though this station be hidden today, due to the lack of capacity of the peoples of the world, ere long in the kingdom of the All-Merciful the greatness and majesty of the lovers of Truth and their wealth and exaltation shall be made manifest. Blessed are they who strive to the extent possible to improve your outward affairs and who secretly spend what God hath given them with the utmost humility and submissiveness, that thereby your worldly affairs may be set right. Never before hath such a word flowed from the Pen of the Ancient One, and this is naught but His grace toward His honored servants. And glory be upon thee and upon them and upon those who counsel one another to good deeds and righteous acts. Praise be to God, the Lord of names and attributes.

كذلك يعظك قلم القدم من لدن علم حكيم قد
قدرنا لك في اللوح ما لا تطير اليه افئدة العارفين
الا من شرب كاس البقاء من يد البهاء كذلك
كان الأمر ولكن الناس في بعد مبين والحمد لله
محبوب العارفين

5 هو الله تعالى شأنه العظمة والكبريا

6 ای مهاجر الى الله از ماسواه بگذر و بحب حق
قانع شو که سرمایه غنا است اگر اليوم این مقام
مستور باشد نظر بعدم استعداد اهل اکوان بوده
عنقریب در ملکوت رحمن بزرگی و عظمت
محبان حق و غنا و استعلاى ایشان مبرهن
خواهد شد طوبی از برای نفوسیکه بقدر مقدور
در اصلاح امور ظاهره شما توجه نمایند و بما
انفقهم الله بکمال خضوع و خشوع سرّاً الفاس
نماید لیصلح به امر دنیا تا حال از قلم قدم
مثل این کلمه جاری نشده و این نیست مگر از
فضل او عباد مکرمین خود را و البهاء علیک و
علیهم و علی الذین تواصوا بالحسنات و الخیرات
والحمد لله مالک الأسماء والصفات

INBA34:269, BLIB_Or03116.081r.07x,
BLIB_Or11096#179, AQA1#132

BH11737

To: Hajar

1 He is the Most Manifest

2 Glory be to Him Who maketh mention of His handmaidens who have believed in Him, who have detached themselves from all that is repugnant to His good-pleasure, who have walked in the ways of the righteous, and have hearkened unto the melodies of the birds of eternity from the direction of the Throne of God, the Most High, the Most Exalted, and who soar on the wings of love and faithfulness toward the most sublime and resplendent heaven at dawn and in the early hours.

1 هو الأظهر

2 سبحان الذى يذكر امائه اللواتى آمنّ به و انقطعن
عما يكرهه رضاه و سلكن مناهج الأبرار و سمعن
نغمات طيور البقاء عن جهة عرش الله العلى
الأعلى و يطيرن بجناحين الحب و الوفاء الى سماء
الأرفع الأبهى فى الغدو و الأسحار

- 3 O My handmaiden! Harken with thy heart's ear unto the call of Ali in truth, then unto the call of Muhammad, then unto the call of the Spirit from the precincts of the Prison, that there is none other God but He, and that He Who hath appeared in truth is, verily, His sovereignty, His might and His grandeur unto all who dwell in the unseen and the visible realms.
- 3 ان يا امتي ان اسمعي بأذن قلبك نداء عليّ بالحقّ ثمّ نداء محمد ثمّ نداء الرّوح عن شطر السّجن بأنّه لا اله الا هو و الذي ظهر بالحقّ انه لسلطانه و عزّه و كبريائه لمن في الغيب و الاجهار
- 4 O My handmaiden! Know thou that God hath heard thy call and hath become aware of how His love hath consumed thee, and with Him is the knowledge of all things in the sacred Scrolls and Books. Rejoice in that thou hast been given to drink from the cup of everlasting life and hast attained unto that which they who have wound their heads in white cotton to display their learning have failed to attain, and who remained heedless of the Day wherein the Sun of utterance hath shone forth from the horizon of the heaven of thy Lord, the Mighty, the Unconstrained.
- 4 ان يا امتي فاعلمي بأن الله سمع ندائك و اطلع بما شغفك حبه و عنده علم كلّ شيء في الزّير و الأسفار ان افرحي بما رزقت من كأس البقاء و فزت بما لا فاز به الذين التفوا رؤوسهم قطن البيض لاطهار العلم و غفلوا عن يوم الذي فيه اشرفت شمس البيان عن افق سماء ربك العزيز المختار
- 5 By God! A single step taken by one of My handmaidens is better than the deeds of those who have denied God, even should they be among the great ones of the earth. Thus hath the command been sent down with sovereignty and power. Know thou that knowledge is the recognition of God, and when thou hast recognized Him, thou art better in the sight of thy Lord than the learned ones of the age. Therefore give thanks and bow down before the countenance of God, Who hath caused the night to be followed by day.
- 5 تالله خطوة من امائي خير من عمل الذينهم كفروا بالله ولو يكونون من عظماء الأرض و كذلك نزل الأمر بسلطنة و اقتدار فاعلمي بأن العلم هو عرفان الله و انك لما عرفته لتكوني خيراً من علماء العصر عند ربك اذاً فاشكري ثم اركعي لوجه الله الذي بدل الليل بالنهار
- 6 In every moment, taste the holy water of nearness from the fingers of divine companionship, then turn away from every prideful oppressor. They who have denied God after He appeared in truth are among the most evil of men, and have no station with thy Lord - these are the companions of the fire.
- 6 ذق في كلّ حين كوثر القدس من انامل الأنس ثم اعرضي عن كلّ متكبّر جبار ان الذين كفروا بالله بعد الذي ظهر بالحقّ اولئك من اشر الناس و ليس لهم عند ربك شأن اولئك من اصحاب النار
- 7 We have been with thee in thy rising up and thy sitting down, and in thy migration unto God, and We have accepted thy deeds and have ordained for thee in the heaven of Our command a station which none can comprehend save them who are endued with insight. Thus doth God make mention of such of His handmaidens as He pleaseth. There is none other God but Him. His is the creation and the command. He doeth what He willeth, and He is the Mighty, the Unconstrained.
- 7 و قد كنّا معك في قيامك و قعودك و هجرتك الى الله و قبلنا عملك و قدّرنا لك في سماء الأمر مقاماً لا يدركه الا اولو الأبصار كذلك يذكر الله من امائه كيف يشاء انه ما من اله الا هو له الخلق و الأمر يفعل ما يشاء و انه هو العزيز المختار
- 8 And the Glory rest upon thee and upon those handmaidens who have believed in God in this Day wherein God hath come upon clouds of light. Convey Our greetings unto their faces, then give them to drink the wine of verses from the chalices of
- 8 و البهاء عليك و على اللواتي آمنّ بالله في هذا اليوم الذي فيه اتى الله على ظلل من الأنوار كبرى من لدنا على وجوههم ثم اسقين نجر الآيات من

the words of thy Lord, that they may stand firm in the love of God and be detached from every denying deceiver.

كُؤوس كلمات ربك ليستقيم على حب الله و
ينقطعن عن كل منكر مكار

NLAI_BH1.454

BH02800

Lawh-i-Quds 2

To: Muhammad Hasan son of Nabil Qain

- 1 O Muhammad Hasan! In the name of God, the Ancient, the Everlasting! This is the Holy Tablet sent down from the heaven of divine command for one who has found the fragrance of the Divine Garment from the direction of holiness and has turned to God, the Lord of the worlds. Blessed art thou for having drunk from the cup of everlasting life and turned toward God, the Creator of names. This indeed is a great bounty.

1 بِسْمِ اللَّهِ الْقَدِيمِ بَلَا فَنَاءَ هَذَا لَوْحَ الْقُدُسِ نَزَلَ
مِنْ جَبَرُوتِ الْأَمْرِ لِمَنْ وَجَدَ عَرَفَ الْقَمِيصَ مِنْ
شَطْرِ التَّقْدِيسِ وَاقْبَلْ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ طُوبَى
لَكَ بِمَا شَرِبْتَ مِنْ كَأْسِ الْبَقَاءِ وَتَوَجَّهْتَ إِلَى
اللَّهِ خَالِقِ الْأَسْمَاءِ إِنَّ هَذَا لَفَضْلٌ عَظِيمٌ
- 2 Give thanks to God for having revealed in this Prison what has caused the sweet savors of the All-Merciful to waft throughout creation. Verily thy Lord is the Forgiving, the Merciful. Whosoever speaks His praise on His earth speaks His remembrance in His kingdom. His grace has encompassed all things and His mercy has preceded all who are in earth and heaven. Thus has the matter been decreed by One Who is mighty and wise.

2 إِنْ أَشْكُرُ اللَّهَ بِمَا نَزَلَ لَكَ فِي هَذَا السَّجْنِ مَا
فَاحَتْ بِهِ نَفَحَاتِ الرَّحْمَنِ فِي الْأَكْوَانِ إِنَّ رَبَّكَ
لَهُوَ الْغَفُورُ الرَّحِيمُ مَنْ نَطَقَ بِثَنَائِهِ فِي أَرْضِهِ إِنَّهُ
يَنْطِقُ بِذِكْرِهِ فِي مَلَكُوتِهِ قَدْ احَاطَ فَضْلُهُ الْأَشْيَاءَ
وَسَبَقَتْ رَحْمَتُهُ مَنْ فِي الْأَرْضِ وَالسَّمَاءِ ذَلِكَ
قَضَى الْأَمْرَ مِنْ لَدُنْ عَزِيزٍ حَكِيمٍ
- 3 Let not the intimations of those who have disbelieved in God sadden thee. The breaths of chastisement have seized them from every direction and today they burn in the fire of their own selves. God will soon return them to their abode - evil indeed is the abode of the wrongdoers.

3 لَا تَحْزَنْكَ إِشَارَاتُ الَّذِينَ كَفَرُوا بِاللَّهِ قَدْ أَخَذَتْهُمْ
نَفَحَاتُ الْعَذَابِ مِنْ كُلِّ الْجِهَاتِ وَهُمْ الْيَوْمَ
يَحْتَرِقُونَ بِنَارِ أَنْفُسِهِمْ فَسَوْفَ يَرْجِعُهُمُ اللَّهُ إِلَى
مَأْوَاهُمْ فَبئسَ مَأْوَى الظَّالِمِينَ
- 4 Turn with thy heart to the Qiblih of all who are in the heavens and earth and address those who have disbelieved among the people of the Bayan, saying: O people! Have ye disbelieved in your All-Merciful Lord after He announced to you His advent - He Who came with the truth with manifest sovereignty? He called you in the wilderness of guidance saying 'The days of your Lord, the Most High, the Most Glorious, draw nigh.' But when the promise was fulfilled and the Promised One came, ye turned away and became among the idolaters.

4 إِنْ أَقْبَلْ بِقَلْبِكَ إِلَى قِبْلَةٍ مِنْ فِي السَّمَوَاتِ وَ
الْأَرْضِ وَتَوَجَّهْ إِلَى الَّذِينَ كَفَرُوا مِنْ مَلَأِ الْبَيَانَ
قُلْ يَا قَوْمَ أَكْفَرْتُمْ بِرَبِّكُمْ الرَّحْمَنَ بَعْدَ الَّذِي بَشَّرَكُمْ
بظُهُورِهِ مِنْ أَتَى بِالْحَقِّ بِسُلْطَانٍ مَبِينٍ نَادِيَكُمْ فِي بَرِيَّةٍ
الْهُدَى قَدْ اقْتَرَبَتْ أَيَّامُ رَبِّكُمْ الْعَلِيِّ الْأَبِيِّ فَلَمَّا جَاءَ
الْوَعْدُ وَاتَى الْمَوْعُودُ اعْرَضْتُمْ وَكُنْتُمْ مِنَ الْمُشْرِكِينَ
- 5 Say: If ye desire the power of God, verily it has shone forth from the horizon of the will of your Lord, the Most High, the

5 قُلْ لَوْ أَرَدْتُمْ قُدْرَةَ اللَّهِ أَنَّهَا قَدْ أَشْرَقَتْ مِنْ أَفْقٍ
مَشْيَةِ رَبِّكُمْ الْعَلِيِّ الْعَظِيمِ وَإِنْ أَرَدْتُمْ مَا يَعْجِزُ عَنْهُ

Most Great. And if ye desire that which the servants are powerless to achieve, then look at all that hath appeared from Him, then ask Iraq and the City which God made the Throne of His Most Great Name, if ye be fair and not among the heedless. And if ye desire signs, the east and west of the earth have been filled therewith. Fear God, O people, and follow not every stubborn idolater.

- 6 O thou who gazest upon the Most Great Vision! Say: By God! The Hour has struck and the moon is cleft asunder. None has any refuge or resting place except by turning to a station of glorious dignity. Hold fast to the cord of grace in such wise that the hosts of earth and heaven cannot separate thee from it. Forget all else but Me and take comfort in My remembrance. Then confine thy affairs to teaching My Cause and making mention of Me amongst My servants, that they might cast away what they possess and take what they have been given by One Who is All-Knowing, All-Informed.

ADMS#225

العباد فانظروا في كلّ ما ظهر من عنده ثمّ استلوا العراق و المدينة التي جعلها الله عرشاً لاسمه الأعظم ان انصفوا و لا تكونن من الغافلين و ان اردتم الآيات ملئت شرق الأرض و غربها اتقوا الله يا قوم و لا تعقبوا كلّ مشرك عنيد

6 يا أيّها الناظر الى المنظر الأكبر قل تالله انّ الساعة انصعقت و انشق القمر ليس لأحد مفرّ و لا مستقرّ الا بأن يتوجه الى مقرّ عزّ كريم تمسك بعروة الفضل على شأن لا يقطعك جنود من في السموات و الأرضين ان انس دوني و آنس بذكرى ثم اقتصر امورك على تبليغ امرى و ذكرى بين عبادى لعلّ يضعون ما عندهم و يأخذون ما اوتوا به من لدن عليم خبير

INBA34:199, AQA1#062, OOL.B068b

BH02808

To: Abdu'l Vahab Naji son of Muhsin, in Iraq

- 1 He is God - exalted be His glory and majesty!
- 2 O thou who dwellest in Hadba (Mosul)! Hearken unto the call of this Wronged One Who is imprisoned in 'Akka. Then remember those days when the heedless made captives of the family of the Apostle - those by whose faces Yathrib and Batha were illumined - until they entered spacious Damascus. Among them was the Lord of the Worshippers and the Ornament of the Unity of God. They were asked: "Are you the rebels?" He replied: "No, by God! We are servants who have believed in God and His signs. The smile of faith hath appeared on our faces and the darkness of creation hath been dispelled by our presence. Through us was raised the pavilion of divine knowledge and strengthened the pillars of faith." They were asked: "Have you made lawful what God hath forbidden, or forbidden what God hath made lawful?" He replied: "No, by God! We are the first to follow God's commandments." They were asked: "Have you abandoned the Qur'an?" He replied: "We are of the household wherein the Qur'an was revealed. Through us appeared the sign of the All-Merciful, and with us

1 هو الله تعالى شأنه العظمة والكبرياء

2 يا أيّها السّاكن في الحدباء اسمع نداء هذا المظلوم الذي سجن في العكا ثمّ اذكر ايام التي جعلوا الغافلون آل الرسول اسارى الذين استضعاءت بوجوههم اليبثرب و البطحاء الى ان دخلوا في الدمشق الفيحاء و كان بينهم سيد السّاجدين و زين الموحدّين قيل لهم أ انتم الخوارج قال لا والله نحن عباد آمنّا بالله و آياته و اقترنغرا الايمان بوجوهنا و اماطت ظلمات الأكوان بوجودنا بنا ارتفع سراق العرفان و شيدت اركان الايمان قيل أ حللتم ما حرّمه الله او حرّمتم ما احلّ الله قال لا والله نحن أوّل من اتبع اوامر الله قيل أ تركتم القرآن قال نحن من اهل البيت فينا نزل القرآن و ممّا ظهرت آية الرّحمن و عندنا معانيه

are its meanings and mysteries. From us came its remembrance and its spread.” They were asked: “For what crime have you been afflicted?” He replied: “For the love of God and our detachment from all else.”

- 3 Today people deny the deeds of those who tyrannized in the past, while they commit tyranny worse than what was committed before, and they perceive it not. It is as though they feel secure from the grave and are guaranteed immortality. I know not in what valley they wander. Do they not see that they depart and return not? Do they not know that tomorrow they shall be called to account and shall not be ransomed? How long will they drag the skirts of passion and traverse the hills of error? By God! If they knew what lies behind the veil of the life-giving waters of their Lord's knowledge, the All-Glorious, the All-Knowing, they would cast away their vain imaginings and occupy themselves with the remembrance of the Most Great Name by night and day.

- 4 We, by God's grace and favor, are content with His decree. Neither tribulations prevent Us from His love, nor calamities from His remembrance. Even if all who are on earth were to assemble against Me with piercing spears and sharp swords, My tongue would not cease from the remembrance of God. Reflect thou, then look upon what befell God's loved ones in ages past and what hath befallen Us in these darkened days. Soon shall the hand of the All-Forgiving rend asunder the hem of this darkness, for verily He hath ever been a helper to the weak. We beseech God to draw thee nigh unto Him, to grant thee the good of this world and the next, and to make thee a helper to His weak servants and one who is confirmed in that which He loveth and is pleased with. Verily, He is powerful over all things and worthy to answer prayer.

و اسراره و منّا ذكره و انتشاره قيل فبأى جرم
ابتليتم قال لحب الله و انقطاعنا عما سواه

3 و اليوم ينكرون الناس اعمال الذين ظلموا من قبل و
يظلمون اشدّ مما ظلموا و هم لا يشعرون كأنهم امنوا
العود و ضمنوا الخلود لم ادر فى اى واد يهيمنون اما
يرون يذهبون و لا يرجعون اما يعلمون غدا يسألون
و لا يفدون الى متى يحجرون اذبال الهوى و يمرون
اتلال الغوى تالله لو علموا ما وراء القدام من كوثر
عرفان ربهم العزيز العلام لنبدوا ما عندهم من
الأوهام و اشتغلوا بذكر الأعظم فى الليالى و الأيام

4 نحن بفضل الله و منه راض بقضائه و لا يمنعا
البلايا عن حبه و لا القضايا عن ذكره و لو يجتمع
على من على الأرض كلها برماح نافذة و سيوف
شاحذة لا يسكن لسانى عن ذكر الله و أنك فكر
ثم انظر فيما ورد على اولياء الله فى اعصار الخالية
و ما ورد علينا فى هذه الأيام المظلمة فسوف تعط
يد الغفور جيب هذا الديبور و انه كان للضعفاء
معيناً نسأل الله بأن يقربك اليه و يرزقك خير
الدنيا و الآخرة و يجعلك معيناً لعباده الضعفاء
و موفقاً على ما يحب و يرضى انه على كل شىء
قدير و بالاجابة جدير

INBA73:366, NLAI_BH1.515, NLAI_BH2.252b,
BRL_DA#595, LHKM1.063

BH02798

To: *Nabil Qabl-i-Ali, in Kashan*

- 1 He is the Most Exalted, the Most Glorious
- 2 This is the Book revealed from the Kingdom of your Lord, the All-Merciful. Take it with the hand of power and assurance.

1 هو العلىّ الأسمى

2 هذا كتاب نزل من ملكوت ربك الرحمن خذه
بید القدرة و الاطمینان كذلك امرک القلم
حين الذى استوى مالک القدم على عرش اسمه

Thus does the Pen command you at this hour when the Ancient King has established Himself upon the throne of His Most Great Name, the All-Glorious. Blessed is he who has drunk the living waters from the cup of the mercy of his Lord, the All-Merciful, and having drunk, has said: "All praise be to God, the Lord of the worlds."

الأعظم العظيم طوبى لمن شرب ماء الحيوان من
كأس رحمة ربه الرحمن والذي شرب قال ان
الحمد لله رب العالمين

- 3 O servant! You have drawn near to the Divine Lote-Tree and heard from it the melodies of your Lord, the Most Exalted. You have attained His presence, beheld His countenance, and appeared before God, the Almighty, the All-Knowing, the All-Wise. All this is from God's bounty upon you. Give thanks to Him by night and day, and glorify your Lord with praise among His slumbering servants, that perchance they may arise from sleep and turn toward the Face whereby the Hour has come and earthquakes have seized all who dwell on earth, and whereby all in the heavens and earth were terrified, save those whom the hand of your Lord's grace had taken hold, the Almighty, the All-Powerful, the Most High, the All-Praiseworthy.

3 أنك انت يا عبد تقرّبت الى السّدرة المنتهى و
سمعت منها نغمات ربك العلى الأعلى و فزت
بلفائه و زرت جماله و حضرت محضر الله المقتدر
المهيمن العليم الحكيم كل ذلك من فضل الله
عليك ان اشكره فى اللّيلى و الايّام و سبح بحمد
ربك بين عباده الرّاقدين لعلّ يقومون عن النوم و
يتوجّهن الى وجهه به انت السّاعة و اخذت الزلازل
من على الأرض اجمعين و به فزع من فى السّموات
و الأرض ألا من اخذه يد فضل ربك المقتدر
المهيمن المتعالى العزيز الحميد

- 4 Know then that what you crafted has been presented before the Throne in this Prison. We beseech God to aid you in His love and good-pleasure and to grant you what He has ordained for His sincere servants. But the Youth has not taken for Himself any house adorned with worldly ornaments, nor has He desired for Himself any life sustained by what exists in earth and heaven. At all times His gaze has been fixed upon the direction of His Lord, the All-Merciful, desiring naught save to ascend unto Him and to dwell in that station which transcends mention and utterance.

4 ثمّ اعلم [بأن] حضر تلقاء العرش فى هذا السّجن
ما صنعتته نسل الله بأن يوفّقك فى حبه و رضائه
و يرزقك ما قدره لعباده المخلصين ولكنّ الغلام
ما اتّخذ لنفسه من بيت [يزيّنه] بطراز الدّنيا و
ما اراد لنفسه من حياة ليستنصر عمّا خلق فى
الأرض و السّماء انه كان ناظراً فى كلّ الأحيان
الى شطر ربه الرحمن و ما اراد [ألا] ان يرتقى اليه
ويسكن فى مقام الذى انقطع عنه الذّكر و البيان

- 5 Thus have We sent down the verses to you from this remote spot. Grieve not for what has befallen Us, for tribulations do not cause Us to despair of God's spirit and mercy. Verily your Lord is the All-Knowing, the All-Informed. Assist Him throughout all days - thus have We commanded you in this glorious Tablet.

5 كذلك نزّلنا اليك الآيات من هذا الشّطر البعيد
[أنك] لا تحزن فيما ورد علينا لأنّ البلايا لا
تجزعنا عمّا نحن فيه من روح الله و رحمته انّ
ربك هو العليم الخبير ان انصره فى كلّ الايّام
كذلك امرناك فى هذا اللّوح المنيع [و الحمد لله
ربّ العالمين]

- 6 What you crafted out of love for God - We have accepted it from you and from him who was the cause of it, as a grace from Us. God will soon reward you with the best of rewards in both beginning and end. Even if you had no other deed in this world, this deed would suffice you and make you independent of all else. Glorify your Lord with praise and give thanks to Him for this bounty by night and day, at eventide and dawn.

6 ما صنعتته حباً لله اتّا قبلناه منك و من الذى
كان [سبباً له فضلاً] من عندنا سوف يجزيك
الله احسن الجزاء فى المبدء و المال لو لم يكن
لك من عمل فى الدّنيا يكفيك هذا العمل و
يغنيك عمّا دونه سبح بحمد ربك ثمّ اشكره بهذا
الفضل فى اللّيل و النّهار و العشى و الاشرار

INBA34:192, AQA1#056

BH02758*Lawh-i-Jamal 2**To: Jamal Burujirdi*

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ الْأَبْهَى
- 2 O J.L.! Hear the call of thy Lord, the Self-Sufficing, the Most Exalted. Arise to promote the Cause and enjoin what is right unto the people. Thus doth thy Lord, the Compassionate, command thee from this Prison which is encompassed by the hosts of heedlessness and error. We have made thee one of Our Most Beautiful Names that thou mayest summon the people unto thy Lord, the Most High, the Most Glorious. Thus hath the Sun of Wisdom shone forth from the horizon of thy Lord's Will, the Mighty, the Unconstrained. None hath the right to object to thee; rather must every soul follow that which thou hast been commanded in the Tablets. The hearts of those who have turned away from the Countenance have been corrupted. Verily, they are in doubt and dissension. 2 ج ل اسمع نداء ربك الغني المتعال قم على الأمر وأمر الناس بالمعروف كذلك يأمرك ربك العطوف من شطر هذا السجن الذي احاطته جنود الغفلة والضلال قد جعلناك اسماً من اسمائنا الحسنى لتدعو الناس الى ربك العليّ الأبهى كذلك اشرق شمس الحكم عن افق مشية ربك العزيز المختار ليس لأحد ان يعترض عليك بل لكل نفس ان يتبعك بما امرت به في الألواح قد صغت قلوب الذين اعرضوا عن الوجه الا أنهم في مرية و شقاق
- 3 Arise to promote the Cause. Say: O people! The Cause hath come, and ye have no protector from God this Day. Abandon what ye possess and take what hath been given you from God, the Mighty, the Compelling. 3 قم على الأمر قل يا قوم قد اتى الأمر وليس لكم اليوم من الله من واق دعوا ما عندكم وخذوا ما اوتيتم به من لدى الله العزيز الجبار
- 4 O My Name! Hear My call once again from the horizon of tribulation. The Kingdom belongeth unto God, the One, the Almighty, the All-Compelling. Tribulation hath not prevented Us from Our Cause. Soon shall We seize those who have wronged - verily thy Lord is severe in punishment. 4 ان يا اسمي اسمع ندائي مرة اخرى من افق البلاء الملك لله الواحد المقتدر القهار ما منعنا البلاء عن امرنا سوف نأخذ الذين ظلموا ان ربك شديد المحال
- 5 Adorn thyself with the ornament of servitude unto God, the True One. Through it shall God's Cause be established throughout creation. Thus did We command thee aforetime. Glorify thy Lord with praise at eventide and at dawn. We have been with thee in all conditions. Grieve not at what hath befallen thee in thy Lord's path, the Mighty, the All-Bestowing. Soon will God exalt His Cause and manifest what hath been revealed in the Tablet. He is the Mighty, the All-Knowing. 5 زين نفسك بطراز العبودية لله الحق وبها يثبت امر الله فيما سواه كذلك امرناك من قبل سبح بحمد ربك في العشي والاشراق انا كنا معك في كل الأحوال لا تحزن بما ورد عليك في سبيل ربك العزيز الوهاب سوف يرفع الله امره ويظهر ما نزل في اللوح انه هو العزيز العلام
- 6 Magnify those who are present before the Throne. Blessed is the face wherein thou findest the radiance of thy Lord, the Most Merciful. Gather the people on the shore of the Most Great Ocean. Say: O people! Fear God and follow not every doubtful idolater. Soon shall the world and all that ye behold today perish, and the throes of death shall overtake you. Then 6 كبر الذين حضرا تلقاء العرش طوبى لوجه تجد فيه نضرة ربك الرحمن ان اجمع الناس على شاطئ البحر الأعظم قل يا قوم اتقوا الله ولا تتبعوا كل مشرك مرتاب سوف تفتي الدنيا وما ترونه اليوم وتأخذكم غمرات الموت اذاً ليس لكم من مناص

shall ye find no escape, save for him in whose heart is the love of God. His face shall be illumined in that hour and he shall see at his right hand the angels of Paradise with goblets and cups. He shall drink from their hands the Water of Life and his spirit shall ascend to the highest horizon. Thy Lord is the Mighty, the All-Forgiving.

ألا من كان في قلبه حبّ الله أنّه يستضيء وجهه في ذلك الحين ويرى عن يمينه ملائكة الفردوس بأباريق و اكواب يشرب من اياديهن نحر الحيوان و يصعد روحه الى الأفق الأعلى أنّ ربك هو العزيز الغفار

- 7 Confine matters to the remembrance of thy Lord and grieve not at the cawing of the wicked. Soon shalt thou see them prostrate for what they have denied. Verily, thy Lord is severe in chastisement. And glory be upon thee and upon whoso hath turned unto God, the Lord of the Day of Mutual Calling.

7 ان اقتصر الأمور على ذكر ربك ولا تحزن من نعاق الفجار سوف تريهم جاثية بما كفروا أنّ ربك شديد العقاب و البهاء عليك و على من اقبل الى الله مالک يوم التناد

INBA34:187, AQA1#052, OOL.B049b

BH02934

- 1 He is the All-Bountiful, the Most Generous
- 2 The Wronged One desires to make mention of him who drank the choice wine of divine proof when he was barred therefrom by those who disbelieved in the All-Merciful, and who turned to the surging ocean of utterance when all in creation turned away from it, and who responded when the Call was raised between earth and heaven on a day wherein ears were prevented from hearkening and tongues were stilled from remembrance and praise.
- 3 O Muhammad-Qabli-'Ali! I bear witness that thou wert with the Wronged One in Iraq until the time of separation drew nigh, and thou didst migrate with the Ancient Beauty, directing thy steps toward the Land of Mystery by reason of what the hands of the people of discord had wrought on the day of parting, and thence to the Most Great Prison which We have named, in the Scriptures and Tablets, with Our most comely names. Through My remembrance of thee the ocean of forgiveness surgeth, and through My call the fragrance of the mercy of thy Lord, the All-Merciful, is diffused. Blessed art thou, inasmuch as thou hast attained unto the testimony of My Most Exalted Pen in the Most Glorious Horizon.
- 4 Thou art he who hast attained unto that which God hath revealed in His perspicuous Book. Thou didst forsake that which was with the people, clinging fast to the Self-Subsisting One through Whom the hidden Secret was unveiled and the seal of the choice sealed Wine was broken. My Pen and My Tongue

1 هو الفضال الكريم

2 أنّ المظلوم اراد ان يذكر من شرب رحيق البرهان اذ منع عنه الذين كفروا بالرحمن و اقبل الى امواج بحر البيان اذ اعرض عنه من في الامكان و اجاب اذ ارتفع النداء بين الأرض و السماء في يوم فيه منعت الآذان عن الاصغاء و كلّت الألسن عن الذكر و الثناء

3 يا محمد قبل على اشهد أنّك كنت مع المظلوم في العراق الى ان حرم الفراق و هاجرت مع جمال القدم متوجّها الى ارض السرّ بما اكتسبت ايدى اهل التفاق في يوم الطلاق و منها الى السجن الأعظم الذي سمّيناه بأسمائنا الحسنى في الزّبر و الألواح بذكري آياك ماج بحر الغفران و بندائى هاج عرف رحمة ربك الرحمن طوبى لك بما فزت بشهادة قلبى الأعلى في الأفق الأبهى

4 انت الذى فزت بما انزله الله في كتابه المبين تركت ما عند القوم متمسكاً بالقيوم الذى به ظهر السرّ المكنون و فكّ ختم الرّحيق المختوم قد شهد لك قلبى و لسانى بما لا ينقطع عرفه بدوام ملكوت

have borne witness unto thee with that whose fragrance shall never cease to endure so long as the kingdom of God, the Lord of the Throne and of the dust, and the Possessor of the next world and of this, shall endure.

- 5 Thy death was naught but a translation from the earthly abode to the divine dwelling, from the lowest station to the Most Exalted Companion. Thou art he who didst drink the Kawthar of divine knowledge in the earliest days and who didst circle round the Cause until thy days were ended. Blessed art thou, and blessed is he who maketh mention of thee through that which hath been sent down at this time from the Mighty Announcement whereby the heaven of idle fancies was cleft asunder and the earth was rent and the mountains were crushed - a command from God, the Lord of all men.
- 6 Praise be unto Thee, O God of the world and Desire of the nations, for having fulfilled Thy promise and purified, through the rain-showers of Thy mercy, him who ascended unto Thee and held fast unto Thy cord and was attracted by Thy verses and dwelt in Thy presence. O my Lord! Send down upon him, at all times, the signs of Thy mercy and the heavenly table of Thy grace. Thou, verily, art powerful to do what Thou wilt, and in Thy grasp are the reins of all who are in the heavens and on earth. Praise be unto Thee, O God of the worlds!

الله ربّ العرش و الثرى و مالك الآخرة و الأولى

5 و ما موتك الا انتقالاً من الوطن الترابى الى الوطن الالهى و من المقام الأدنى الى الرفيق الأعلى انت الذى شربت كوثر العرفان فى أول الأيام و كنت طائفاً حول الأمر الى ان انتهت أيامك طوبى لك و لمن ذكرك بما نزل فى هذا الحين من النبأ العظيم الذى به انفطرت سماء الأوهام و انشقت الأرض و نسفت الجبال امراً من لدى الله مالك الرقاب

6 لك الحمد يا اله العالم و مقصود الأمم بما انجزت وعدك و طهرت بأقطار رحمتك من صعد اليك و تمسك بجبلك و انجذب بآياتك و سكن فى جوارك اى ربّ انزل عليه فى كلّ حين آيات رحمتك و مائدة سماء فضلك أنك انت المقتدر على ما تشاء و فى قبضتك زمام من فى السموات و الأرضين الحمد لك يا اله العالمين

BLIB_Or15714.075

BH03026

To: Descendants of Hasan

- 1 In the Name of our Most Holy, Most Inaccessible, Most Mighty, Most Glorious Lord!
- 2 This is the Book of God which hath been sent down in truth, and wherein mention is made of a servant who was martyred in His path, and whom the breezes of longing bore away until they turned him toward the countenance of the All-Merciful in the heavenly Pole, an exalted and gracious station. And the near ones make mention of him in the heaven of eternity, for the Most Exalted Pen hath been moved to his remembrance by the fingers of Glory. Thus did the bounty of his Lord encompass him, and verily His bounty towards the sincere ones hath ever preceded in truth.

1 بسم ربنا الأقدس الأَمْنَع الأَعَزّ الأَبهى

2 هذا كتاب الله قد نزل بالحقّ و فيه يذكر عبد الذى استشهد فى سبيله و [أخذته] نفحات الشوق الى ان قلبه الى وجه الرحمن فى قطب الجنان مقرّ عزّ لطيفا و اذا يذكره المقربين فى جبروت البقاء بما حرّك على ذكره قلم الأعلى من انامل البهاء و كذلك احاطه فضل ربّه و إنّ فضله على الموحدين قد كان على [الحقّ] بالحقّ مسبوقا

- 3 Blessed art thou, O servant, for thou hast dyed thy radiance with fire. By God! By radiance We mean but thy hair which turned white in thy faith in God, and by fire We mean but thy crimson blood. Thus did the Dove of the Spirit warble upon the branches of the Divine Lote-Tree in this dark and gloomy night, that the mercy of God might be witnessed by all the worlds. How wonderful art thou, O servant who hast ascended unto God and detached thyself from all else, for thy beard was reddened with thy blood in the path of thy Lord. By God! This is a station which the Ancient Beauty Himself longeth for, and God is witness unto this.
- 4 O ye dwellers in the tabernacle of holiness, whom God hath related unto Himself! By God! It behooveth you to glory in him and make mention of him throughout all nights and days. Thus doth the Pen of the All-Merciful command you now upon a luminous and mighty finger. And the Maids of Paradise, and the secluded Maidens of eternity, and the Countenances whom God created from the light of Glory before the creation of earth and heaven, find his fragrance. And upon their brows is inscribed by the golden Pen: "By God! They are the handmaidens of Glory and were created for those who were martyred in the path of this Youth Who sitteth upon the throne of cloud." Thus was the matter decreed in truth by the finger of the Spirit upon the Tablet.
- 5 Thus doth God strengthen whom He willeth with might from His presence, and verily He hath made might exclusively His own and His loved ones', if thou be of them that know. And glory be upon Him and upon you, O remnant of the family of Hasan who was deemed good in God's path, to whose deed every atom beareth witness, and upon this Beauty Who hath been imprisoned in this pit through that which the hands of every wretched tyrant have wrought.
- 3 فطوبى لك يا عبد بما خضبت نورك بالنار
تالله ما اردنا من النور الا شعرك الذى ابيض
فى ايمانك بالله و من النار الا دمك الحمراء و
كذلك غنت حمامة الروح على افنان سدره
القضاء فى هذا الليل المظلم الدهماء لتكون رحمة
الله على العالمين مشهوداً فيا حبذا لك يا ايها
العبد المتصاعد الى الله و المنقطع عما سواه بما
احمر لحاك من دمك فى [سبيل] ربك تالله
هذا لشأن حينئذ يشताقه جمال القدم بنفسه لنفسه
و كان الله على ذلك شهيدا
- 4 ان يا اهل خباء القدس من الذين نسبكم الله اليه
تالله ينبغي لكم بأن تفتخروا وتذكرته فى كل الليالى
و الايام كذلك امركم حينئذ قلم الرحمن على
اصبع عز منيراً و اذا تجد منه حوريات الخلد ثم
قاصرات الأنس ثم طلعات التي خلقهن الله من
نور البهاء قبل خلق الأرض والسماء و مكتوب
على جبينهن من قلم الصفاء تالله انهن من [اماء]
البهاء و خلقن للذين استشهدوا فى [سبيل] هذا
الفتى الجالس على عرش العماء و كذلك كان
الأمر من اصبع الروح على اللوح بالحق مقضياً
- 5 و كذلك يعزز الله من يشاء بعزة من لدنه و انه
قد جعل العزة مخصوصاً لنفسه و لأحبابه ان انت
بذلك عليما و الكبرياء عليه و عليكم يا بقية آل
الحسن الذى [استحسن] فى سبيل الله و يشهد
بفعله كل الذرات ثم هذا الجمال الذى سجن فى
هذا البئر بما اكتسبت ايادى كل جبار شقياً

BLIB_Or15694.430, ALIB.folder18p388,
TABN.213

BH02986

To: Hasan

1 He is the Most Great, the Most Holy

1 الأقدس الأعظم

2 Infinite harm hath been inflicted by the doings of the oppressors, yet boundless joy existeth, for we gaze upon God, the Most High, the Most Great. His trials are the hope of them that love Him, and His decree the desire of them that long for Him. Chains in His path are as sweet waters, and deadly poison in His love is as pure honey without compare. He hath ever appeared from the horizon of tribulation, and now gazeth from the horizon of prison.

2 ضرّ بی‌منتهی وارد بما اکتسبت ایدی الظالمین سرور لایحصى موجود لانّ النظر الى الله العلیّ العظیم بلایش امل عاشقان و قضایش رجای مشتاقان سلاسل در سیلش سلسیل و هلاهل در حبش شد بی‌عدیل لمزل بها از افق بلا ظاهر و حال از افق یجن ناظر

3 Praise be to God that despite these afflictions We are in gladness and ease, and despite this abasement We dwell in supreme glory. In the midst of tribulation We shine forth from the Most Exalted Horizon, proclaiming that there is none other God but Him. The tongue hath not been prevented from remembering the All-Merciful, nor have the verses from the right hand of the throne of the All-Glorious been cut off.

3 بحمد الله با این شدائد در فرح و رخائیم و با این ذلت در عزّت کبری در عین بلا از افق اعلی مشرق و بانه لا اله الا هو ناطق لسان از ذکر رحمن ممنوع نشده و آیات از یمن عرش سبحان مقطوع نگشته

4 The cawing of the ravens preventeth not the Day-Star of the horizons from shining forth, nor doth the tyranny of the wicked impede the helping standard of the Chosen One. The winds are commanded to pass over all, both ruin and prosperity, neither sorrowing at ruin nor rejoicing at prosperity. Whatsoever occurreth on earth preventeth it not from its commanded course - this is evident in the realm of creation, how much more so with the Truth, exalted is He, Whom none in earth or heaven can prevent from that which He desireth.

4 نعاق لجّار اشراق نیر آفاق را منع ننماید و ظلم اشرار معین علم مختار را سدّ نکند اریاح بمرور مأمور و بر خراب و معمور میگذرد نه از خراب محزون و نه از معمور مسرور و آنچه در ارض واقع شود او از مأموریت خود ممنوع نه این در رتبه خلق مشهود تا چه رسد بحقّ تعالی من ان یمنعه من فی الأرض و السماء عما اراد

5 The waves of the Most Great Ocean of the All-Merciful cannot be impeded by worldly happenings, nor can the Day-Star of inner meanings be veiled by the dark superstitions of fancy. The moon poureth forth its light while the dog barketh. Although it beseemeth not the Supreme Pen to record such words, yet out of love for thee they are mentioned, that thou mayest know with certitude that the Truth sitteth with manifest joy upon the throne of establishment. Sorrow be unto him who loseth aught of this, for verily none in the heavens or earth can escape His grasp.

5 امواج بحر اعظم رحمانی را حوادث امکانی منع ننماید و اشراق شمس معانی را سبحات اوهام ظلمانی محجوب نسازد مه فشانند نور و سگ عوعو کند اگرچه لایق قلم اعلی نه که امثال این کلمه را مرقوم دارد ولكن نظر بحبّ آنجناب ذکر شد تا یقین بدانید که حقّ با فرح مبین بر سریر تمکین جالس الحزن لمن یفوت منه شیء انه لا یفوت من قبضته من فی السموات و الأرض

6 God willing, be thou occupied at all times with the remembrance of the True One, the Most High. Strive that perchance some heart may be admitted through the wine of the remembrance of the All-Merciful to the Kingdom of life. The effects of these deeds endure by the perpetuity of God, yet wisdom, the

6 انشاء الله در جمیع احوال بذکر حقّ متعال مشغول باشید جهد نمائید که شاید قلبی از ریحیق ذکر رحمن بملکوت حیوة وارد و فائز شود اثر این

Ever-Beloved, hath ever been remembered in the Most Great Scene and witnessed in the Most Pure Spot.

- 7 Thou hast been mentioned in the Supreme Horizon and witnessed in the Most Pure Station. We beseech God to grant thee the good of this world and the next. And glory be upon thee and upon those who are with thee.

اعمال بقاء الله باقى ولكن در جميع امور حكمت محبوب لازال

7 در منظر اكبر مذكور بوده ايد و در مقر اطهر مشهود نسل الله بأن يرزقك خير الدنيا والآخرة والبهاء عليك وعلى من معك

BLIB_Or03116.094, BLIB_Or11096.177,
BLIB_Or15710.010, MSHR5.151-152

BH03110

To: Shaykh Sultan, in Baghdad

- 1 He is the Ever-Abiding One!

1 هو الباقي

- 2 Glorified art Thou, O my God! I call upon Thee in this hour when sorrows have encompassed me from all sides and the arrows of hatred have been directed toward me from every quarter by those who believed not in Thee and in Thy mighty signs from time immemorial, and whose essence was created from the fire of envy and the clay of error. Praise be unto Thee, O my God, for all that Thou hast caused to descend from the clouds of Thy decree and the heaven of Thy determination upon this servant who is imprisoned in this distant land.

2 سبحانه اللهم يا الهى اناديك حينئذ حين الذى احاطتنى الأحران عن كل الجهات وتوجهت الى سهام البغضاء من كل الأقطار عن شطر قلوب الذين هم ما آمنوا بك وبآياتك الكبرى فى ازل الآزال و خلقت كينوناتهم من نار الحسد و طين الضلال فلك الحمد يا الهى على ما نزلته من سحب قضائك و سماء تقديرك على هذا العبد الذى سجن فى هذه الأرض البعيد

- 3 By Thy might! I complain not of whatsoever Thou hast ordained for me, nay rather I yearn for all that is associated with Thee, even though it be beyond my strength and capacity. Yet I beseech Thee, O my God, by this Name through which the heaven of names was rent asunder, to protect Thy servants from the evil of Satan and from those who have taken their idle fancies as their god. Then guard them, O my God, within the stronghold of Thy care and beneath the canopy of Thy grace and favors. Then purify, O my Beloved, their eyes that they may recognize Thee in the garment of Thy Most Glorious Name and attain unto Thy presence in the Revelation of the Manifestation of Thy Most Exalted Self. Thou art, verily, the One Who hath power over whatsoever He willeth, and Thou art, verily, powerful over all things.

3 فوعزتك ما اشتكى عنك ما رضى لى بل اشتاق كل ما ينسب اليك ولو كان فوق طاقى واستطاعى ولكن اسئلك يا الهى بهذا الاسم الذى به انشقت سماء الأسماء بأن تعصم عبادك عن شر الشيطان ثم الذين اتخذوا هويهم الها لأنفسهم ثم احفظهم يا الهى فى حصن عنايتك و كنف فضلك و الطافك ثم طهر يا محبوبى ابصارهم ليعرفوك فى قبص اسمك الأبهى و يشرفن بقلائك فى ظهور مظهر نفسك العلى الأعلى و أنك انت المقتدر على ما تشاء و أنك انت على كل شىء قدير

- 4 Furthermore, I beseech Thee, O my God, by Thy pure Name which none among all created things hath known, and which no soul among the manifestations of Names and Attributes hath understood as it truly is, to send down upon Thy loved ones

4 ثم اسئلك يا الهى باسمك الطاهر الذى ما اطلع عليه احد من الممكآت و ما عرفه نفس على ما هو عليه من مظاهر الأسماء و الصفات بأن تنزل على احبائك ما يقرّبهم اليك و ينقطعهم عما

that which will draw them nigh unto Thee and detach them from all else besides Thee. Then send down upon them from the clouds of Thy mercy the good of this world and the world to come, for they are poor at Thy gate and helpless before the manifestations of Thy power, hoping for the wonders of Thy grace and gazing toward the direction of Thy mercy and bounty. Thou art, verily, the All-Powerful, the All-Forgiving, the Most Merciful.

- 5 O thou who art my companion! Know thou that were I to recount unto thee what hath befallen me, my weeping and the sorrow of my heart would prevent me. We have therefore concealed it and withheld the Pen from its mention. We beseech God to raise up through His sovereignty one who will make mention of my grief and tribulation. There is no God but Him, the All-Powerful, the All-Knowing, the All-Informed. And glory be upon thee and upon those who were around thee among those who were present.

سواك ثم انزل عليهم من سحاب رحمتك خير
الدنيا والآخرة لأنهم فقراء لدى بابك وعجزاء
عند ظهورات قدرتك وآمل بدائع فضلك و
ناظر الى شطر رحمتك واحسانك وانك انت
المقتدر الغفور الرحيم

- 5 ان يا انيسى فاعلم بانى لو اريد ان اذكر لك ما ورد
على يمنى بكائى و حزن قلبى لذا سترناه وامسكا
القلم عن ذكره ونسئل الله بأن يبعث بسلطانه من
يذكر حزنى و ابتلائى انه ما من اله الا هو المقتدر
العليم الخبير والبهاء عليك وعلى الذين كانوا فى
حولك لمن الحاضرين

INBA92:214, BLIB_Or15694.600

BH03095

To: Mirza Abul-Qasim in Sad, in Isfahan

- 1 In the Name of God, the Most Holy, the Most Inaccessible, the Most Glorious!
- 2 God maketh mention of His servant, that he may remember within himself and detach himself from all that hath been created between the heavens and the earth, and stand firm in the Cause in such wise that the winds of differences will not move him, and he may remain steadfast in the Cause.
- 3 O servant! Hear the call of thy Lord from this Prison, and turn not unto those who have disbelieved and associated partners with God, and were far removed from the gardens of witness, and who eat of the tree of Zaqqum while imagining it to be of the fruits of Paradise. Nay, by My Self, the All-Merciful! They have no knowledge thereof, and they walk in the grades of fire while fancying they walk in wondrous gardens of glory. Thus do We seize the guilty ones and seal their hearts and minds in such wise that they perceive not and become as visible asses upon the earth.

- 1 بسم الله الأقدس الأرفع الأبهى

- 2 ذكر الله عبده ليتذكر فى نفسه وينقطع عما خلق
بين السموات والأرض ويستقيم على الأمر بشأن
لن يحركه ارياح الاختلاف ويكون على الأمر
مستقيماً

- 3 ان يا عبد اسمع نداء ربك من هذا السجن و
لا تلتفت الى الذينهم كفروا واشركوا و كانوا
عن رياض الشهود بعيداً و يأكلون زقوم الجحيم و
ظنوا فى انفسهم بأنه من ثمرات النعيم لا فونفسى
الرحمن ان هم بذلك عليماء و يسلكون فى طبقات
النار و يتوهمون بأنهم يسلكون فى رياض عرّ
بديعاً كذلك نأخذ المجرمين و نختم على قلوبهم

- 4 Thou must shun such as these, then suffice thyself with God, thy Lord, and He will suffice thee against all the worlds. Then make mention of Him according to thy capacity, and follow not every base misbeliever. Soon will Satan call out among you and command you to disbelieve in God. Thus do We inform you through Our grace that ye may remain steadfast upon the path.
- 5 Say: Glory be unto Thee, O my God! I beseech Thee by Thy Most Glorious Name in Thy Later Manifestation that Thou protect me from the evil of every Satan and the call of every calf and the guile of every impostor and the filth of every wretched misbeliever. Then preserve me, O my God, within the protection of Thy safekeeping, and send down upon me the good of this world and the next, for Thou art powerful over all things.
- 6 O Lord! Send down upon me from the clouds of Thy grace that which will make me detached from all else save Thee and draw me nigh unto the seat of Thy mercy and favors. Then give me to drink, O my God, from the Kawthar of life that the breaths of Satan may not affect me. Then establish for me a seat of truth with Thee, and make me one of Thy servants who have detached themselves from all who are in the heavens and the earth and have turned unto Thee with an illumined and pure heart.
- 7 Thus have We taught thee that thou mayest read what hath been revealed in the Tablet and mayest be well-pleasing unto God. And glory be upon thee and upon those who are with thee and upon every trustworthy one who hath turned unto God.
- وافتدتهم بحيث لا يشعرون ويكونون كالخمرآء في الأرض مشهوداً
 4 انتك انت تجنب عن مثل هؤلاء ثم اكف بالله ربك وانه يكفيك عن العالمين جميعاً ثم اذكره بما كنت مستطيعاً عليه ولا تتبع كل مشرك دنياً فسوف ينادي الشيطان بينكم ويامركم بأن تكفروا بالله كذلك اخبرناكم بالفضل لتكون على الصراط مستقيماً
 5 قل سبحانك اللهم يا الهى اسئلك باسمك الأسمى فى ظهورك الأخرى بأن تحفظنى عن شر كل شيطان ونداء كل عجل و عن مكر كل دجال و عن رجس كل مشرك شقيماً ثم احفظنى يا الهى فى كنف حفظك ثم انزل على خير الدنيا والآخرة وانتك كنت على كل شىء قديراً
 6 اى رب فأنزل على من سحاب مكرمتك ما يجعلنى منقطعاً عما سواك و تقربنى الى مقر رحمتك و الطافك ثم اشربنى يا الهى كوثر الحيوان لئلا يؤثر فى نفحات الشيطان ثم اجعل لى قدم صدق عندك ثم اجعلنى من عبادك الذين انقطعوا عن كل من فى السموات و الأرض و توجهوا اليك بقلب طاهر منيراً
 7 كذلك علمناك لتقرأ ما نزل فى اللوح و تكون فى الله رضىاً و البهاء عليك و على من معك و على كل مقبل اميناً

INBA92:217x,

BLIB_Or15694.639,

ALIB.folder18p416

BH03097

To: Aqa Siyyid Husayn, in Manshad

- 1 In the Name of God, the Most Holy, the Most Glorious 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى
- 2 The Remembrance of God from the Tree of Fire upon the Spot of Light in the Mount of Revelation hath appeared in human form with the name of the All-Merciful, in truth made manifest. He speaketh at all times that sovereignty belongeth unto God, the Powerful, the Mighty, the Bestower. Thus hath the Command been sent down from the presence of the All-Merciful. 2 ذَكَرَ اللَّهُ مِنَ سِدْرَةِ النَّارِ عَلَى بَقْعَةِ النَّوْرِ فِي طُورِ الظُّهْرِ قَدْ كَانَ عَلَى هَيْكَلِ الْإِنْسَانِ بِاسْمِ الرَّحْمَنِ عَلَى الْحَقِّ مُشْهُوداً يَنْطِقُ فِي كُلِّ الْأَحْيَانِ بِأَنَّ الْمَلِكَ لِلَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْمُنَّانِ كَذَلِكَ كَانَ الْأَمْرُ مِنْ لَدَى الرَّحْمَنِ مَنْزُلاً
- 3 O attentive servant! Arise and warn those who are veiled. Say: The All-Merciful hath come with clear proof. Fear God and make not His Cause forsaken among you. Hold fast unto the Sure Handle which hath been suspended between earth and heaven. Beware lest ye follow him who hath denied God and was far removed from the sanctuary of nearness. 3 يَا عَبْدَ النَّازِرِ قُمْ فَأَنْذِرِ الَّذِينَ احْتَجَبُوا قُلْ قَدْ أَتَى الرَّحْمَنُ بِالْبُرْهَانِ اتَّقُوا اللَّهَ وَلَا تَجْعَلُوا الْأَمْرَ بَيْنَكُمْ مَهْجُوراً تَمَسَّكُوا بِالْعُرْوَةِ الْوُثْقَى الَّتِي عَلَّقَتْ بَيْنَ الْأَرْضِ وَالسَّمَاءِ أَيَاكُمْ أَنْ تَتَّبِعُوا الَّذِي كَفَرَ بِاللَّهِ وَكَانَ عَنْ مَكْمَنِ الْقَرَبِ بَعِيداً
- 4 This is the Day wherein necks are bowed down and the idolaters have risen in hypocrisy, even to the point of breaking the Covenant and taking Satan as their helper. Say: Nothing shall profit you this Day, nor shall all that hath been created in the worlds avail you before the Sovereign of the Throne. Thus hath the All-Merciful spoken in this Tablet which hath been illumined by the lights of His countenance. 4 هَذَا يَوْمٌ فِيهِ خَضَعَتِ الْأَعْنَاقُ وَقَامَ الْمُشْرِكُونَ بِالْإِنْفَاقِ إِلَى أَنْ نَقُضُوا الْمِيثَاقَ وَاتَّخَذُوا الشَّيْطَانَ لَأَنْفُسِهِمْ مَعِيناً قُلْ لَا يَنْفَعُكُمْ شَيْءٌ الْيَوْمَ وَلَا يَغْنِيْكُمْ عَنْ مَلِكِ الْعَرْشِ مَا خُلِقَ فِي الْأَكْوَانِ كَذَلِكَ نَطَقَ الرَّحْمَنُ فِي هَذَا الْوَلُوحِ الَّذِي كَانَ بِأَنْوَارِ الْوَجْهِ مِنْيراً
- 5 Say: From each letter We create beings whose number none knoweth save God, and He hath knowledge of all things. Say: Have ye occupied yourselves with the world and turned away from the Lord of Names? How long will ye slumber and not arise? Lift up your heads! By God, the Sun of Grace hath dawned from the horizon of justice with a light that encompasseth all worlds. 5 قُلْ أَنَا نَبْعُثُ مِنْ كُلِّ حَرْفٍ خَلْقاً لَا يَعْلَمُ عَدَّتِهِمْ إِلَّا اللَّهُ أَنَّهُ كَانَ بِكُلِّ شَيْءٍ عَلِيماً قُلْ أَسْتَغْلِظُ بِالْأَلْبَانِ وَأَعْرِضُ عَنْ مَالِكِ الْأَسْمَاءِ إِلَى مِ تَرْقُدُونَ وَلَا تَقُومُونَ أَنْ أَرْفَعُوا الرُّؤُوسَ ثَالِثُ قَدْ أَشْرَقَتْ شَمْسُ الْفَضْلِ مِنْ أَفْقِ الْعَدْلِ بَنُورِ كَانَ عَلَى الْعَالَمِينَ مُحِيطاً
- 6 As for those who have cast the Command of God behind their backs, We have forbidden them the Living Waters. Soon shall they find themselves in the abyss of wrath and shall find no helper. 6 أَنَّ الَّذِينَ نَبَذُوا أَمْرَ اللَّهِ عَنْ وِرَائِهِمْ قَدْ حَرَّمْنَا عَلَيْهِمْ كَوْنُ الْحَيَوَانِ فَسُوفَ يَجِدُونَ أَنْفُسَهُمْ فِي هَاوِيَةِ الْقَهْرِ وَلَا يَجِدُونَ لَأَنْفُسِهِمْ نَصِيراً
- 7 Rejoice thou in the Tablet of God. He remembereth thee in the prison while encompassed by the hosts of misbelief. His grace toward thee hath been great. Be not saddened by their acts. Take comfort in His remembrance, then detach thyself from all else. He verily sufficeth thee in truth. He hath power over all things. 7 أَنْ أَفْرَحَ بِلَوْحِ اللَّهِ أَنَّهُ يَذْكُرُكَ فِي السِّجْنِ حِينَ الَّذِي أَحَاطَتْهُ جُنُودُ الشُّرْكِ أَنْ فَضْلَهُ كَانَ عَلَيْكَ عَظِيماً لَا تَبْتَئِسْ بِمَا يَفْعَلُونَ آتَسْ بِذِكْرِهِ ثُمَّ انْقَطِعْ عَمَّا سِوَاهُ أَنَّهُ يَكْفِيْكَ بِالْحَقِّ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيراً

- 8 Grieve not over anything. All that thou beholdest shall perish, and sovereignty shall remain with God, the Truth, while loss shall be for those who have not taken a path unto Him. Convey the greetings of thy Lord to those with thee who have believed, and give them the glad-tidings of what hath been ordained for them in a Tablet that lieth concealed behind the veil of glory.

8 لا تحزن من شيء كل ما تراه سيفنى و يبقى الملك لله الحق والخسران للذين ما اتخذوا اليه سبيلاً كبر من معك من قبل ربك من الذين هم آمنوا وبشّرهم بما قدر لهم فى لوح كان خلف حجاب العزّ مستوراً

INBA34:219, BRL_DA#437, AQA1#080

BH03098

To: Sakinih wife of Muhammad Baqir, in Qazvin

- 1 He is the Most Wondrous, the Most Impregnable, the Most Glorious.
- 2 This is a remembrance from God, from the Tree of Light in the form of fire, which was witnessed from the direction of the Throne. Verily He hath unveiled Beauty, whereat all those of lofty station were thunderstruck. Through Him God tested His servants who claimed faith within themselves, and through Him truth was distinguished from falsehood from that time until the Day when the Beauty of Baha will come upon the crimson Buraq and the matter will be decided by One mighty and powerful. Those who believed in God in those days - these will God raise up on that Day with faces from which all created things will be illumined. And those who disbelieved and joined partners with God - the angels of chastisement will drive them away with whips of wrath, and they shall find no way unto God. Thus do We set forth the verses and explain the two paths that whosoever willeth may choose for himself what he desireth. Verily my Lord is independent of all worlds.
- 3 O Leaf of paradise! Harken unto the call of thy Lord, the All-Merciful, from the direction of the Throne, that it may draw thee to a station holy and luminous. Purify thyself from the hints of earth and whatsoever is thereon, that thou mayest be detached from the world and its ornaments, remembering thy Lord with a pure and wondrous heart. Remember thy Lord in the darkness of night and at the break of dawn, that God may make thee one of the leaves that were witnessed upon the Branch of the Cause. Hold fast to the cord of God and His grace, then place thy trust in Him in all matters. Verily He watcheth over all things. Give thanks to thy Lord that We have

1 هو الأبدع الأمتع الأبهى

2 ذكر الله من سدرة التور على هيئة النار قد كان عن جهة العرش مشهودا وانه قد كشف الجمال و انصعقت عنه كل ذى قدر رفيعا و به امتحن الله عباده الذين ادعوا الايمان فى انفسهم و به فصل بين الحق و الباطل من حينئذ الى يوم الذى فيه يأتى جمال البهاء على اوراق الحمراء و يقضى الأمر من لدن مقتدر قديرا ان الذينهم آمنوا بالله فى تلك الأيام اولئك يبعثهم الله فى ذلك اليوم بوجوه يستضىء منها الخلايق جميعا و الذينهم كفروا و اشركوا يطردهم ملائكة العذاب بسياط القهرو لم يكن لهم الى الله سبيلا و كذلك فصلنا الآيات و بينا الأمرين فى هذين السبيلين ليتخذ من يشاء لنفسه ما اراد و ان ربى قد كان عن العالمين غنيا

3 ان يا ورقة الرضوان ان اسمعى نداء ربك الرحمن عن جهة العرش ليجذبك الى مقر قدس منيرا طهرى نفسك عن اشارات الأرض و ما عليها لتكونى فارغا عن الدنيا و زخرفها و ذاكرًا ربك بقلب طاهر بديعا ان اذكرى ربك فى غسق الليل و اشراق الفجر ليجعلك الله من ورقات التى كانت من غصن الأمر مشهودا ان اعتصمى بحبل الله و فضله ثم اتكى عليه فى كل الأمور و انه كان بكل شيء رقيقا ان اشكرى ربك بما انزلنا الآيات فى هذا اللوح و ارسلناها اليك لتجدى

sent down the verses in this Tablet and dispatched them unto thee, that thou mayest find from it the fragrance of holiness from this Youth Who was imprisoned under oppression.

- 4 O handmaid of God! Stand firm in the Cause of thy Lord and be not of those women who take for themselves in every age a god to worship. Turn thy face toward God and sanctify thyself from the defilement of sovereignty, that God may cause thee to dwell in the shadow of His protection in a station that was exalted in truth. And glory be upon thee and upon those women who have turned their faces to the countenance that shone from the horizon of holiness with radiant light.

منه رائحة القدس من هذا الغلام الذي كان على الظلم مسجوناً

4 ان يا امة الله ان ائبتي على امر ربك ولا تكوني من اللواتي يتخذن في كل حين لأنفسهم معبوداً و انت انت ولي وجهك شطر الله ثم قدسي نفسك عن دنس الملك ليسكنك الله في ظل عصمته على مقام كان على الحق رفيعاً و البهاء عليك و على اللواتي وجهن وجوههم الى وجه الذي كان عن افق القدس لميعاً

BLIB_Or15694.575, ALIB.folder18p436

BH03071

To: Khalil, in S

- 1 In the Name of God, the Most Holy!
- 2 O Khalil! Arise to serve the Glorious Cause in these days wherein faces have darkened and eyes have turned away, save those who have set their faces toward the Dayspring of the bounty of thy Lord, the Mighty, the Bestower.
- 3 Say: O concourse of divines! Consider and call to mind the days when the Sun of Hijaz shone forth from the horizon of the Will of your Lord, the Chosen One. The learned ones turned away from Him and the scholars objected, until the earth became strait for Him by Whom the horizons were illumined. Say: Were ye to ponder that which appeared aforetime and in those days, ye would surely cast away what ye possess and hasten to the Holy Court in humility and submission.
- 4 Say: Ali came to you before and gave you glad tidings of this Kawthar through which God hath quickened hearts and souls. Ye turned away from Him and from that for which ye were created. Fear God, O people of understanding! Soon shall come upon you a day wherein ye shall be called to account for your deeds in this vain life, and ye shall find no place of refuge.
- 5 Verily thou hearest My words and dost appear from the horizon of assurance in the name of thy Lord, the All-Merciful. Remind the people with wisdom and utterance. Say: O people! Fear

1 بسم الله الأقدس

2 ان يا خليل قم على امر الجليل في هذه الأيام التي فيها اسودت الوجوه و زاغت الأبصار الا من توجه الى مشرق فضل ربك العزيز الوهاب

3 قل يا معشر العلماء انظروا و اذكروا الأيام التي فيها اشرفت شمس الحجاز من افق مشية ربكم المختار اعرض عنه العلماء و اعترض عليه الأدباء الى ان ضاقت الأرض على الذي به اضاءت الافاق قل لو تتفكرون فيما ظهر من قبل و في تلك الأيام لتدعن ما عندكم و تسرعن الى مقر القدس بخضوع و اناب

4 قل قد جائكم على من قبل و بشركم بهذا الكوثر الذي منه احيا الله القلوب و الأرواح انتم اعرضتم عنه و عما خلقتم له اتقوا الله يا اولي الأبواب سوف يأتيكم يوم تسألون عما عملتم في الحياة الباطلة و لا تجدن لأنفسكم من مناص

5 انك اسمع قولي و اطلع من افق الاطمينان باسم ربك الرحمن و ذكر الناس بالحكمة و البيان قل

God and commit not that which causeth the Messengers to lament in the highest Paradise.

- 6 Know then that calamities have encompassed Us from all sides through that which the hands of the unbelievers have wrought, they who have denied God, the Mighty, the Glorious, the All-Forgiving. Yet the Youth hath not been deterred from that which He was commanded by the Lord of Names and Attributes. Nothing can withstand His Cause. Verily thy Lord is the Almighty, the Powerful, the Chosen One.
- 7 Neither the ascendancy of kings nor all who are on earth can hinder Us, as witnesseth the Call that hath been raised from this Prison whose gate hath been seized by the hosts of the wicked. Seest thou any protector for anyone? Nay, by thy Lord Who hath subdued the names and caused the Youth to speak, save God, the Lord of earth and heaven!
- 8 Soon shall the world and all that is therein perish; seek thou therefore that which shall cause thy remembrance to endure in the Scriptures and Tablets. We beseech God to aid thee in His Cause, to enable thee to make mention of Him and praise Him, and to grant thee that which He hath ordained for His chosen ones who have detached themselves from all on earth for love of Him and have turned unto the Dawning-Place of lights.

يا قوم اتقوا الله ولا ترتكبوا ما يوح به المرسلون
في اعلى الجنان

6 ثم اعلم بأن احاطتنا البلايا من كل الاشطار بما
اكتسبت ايدي الذين كفروا بالله المقتدر العزيز
الغفار ولكن الغلام ما منع عما امر به من لدن
مالك الاسماء والصفات لا يقوم مع امره شيء
ان ربك هو المقتدر العزيز المختار

7 لا تمنعنا سطوة الملوك ومن على الأرض كلها و
يشهد بذلك النداء الذي ارتفع من هذا السجن
الذي اخذ بابه جنود الفجار هل ترى لأحد من
عاصم لا وربك الذي سخر الاسماء وانطق الغلام
الا الله رب الأرضين والسموات

8 سوف تفتي الدنيا وما فيها فابغ لنفسك ما يبقى
به ذكرك في الزبر والألواح نسئل الله بأن يوفقك
علي امره وينطقك بذكره وثنائه ويرزقك ما
قدره لأصفياه الذين انقطعوا في حبه عمن على
الأرض كلها وتوجهوا الى مطلع الأنوار

INBA34:210, AQA1#072

BH03143

To: Karbalai Ahmad, in Sarchah

- 1 He is God, the Most Holy, the Most Exalted
- 2 This is a gracious Book sent down from the heaven of the Will of thy Lord, the Most High, the Most Great. Within it is the Water of Life, whereby the hearts of those who have recognized Him are quickened. Verily, he whom the fragrances of My raiment have stirred findeth in every word of God's words the sweet scents of his Lord, the All-Merciful, if he be of them that are assured.
- 3 Say: O people, abandon transgression and error. We created you for My knowledge and remembrance, if ye be of them that know. Say: Doth vain desire profit you? Nay, by the Lord of Names! It calleth you unto wickedness, while We summon you

1 هو الله الأقدس الأرفع

2 هذا كتاب كريم نزل من جبروت مشية ربك
العلي العظيم وفيه كوثر الحيوان تحيا به افئدة
العارفين ان الذي هزته نفحات قيصي يجد من
كل كلمة من كلمات الله فوحات ربه الرحمن الا
انه من المؤمنين

3 قل يا قوم ان اتركوا البغي والضلال انا خلقناكم
لعرفاني و ذكرى ان انتم من العارفين قل هل
ينفعكم الهوى لا ورب الاسماء انه يدعوكم الى

unto guidance. Which of these two is more worthy, if ye be fair, and follow not every doubting idolater. Sanctify your souls for My knowledge, your hearts for My love, and your tongues for My wondrous remembrance. Though I be in prison, I desire for you naught save to draw you nigh unto God, the Mighty, the Peerless. Soon shall that wherewith the people of vain desires are occupied perish, and sovereignty shall remain with God, the Creator of earth and heaven. He who turneth away from guidance is in manifest error.

- 4 Hold fast unto the Book of thy Lord, then recite it by night and by day. It shall verily protect thee and draw thee nigh unto the Most Sublime Vision. Thy Lord is He Who ruleth as He pleaseth. Be thou steadfast in the love of thy Lord in such wise that nothing that happeneth on earth may disturb thee.
- 5 Say: O my Lord! I have turned with my whole being to the Dayspring of Thy Cause and the Dawning-Place of Thy Revelation. Make me pure for Thy sake, that I may desire naught save what Thou desirest, and will naught save what Thou wilt. O my Lord! I have laid down my will and taken up Thy will. Write down for me what beseemeth Thy bounty and grace. Verily, Thou art the Most Merciful of the merciful. Praise be to Thee, O God of the worlds! The Most Glorious!
- 6 Grieve not for thy brother. By My life! He dwelleth in the precincts of thy Lord's mercy, the Mighty, the All-Knowing. He saith: Would that the people had known this exalted station! He is in the presence of his Lord's loving-kindness, turning not his gaze toward those on earth. Thus doth the All-Knowing, the All-Informed, acquaint thee, that thou mayest know thy Lord and thank Him, saying: Praise be to Thee, O God of all who are in the heavens and on earth! Then make mention from Us to those who are round about thee. Verily thy Lord is the Forgiving, the Merciful.

الفحشاء أنا ندعوكم الى الهدى ايّ الأمرين احقّ
ان انصفوا ولا تتبعوا كلّ مشرك مريب قدسوا
انفسكم لعرفاني و قلوبكم لحبي و السنكم لذكري
البديع اني في السجن ما اريد لكم الا ان تقرّبكم
الى الله العزيز الفريد سوف يفني ما اشتغل به اهل
الهوى و يبقى الملك لله فاطر الأرض و السماء
انّ الذي اعرض عن الهدى انه في ضلال بعيد

4 تمسك بكتاب ربك ثم اقرأه في الليالي و الايام
انه يحفظك بالحق و يقربك الى المنظر الأكبر
انّ ربك هو الحاكم على ما يريد كن مستقيماً في
حب مولاك على شأن لا يضطربك ما يحدث
في الأرض

5 قل اي رب اقبل بكلّي الى مطلع امرك و
مشرق وحيك و اجعلني خالصاً لوجهك بحيث
لا اريد الا ما اردت و لا اشاء الا ما شئت اي
رب وضعت ارادتي و اخذت ارادتك فاكتب
لي ما ينبغي لجودك و كرمك انك انت ارحم
الراحمين لك الحمد يا اله العالمين الأبهي

6 لا تحزن في اخيك لعمرى انه في فناء رحمة
ربك العزيز العليم يقول يا ليت القوم عرفوا هذا
المقام المنيع انه في جوار عناية ربه لا يرجع النظر
الى من على الأرض كذلك يخبرك العليم الخبير
لتعرف ربك و تشكره و تقول لك الحمد يا اله
من في السموات و الأرضين ثم اذكر من لدنا من
في حولك انّ ربك هو الغفور الرحيم

INBA44:133, INBA34:270, BRL_DA#054,

AQA1#133

BH03067

To: Aqa Siyyid Hasan Sirjani

- 1 In the Name of God, the Most Great, the Most Glorious! Hearken unto what is revealed unto thee from the direction of the mercy of thy Lord, the All-Merciful. Verily, there is none other God but Him, the Mighty, the Powerful, the Self-Subsisting. Cast behind thy back all created things, then turn thy face toward God with a countenance from which the lights shine forth. By God! Should anyone hear the call of his Lord and taste the sweetness therein, it would surely draw him to the court of nearness and glory and beauty.
- 1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَبْهَى إِنْ اسْتَمَعَ مَا يُوحَى إِلَيْكَ مِنْ شَطْرِ رَحْمَةِ رَبِّكَ الرَّحْمَنِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمُقْتَدِرُ الْمُخْتَارُ دَعِ الْمَمَكَاتِ وَرَأَى ظَهْرَكَ ثُمَّ اقْبَلْ إِلَى اللَّهِ بِوَجْهِهِ تَسْتَضِيءُ مِنْهُ الْأَنْوَارُ تَاللهُ لَوْ يَسْمَعُ أَحَدٌ نِدَاءَ رَبِّهِ وَيَذُوقُ حَلَاوَةَ مَا فِيهِ لَيَجْذِبْهُ إِلَى سَاحَةِ الْقُرْبِ وَالْعِزِّ وَالْجَمَالِ
- 2 O Ha! Hear once again the call of thy Lord, the Most Glorious, from the direction of this Prison from whose horizon hath shown forth the Sun of the beauty of thy Lord, the Mighty, the Bestower. Arise to make mention of Him amongst the servants and fear not those who have denied the Return. Say: This is the Day wherein the faces of the idolaters have been darkened, and the faces of the righteous have been illumined - they who have detached themselves from all that is with the people, seeking that which is with their Lord, the Mighty, the Compelling. By My life! Should one possessed of hearing turn toward all things, he would hear from them "The Kingdom belongeth unto God, the Powerful, the Mighty, the Forgiving!"
- 2 إِنْ يَا حَاءَ اسْمِعْ نِدَاءَ رَبِّكَ الْأَبْهَى مَرَّةً أُخْرَى مِنْ شَطْرِ هَذَا السِّجْنِ الَّذِي اشْرَقَتْ عَنْ أَفْقِهِ شَمْسُ جَمَالِ رَبِّكَ الْعَزِيزِ الْمُنَّانِ قُمْ عَلَى ذِكْرِهِ بَيْنَ الْعِبَادِ وَلَا تَخَفْ مِنَ الَّذِينَ كَفَرُوا بِالْمَعَادِ قُلْ هَذَا يَوْمٌ فِيهِ اسْوَدَّتْ وَجُوهُ الْمُشْرِكِينَ وَاسْتَضَاءَتْ وَجُوهُ الْأَبْرَارِ الَّذِينَ انْقَطَعُوا عَمَّا عِنْدَ النَّاسِ ابْتِغَاءً لِمَا عِنْدَ رَبِّهِمُ الْعَزِيزِ الْجَبَّارِ لَعُمْرَى لَوْ يَتَوَجَّهْ ذُو سَمْعٍ إِلَى الْأَشْيَاءِ لَيَسْمَعْ مِنْهَا الْمَلِكُ اللَّهُ الْمُقْتَدِرُ الْعَزِيزُ الْعَفَّارُ
- 3 O Sin! That which was hidden in the breasts hath been unveiled, the secrets have been revealed, and every soul hath been gathered according to its deeds in this Day whereon the Ancient Beauty hath been established upon the throne of grandeur and power. Say: O people! Do ye deny that which ye were promised? Fear God and be not of them whom We behold in doubt and schism. This is the Promised One Who hath come from the dawning-place of the Promise with proof and evidence.
- 3 إِنْ يَا سَيْنَ قَدْ كُشِفَ مَا فِي الصُّدُورِ وَظَهَرَ الْأَسْرَارُ وَحُشِرَ كُلُّ نَفْسٍ بِأَعْمَالِهِ فِي هَذَا الْيَوْمِ الَّذِي اسْتَقَرَّ فِيهِ جَمَالُ الْقَدَمِ عَلَى عَرْشِ الْعِظَمَةِ وَالْإِقْتِدَارِ قُلْ يَا قَوْمَ أَتَنْكُرُونَ مَا وَعَدْتُمْ بِهِ اتَّقُوا اللَّهَ وَلَا تَكُونُوا مِنَ الَّذِينَ نَزَاهُمْ فِي مَرِيَةٍ وَشِقَاقٍ هَذَا هُوَ الْمَوْعُودُ قَدْ أَتَى عَنْ مَشْرِقِ الْوَعْدِ بِحُجَّةٍ وَبِرْهَانٍ
- 4 O Nun! Be thou as the letter Nun of this Ocean - immerse thyself therein by thy Lord's leave at morn and eventide. Stand firm in His love and remind the people of thy Lord's verses. This is better for thee than all that hath been created in the contingent world. Let not the words of those who have disbelieved in God grieve thee. Already hath been inscribed upon their foreheads: "These are they who have disbelieved in the Lord of Lords." Beware lest thou pause in the remembrance of thy Lord. Be thou a herald of My Name and glorify His praise
- 4 إِنْ يَا نُونُ كُنْ نُونُ هَذَا الْبَحْرِ تَغْمَسْ فِيهِ بِإِذْنِ رَبِّكَ فِي الْغَدَوِّ وَالْآصَالِ إِنْ اثْبَتَ عَلَى حُبِّهِ وَذَكَرَ الْقَوْمَ بِآيَاتِ رَبِّكَ هَذَا خَيْرٌ لَكَ عَمَّا خُلِقَ فِي الْأَكْوَانِ لَا يَحْزَنُكَ قَوْلُ الَّذِينَ هُمْ كَفَرُوا بِاللَّهِ قَدْ رَقِمَ عَلَى جَبَاهِهِمْ إِلَّا أَنَّهُمْ مِنَ الَّذِينَ كَفَرُوا بِرَبِّ الْأَرْبَابِ أَيَاكَ إِنْ تَصْبِرْ فِي ذِكْرِ رَبِّكَ كُنْ مُنَادِيًا بِاسْمِي وَسِيحَ بِحَمْدِي فِي الْعُشِيِّ وَالْأَشْرَاقِ سَوْفَ يَأْتِي يَوْمٌ تَرَى الْمُجْرِمِينَ فِي النَّارِ وَنَفْسَكَ فِي جَوَارِ رَحْمَةِ رَبِّكَ الْمُخْتَارِ

at eve and dawn. Soon shall come a day when thou shalt behold the wrongdoers in the fire, and thyself in the vicinity of the mercy of thy Lord, the Self-Subsisting.

- 5 And glory be upon thee and upon whosoever hath believed in this Day wherein the Herald doth call out from the right hand of the throne of thy Lord, the One, the Powerful, the All-Compelling. And praise be to God, the King, the Mighty, the Most Exalted.

5 والبهاء عليك وعلى من آمن بهذا اليوم الذي فيه ينادى المناد عن يمين عرش ربك الواحد المقتدر القهار والحمد لله الملك العزيز المتعال

INBA19:028, INBA32:027, INBA34:209, AQA1#071

BH03174

To: wife of Mulla Mihdi, in Yazd

- 1 In the Name of God, the Most Pure
- 2 O Leaf of the Divine Tree! Blessed art thou, for the breezes of thy Lord's mercy have stirred thee, severed thee from all else, and turned thee toward the Most Holy Paradise where the lights have dawned from the countenance of thy Lord, the Most High, the Great. Happy art thou for having drunk from the cup of camphor, the pure wine in this Revelation wherein hath appeared the Preserved Tablet that was hidden from the eyes of the heedless. Therefore God proclaims His greatness upon thy face from this remote prison, and through His proclamation the tongues of all things speak forth the glorification of God, the King, the Mighty, the All-Knowing.
- 3 Stand firm then in His love and inhale the fragrance of holiness from My garment that hath been suspended between the heavens and the earth. O Leaf! By God, wert thou to behold it with thine eyes, thou wouldst find it pierced by the spears of the ungodly and the arrows of the deniers. Every thread thereof crieth out between earth and heaven saying: "O peoples of earth and heaven! If ye desire to gaze upon your Best Beloved, the Most High, look upon me that ye may know what hath befallen Him at the hands of the hosts of Satan. Behold, O people, the blood that floweth from me - it is indeed the blood of God, yet the people are in manifest heedlessness."
- 4 Were We to detail for thee what hath befallen Us, thou wouldst hear the lamentation of the Concourse on High and the cry of

1 بسم الله الأظهر

2 يا ورقة السدرة طوبى لك بما حركتك نسمات رحمة ربك الرحمن وانقطعتك عن الأكوان وقلبتك الى شطر ايمن الفردوس مقر الذي فيه اشرفت الأنوار عن وجه ربك العلي العظيم هنيئاً لك بما شربت من كأس الكافور نجر الطهور في هذا الظهور الذي فيه ظهر لوح المسطور الذي كان مستوراً عن انظر الغافلين اذا يكبرن الله على وجهك من هذا السجن البعيد و ان بتكبيره تنطق السن كل شيء بتكبير الله الملك العزيز العليم

3 ان استقمى على حبه ثم استنشقي روائح القدس عن قيصي الذي علق بين السموات والأرضين ان يا ايها الورقة تالله لو تنظرين اليه بعيني لتجدينه مشبكاً من رماح المشركين وسهام المنكرين وكل خيط من خيوطه ينادى بين الهواء ويقول يا ملأ الأرض والسماء لو تريدون ان تطلعوا على محبوبكم العلي الأعلى فانظروني لتعرفوا ما ورد عليه من جنود الشياطين فانظروا يا قوم الى دم الذي يجري مني انه لثار الله ولكن الناس هم في غفلة مبين

4 ولو اننا نفصل لك ما ورد علينا لتسمعين ضجيج اهل ملأ الأعلى و صرخ ملائكة المقرين اني

the angels drawn nigh. I am indeed the Youth heralded by the Primal Point and, before Him, by the Prophets and Messengers. Yet when I came from the heaven of command and rent asunder the veils, there arose the clamor of the perverse ones who broke God's covenant and His testament, cast the Bayan behind their backs, and worshipped the calf instead of God. Woe unto them from the torment of a mighty day!

- 5 And thou, loose thy tongue in My remembrance and praise among My handmaidens, that they may detach themselves from their own selves and desires and turn unto the King of kings and rulers. Verily thy Lord knoweth what hath befallen thee. Grieve not in His path, but place thy trust in Him. He will, in truth, protect thee from the harm of the corrupt ones. And the glory rest upon thee and upon those who have shown patience in hardship out of love for God, the Almighty, the Mighty, the Powerful.

لغلام بشر بقاء نقطة الأولى و من قبله النبیین والمرسلین فلما جئت عن سماء الأمر و خرقت الأجاب ارتفع ضوضاء المغلین الذین نقضوا عهد الله و میثاقه و نبذوا البیان عن ورائهم و یعبدون العجل من دون الله فویل لهم من عذاب يوم عظیم

5 و انتک انت ان افتحی لسانک بذكری و ثنائی بین امائی لعل ینقطعن من انفسهن و اهوائهن و یتوجهن الی مالک الملوک و السلاطین و ان ربک یعلم ما ورد علیک لا تحزنی فی سبیلہ فتوکل علیہ انه یحرسک بالحق عن ضرر المفسدین و البہاء علیک و علی الذینہم صبروا فی الشداید حباً لله المقتدر العزیز القدر

INBA19:056, INBA32:053

BH03117

To: Remnants of Husayn who was martyred

- 1 In the Name of our Lord, the Most Invincible, the Most Holy, the Most Glorious!
- 2 Blessed art thou, for God hath named thee the first pillar of the two Names derived from this Name, before which all who are in the heavens and earth were struck with terror, all faces were transformed, all feet did stumble, and the skin of every sinful unbeliever did quiver. Glad tidings unto thee, O servant, for thou didst draw nigh unto God and didst detach thyself from those who disbelieved and associated partners with God, and didst turn thy face toward God, the Mighty, the Powerful, the Unconstrained. Therefore, rejoice within thyself, for God hath magnified thy face from this Prison and doth make mention of thee at this moment with such remembrances through which all things were created from a beginning that hath no beginning, through which spirits were raised up and lights did shine.
- 3 Thus doth God give unto whomsoever He willeth from the Kawthar of grace and bounty, and clotheth with the robe of forgiveness those who were martyred in His path and soared in the atmosphere of nearness on two wings of detachment.

1 بسم ربنا الأَمَنع الأقدس الأَبهى

2 فطوبی لک بما سماک الله برکن الأول من الاسمین من هذا الاسم الذى منه فزع کل من فی السموات و الأرض و بدّل کل الوجوه و انقلب کل الأقدام و اقشعر جلد کل فاسق کفار فیا بشری لک یا عبد بما استرقت الی الله و انقطعت عن الذینہم کفروا و اشركوا و وجّهت بوجهک الی الله العزیز المقتدر المختار اذا فاسرر فی نفسک بما کبر الله من هذا السجن علی وجهک و یذكرک حینئذ بأذکار الّتی منها خلقت الأشياء من اول الذی لا اول له و منها بعث الأرواح و اضاءت الأنوار

3 كذلك یؤتی الله من یشاء من کوثر الفضل و الاحسان و یلبس رداء الغفران علی الذینہم استشهدوا فی سبیلہ و طاروا فی هواء القرب بجناحین الانقطاع و كذلك اختص الله من

Thus doth God single out whomsoever He willeth through a command from His presence. There is no God but Him, the One, the Powerful, the Mighty, the All-Forgiving. He forgiveth whomsoever He willeth through His sovereignty and chastiseth whomsoever He desireth through His command. He shall not be questioned about what He doeth. There is no God but Him, the Guardian, the Powerful, the All-Compelling.

يَشَاءُ بِأَمْرٍ مِنْ عِنْدِهِ وَمَا مِنْ إِلَهٍ إِلَّا هُوَ الْوَاحِدُ
الْمُقْتَدِرُ الْعَزِيزُ الْغَفَّارُ يَغْفِرُ مَنْ يَشَاءُ بِسُلْطَانٍ مِنْ
عِنْدِهِ وَيُعَذِّبُ مَنْ يَرِيدُ بِأَمْرٍ مِنْ لَدُنْهِ وَلَا يَسْتَلْ
عَمَّا يَفْعَلُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْمُقْتَدِرُ السَّخَّارُ

- 4 O remnants of the family of Husayn! Rejoice within yourselves and grieve not over anything, for your Lord, the All-Merciful, hath ordained for you in Paradise a station that none knoweth save God, the One, the All-Seeing. Were you to witness the station of Our servant in the highest Paradise, you would beseech God to raise you up unto him. But it hath been veiled from you by a wisdom that none hath comprehended save God, Who perceiveth all vision while no vision perceiveth Him. Were people to become aware of the station that God hath ordained for those who were martyred in His path, they would sacrifice their own souls in hope of attaining that station. Thus hath the matter been decreed from the presence of God, the Powerful, the Mighty, the Effulgent. Glory be upon him and upon you, O dwellers of the pavilion of glory, from this Beauty from Whose face suns have dawned and from Whose brow moons have shone forth.

4 اِنْ يَا بَقِيَّةَ آلِ الْحُسَيْنِ اِنْ اَفْرَحُوا فِي اَنْفُسِكُمْ وَلَا
تَحْزَنُوا عَلٰى قَدَرِ شَيْءٍ لِأَنَّ رَبَّكُمْ الرَّحْمَنُ قَدْ قَدَّرَ لَكُمْ
فِي الرِّضْوَانِ مَقَامًا لَا يَعْرِفُهُ إِلَّا اللَّهُ الْوَاحِدُ الْبَصَّارُ وَ
اَنْتُمْ لَوْ تَشْهَدُنَ مَقَامَ عَبْدِنَا فِي الرَّفِيقِ الْأَعْلَى تَرْجُوْنَ
اللَّهُ بِأَنْ يَصْعَدَكُمْ إِلَيْهِ وَلَكِنْ سَتَرَ عَنْكُمْ لِحِكْمَةِ الَّتِي
مَا أَطْلَعَ بِهَا أَحَدٌ إِلَّا اللَّهُ الَّذِي يَدْرِكُ الْأَبْصَارَ
وَلَا تَدْرِكُهُ الْأَنْظَارُ وَإِنَّ النَّاسَ لَوْ أَطْلَعُوا عَلٰى
مَقَامِ الَّذِي قَدَّرَهُ اللَّهُ لِلَّذِينَ هُمْ اسْتَشْهَدُوا فِي سَبِيلِهِ
لَيَفْدِينَ اَنْفُسَهُمْ رَجَاءَ ذَلِكَ الْمَقَامِ كَذَلِكَ قَدَّرَ
الْأَمْرَ مِنْ لَدَى اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ النَّوَّارِ وَالْكَبِيرِ
عَلَيْهِ وَ عَلَيْكُمْ يَا أَهْلَ سَرَادِقِ الْمَجْدِ مِنْ هَذَا الْجَمَالِ
الَّذِي اسْتَشْرَقَ عَنْ وَجْهِهِ الشَّمْسُ ثُمَّ اسْتَضَاءَ
مِنْ جَبِينِهِ الْأَنْقَارُ

BLIB_Or15694.426, ALIB.folder18p386,
TABN.210a

BH03249

- 1 In the Name of God, the Most Mighty, the Most Impregnable, the Most Holy
- 2 The Covenant was taken at the break of morn from those who believed, that they should worship none but God and should not corrupt the earth. Among them are those who have attained unto guidance and those who have followed vain desire - these are indeed among the heedless.
- 3 I sorrow not for the burden of My imprisonment. Neither do I grieve over My abasement, or the tribulation I suffer at the hands of Mine enemies. By My life! They are My glory, a glory wherewith God hath adorned His own Self. Would that ye know it!
- 4 The shame I was made to bear hath uncovered the glory with which the whole of creation had been invested, and through

1 بِسْمِ اللَّهِ الْأَعَزِّ الْأَمْنَعِ الْأَقْدَسِ

2 قَدْ أَخَذَ الْمِيثَاقَ حِينَ الْإِشْرَاقِ مِنَ الَّذِينَ آمَنُوا أَنْ
لَا يَعْبُدُوا إِلَّا اللَّهَ وَلَا يَفْسُدُوا فِي الْأَرْضِ مِنْهُمْ
مَنْ فَازَ بِالْهُدَى وَمِنْهُمْ مَنْ اتَّبَعَ الْهَوَىٰ إِلَّا أَنَّهُ مِنَ
الْغَافِلِينَ

3 لَيْسَ حَزَنِي سَجْنِي وَلَا ذُلَّتِي ابْتِلَاءِي بَيْنَ أَيْدِي
الْأَعْدَاءِ لِعَمْرِي إِنَّهَا عَزَّةٌ قَدْ جَعَلَهَا اللَّهُ طَرَاظَ نَفْسِهِ
أَنْتُمْ مِنَ الْعَارِفِينَ

4 بِذُلَّتِي ظَهَرَتْ عَزَّةُ الْكَائِنَاتِ وَابْتِلَاءِي اشْرَقَتْ
شَمْسُ الْعَدْلِ عَلَى الْعَالَمِينَ

the cruelties I have endured, the Daystar of Justice hath manifested itself, and shed its splendor upon men.

- 5 My sorrows are for those who have involved themselves in their corrupt passions, and claim to be associated with the Faith of God, the Gracious, the All-Praised. 5 بل حزن من الذين يرتكبون الفحشاء و ينسبون انفسهم الى الله العزيز الحميد
- 6 It behooveth the people of Baha to die to the world and all that is therein, to be so detached from all earthly things that the inmates of Paradise may inhale from their garment the sweet smelling savor of sanctity, that all the peoples of the earth may recognize in their faces the brightness of the All-Merciful, and that through them may be spread abroad the signs and tokens of God, the Almighty, the All-Wise. They that have tarnished the fair name of the Cause of God, by following the things of the flesh – these are in palpable error! 6 ينبغي لأهل البهّاء ان ينقطعوا عمّن على الأرض كلّها على شأن يجدّ أهل الفردوس نفحات التقديس من قيصهم و يرون أهل الأكوان في وجوههم نضرة الرحمن الا أنّهم من المقرّبين اولئك عباد بهم يظهر التقديس في البلاد و تنتشر آثار الله العزيز الحكيم أنّ الذين ضيّعوا الأمر بما اتبعوا اهوائهم أنّهم في ضلال مبين
- 7 Ask thou God that He may guide them unto what He hath willed, and strengthen them in that whereby the breezes of detachment may waft over all the worlds. 7 فاسأل الله بأن يهديهم الى ما اراد و يؤيّدهم على ما تمرّ به سمات الانقطاع على العالمين
- 8 We have servants who, were all the treasures of the heavens and earth to be offered unto them, would pay no heed nor turn their gaze from the Most Great Vision - these indeed dwell within the pavilion of My protection. The people of the holy precincts seek blessings through them. Verily thy Lord is knowing of all things. 8 لنا عباد لو تعرض عليهم خزائن السموات و الأرض لا يعتنون اليها و لا يرجعون النظر عن المنظر الأكبر الا أنّهم في سرادق عصمتي يستبركّن بهم أهل حظائر القدس أنّ ربّك بكلّ شىء علم
- 9 These have passed by the world and its adornments as clouds pass by, and thy Lord is witness to what I say. 9 اولئك مرّوا عن الدّنيا و زخرفها كما تمرّ السّحاب و ربّك على ما اقول شهيد
- 10 Take thou the cup of detachment in the name of thy Lord, the Creator of invention, then drink thereof and say: Praise be unto Thee, O God of all who are in the heavens and on earth. 10 أنّك خذ كأس الانقطاع باسم ربّك مالك الاختراع ثمّ اشرب منها و قل ان الحمد لك يا اله من في السموات و الأرضين
- 11 Be thou content with His good-pleasure, then make thy desire what thy Lord, the Mighty, the Powerful, hath desired. For verily the world and all that is therein shall perish and change, while that which hath been ordained for thee in My great Kingdom shall never end. 11 ان ارض برضائه ثمّ اجعل مرادك ما اراد ربّك المقتدر القدير لأنّ الدّنيا و ما فيها تفنى و تتغيّر و ما لا ينفد ما قدر لك في ملكوتي العظيم
- 12 Forget not the favor of thy Lord, for He hath called thee unto Himself and delivered thee from the depths of vain imaginings, and hath sent down unto thee clear verses. Read them and be thou among the thankful ones. 12 لا تنس فضل ربّك أنّه دعاك الى نفسه و انقذك من غمرات الأوهام و نزّل لك آيات بينات ان اقرأها و كن من الشّاكرين

GWB#046x, ADJ.028ax, ADJ.032x

INBA34:204, BRL_DA#072, GWBP#046
p.071bx, AQA1#066

BH03190

To: *Ismi*

1 He is the All-Knowing, the Most Glorious!

1 هو العليم الأبهى

2 O My companion on the pages and My name in the Books! Harken unto the Call of God from the shore of the Ancient Sea in the luminous spot from the Most Glorious Tree - verily there is no God but Me, the Mighty, the Powerful.

2 ان يا خليلي في الصحف واسمى في الكتب ان استمع نداء الله من شاطئ بحر القدم في البقعة النوراء من السدرة الأبهى انه لا اله الا انا المقتدر القدير

3 God's curse be upon him who hath wronged thee and denied thy rights in the Bayan. We testify that he is among the wrong-doers. Grieve thou not - God hath frustrated what they intended and hath sent down for thee that whereby thy mention shall endure amongst the worlds.

3 لعن الله من ظلمك وانكر حقك في البيان نشهد انه من الظالمين انك لا تحزن قد ابى الله عما ارادوا ونزل لك ما يبقى به ذكرك بين العالمين

4 Arise by My leave from the horizon of the heaven of My Cause and convey unto the people with wisdom and utterance. Thus hast thou been commanded by thy Lord, the All-Merciful. Beware lest those in the contingent world prevent thee from the remembrance of thy Lord, the Mighty, the Praised.

4 ان اطلع باذن من افق سماء امرى وبلغ الناس بالحكمة والبيان كذلك امرت من لدن ربك الرحمن اياك ان يمنعك من في الأكوان عن ذكر ربك العزيز الحميد

5 Consider the people of the Bayan and their lack of understanding. They have denied Him by Whose name the heaven of the Bayan was adorned with the sun of wisdom and exposition. But for Him the Tree of Sinai would not have spoken nor would the Dove of the Cause have warbled upon the branches of the Tree of Revelation. Thus hath the Sun of Revelation shone forth from the horizon of thy Lord's remembrance, the Mighty, the Wise.

5 فانظر في ملاء البيان وقلة درايتهم قد انكروا الذي باسمه زين سماء البيان بشمس الحكمة والتبيان لولاه ما نطق شجر الطور وما غرّدت حمامة الأمر على افنان دوحه الظهور كذلك اشرق نير الوحي من افق ذكر ربك العزيز الحكيم

6 Say: O people! Were anyone to inhale, he would detect from every letter revealed in the Bayan the fragrance of My luminous garment. Say: This is He Whose covenant God took before His own covenant and before the creation of the heavens and earths. The winds of destiny have blown from the direction of might and power and deprived them of stability. Verily thy Lord is the Ruler over what He willeth.

6 قل يا قوم لو يستنشق احد ليجد من كل حرف نزل في البيان رائحة قيصي المنير قل هذا هو الذي قد اخذ الله عهده قبل عهد نفسه وقبل خلق السموات والأرضين قد هبت ارياح القضاء من شطر القدرة والافتدار واخذت منهم الاستقرار ان ربك هو الحاكم على ما يريد

7 After Our arrival in the Most Great Prison, We delivered God's messages to the East and West of the earth that all might know that tribulations prevented not their Lord, the Most Glorious, from what He desired. And from the horizon of the Prison We summon the nations unto God, the Lord of eternity. Thus have We manifested power despite those who disbelieved in God, the Mighty, the All-Knowing.

7 انا بعد ورودنا في السجن الأعظم بلغنا رسالات الله شرق الأرض وغربها ليعلم الكل بأن البلاء ما منع ربهم الأبهى عما اراد ومن افق السجن ندعو الأمم الى الله مالک القدم كذلك اظهرنا القدرة رغماً لأنف الذين كفروا بالله العزيز العليم

- 8 Leave the heedless in their vain disputes, then remember thy Lord with spirit and fragrance. He is with thee and will aid thee with truth at all times. Make mention of the son on My behalf and give him glad tidings of My remembrance of him. Soon will God remove those who have wronged without clear proof or enlightening Book. And glory be upon thee and upon them from God, the Mighty, the Beautiful.

8 دع الغافلين في خوضهم ثم اذكر ربك بروح و ريحان انه معك و ينصرك بالحق في كل حين ان اذكر الابن من قبلي و بشره بذكرى اياه سوف يرفع الله الذين ظلموا من غير بينة و لا كتاب منير و البهاء عليك و عليهم من لدى الله العزيز الجميل

INBA34:231, INBA41:011b, AQA1#091, ASAT3.219x

BH03299

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihiran

- 1 He is the Most Exalted, the Most Glorious

1 العليّ الأبهى

- 2 O Abdu'l-Nazir! We have turned toward you as you have turned toward God, the Lord of the worlds, and We have faced you as you have faced the Dawning-Place of the Cause. Know this and be of the thankful ones. Whoso occupieth himself with My remembrance amongst My servants, him will I remember in My kingdom and My realms of might. Verily My mercy hath preceded all things and I am the Forgiving, the Merciful. Blessed is he who hath found and turned, who hath cast away and taken up, who hath heard and responded - he is of those who have attained.

2 يا عبد الناظر قد اقبلنا اليك بما اقبلت الى الله رب العالمين و توجهنا اليك بما توجهت الى مطلع الامر ان اعرف و كن من الشاكرين من اشتغل بذكرى بين عبادى اذكره في ملكوتي و ممالك قديمي ان رحمتي سبقت كل شيء و انا الغفور الرحيم طوبى لمن وجد و اقبل و نبذ و اخذ و سمع و اجاب انه من الفائزين

- 3 Let not My imprisonment and tribulation grieve you, nor your hardship and affliction. By My life! Behind you lies the ocean of joy which yearns for your arrival. Soon shall you enter it through My Name, the Mighty, the Inaccessible. God hath ordained joy beneath My shadow - whoso departeth from it is of the distracted ones. The people of Baha behold the passing of all things as they see the sun in the sky. These are the dwellers in the cities of eternity. The harm of the ungodly grieveth them not - though their bodies be grieved, their spirits find glad tidings and manifest joy. We have found in the cup of tribulation the sweetness of Kawthar and Tasnim in the love of God and His path. To this do My limbs bear witness, saying: Yea, by the Lord of the mighty Throne!

3 لا يحزنكم سجنى و بلائى و عسرکم و بلائکم لعمرى ورائکم بحر السرور يشواق لقاؤکم سوف تدخلونه باسمى العزيز المنيع قد قدر الله السرور في ظلى من خرج عنه انه من الهائين اهل البهاء يرون فناء الاشياء كما يرون الشمس في السماء اولئك من سكان مداين البقاء لا يحزنهم ضر المشركين لو تحزن اجسادهم يجدون ارواحهم في بشارة و فرح مبين انا وجدنا من كأس الضراء حلاوة الكوثر و التسنيم في حب الله و سبيله اذا تشهد بذلك جوارحى و تقول اى ورب العرش العظيم

- 4 Be thou in such wise that the people of thy realm may detect from thee the fragrance of My garment. Glorify thy Lord with praise and be of those who remember. Those whom this world

4 كن على شأن يجدون منك اهل مملكتي نفعات قيصى و سيج بمجد ربك و كن من الذاكرين ان الذين غرّتهم الدنيا اولئك ليس لهم من محيص

hath deluded - for them there is no escape. Soon shall a violent wind pass over them and render them like scattered stubble or scattered dust, and return them to the flames. Verily thy Lord is the Powerful, the Mighty. The world laughs at those who desire it and says: "Have you seen from me any good or faithfulness?" Should anyone reply "Yes," it cries out saying: "Thou hast lied, by the Lord of the exalted Throne!" Leave those who have turned away from God and faced toward it, then turn thy heart's face toward God, the Mighty, the Generous.

- 5 Know thou the worth of what hath been sent down and dispatched to thee, then recite it morning and evening, nay rather at all times. Verily He is with His remembering servants. Say: Praise be to Thee, O God of the worlds and Object of worship of all in the heavens and earths.

سوف تمرّ عليهم ريح صرصر و تجعلهم كهشيم
محتظر او كهباء منتثر و ترجعهم الى السقر ان
ربك هو المقتدر القدير تضحك الدنيا لمريديها و
تقول هل رأيتم متى خيراً او وفاءً لويقول احد بلى
تصيح و تقول قد كذبت ورب الكسبي الرفيع ذر
الذين اعرضوا عن الله و اقبلوا اليها ثم ول وجه
قلبك شطر الله العزيز الكريم

5 ان اعرف قدر ما نزل لك و ارسل اليك ثم
اقرأها في البكور و الاصيل بل في كل الاحيان انه
مع عباده الذاكرين قل الحمد لك يا اله العالمين و
معبود من في السموات و الارضين

INBA19:425b, INBA34:212, AQA1#073

BH03274

To: *Mirza Fath-Ali Fath-i-Azam*

- 1 In the name of God, the Eternal, the Ever-Abiding
- 2 This is a mighty Tablet revealed from the Kingdom of thy Lord, the All-Knowing, the All-Informed. In each word surgeth the ocean of names from the Fashioner of earth and heaven. Blessed are they that comprehend. And in each verse thereof is ordained the creation of that which none knoweth save God, the Lord of all worlds.
- 3 They whose eyes are illumined with the light of recognition, these shall behold in My traces the beauty of the All-Merciful. Thus have We expounded the Cause from the presence of One knowing, wise. They who have forsaken that which is with the people and have turned with their hearts to the Dawning-Place of inspiration, these are of the people of Baha, as attesteth that which hath been sent down in a preserved Tablet.
- 4 Say: O people, follow not your desires, follow rather guidance. Verily it hath appeared in truth from the horizon of the Will of your Lord, the Forgiving, the Merciful. Beware lest the world prevent you from turning to the Kingdom of immortality, or the hosts of the oppressors frighten you. Remember your Lord amongst My servants, that perchance they may recognize their

1 بسم الله الدائم القائم

2 هذا لوح عظيم نزل من ملكوت ربك العليم
الخبير و في كل كلمة تتوج بحر الاسماء من لدن
فاطر الارض و السماء طوبى للعارفين و في كل
آية منها قدر خلق ما اطلع بهم الا الله رب العالمين

3 ان الذين فتحت ابصارهم بنور العرفان اولئك
يرون في اثرى جمال الرحمن كذلك فصلنا الامر
من لدن عليم حكيم ان الذين تركوا ما عند الناس
و اقبلوا بقلوبهم الى مطلع الالهام انهم من اهل
البهاء ويشهد بذلك ما نزل في لوح حفيظ

4 قل يا قوم لا تتبعوا الهوى ان اتبعوا الهدى انه ظهر
بالحق من افق مشية ربكم الغفور الرحيم اياكم ان
تمنعكم الدنيا عن التوجه الى ملكوت البقاء او
يخوفكم جنود الظالمين ان اذكروا ربكم بين عبادى

Creator and be drawn by the traces of truth to the scene of His mighty Name.

لعلّ يعرفون بارئهم و يجذبهم آثار الحقّ الى منظر اسمه العظيم

- 5 They who are heedless and have turned away, these are cursed by the atoms, though they are today among those who rejoice. Then shall chastisement come upon them from every direction, whereupon their faces shall be seen turned yellow from fear of thy Lord, the Subduer, the Mighty, the Powerful.

5 أنّ الذين غفلوا و اعرضوا اولئك يلعنهم الذّرات و هم اليوم من الفرحين ثمّ يأتيهم العذاب من كلّ الجهات اذا يرى وجوههم مصفرة من خشية ربّك القهار المقتدر القدير

- 6 When the idolaters drove Us from the Land of Mystery, We called out to the servants with the most exalted call and summoned them unto God, the Mighty, the Praiseworthy. Until they cast Us into another prison, whereupon We arose with another call and conveyed the Command of thy Lord to kings and monarchs. That which befell Us did not prevent Us from His remembrance, and that which appeared is a witness to what is recorded. But the people are in evident veils.

6 أنا لما اخرجنا المشركون من ارض السر نادينا العباد بأعلى النداء و دعوناهم الى الله العزيز الحميد الى ان ادخلونا في سجن آخر اذا قننا ببدء آخر و بلغنا امر ربّك الملوك و السلاطين ما منعنا عن ذكره ما ورد علينا و ما ظهر لشهيد على ما سطر ولكنّ الناس في حجاب مبين

- 7 Through His love, no harm from those in the worlds can dismay Us, nor can what the hands of the aggressors have wrought sadden Us. Thus have We set forth the verses for thee and sent them down in truth that thou mayest find the sweetness of the table that hath descended from heaven. By My life, through it shall thy face shine forth amongst Our hesitating servants. Blessed is he who readeth what hath been sent down from the direction of the Throne and pondereth My Cause. He is of those brought near.

7 بحبه لا يجزعنا ضرّ من في الأكوان ولا يحزننا ما اكتسبت ايدي المعتدين كذلك صرفنا لك الآيات و نزلناها بالحقّ لتجد لذة مائدة التي نزلت من السّماء لعمري بها يستضيء وجهك بين عبادنا المتوقّفين طوي لمن يقرء ما نزل من جهة العرش و يتفكّر في امرى أنّه من المقربين

- 8 Praise be to God, the Lord of the worlds.

8 الحمد لله ربّ العالمين

INBA18:283, INBA34:230, AQA1#090

BH03252

To: Mim Hi Whose Letter has Been Received

- 1 In the Name of God, the Most Holy, the Most Mighty, the Most Glorious
- 2 That which thou didst address to God, thy Lord and the Lord of all worlds, hath reached Us in the Prison. This is better for thee than all that hath been created on earth. Verily thy Lord is the All-Knowing, the All-Informed. We have answered thee in truth as a bounty from Our presence. Verily thy Lord is He Who hath power over whatsoever He willeth. In His right hand is the kingdom of names, and within His grasp the

1 بسم الله الأقدس الأعزّ الأبهى

2 قد حضر في السّجن ما دعوت به الله ربّك و ربّ العالمين هذا خير لك عمّا خلق في الأرض ان ربّك هو العليم الخبير و قد اجبتاك بالحقّ فضلاً من لدنا ان ربّك هو المقتدر على ما يشاء في يمينه ملكوت الأسماء و في قبضة قدرته جبروت ممالك البقاء أنّه هو المقتدر القدير

dominion of the realms of eternity. He, verily, is the Almighty, the All-Powerful.

- 3 At the moment when thou didst open thy lips in remembrance of God, the Lord of Names, We heard it and answered thee in truth, and ordained for thee in the Most Glorious Pavilion a station that was illumined by the lights of the countenance of thy Lord, the Most High, the Great. Wert thou to become aware of what We have ordained for thee, thou wouldst soar on the wings of longing in the atmosphere of detachment and behold all who are in creation beneath the shadow of thy Lord, the Mighty, the Praised.

3 حين الذي فتحت شفتيك لذكر الله مالك
الأسماء قد سمعناه و اجبتناك بالحق و قدردنا
لك في سرادق الأبهى مقاماً كان مضيئاً بأنوار
وجه ربك العلي العظيم لو تطلع بما قدردناه لك
لتطير بجناحين الشوق في هواء الانقطاع و ترى
من في الاختراع في ظل ربك العزيز الحميد

- 4 When thou dost inhale the fragrance of the verses which have descended from the right hand of the throne of thy Lord, the Lord of Names and Attributes, turn thy face toward the Prison and say: O my Lord! Praise be unto Thee for having caused me to soar in the atmosphere of Thy knowledge and to turn toward the sanctuary of Thy certitude and the Kaaba of Thy presence. I beseech Thee by Thy Name through which the tongue of all things hath spoken in praise of Thy Self, to make me in all conditions to gaze toward the direction of Thy good-pleasure and whatsoever Thou hast ordained for me in the heaven of Thy decree. Then make me to be detached from the cawing of those who have disbelieved in Thy signs, of whom Thou hast informed us in Thy Tablets. Cause me, O my God, to be so steadfast in Thy love that were all who are on earth to claim the stations of Thy Cause and the conditions of Thy Manifestation, I would not turn toward them, for I bear witness that the seal of the Manifestation of God is set in this Most Great Revelation, and whosoever layeth claim to a Revelation speaketh through the promptings of self and passion.

4 اذا وجدت نفحات الآيات التي نزلت عن يمين
عرش ربك مالك الأسماء و الصفات ول
وجهك شطر السجن قل اي رب لك الحمد
بما جعلتني طائراً في هواء عرفانك و مقبلاً الى
حرم ايقانك و كعبة لقائك اسئلك باسمك
الذي منه نطق لسان كل شيء بثناء نفسك
بأن تجعلني ناظراً في كل الأحوال الى شطر
رضائك و ما قدرت لي في سماء قضائك ثم
اجعلني منقطعاً عن نفاق الذين كفروا بآياتك
الذين اخبرتنا بهم في الواحك فاجعلني يا الهى
ثابتاً في حبك على شأن لو يدعى كل من على
الأرض مقامات امرك و شئونك ظهورك لن
التفت اليهم لأنني اشهد بأن ختم ظهور الله في
هذا الظهور الأعظم و من يدعى ظهوراً انه تكلم
بما امره النفس و الهوى

- 5 Thus hath it been inscribed by Thy Most Exalted Pen upon the Tablets which have been adorned with the ornament of Thy words, O Creator of the heavens! I am certain, O my God, that Thou hast answered what I have beseeched of Thee and ordained for me what I have desired, through Thy grace and bounty. Verily, Thou art the Almighty, the Exalted, the Forgiving, the Merciful. Praise be to God, the Lord of all worlds.

5 كذلك رقم من قلبك الأعلى على الواح التي
زينت بطراز كلماتك يا فاطر السماء اني ايقنت
يا الهى بأنك استجبت لي ما دعوتك به و
قدرت لي ما اردته بفضلك و احسانك و
انك انت المقتدر المتعالى الغفور الرحيم و الحمد
لله رب العالمين

JHT_S#036x

INBA34:227, NLAI_BH1.076b, AQA1#087,
ADM2#037 p.062x

BH03404

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa*

1 In the Name of God, the Everlasting, the Inexhaustible

1 بِسْمِ اللَّهِ الدَّائِمِ بِلَا نِفَادٍ

2 Has the earth carried one whom kinship cannot prevent from turning to the Lord of creation, and who casts behind him relationships and allusions out of love for God, the Lord of names and attributes? Blessed is he who sees no glory for himself except through the glory of God and who is detached from all else. He is indeed among the most exalted of creatures before the Truth. Thus has the matter been decreed and the verses have come. And he whom love of kindred does not prevent from turning to his Lord - his face shall shine forth between earth and heaven. The hosts of the unseen and the visible shall assist him, and the angels of the Command shall aid him in drawing near to the station wherein the lights of the Divine Essence are kindled and shine forth.

2 هل حملت الأرض بالذى لا يمنعه النسبة عن مالک البرية و يدع عن ورائه النسب و الاشارات حبا لله مالک الاسماء و الصفات طوبى لمن لا يرى لنفسه عزاً الا بعز الله و ينقطع عما سواه انه من اعلى الخلق لدى الحق كذلك قضى الامر و اتت الايات و الذى ما منعه حب ذوى قرباه عن التوجه الى مولاه انه يستضىء وجهه بين الارضين و السموات يؤيده جنود الغيب و الشهادة و ينصرنه ملائكة الامر بما يقربه الى مقر الذى توقد و تضىء فيه انوار الذات

3 Harken to what is revealed to thee from the direction of the Prison and what hath been sent down from the Pen of Command. It is musk from which fragrances waft. When the Tablet of Fire cometh unto thee, set it aside and take what hath been given thee from thy Lord, the Mighty, the Bestower.

3 ان استمع لما يوحى اليك عن شطر السجن و ما نزل من قلم الامر انه مسك تنفوح عنه النفحات اذا حضر عندك لوح النار دعه و خذ ما اوتى من لدن ربك العزيز الوهاب

4 Glory be to Thee, O my God! Thou hearest my lamentation in this Prison and knowest that I have summoned the servants only to the court of Thy mercy and favors, and have commanded them only what Thou hast commanded in the kingdom of Thy decree and the dominion of Thy judgment. I beseech Thee by Thy Name through which Thou didst subjugate the winds, to protect this servant who hath turned to Thee and held fast to the hem of Thy bounty. O Lord! Thou knowest what is in hearts, verily Thou art the Truth, the Knower of things unseen. Thou knowest the secrets of breasts. I beseech Thee by Thy Most Great Name to strengthen him in such wise that nothing shall prevent him from Thy love, that he may arise to aid Thy Cause and stand firm in Thy Command. O Lord! When Thou hast made known to him the paths of Thy grace and guidance, deprive him not through Thy generosity. Verily, Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the Forgiving, the Merciful.

4 سبحانه يا الهى تسمع ضييجى فى هذا السجن و تعلم بائى ما دعوت العباد الا الى شطر رحمتك و الطافك و ما امرتهم الا بما امرت به فى ملكوت تقديرک و جبروت قضائك استلک باسمک الذى به سخرت الارياح بأن تحفظ هذا العبد الذى اقبل اليك و تمسک بذيل عطائك اى رب انت تعلم ما فى القلوب و انک انت الحق علام الغيوب تعلم خافية الصدور استلک باسمک الاعظم بأن توقفه على شأن لا يمنعه شىء عن حبک و يقوم على نصرتک و يستقيم على امرک اى رب لما عرفت مناج فضلک و هدايتک لا تحرمه بجودک انک انت المقتدر على ما تشاء لا اله الا انت الغفور الرحيم

5 O thou attentive servant! Arise to aid thy Lord in these days, that the dwellers of Paradise may glory in thee. Thus doth

5 ان يا عبد الناظر قم على نصره ربك فى تلك الايام ليباهى بك اهل الفردوس كذلك

the Pen of Grace command thee from before God, the All-Knowing, the All-Wise. And praise be to God, the Beloved of the mystics and the Goal of the sincere ones.

يأمرك قلم الفضل من لدى الله العليم الحكيم و
الحمد لله محبوب العارفين و مقصود المخلصين

NLAI_BH1.022, LHKM3.191b, ASAT5.081x

BH03326

To: Aqa Muhammad who travelled with Baha'u'llah before His declaration, in Isfahan

¹ In the name of God, the Exalted, the Great.

¹ بِسْمِ اللَّهِ الْعَلِيِّ الْعَظِيمِ

² O Muhammad! Hear the call of the Beloved in these days when He was cast into the well of hatred by the hands of the oppressors. And He, from the depths of the well, calls out saying: O people! Forget not the days in which the Beauty of God shone upon you and His tongue spoke unto you from the holy, mighty, powerful and wise verses of God. And He walked among you yet none recognized Him save His own all-knowing, all-informed Self. And there appeared from Him the signs of God and His grandeur, then the sovereignty of God and His power, but none was aware of this save God, your Lord and the Lord of all creation.

² ان يا محمد اسمع نداء المحبوب في تلك الأيام التي
ورد في بئر البغضاء بما اكتسبت ايدي الظالمين
وهو في قعر البئر ينادي ويقول يا قوم لا تنسوا
أيام التي فيها اشرق عليكم جمال الله ونطق عليكم
لسانه من آيات الله المقدس المقتدر العزيز الحكيم
و كان ان يمشي بينكم ولن يعرفه احد الا نفسه
العليم الخبير و يظهر منه آثار الله و كبريائه ثم
سلطنة الله و اقتداره ولكن ما اطلع بذلك الا
الله ربك و رب الخلائق اجمعين

³ And you, O servant, remember My days and what you heard from My tongue, and forget not My favor upon you, for My favor upon you has indeed been great. Then remember My tribulations which have befallen Me in this remote prison. Beware, beware lest you become occupied with the world and its ornaments. Then purify yourself from all that prevents you from God, your Lord. This is My counsel unto you and unto Our believing servants.

³ و انت يا عبد فاذكر أيامي و ما سمعت من لساني
و لا تنس فضلي عليك و ان فضلي عليك قد
كان على الحق كبير ثم اذكر مصائب التي وردت
علي في هذا السجن البعيد اياك اياك ان لا
تشتغل بالدنيا و زخرفها ثم طهر نفسك عن كل
ما يمنعك عن الله ربك و ان هذا النصحي عليك
و على عبادنا المؤمنين

⁴ Say: O people! Fear God and commit not that which would cause God's Cause to be lost among His servants, even though His Cause is sanctified above the defilement of the guilty ones. And if harm befalls you, be patient, then show forth yet more patience, then remember My harm. And if sorrow comes upon you, be patient, then reflect on the sorrows that have befallen the Beauty of your Lord, the Merciful, the Compassionate. And when you are settled in a place and find rest within yourself, then weep for My tribulations among the company of the ungodly. And if you find comfort with anyone, then remember My loneliness in this land from which the feet of seekers are cut off.

⁴ قل يا قوم اتقوا الله و لا ترتكبوا ما يضيع به
امر الله بين عباده ولو ان امره كان مقدساً عن
دنس المجرمين و ان يصيبك من ضر فاصبر ثم
اصبر ثم اذكر ضري و ان يرد عليك من حزن
فاصبر ثم تفكر فيما ورد الأحران على جمال ربك
الرحمن الرحيم و اذا تستقر على مقر و تجد الراحة
في نفسك اذا فاك في ابتلاء بين ملاء المشركين
و ان تستأنس بأحد اذا فاذكر وحدتي في هذه
الأرض التي انقطعت عنها ارجل القاصدين

- 5 Thus have We remembered you and commanded you that you may remain steadfast in the Cause of your Lord and remember Him morning and evening. And the glory be upon you and upon those who have believed in God, the King, the Mighty, the Beautiful.

5 کذلک اذکرناک و امرناک لتستقیم علی امر ربک و تذکره فی کل بکرة واصیل و البهاء علیک و علی الذینهم آمنوا بالله الملک العزیز الجمیل

BLIB_Or15694.592, ALIB.folder18p443

BH03411

To: wife of Jinab-i-Haji Baba, in Kulahdarrih

- 1 He is the Ever-Forgiving, the All-Wise.
- 2 O My handmaiden adorned with the ornament of My love! Happy art thou and that handmaiden who hath attained My days, turned toward My face, and answered when My call was uplifted; who was blessed with My remembrance when other maidservants turned against Me; who hath testified to that which My tongue hath declared and acknowledged what hath been sent down in My Book.
- 3 O My handmaiden! Let not grief overwhelm thee on account of that which hath occurred in the early days of our arrival in this prison. We have sacrificed Mihdi for a purpose inscrutable to all save God. That branch offered up his soul in the flower of his youth and with the utmost joy and gladness he hastened to the realm beyond. Every soul that departeth from this world with the love of God in his heart is and hath ever been the possessor of all good. If this be attained by virtue of the verses of the Pen of the Most High, this is a gift eternal and a grace everlasting. Praise be to God that he attained unto that to which nothing else can compare.
- 4 Today, because of the lack of capacity of the people of the world, the station of the Word of God is concealed. I swear by the waves of the ocean of God's utterance, O My handmaiden, that a single word thereof excelleth whatsoever is now evident in the world of being. How many princes of the earth and queens of the world have passed away, yearning to hear these words: "O My servant" or "O My maidservant," but they heard them not. As Ansari says:
- 5 O my God! If but once Thou sayest: "My servant," By the Throne my laughter will pass.

1 هو الغافر الحکیم

2 یا امتی و المزینة بطراز حی طوبی لک و لأمة ادرکت ایامی و اقبلت الی افقی و اجابت اذ ارتفع ندائی و فازت بذکری اذ اعرضت عنی امائی و شهدت بما نطق به لسانی و اقربت بما نزل فی کتابی

3 یا امتی محزون مباش از آنچه وارد شد در اول ورود سخن مهدی را فدا نمودیم لأمر ما اطلع به الا الله و آن غصن در ریعان جوانی جان نثار نمود و با کمال نشاط و انبساط قصد بساط دیگر نمود هر نفسی بنجبة الله عروج نماید دارای کل خیر بوده و هست اگر باثر قلم اعلی فائز شود این نعمتی است باقی و فضلی است ابدی الحمد لله فائز شد بآنچه شبه و مانند از برای او نیست

4 امروز نظر بعدم استعداد اهل عالم مقام کلمة الله مستور است قسم بامواج بحر بیان رحمن که بکلمه یا امتی معادله نمینماید آنچه الیوم دیده میشود چه مقدار از امرای ارض و ملکه های عالم بحسرت اصغای یا عبدی و یا امتی جان دادند و نشنیدند

5 انصاری گوید الهی اگر یکبار گوئی بنده من از عرش بگذرد خنده من

6 Since thou hast attained this time and again, be full of joy.

6 و تو مکرر باینکمه مبارکه فائز شدی مسرور باش

7 God, glorified be His glory, is faithful, and He received His trust with joy and gladness. What occurred was in accordance with the exigencies of consummate wisdom. Be thou patient, therefore, for, verily, thy Lord is the Most Patient, the All-Knowing, the All-Wise, and He shall not delay the recompense of those who endure with patience. We send praise to all the maidservants of that land and exhort them to be steadfast in His Cause.

ADMS#079

7 حقّ جلّ جلاله امین است امانت خود را بروح و ریحان اخذ فرمود آنچه واقع شد بمقتضیات حکمت بالغه بوده ان اصبری ان ربک هو الصّبار العليم الحکیم انه لا يضيع اجر الصّابرين جميع اماء آن ارض را تکبير ميرسانيم وباستقامت امر مينمائيم [۱۵۲] معلوم نيست امضای مبارک ۱۵۲ متعلق به انتهای اين لوح مبارک يا ابتدای لوح بعدی در کتاب است نسخه BC5 لوح بعدی فاقد این امضا است

AQA5#140 p.187b, BSHN.043, MHT2b.052

BH03362

To: Aqa Muhammad Jafar In Sad, in Isfahan

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

1 هو الأقدس الأَمَنع الأعلى

2 The clouds of holiness have been raised up in truth in this heaven that towers above all contingent things, raining down upon all created things from the outpourings of an impregnable mercy. Through it there have sprouted forth from the breasts of the sincere the flowers of wisdom and utterance. Thus has the grace of the All-Merciful encompassed all the worlds. O servant! Harken unto the call of this Wronged One, Who has fallen beneath the sword of the enemies and in this prison lies captive in the hands of the idolaters. By God! Those who were given the Furqan did not wrong Us - those who wronged this Beauty were of the people of the Bayan, who were renowned among all creation. They arose in such wise that none can recount it.

2 سحاب القدس قد ارتفعت بالحقّ في هذا السّماء التي علت على الممكّات و تَطَر على الكائنات من اساكيب رحمة منيعاً و بها نبئت من صدور المخلصين ازهار الحكمة و البيان و كذلك كان فضل الرّحمن على العالمين محيطاً ان يا عبد اسمع نداء هذا المظلوم الذي وقع تحت سيف الأعداء و كان في هذا السّجن بين ايدي المشركين مسجوناً تالله ما ظلمونا الذينهم اوتوا الفرقان و الذينهم ظلموا هذا الجمال اولئك من اهل البيان قد كانوا بين الخلاق مذكوراً و قاموا على شأن لن يقدر احد ان يذكره

3 By God! Because of this all who dwell in the heavens and earth wept, and all within the sacred and impregnable pavilion. They imagine within themselves that they have believed in God and the Manifestation of His Self, but when the veils were rent asunder and the Countenance of the Chosen One appeared, they dispersed from around Him, denied Him, warred against His Self, and disputed His verses. Thus has it befallen this Youth, if thou be of those who know. O servant! Stand firm

3 تالله بذلك بكت كلّ من في السّماوات و الأرض و كلّ من في سرادق قدس منيعاً و يظنون في انفسهم بأنهم آمنوا بالله و بمظهر نفسه فلما شقت الأستار و طلع طلعة المختار اذا أنفضوا عن حوله و كفروا به و حاربوا بنفسه و جادلوا بآياته و كذلك ورد على هذا الغلام ان انت بذلك عليماً و أنك انت يا عبد ان استقم على

in thy love for thy Lord and turn not unto those who have wronged and associated partners with God. Then seek the grace of Him Who was observed above the horizon of eternity with My Most Glorious Name. And the glory be upon thee and upon those who have stood firm in the Cause at which the feet of every learned one have slipped.

- 4 O servant! Make mention from Us to him who was named Husayn, that he may rejoice within himself at having been remembered by the Pen of Holiness, and may stand firm in that which was inscribed in the Tablet. Then glorify him who was named Hasan in the Kingdom of Names and who was at that time mentioned before the Throne. Say: Blessed are ye both if ye forsake sovereignty behind you and turn with your hearts unto God Who created you by His command and guided you to a holy and wondrous path.

حَبِّ مولاك و لا تلتفت الى الذينهم ظلموا و
اشركوا ثم ابغ فضل الذي كان عن افق البقاء
باسمى الأبهى مشهوداً و البهاء عليك و على
الذينهم استقاموا على امر الذي زلت عنه اقدام
كل عالم عليمًا

4 ان يا عبد ذكر من لدنا الذي سمي بالحسين ليفرح
في نفسه بما ذكر من قلم القدس و يستقيم على امر
الذي كان في اللوح مسطوراً ثم كبر على وجه
الذي سمي بالحسن في ملكوت الأسماء و كان
لدى العرش حينئذ مذكوراً قل فطوبى لكما ان
تدعا الملك عن ورائكما و تتوجها بقلوبكما الى الله
الذي خلقكم بأمر من عنده و هداكما الى صراط
قدس بديعاً

BLIB_Or15694.578b, ALIB.folder18p464

BH03353

- 1 The Most Holy, the Most Glorious! Glorified is He Who remembers His loved ones while in prison, when He was in the hands of the wicked, that the fragrances of revelation might draw them and lead them forth from all directions. Blessed is he whom the breath of the All-Merciful hath caught in these days wherein souls were shaken with fear of thy Lord, the Almighty. Is there any path for anyone? Nay, by My life, save this path which was heralded by the Bayan from God, the Mighty, the Self-Subsisting.
- 2 How many servants heard the call of God yet answered not - these lay asleep on the couch of heedlessness and error. And how many heard and hastened to the court of His Cause - these verily are the essence of creation in the sight of the Truth, as thy Lord, the Mighty, the All-Knowing, doth testify. And among them were those who turned to the Dayspring of Revelation and were of those who heard and answered.
- 3 Verily those who drank the wine of life in the days of their Lord, the All-Merciful - these are not held back by the veils of those in creation from turning toward God, the Lord of the Day of Mutual Disengagement. They hasten, detached from all directions, turning to God, the Mighty, the All-Bestowing.

1 الأقدس الأبهى سبحانه الذي يذكر أحبائه في
السجن اذ كان بين ايدي الفجار لتجذبهم نفحات
الوحي و تخرجهم من الجهات طوبى لمن اخذته
نفحة الرحمن في تلك الأيام التي فيها اضطربت
النفوس من خشية ربك الجبار هل لأحد سبيل
لا وعمرى الا هذا السبيل الذي بشر به البيان
من لدى الله المقدر المختار

2 كم من عباد سمعوا نداء الله و ما اجابوا اولئك
رقدوا في مهاد الغفلة والضلال و كم منهم سمعوا و
سرعوا الى شطر الأمر الا انهم جوهر الخلق لدى
الحق يشهد بذلك ربك العزيز العلام و منهم من
اقبل الى مطلع الوحي و كان ممن سمع و اجاب

3 ان الذين شربوا رحيق الحيوان في أيام ربهم
الرحمن اولئك لا تمنعهم سبحات من في
الأكوان عن التوجه الى الله مالک يوم الطلاق

يسرعون منقطعين عن الجهات مقبلين الى الله
العزیز الوہاب

- 4 When asked by what proof they believed, they say: "Blind be thine eye, O perfidious misbeliever! Hast thou not seen God's manifestation in every condition, and hast thou not seen His power which hath encompassed the lands? Hast thou not heard the call of the Herald when the appointed time came and eyes were dazzled? Is there doubt in His sovereignty? Nay, by the Lord of lords! Or in His manifestation which hath shone forth from the horizon of the Cause with grandeur and power? Do ye deny the Sun after His rays have encompassed the horizons?"
- 5 These are servants who adduce no proof except the sovereignty of the Manifestation and what hath appeared from Him. Exalted is this station whence the lights have shone forth! Thus hath flowed from the Pen the Kawthar of pre-existence, and this Sea hath surged, each drop whereof proclaimeth: "Sovereignty belongeth unto God, the Mighty, the All-Compelling!"
- 6 When the wine of revelation hath taken thee from this luminous cup, arise to make mention of thy Lord amongst the servants, that thy words might affect hearts in such wise as to transform the horizons. Thus have We imparted to thee from the prison-quarter that thou mightest remember thy Lord at morn and eventide.

4 اذا قيل لهم بأى حجة آمنتم قالوا عمت عينك يا أيها المشرك المكار اما رأيت ظهور الله في كل شأن و اما رأيت قدرته التي احاطت البلاد اما سمعت نداء المناد اذ اتى الميعاد وزاغت الأبصار أ في سلطانه ريب لا ورب الأرباب ام في ظهوره الذي اشرق من افق الأمر بالعظمة والافتقار أ تنكرون الشمس بعد الذي احاطت انوارها الآفاق

5 اولئك عباد لا يستدلون الا بسلطان الظهور و ما ظهر منه تعالى هذا المقام الذي اضئت منه الأنوار كذلك جرى من القلم كوثر القدم و تموج هذا البحر الذي كل قطرة منه تنادى السلطنة لله المقتدر القهار

6 اذا اخذك سكر نحر الوحي من هذه الكأس النوراء قم على ذكر ربك بين العباد ليؤثر قولك في القلوب على شأن ينقلب منه الآفاق كذلك القيناك من شطر السجن لتذكر ربك في البكور والاصال

INBA34:213, AQA1#074, AKHA_124BE
#08 p.b

BH03358

- 1 He is the Most Holy, the Most Glorious
- 2 Glorified art Thou, O my God! Thou seest how He Who is the Manifestation of Thy Name, the Unique, and the Dawning-Place of Thy glorious Book, spendeth the days of the Festival in the prison of Thine enemies, where they have prevented Him from going forth and Thy loved ones from entering. In such condition He calleth upon Thee, saying: "O my God! Grant Thy loved ones patience in their separation from Thee, then make them content with Thy good-pleasure and the manifestation of Thy decree."
- 3 Thou knowest, O my God, what hath befallen those of Thy servants who have turned toward Thee, after they sought the Ka'bih of Thy presence and the sanctuary of Thy nearness and reunion. Among them were servants who entered the city, turning toward the Spot which Thou hadst made the Qiblih of those in Thy heaven and earth, yet were prevented from

1 هو الأقدس الأبهى

2 سبحانه اللهم يا الهى ترى أيام العيد مظهر اسمك الفريد و مطلع كتابك المجيد في سجن اعدائك و منعه عن الخروج و احبتك عن الدخول و في تلك الحالة انه يدعوك و يقول يا الهى وفق احبتك على الصبر في فراقك ثم اجعلهم راضياً برضاك و ظهور قضائك

3 انت تعلم يا الهى بما ورد على المقبلين من عبادك بعد الذي قصدوا كعبة لقائك و حرم قربك و وصالك و منهم عباد الذين دخلوا المدينة مقبلاً مقر الذي جعلته قبلة من في سماءك و ارضك و

beholding Thy beauty - those whom Thou didst name Abu'l-Hasan and Rasul, and another from the land of Alif and Ra. By their prevention, tears flowed from the eyes of the maidens in their chambers, and the hearts of the meanings were set aflame in the palaces of words.

- 4 When Thou didst know, through Thy hidden knowledge, the fire of Thy love and longing for Thy beauty that was in their hearts, there came Thy binding command from the heaven of eternity, and there was revealed concerning them that which stirred the hearts of all created things with longing for the sweet savors of Thy revelation and yearning for the fragrances of Thy days. Thou didst decree for them the reward of those who attained Thy presence and appeared and beheld and heard that which shone forth and dawned and was sent down from Thy throne and Thy beauty and Thy verses, and Thou didst accept their deeds in such wise that mention thereof flowed from the Pen of Thy Revelation in numbered Tablets. I thank Thee, O my God, on their behalf, for what Thou hast granted them, O Lord of all names and attributes!

- 5 Blessed is he who draweth nigh unto the lands wherein Thou dwellest. Blessed is he who turneth toward the heaven from whose horizon Thou dost shine forth. Blessed is he who visiteth the wall of the City from which Thy fragrances waft. Blessed is the soul that hath turned toward the land of Syria and wandered therein with longing for Thee. Blessed is he who is content with what Thou hast decreed for him. Blessed is he who hath been enabled to turn toward Thee, O Lord of grandeur and majesty!

- 6 There is none other God but Thee, the Omnipotent, the Single, the Self-Sufficient, the Most Exalted.

منعوا عن زيارة جمالك الذين سميتهم بأبي الحسن
والرسول واسم آخر من ارض الألف والراء
وبمنعهم جرت دموع القاصرات في الغرفات و
احترقت افئدة المعاني في قصور الكلمات

4 فلما علمت بعلمك المكنون ما في قلوبهم من نار
حبك و شوق جمالك جاء امرك المبرم من
سماء القدم و نزل في شأنهم ما هاج به افئدة
الممكّات شوقاً لنفحات وحيك و شغفاً لنفحات
أيامك كتبت لهم اجر من فاز بلقائك و حضر
و نظر و سمع ما لاح و اشرق و نزل من عرشك
و جمالك و آياتك و قبلت اعمالهم على شأن
جری ذكرها من قلم وحيك في الواح معدودات
اشكرک يا الهی من قبلهم بما اعطيتهم يا مالک
الأسماء و الصفات

5 طوبى لمن تقرب ديار التي انت فيها طوبى لمن توجه
الى سماء التي اشرقت من افقها طوبى لمن زار
جدار مدينة التي تفوح نفحاتك منها طوبى لنفس
اقبلت بر الشام و هامت فيه بشوقها طوبى لنفس
رضت بما قضيت لها طوبى لمن توفق بالاقبال
اليك يا رب العظمة و الاجلال

6 لا اله الا انت المقتدر الفرد الغني المتعال

LHKM3.077, AKHA_124BE #04-05 p.d

BH03553

To: Muhammad Ali from Qazvin (pilgrim)

- 1 In the Name of God, the Most Holy.
- 2 This is a Book from Us to him whom nothing prevented from this wise Remembrance, and by it the idol wailed and the liver of the false one melted when he entered unto them by permission of his Lord, the Mighty, the Powerful.

1 بسم الله الأقدس

2 هذا كتاب من لدنا الى الذي ما منعه ذكر شيء
عن هذا الذكر الحكيم و به ناح الجيت و ذاب
كبد الطاغوت اذ دخل عليهم باذن ربه المقتدر
القدير

- 3 O thou who gazest upon the Face and art turned toward the Throne! Hearken unto the Call from the wilderness of guidance: "Verily, there is no God but Me, the Mighty, the Praiseworthy." Then know that the deniers have cast Us into the Most Great Prison. When We arrived therein, We adorned the heaven of utterance with the stars of wisdom and expression. Exalted is He Whom the tyranny of the worlds prevented not from mentioning thy Lord, the Most Merciful. By My life! We blew the Trumpet once again, whereupon those who were in Sinai fell swooning, and all who were on earth were shaken, save whom thy Lord willed, the Mighty, the Inaccessible. Can the tyranny of the oppressors or the assault of the infidels prevent Him? Far be it from the Most Merciful that the hosts of earth and heaven should prevent Him from what He willeth. He is powerful over what He pleaseth through His wise and wondrous command.
- 4 We were with thee and saw what befell thee in the path of God and what thou didst bear in His love. Thy Lord is verily the All-Knowing, the All-Informed. Grieve not, for thou art with Me and thy reward is with God, thy Lord and the Lord of all worlds. Be thou steadfast in the Cause, then spread abroad thy Lord's command amongst His servants, that they may recognize their Lord in this radiant morn. The signs of thy Lord, the Mighty, the Chosen One, have appeared throughout all regions. Soon shalt thou behold the idolaters in manifest loss.
- 5 Recount unto the people of Baha what thou hast seen and known when thou wert before the Throne, that their eyes may be solaced in the days of their Lord, the Mighty, the Beautiful. Say: Praise be to Thee, O my God, for having honored me with Thy presence and mentioned me in Thy prison. I testify that Thou art the best of rememberers and the most merciful of the merciful. And praise be to Thee, O Thou Who art the goal of the mystics and the Beloved of all in the worlds.
- 3 يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ وَالْمُقْبِلُ إِلَى الْعَرْشِ انْصَبِ النَّدَاءَ مِنْ بَرِيَّةٍ هَدَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْحَمِيدُ ثُمَّ اعْلَمْ قَدْ ادْخَلُونَا الْمَنَكْرُونَ فِي السَّجْنِ الْأَعْظَمِ فَلَمَّا وَرَدْنَا زِينًا سَمَاءَ التَّبْلِغِ بِأَنْجُمِ الْحِكْمَةِ وَالْبَيَانِ تَعَالَى الَّذِي مَا مَنَعَهُ ظِلْمُ الْأَكْوَانِ عَنْ ذِكْرِ رَبِّكَ الرَّحْمَنَ لِعَمْرَى نَفَخْنَا فِي الصُّورِ مَرَّةً أُخْرَى إِذَا انْصَبَقَ الطُّورِيُّونَ وَاضْطَرَبَ مِنْ عَلَى الْأَرْضِ كُلِّهَا إِلَّا مَنْ شَاءَ رَبُّكَ الْعَزِيزُ الْمُنِيعُ هَلْ يَمْنَعُهُ ظِلْمُ الَّذِينَ ظَلَمُوا أَوْ سَطْوَةُ الَّذِينَ كَفَرُوا تَعَالَى الرَّحْمَنُ مَنْ أَنْ يَمْنَعَهُ عَمَّا أَرَادَ جُنُودُ السَّمَوَاتِ وَالْأَرْضِينَ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ بِأَمْرِهِ الْمُحْكَمِ الْبَدِيعِ
- 4 أَنَا تَكَّمْتُ مَعَكَ وَرَأَيْتُ مَا وَرَدَ عَلَيْكَ فِي سَبِيلِ اللَّهِ وَ مَا حَلَّتْهُ فِي حَبِّهِ أَنَّ رَبِّكَ هُوَ الْعَلِيمُ الْخَبِيرُ لَا تَحْزَنْ أَنْتَكَ مَعِيَ وَاجِرَكَ عَلَى اللَّهِ رَبِّكَ وَرَبَّ الْعَالَمِينَ إِنْ اسْتَقَمَّ عَلَى الْأَمْرِ ثُمَّ انْشَرَّ أَمْرُ رَبِّكَ بَيْنَ الْعِبَادِ لَعَلَّ يَعْرِفَنَّ رَبَّهُمْ فِي هَذَا الْفَجْرِ الْمُنِيرِ قَدْ ظَهَرَ فِي كُلِّ الْأَفْطَارِ آثَارُ رَبِّكَ الْعَزِيزِ الْمُخْتَارِ سَوْفَ تَرَى الْمُشْرِكِينَ فِي خَسْرَانٍ مُبِينٍ
- 5 حَدَّثَ أَهْلَ الْبَهَاءِ بِمَا رَأَيْتَ وَ عَرَفْتَ إِذْ كُنْتُ لَدَى الْعَرْشِ لِتَقْرَأَ عَيْنُهُمْ فِي أَيَّامِ رَبِّهِمُ الْعَزِيزِ الْجَمِيلِ قُلْ لَكَ الْحَمْدُ يَا إِلَهِي بِمَا شَرَّفْتَنِي بِلِقَائِكَ وَ ذَكَرْتَنِي فِي سَبْحِكَ أَشْهَدُ أَنَّكَ خَيْرُ الْذَّاكِرِينَ وَ أَرْحَمُ الرَّاحِمِينَ وَ الْحَمْدُ لَكَ يَا مَقْصُودَ الْعَارِفِينَ وَ مُحَبَّبَ مَنْ فِي الْعَالَمِينَ

INBA34:241, AQA1#101

BH03551

To: Ali brother of the one who Served His God, in Kashan

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 This is a Book from Us to him who hath attained unto the lights of faith in the days of his Lord, the All-Merciful. We make mention in the Tablet of whomsoever We please, that his remembrance may thereby be established amongst all worlds. At the time when there floweth from the Most Exalted Pen the name of any one of the people of creation, the Concourse on High make mention of him and his name is spread abroad in the Kingdom of God, the Almighty, the All-Glorious, the All-Wise. Blessed is he who hath been mentioned by the Pen of the Ancient of Days and whose name hath been inscribed in the preserved Tablet.

2 هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِي فَازَ بِأَنْوَارِ الْإِيمَانِ فِي أَيَّامِ رَبِّهِ الرَّحْمَنِ أَنَّا نَذْكُرُ فِي اللَّوْحِ مِنْ نَشْأَةٍ لِيُثَبِّتَ بِهِ ذِكْرَهُ بَيْنَ الْعَالَمِينَ حِينَ الَّذِي يَجْرِي مِنَ الْقَلَمِ الْأَعْلَى اسْمُ أَحَدٍ مِنْ أَهْلِ الْإِنْشَاءِ يَذْكُرُهُ أَهْلُ مَلَأِ الْأَعْلَى وَيَنْتَشِرُ اسْمُهُ فِي مَلَكُوتِ اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْحَكِيمِ طُوبَى لِمَنْ ذَكَرَ مِنْ قَلَمِ الْقَدَمِ وَرَقْمِ اسْمِهِ فِي لَوْحٍ حَفِيفٍ

3 Give thanks, O servant, for having attained unto this mighty, this exalted Tablet. Know thou that We have stirred up the land of tyranny through a Book from Our presence, and by this means the smoke hath ascended. For this reason We have withheld the Pen of grace from making mention of those who have believed in God, the Almighty, the All-Praised - a wisdom from Our presence, and I am verily the All-Wise, the All-Knowing.

3 إِنْ أَشْكُرُ يَا عَبْدٌ بِمَا فَزَتْ بِهَذَا اللَّوْحِ الْعَزِيزِ الْمُنِيعِ ثُمَّ أَعْلَمُ بِأَنَّ حَرَكًا أَرْضَ الطَّغْيَانِ بِكِتَابٍ مِنْ لَدُنَّا وَبِذَلِكَ ارْتَفَعَ الدَّخَانُ لِذَا امْسَكَا قَلَمَ الْعَنَاءِ عَنْ ذِكْرِ الَّذِينَ آمَنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ حِكْمَةً مِنْ لَدُنَّا وَأَنَا الْحَكِيمُ الْعَلِيمُ

4 Know thou further that thy brother serveth his Lord in the prison. Be thou assured and be of them that render thanks. Remember on My behalf those servants whom the might of them that have disbelieved in God, the Self-Subsisting, the All-Compelling, hath failed to perturb. O youth! We counsel thee with a word from thy Lord, the All-Forgiving, the All-Merciful. Stand firm in the Cause of thy Lord in such wise that nothing whatsoever, even should all that are in the worlds perish, shall deter thee. Whoso is not steadfast in this path, his feet shall slip. Thy Lord, verily, is the All-Knowing, the All-Informed.

4 ثُمَّ أَعْلَمُ بِأَنَّ إِخَاكَ يَخْدُمُ رَبَّهُ فِي السَّجْنِ إِنْ أَطْمَئِنَّ وَكَانَ مِنَ الشَّاكِرِينَ ذَكَرٌ مِنْ قَبْلِي عِبَادَ الَّذِينَ مَا اضْطَرَّ بِهِمْ سَطْوَةُ الَّذِينَ كَفَرُوا الْيَوْمَ بِاللَّهِ الْمُهَيْمِنِ الْقَيُّومِ إِنْ يَا غُلَامَ أَوْصِيكَ بِكَلِمَةٍ مِنْ لَدُنِ رَبِّكَ الْغُفُورِ الرَّحِيمِ إِنْ اسْتَقَمَّ عَلَى أَمْرِ مَوْلَاكَ عَلَى شَأْنٍ لَا يَمْنَعُكَ شَيْءٌ وَلَوْ يَنْعَدُّ مِنَ فِي الْعَالَمِينَ مَنْ لَمْ يَكُنْ عَلَى هَذَا الصِّرَاطِ يَزِلُّ قَدَمُهُ إِنْ رَبِّكَ هُوَ الْعَلِيمُ الْخَبِيرُ

5 Though under the sword, We make mention of the servants with that which shall profit them and draw them nigh unto God, the Mighty, the Peerless. By My life! I have sacrificed My soul for your sake, O My servants. Fear ye God and be not of the heedless. He who drinketh of this choice wine shall not be dismayed by the oppression of them that have oppressed, nor by the might of the chief of the idolaters. He shall regard him as more contemptible than an ant. Thy Lord, verily, is the Strong, the Lord of power, the All-Compelling. Thus have

5 أَنَا تَحْتَ السَّيْفِ نَذْكُرُ الْعِبَادَ بِمَا يَنْفَعُهُمْ وَيُقَرِّبُهُمْ إِلَى اللَّهِ الْعَزِيزِ الْفَرِيدِ لِعَمْرِي فَدَيْتُ نَفْسِي لِأَنْفُسِكُمْ يَا عِبَادِي اتَّقُوا اللَّهَ وَلَا تَكُونُوا مِنَ الْغَافِلِينَ مَنْ شَرِبَ هَذَا الرَّحِيقَ لَا يَخْوَفُهُ ظِلْمُ الَّذِينَ ظَلَمُوا وَلَا شَوْكَةُ رَأْسِ الْمُشْرِكِينَ يَرَاهُ أَحَقَرَ مِنَ النَّمْلَةِ إِنْ رَبِّكَ هُوَ الْقَوِيُّ ذُو الْقُوَّةِ الْمَتِينِ كَذَلِكَ الْقَيْنَا عَلَيْكَ كَلِمَةٌ مِنْ عِنْدِنَا وَمَنْ أَطْلَعَ بِهَا وَمَا فِيهَا

We imparted unto thee a word from Our presence; whoso apprehendeth it and that which is contained therein shall find himself independent of all worlds. Praise be to God, the Lord of the worlds.

يجد نفسه غنياً عن العالمين والحمد لله رب العالمين

INBA34:249, AQA1#110, ASAT4.051x

BH03460

To: Ali, in Qa'in

1 In the Name of God, the Most Great, the Most Glorious

1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَبَدِيِّ

2 O 'Ali! We have indeed been witness to those who consult regarding thy affair, and among them is one who said that he had denied God, the Protector, the Self-Subsisting. We were with thee when the people wronged thee. Verily thy Lord knoweth what is in the breasts. Thou wert indeed Our partner in Our tribulations when the ungodly surrounded Us with grievous tyranny. Grieve not over anything. God shall soon seize those who have wronged thee. He is severe in punishment. He best knoweth the transgressors. Know thou that the Youth remembereth thee in this prison whose door is shut. God shall soon open it in truth. He is verily the Powerful, the Mighty.

2 ان يا علي قد كنا شهداء على الذين يشاورون في امرك ومنهم من قال انه كفر بالله المهيمن القيوم كنا معك اذ ظهروك القوم ان ربك عليم بما في الصدور انك كنت شريكاً معنا في مصائبنا اذ احاطتنا المشركون بظلم عظيم لا تحزن من شيء سوف يأخذ الله الذين ظهروك انه اشد بطشاً انه اعلم بالمعتدين ثم اعلم بان الغلام يذكرك في هذا السجن الذي غلق بابه سوف يفتحه الله بالحق انه هو المقتدر القدير

3 Say: Glory be unto Thee, O my God! I praise Thee and thank Thee for what hath befallen me in Thy love and good-pleasure. My shortcoming before Thy creatures was only my turning toward the horizon of Thy Revelation and my drawing nigh unto the Tree of Thy Oneness. O Lord! Make me steadfast in Thy Cause and firm in Thy love in such wise that tribulations may not prevent me from turning toward Thy direction, O Thou in Whose hand are the names. Moreover, cause me, O my God, to be focused upon Thee in all conditions, for what is with Thee and what belongeth unto Thee endureth through the perpetuity of Thy sovereignty, while all else perisheth in numbered days. Thou art the Possessor of Names and Attributes. O Lord! Preserve me beneath the shadow of Thy Most Great Mercy, then send down upon me the good of the last and the first. Verily Thou art the Ruler over whatsoever Thou wilt. There is none other God but Thee, the Possessor of Names and Creator of heaven. Convey My greetings to the loved ones of God. Be thou a bearer of glad-tidings unto them through wisdom and utterance. Verily thy Lord, the All-Merciful, is

3 قل سبحانك اللهم يا الهى احمك واشكرك على ما ورد على في حبك ورضائك وما كان تقصيري عند بريتك الا توجهي الى افق وحيك وتقربني الى سدة فردانيتك اى رب فاجعني ثابتاً على امرك ومستقيماً على حبك بحيث لا تمنعني البلايا عن شطرك يا من بيدك الأسماء ثم اجعني يا الهى ناظراً [اليك في كل] الأحوال وبما عندك وما عندك يبقى بدوام ملكك وما دونك يفنى في أيام معدودات وانك انت مالك الأسماء والصفات اى رب فاحفظني في ظل رحمتك الكبرى ثم انزل على خير الآخرة والاولى وانك انت الحاكم [على] ما تشاء لا اله الا انت مالك الأسماء و فاطر السماء كبر من قبلى احبآ الله كن مبشراً لهم بالحكمة والبيان ان

with thee and He is the Protector of the sincere ones. Praise be to God, Creator of the heavens and earths.

ربك الرحمن معك والله وليّ المخلصين والحمد لله فاطر السموات والأرضين

INBA34:266, INBA49:312, AQA1#128

BH03459

To: Siyyid Muhammad Rida Shahmirzadi, in Sangsar

- 1 In the Name of God, the Lord of Names and Attributes! O servant who hast ascended unto God! Know thou that We have sent thee that whose fragrances have been wafted and whose perfume hath been found by him who hath renounced the world and turned toward the direction from whose horizon hath shone the Sun of Knowledge. Blessed is he who hath been illumined by its lights!

1 بِسْمِ اللَّهِ مَالِكِ الْأَسْمَاءِ وَالصِّفَاتِ إِنْ يَا عَبْدَ الْمُتَعَارِجِ إِلَى اللَّهِ فَاعْلَمْ قَدْ أَرْسَلْنَا إِلَيْكَ مَا فَاحَتْ نَفْحَاتُهَا وَوَجَدَ عَرَفُهَا مِنْ وَضْعِ الدُّنْيَا وَأَقْبَلَ إِلَى شَطْرِ اشْرَقَتْ عَنْ أَفْقِ سَمَائِهِ شَمْسُ الْعُرْفَانِ فَيَا طُوبَى لِمَنْ اسْتَضَاءَ بِأَنْوَارِهَا
- 2 Know thou further that the Youth hath arrived in the Most Great Prison through that which the hands of the oppressors have wrought. Thus hath the land of tyranny cast forth its burdens even as the land of power hath made manifest its sovereign. Thou findest the Youth in joy while the people have been seized by the power of the Hour and its convulsion.

2 ثُمَّ اعْلَمْ أَنَّ الْغَلَامَ وَرَدَ فِي السِّجْنِ الْأَعْظَمِ بِمَا اكْتَسَبَتْ أَيْدِي الظَّالِمِينَ كَذَلِكَ أَخْرَجْتَ أَرْضَ الظُّلْمِ أَتَقَالُهَا كَمَا أَخْرَجْتَ أَرْضَ الْقُدْرَةِ سُلْطَانَهَا تَجِدُ الْغَلَامَ فِي فَرْحٍ وَالنَّاسَ أَخَذَتْهُمْ سَطْوَةُ السَّاعَةِ وَتِلْكَ زَلْزَالُهَا
- 3 The seas of meaning and utterance have surged through the mention of thy Lord, the All-Merciful - these are their sprinklings. Say: When the Youth came, the heaven was rolled up and every soul was summoned according to its deeds. The Tablets have been sent down from the heaven of the Will of the All-Glorious. Blessed is he who hath been attracted by its verses.

3 قَدْ تَمَوَّجَتْ ابْجَرُ الْمَعَانِي وَالْبَيَانَ مِنْ ذِكْرِ اسْمِ رَبِّكَمُ الرَّحْمَنِ وَتِلْكَ رَشْحَاتُهَا قُلْ إِذَا اتَى الْغَلَامَ طُوبِيتِ السَّمَاءُ وَحُشِرَتْ كُلُّ نَفْسٍ بِأَعْمَالِهَا قَدْ نَزَلَتْ الْأُلُوحُ مِنْ سَمَاءٍ مُشَبَّهَةِ السَّبْحَانِ طُوبَى لِمَنْ اسْتَجَذَبَ مِنْ آيَاتِهَا
- 4 Grieve not for the Youth. He hath accepted tribulations in the path of God and their hardship doth not dismay Him. Consider those who oppressed aforetime - where are their lofty palaces? Those are their houses, fallen into ruin with their trellises. Say: By my Lord, the Most Glorious! That which was created shall perish even as the kings and palaces perished, and today thou seest not their traces.

4 لَا تَحْزَنْ فِي الْغَلَامِ إِنَّهُ قَبْلَ الْبَلَايَا فِي سَبِيلِ اللَّهِ وَلَا يَجْزِعُهُ اعْسَارُهَا فَكَّرَ فِي الَّذِينَ ظَلَمُوا مِنْ قَبْلِ إِيْنِ قُصُورِهِمُ الْعَالِيَةِ تِلْكَ بَيْوتُهُمْ خَالِيَةٌ بِأَعْرَاشِهَا قُلْ وَرَبِّي الْأَبْهَى مَا خَلَقَ سَيْفِي كَمَا فَتَنَ الْمُلُوكَ وَالْقُصُورَ وَلَا تَرَى الْيَوْمَ أَثَارَهَا
- 5 The Tree of Knowledge hath been planted by the hand of the All-Merciful and soon shall its branches bear fruit. The melodies of God have been raised from the right of the Throne and the believers have been attracted by their rapture. Arise to serve the Cause in such wise that the tree of Zaqqum and its branches shall not hinder thee. Say: The Tree hath been raised

5 قَدْ غَرَسَتْ سِدْرَةُ الْعُرْفَانِ بِيَدِ الرَّحْمَنِ وَسَوْفَ تَتَمَرُّ أَغْصَانُهَا قَدْ ارْتَفَعَتْ نِعْمَاتُ اللَّهِ عَنْ يَمِينِ الْعَرْشِ وَانْجَذَبَ الْمُوحِدُونَ مِنْ جَذْبَاتِهَا قُمْ عَلَى الْأَمْرِ عَلَى شَأْنٍ لَا تَمْنَعُكَ شَجَرَةُ الزَّقُّومِ وَافْنَانِهَا قُلْ السِّدْرَةُ

in truth. Blessed is he who hath been seized by its modes and hath tasted of its fruits.

- 6 Say: O people! Turn ye to the supreme horizon. By God! The world and its riches shall not profit you. Enter ye the Garden by God's leave and eat freely of its bounties. The City of Immortality hath been built by the sovereignty of thy Lord, the Most High. Soon shall its gates be opened and thou shalt hear the melodies of the birds of Paradise from its precincts.
- 7 And glory be upon thee and upon every soul that hath fulfilled its covenant.

ارتفعت بالحق طوبى لمن اخذته اطوارها و ذاق
من اثمارها

6 قل يا قوم توجّهوا الى الأفق الأعلى تالله لا تنفعكم
الدنيا و اموالها ان ادخلوا الجنة باذن الله و كلوا
رغداً من آلائها قد بنيت مدينة البقاء بسلطان
ربك الأعلى سوف تفتح ابوابها و تسمع نغمات
طيور الفردوس من ارجائها

7 و البهاء عليك و على كلّ نفس وفت بميثاقها

INBA34:221, AQA1#082

BH03515

To: Mirza Muhammad Ali, in Shiraz

- 1 The Most Great, the Most Glorious! The Promise hath come, and this indeed is the Promised One. The earth hath told its tidings, and the mountains have passed away, yet the people understand not. The heaven hath come with its smoke, and the matter hath been decreed by God, the Almighty, the Self-Subsisting.
- 2 Say: O people, ye hear the call of God - what aileth you that ye answer not? By God, the True Call hath come, yet ye perceive it not. The heaven hath been cleft asunder with clouds, and the Youth hath come upon the clouds, yet ye know Him not. Say: Do ye read the verses of God and then deny them? What aileth you that ye are not guided?
- 3 Power hath encompassed all who are in the heavens and on earth, and the Call hath been raised between earth and heaven, yet ye are as dead. The Trumpet hath been blown, and bodies have swooned away, while the Tongue of Grandeur proclaimeth: The Kingdom belongeth unto God, the Mighty, the Loving! Say: Do ye deny while ye witness? Will ye not remember while ye hear?
- 4 Arise from the slumber of passion, in the name of your Lord, the Most Glorious - this would be better for you, did ye but know. Say: He hath borne tribulation for your sake, yet ye turn away from Him. At every moment He drinketh the cup of destiny, yet ye remain heedless of Him. Do ye sit while He

1 الأقدس الأبهي قد اتى الوعد و هذا هو الموعد
قد حدثت الأرض اخبارها و مرّت الجبال و
الناس هم لا يفقهون قد اتت السماء بدخانها و
قضى الأمر من لدى الله المهيمن القيوم

2 قل يا قوم تسمعون نداء الله فما لكم لا تجيبون
تالله قد اتت الصيحة بالحق و انتم لا تشعرون قد
تشققت السماء بالغمام و اتى الغلام على السحاب
و انتم لا تعرفون قل أ تقرؤون آيات الله ثم تنكرونها
فما لكم لا تهتدون

3 قد احاطت القدرة من في السموات و الأرض و
ارتفع النداء بين الأرض و السماء و انتم ميتون قد
نفخ في الصور و انصعقت الأبدان و تنطق لسان
العظمة الملك لله العزيز الودود قل أ تنكرون و
انتم تشهدون اما تتذكرون و انتم تسمعون

4 قوموا عن رقد الهوى باسم ربكم الأبهي هذا خير
لكم ان انتم تعلمون قل انه حمل البلاء لأنفسكم
و انتم عنه معرضون يشرب في كلّ حين كأس
القضاء و انتم عنه غافلون أ تتعدون و انه تلقاء

standeth before your faces? Arise at My call, then walk in My Kingdom which We have adorned with My Name, the Mighty, the Beloved.

- 5 O servant! Hearken unto the call of the Wronged One - He calleth thee from this Prison, after being surrounded by the hosts of the idolaters. Arise to serve God and remember Him, then summon the people through utterance to thy Lord, the All-Merciful. He will aid thee - verily He is the Truth, the Knower of the unseen.
- 6 Blessed art thou for having turned to the Countenance and turned away from those who act unjustly. Leave the world behind thee and remind the people in the days of thy Lord, that perchance the breaths of revelation may attract them and make them turn toward the Goal. Thus have We commanded thee and inspired thee - act according to what thou art commanded. He will verily reward thee in truth - there is no God but He, the Almighty, the Self-Subsisting.

رؤوسكم قوموا بندائي ثم سيروا في ملكوتي الذي
زيّناه باسمي العزيز المحبوب

5 أنك انت يا عبد ان استمع نداء المظلوم انه
يدعوك في هذا السجن بعد الذي احاطته جنود
المشركين قم على خدمة الله و ذكره ثم ادع
الناس بالبيان الى ربك الرحمن انه ينصرک انه
لهو الحق علام الغيوب

6 طوبى لك بما اقبلت الى الوجه و اعرضت عن
الذين هم يظلمون دع الدنيا عن ورائك و ذكر
الناس في ايام ربك لعل تجذبهم نفحات الوحي
و تجعلهم متوجهاً الى المقصود كذلك امرناك
و القيناك ان اعمل بما امرت انه يجزيك بالحق
لا اله الا هو المهيمن القيوم

INBA23:046, INBA34:216, AQA1#077

BH11752

To: Mirza Husayn Mishkin Qalam et al.

- 1 Glory be to Thee, O my God!
- 2 We are Thy servants and in Thy grasp. We desire naught but what Thou hast desired through Thy Will, and we wish for naught save what Thou hast wished through Thy power and sovereignty and ordained in the Tablet of Thy decree by the Pen of Thy determination.
- 3 O Lord! We bear witness, and those who uphold the throne of Thy grandeur, and the dwellers of the pavilion of Thy glory, and all created things besides, that we have acknowledged Thy oneness and been assured of Thy unity and submitted to what Thou hast sent down upon Thy Prophets and Messengers and upon Him Whom Thou hast made the Seal of Thy chosen ones and made Him a bearer of glad tidings to those of Thy creation who are on the right hand and a warner to those who are on the left hand among the rebellious of Thy creatures. Nothing hath appeared from us in Thy kingdom that would be contrary to Thy laws and ordinances. I beseech Thee, therefore, O my God, by Thy Most Beautiful Names and Thy Most Exalted

1 سبحانك اللهم يا الهی

2 انا عبادك و في قبضتك و ما اردنا الا ما اردته
بارادتك و ما شئنا الا ما انت شئته بقدرتك
و سلطانتك و قضيتك في لوح قضائك من قلم
تقديرک

3 اى رب نشهدک و حوامل عرش عظمتک و
سكان سرادق عزتک ثم کل الممکات باننا کما
معترفاً بفرديتک و موقناً بوحدانيتک و مدعناً
بما نزلته على انبيائك و رسلک و على من جعلته
خاتم اصفيائك و جعلته بشيراً لأصحاب اليمين من
بريتک و نذيراً لأصحاب الشمال من طغاة خلقک
و ما ظهر منا في ملکک ما يكون مخالفاً لسننک و
حدوداتک اذا اسألك يا الهی بأسمائك الحسنی
و صفاتک العليا بأن تجعل هذا السجن مبارکاً

Attributes, to make this Prison blessed for us, and make it a remembrance for Thy servants and a sign for Thy creatures. Verily, Thou art the One with power over what Thou wilt.

- 4 O Lord! Thou knowest that we love what Thou hast ordained for us and desire naught except what Thou hast willed through Thy command. We know not what lieth with Thee. If Thou hast decreed our release from this Prison, deliver us from it through Thy power and sovereignty, and manifest what is in our hearts before Thy servants that they may know that we desire none other than Thee and have chosen naught for ourselves save Thy love and good-pleasure, and that we were not corrupting Thy realm but desired to journey through Thy lands and visit Thy Sacred House and stand at the Sacred Monument and Station. I beseech Thee by the flame in the hearts of them that are one in their love for Thee and by the burning of the sincere ones in their passion for Thee to ordain for us what is best for us and gather us with Thy loved ones in the paradise of Thy mighty oneness and the carpet of Thy holy mercy.
- 5 Thou art our Purpose and our Object of worship. Through Thee we have become independent of all else, and through Thy grace we have detached ourselves from the worlds. Verily, Thou art the All-Forgiving, the All-Bountiful, and verily, Thou art the Most Merciful of the merciful.

علينا ثم اجعله ذكراً لعبادك وآيةً لبريتك انك
انت المقتدر على ما تشاء

4 اى رب انت تعلم باننا نحب ما قدرته لنا و ما
نريد الا ما اردته بامرک اننا لا نعلم ما عندک
ان کتبت لنا الخروج من هذا السجن خلصنا
منه بقدرتک و سلطانک ثم اظهر ما فى قلوبنا
بين عبادک ليعلم باننا ما اردنا الا انت و ما
اخترنا لنفسنا الا حبک و رضائک و ما کنا
مفسداً فى مملکتک بل اردنا السیاحة فى بلادک
و زیارة بیتک الحرام و الوقوف فى المشعر و
المقام اسألك بشعلة افئدة الموحدين فى حبک
و احتراق المخلصين فى عشقک بأن تقدر لنا ما
هو خير لنا ثم اجمعنا مع اولیائک فى رضوان عرّ
احديتک و بساط قدس رحمتیک

5 انک انت مقصودنا و معبودنا بنفسک استغنینا
عن سواک و بفضلک انقطعنا عن العالمين انک
انت الغفور الکریم و انک انت ارحم الراحمين

BRL_DA#215

BH03550

To: *Sin Farid Zi*

- 1 In the Name of God, the Most Glorious, the Most Sublime.
- 2 This is a Book from Our presence unto him whom the breaths of the verses of his Lord, the All-Merciful, have seized, and who hath attained unto the lights of guidance in this luminous dawn. Give ear unto My call from the right side of the Throne, within this manifest Prison: Verily there is none other God but Him, the All-Knowing, the All-Wise. Wilt thou remain silent, when the Day of the Call hath come? Arise, in My Cause, to commemorate Me and to celebrate My praise amongst My servants, and be not of them that sleep.
- 3 The Pen of the Most High hath decreed and imposed upon every one the obligation to teach this Cause. Follow thou that

1 بسم الله البهى الأبهى

2 هذا کتاب من لدنا الى الذى اخذته نفحات آیات
ربه الرحمن و فاز بأنوار الهدى فى هذا الفجر المنير
ان استمع ندائى عن شطر الأيمن من العرش فى
هذا السجن المبين انه لا اله الا هو العليم الحكيم أ
تكون صامتاً و قد جاء يوم النداء قم بأمرى على
ذكرى و ثنائى بين عبادى و لا تكن من الرافدين

which thou hast been commanded by One Who is All-Powerful and Almighty. Let not what hath befallen Us at the hands of them that have disbelieved in God grieve thee. Verily, this Youth hath accepted every affliction for the life of all worlds. The aversion of the unjust saddeneth Me not, neither doth the turning of all upon the earth toward Me rejoice Me. We summon the people unto God, the Possessor of the Day of Calling aloud; and no trial shall withhold Us from that whereunto We have been commanded by thy Lord, the Most High, the Most Great.

- 4 Gaze not upon men and their turning away; fix thine eyes upon the horizon of the Cause and upon that whereunto thou hast been bidden. Thus doth the Tongue of Grandeur command thee in this remote Prison. God will, no doubt, inspire whosoever detacheth himself from all else but Him, and will cause the pure waters of wisdom and utterance to gush out and flow copiously from his heart. Verily, thy Lord, the All-Merciful, is powerful to do as He willeth, and ordaineth whatsoever He pleaseth.
- 5 Wert thou to consider this world, and realize how fleeting are the things that pertain unto it, thou wouldst choose to tread no path except the path of service to the Cause of thy Lord. None would have the power to deter thee from celebrating His praise, though all men should arise to oppose thee.
- 6 Go thou straight on and persevere in His service. Say: O people! The Day, promised unto you in all the Scriptures, is now come. Fear ye God, and withhold not yourselves from recognizing the One Who is the Object of your creation. Hasten ye unto Him. Better is this for you than the world and all that is therein. Would that ye could perceive it!
- 7 And the Spirit be upon thee, and upon them that have remained steadfast in the Cause of their Lord, the All-Powerful, the Mighty, the Generous.

BSW#05.32x, GWB#144x, TDH#037.1x

3 قد قدّر لكلّ نفس تبليغ هذا الأمر من القلم الأعلى
ان اتّبع ما امرت به من لدن مقتدر قدير لا
يخزّنك ما ورد علينا من الذين كفروا بالله أنّ
الغلام قد قبل البلايا كلّها لحيوة العالمين لا يخزّن
اعراض الذين ظلموا ولا يسرّني اقبال من على
الأرض ندعو الناس الى الله مالك يوم التّناد و
لا يمنعنا البلاء عمّا امرنا به من لدن ربّك العليّ
العظيم

4 لا تنظر الى العباد و اعراضهم كن ناظراً الى
شطر الأمر و بما امرت به كذلك يأمرك لسان
العظمة في هذا السّجن البعيد و أنّه يلهم الذين
انقطعوا عمّا سواه و يجرى من قلوبهم سلسيل
الحكمة و البيان أنّ ربّك الرّحمن هو المقتدر على
ما يشاء و الحاكم على ما يريد

5 لو تتفكّر في الدّنيا و فنائها لا تختار لنفسك الّا
نصرة امر ربّك و لا يمنعك عن ذكره من على
الأرض اجمعين

6 ان استقم على الأمر و قل يا قوم قد جاء اليوم
الذي وعدتم به في كلّ الألواح اتّقوا الله و لا
تجعلوا انفسكم محروماً عن الذي خلّقت له ان
اسرعوا اليه هذا خير لكم عمّا خلق في الأرض
ان انتم من العارفين

7 و الرّوح عليك و على الذين استقاموا على امر
ربّهم المقتدر العزيز الكريم

INBA34:252, NLAI_BH2.195, BRL_DA#657,
GWBP#144 p.201x, AQA1#113,
ASAT4.126x

BH03500*To: Aqa Ali Akbar*

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

1 بِسْمِ اللَّهِ الْأَعَزِّ الْأَبْهَى

2 Glorified be He Who remembers His servant in this night that he may remember God, the Exalted, the Great, and draw him nigh unto the shore of immortality which hath appeared through My Most Glorious Name, and be of them that are sincere. O servant! Forget the world, then remember My Self and find solace in My Name which was named Mihdi and which We made one of Our most beautiful names among the worlds. Associate with him that what wafteth from the direction of Names from this luminous and shining quarter may attract thee. Then aid thy Lord with what thou art able and be of the helpers.

2 سُبْحَانَ الَّذِي يَذْكُرُ عَبْدَهُ فِي هَذَا اللَّيْلِ لِيَتَذَكَّرَ بِذِكْرِ اللَّهِ الْعَلِيِّ الْعَظِيمِ وَيُقَرِّبَهُ إِلَى شَاطِئِ الْبَقَاءِ الَّذِي ظَهَرَ بِاسْمِي الْأَبْهَى وَيَكُونُ مِنَ الْمُخْلِصِينَ إِنْ يَا عَيْدِ فَانْسِ الدُّنْيَا ثُمَّ ذَكِّرْ نَفْسِي وَأَنْسِ بِاسْمِي الَّذِي سَمِيَّ بِمُهْدَى وَجَعَلَنَاهُ مِنْ أَسْمَائِنَا الْحُسْنَى بَيْنَ الْعَالَمِينَ وَعَاشِرٍ مَعَهُ لِيَجْذِبَكَ مَا يَهْبُ عَنْ شَطْرِ الْأَسْمَاءِ مِنْ هَذِهِ الْجِهَةِ الْمَشْرِقِ الْمُنِيرِ ثُمَّ أَنْصُرْ رَبَّكَ بِمَا اسْتَطَعْتَ وَكُنْ مِنَ النَّاصِرِينَ

3 Say: O people! Take not the calf as your lord besides Me. Fear God, verily We are of them that fear. Beware lest ye join partners with God or ascribe to God any rival, equal or likeness. Thus do We command thee in truth, verily We are the Commander. Drink thou from the Kawthar of justice from the fingers of grace, then find rest within thyself - verily We are imprisoned. And if thou desirest to know what hath befallen Me, look at the clouds when they rain upon you - thus mayest thou know Mine eyes if thou art of them that know. And if thou desirest to know My heart, look at the flame of fire. By God, it blazeth with what hath befallen it from the hosts of devils. And if thou desirest to know My liver - by God, no spot remaineth therein but hath been pierced by the spears of the idolaters and arrows of the hateful ones. Thus hath befallen the One Whom God created and nurtured through all months and years.

3 قُلْ يَا قَوْمِ لَا تَتَّخِذُوا الْعِجْلَ لِأَنْفُسِكُمْ رَبًّا دُونِي اتَّقُوا اللَّهَ أَنَا كَتَّامَتَيْنِ أَيَاكُمْ إِنْ لَا تَشْرِكُوا بِاللَّهِ وَلَا تَجْعَلُوا لِلَّهِ ضِدًّا وَلَا نِدًّا وَلَا مِثْلًا كَذَلِكَ نَأْمُرُكَ بِالْحَقِّ أَنَا كَتَّامَرَيْنِ إِنْ أَشْرَبَ كَوْثَرَ الْعَدْلِ مِنْ أَنْامِلِ الْفَضْلِ ثُمَّ اسْتَرَحْ فِي نَفْسِكَ أَنَا كَتَّامَسْجُونَيْنِ وَإِنْ تَرِيدَ أَنْ تَطَّلِعَ بِمَا وَرَدَ عَلَى فَاظْطَرِّ إِلَى السَّحَابِ حِينَ الَّذِي تَمْطُرُ عَلَيْكُمْ كَذَلِكَ فَاعْرِفْ عَيْنِي إِنْ أَنْتَ مِنَ الْعَارِفِينَ وَإِنْ تَرِيدَ أَنْ تَطَّلِعَ بِقَلْبِي فَانْظُرْ إِلَى شُعْلَةِ النَّارِ تَاللَّهِ أَنَّهُ يَشْتَعِلُ بِمَا وَرَدَ عَلَيْهِ مِنْ جُنُودِ الشَّيَاطِينِ وَإِنْ تَرِيدَ أَنْ تَطَّلِعَ بِكَبِدِي تَاللَّهِ مَا بَقِيَ مِنْهُ مِنْ مَحَلِّ إِلَّا وَقَدْ وَقَعَ عَلَيْهِ رِمَاحُ الْمُشْرِكِينَ وَسَهَامُ الْمُبْغِضِينَ كَذَلِكَ وَرَدَ عَلَى اللَّهِ مِنَ الَّذِي خَلَقَهُ وَرَبَّاهُ فِي كُلِّ شَهْرٍ وَسَنِينَ

4 O servant! Leave behind all remembrance, then remember thy Lord at all times and be not of the patient ones. Then thank Him for having made Himself known to thee and sent down verses unto thee that thou mayest rejoice within thyself and be of them that rejoice. And glory be upon thee and upon whoso hath relied upon God in these days and been of them that trust.

4 وَأَنْتَ يَا عَبْدَ دَعِ كُلَّ ذِكْرٍ عَنْ وَرَائِكَ ثُمَّ اذْكُرْ رَبَّكَ فِي كُلِّ الْأَحْيَانِ وَلَا تَكُنْ مِنَ الصَّابِرِينَ ثُمَّ اشْكُرْهُ بِمَا عَرَفَكَ نَفْسَهُ وَأَنْزَلَ عَلَيْكَ الْآيَاتِ لَتُسَبِّحَ فِي نَفْسِكَ وَتَكُونَ مِنَ الْمُسْتَبْشِرِينَ وَالْبَهَاءِ عَلَيْكَ وَعَلَى مَنْ تَوَكَّلَ عَلَى اللَّهِ فِي هَذِهِ الْأَيَّامِ وَكَانَ مِنَ الْمُتَوَكِّلِينَ

BLIB_Or15694.621, ALIB.folder18p450

BH03489

- 1 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious!
- 2 This is a mention from Us to the servants of the All-Merciful who have believed in God, the Powerful, the Mighty, the Bestower, in days wherein the Sun of Grandeur and Power hath shone forth, the moon been eclipsed, and the Balance set up, that the Call of God might draw them to the Dawning-Place of Revelation and detach them from all else. Be thou severed from all save Him in the path of God, then turn with thy heart toward the quarter from which the lights have shone forth. We have indeed sent down verses unto thee before - these once again - that thou mayest give thanks unto thy Lord at eventide and at dawn. Let nothing grieve thee. Hold fast unto the cord of thy Lord. He hath verily appeared with the truth, and before Him the Spirit proclaimeth: "The Kingdom is God's, the One, the Powerful, the Mighty, the Chosen!"
- 3 Behold him who fabricated lies against Us - God seized him with power and authority. Then he who claimed sovereignty for himself - God seized him for his sin and made him a lesson for those possessed of insight. O people! This is He Who hath borne all tribulations for your salvation. If ye will not help Him, at least oppose Him not. Fear God Who hath caused the dawn to break and subjected the winds. None can draw breath save by His leave. Thus hath the Command been sent down in the Book from the presence of One mighty in bestowal. He protecteth whom He willeth through His sovereignty and chastiseth those who have disbelieved in God, the Lord of lords. Say: Protection lieth in God's hands - He protecteth whom He willeth, even were he in the serpent's mouth. Those whom this world hath deluded shall soon find themselves in the fires.
- 4 How many generations did We send Messengers unto, but they denied the signs of their Lord. We seized them for their sins and left them as a reminder for those possessed of understanding. Blessed art thou, O thou who hast turned to God after the servants turned away from Him. Turn thy face toward the Prison, the seat of thy Lord. Say: Praise be to Thee, O my God, for having enabled me to recognize the Manifestation of Thy Self and the Dawning-Place of Thy signs. I beseech Thee by Him not to shut me out from Thy door, then make me steadfast in Thy love and good-pleasure. Thou art verily the Powerful, the Mighty, the Bestower.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى

2 ذَكَرَ مِنْ لَدُنَّا عِبَادَ الرَّحْمَنِ الَّذِينَ آمَنُوا بِاللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْمُنَّانِ فِي أَيَّامٍ فِيهَا اشْرَقَتْ شَمْسُ الْعِظَمَةِ وَالْإِقْتِدَارِ وَكَسَفَ الْقَمَرُ وَوَضَعَ الْمِيزَانَ لِيَجْزِبَهُمْ نَدَاءُ اللَّهِ إِلَى مَطْلَعِ الْوَحْيِ وَيَنْقَطِعُوا عَنِ الْأَكْوَانِ أَنْ يَنْقَطِعَ فِي سَبِيلِ اللَّهِ عَمَّا سُوِيَهُ ثُمَّ أَقْبَلَ بِقَلْبِكَ إِلَى شَطْرِ الَّذِي مِنْهُ اشْرَقَتِ الْأَنْوَارُ أَنَا قَدْ نَزَّلْنَا لَكَ مِنْ قَبْلِ آيَاتِ تِلْكَ مَرَّةً أُخْرَى لِتَشْكُرَ رَبَّكَ فِي الْعِشِيِّ وَالْإِشْرَاقِ أَيَّاكَ أَنْ يَحْزَنَكَ شَيْءٌ تَمَسَّكَ بِجَبَلِ رَبِّكَ أَنَّهُ قَدْ ظَهَرَ بِالْحَقِّ وَيُنَادِي قَدَامَهُ الرُّوحَ الْمَلِكُ اللَّهُ الْوَاحِدَ الْمُقْتَدِرَ الْعَزِيزَ الْمُخْتَارَ

3 فَانْظُرْ فِي الَّذِي اقْتَرَى عَلَيْنَا قَدْ أَخَذَهُ اللَّهُ بِقُدْرَةِ وَسُلْطَانِ ثُمَّ الَّذِي يَرَى الْمَلِكُ لِنَفْسِهِ قَدْ أَخَذَهُ اللَّهُ بِذَنْبِهِ وَجَعَلَهُ عِبْرَةً لِأَوَّلَى الْأَبْصَارِ يَا قَوْمَ هَذَا هُوَ الَّذِي حَمَلَ الْبَلَايَا كُلَّهَا لِنَجَاتِكُمْ أَنْ لَنْ تَنْصُرُوهُ لَا تَعْتَرِضُوا عَلَيْهِ خَافُوا عَنْ اللَّهِ الَّذِي اضْأَاءَ الْفَجْرَ وَتَخَرَّ الْأَرْيَاحُ لَنْ يَقْدِرَ أَنْ يَنْتَفِيسَ أَحَدٌ إِلَّا بَعْدَ إِذْنِهِ كَذَلِكَ نَزَلَ الْأَمْرُ فِي الْكِتَابِ مِنْ لَدُنْ عَزِيزٍ وَهَّابٍ أَنَّهُ يَحْفَظُ مَنْ يَشَاءُ بِسُلْطَانِهِ وَيُعَذِّبُ الَّذِينَ كَفَرُوا بِاللَّهِ رَبِّ الْأَرْبَابِ قُلْ الْحَفَظُ بِيَدِ اللَّهِ يَحْفَظُ مَنْ أَرَادَ وَلَوْ يَكُونُ فِي فَمِ الثَّعْبَانِ إِنَّ الَّذِينَ غَرَّتْهُمُ الدُّنْيَا سَوْفَ يَرَوْنَ أَنْفُسَهُمْ فِي النَّيِّرَانِ

4 كَمْ مِنْ الْقُرُونِ أَرْسَلْنَا فِيهَا رَسُولًا وَكَذَّبُوا بِآيَاتِ رَبِّهِمْ قَدْ أَخَذْنَاهُمْ بِذَنْبِهِمْ وَتَرَكْنَاهُمْ تَذَكُّرًا لِأَوَّلَى الْأَلْبَابِ طُوبَى لَكَ يَا أَيُّهَا الْمَقْبِلُ إِلَى اللَّهِ بَعْدَ الَّذِي أَعْرِضَ عَنْهُ الْعِبَادُ تَوَجَّهْ بِوَجْهِكَ شَطْرَ السِّجْنِ مَقَرِ رَبِّكَ قُلْ لَكَ الْحَمْدُ يَا إِلَهِي بِمَا أَيْدَتْنِي عَلَى عِرْفَانِ مَظْهَرِ ذَاتِكَ وَمَطْلَعِ آيَاتِكَ اسْأَلْكَ بِهِ بِأَنْ لَا تَطْرُدْنِي عَنْ بَابِكَ ثُمَّ اجْعَلْنِي مُسْتَقِيمًا عَلَى حَبِّكَ وَرِضَاكَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْمُنَّانُ

INBA34:206, AQA1#068, ASAT5.254x

BH03556

1 In the Name of the All-Knowing, the All-Wise!

2 This is a Book sent down in truth unto those who have chosen a path unto God and followed the Truth when it came from the Dayspring of the Unseen with clear sovereignty. Say: By my Lord, the All-Loving! The Promised One hath appeared, and on His right hand are the hosts of divine revelation and inspiration, and on His left hand is the Kingdom of God, the Mighty, the All-Praiseworthy. Beware lest ye deprive yourselves of the Most Great News, for which the Concourse on High and the Prophets and Messengers yearn to attain. Turn unto Him with your hearts, for He is the One with Whom God made His covenant before the creation of the heavens and earth.

3 O people! Do ye disbelieve in God in Whom ye had believed? This is naught but manifest calumny. Cast not behind you that which God hath entrusted unto you; turn unto it with an illumined heart. Unite in the days of God - thereby will His Cause be spread amongst His servants and His sweet savors waft over all lands. Harken unto that wherewith ye have been counseled by the Pen of Revelation from the presence of One mighty and beauteous. Differ not in the Cause of God, for thereby are gladdened the hearts of the idolaters. Gather ye together in spirit and fragrance, then recite the verses of the All-Merciful - through them shall the gates of true knowledge be opened unto your hearts. Then shall ye find yourselves possessed of steadfastness and behold your hearts in manifest joy.

4 Grieve not at anything. Remember My tribulations and afflictions, then My imprisonment and trials. Thus do We impart unto thee that which shall tranquilize thy heart and cause thee to be of them that are firmly established. Give thanks unto thy Lord for having caused His Pen to move in the prison in remembrance of thee. By My life! This is naught but a supreme bounty. Seize thy chance in these days. Arise to aid thy Lord amidst all peoples. He, verily, aideth whomsoever He willeth and ordaineth for every soul that which beseemeth it. Thy Lord is, in truth, the All-Knowing, the All-Wise.

1 العليم الحكيم

2 هذا كتاب نزل بالحق للذين اتخذوا سبيلاً الى الله و اتبعوا الحق اذ اتى من مطلع الغيب بسلطان مبين قل وربى الودود قد ظهر الموعود وعن يمينه جنود الوحي والالهام وعن شماله ملكوت الله العزيز الحميد اياكم ان تمنعوا انفسكم عن النبأ العظيم الذى يشاق لقاءه الملاء الأعلى والنبيين والمرسلون ان اقبلوا اليه بقلوبكم انه هو الذى اخذ الله عهده قبل خلق السموات والأرضين يا

3 قوم أ كفرتم بالله الذى آمتم ان هذا إلا افك مبين لا تدعوا وديعة الله عن ورائكم توجّهوا اليها بقلب منير ان اتحدوا فى أيام الله بذلك ينتشر امره بين العباد و تمرّ الفحات على البلاد ان استمعوا ما نصحتهم به من قلم الوحي من لدن عزيز جميل لا تختلفوا فى امر الله لأنّ به تفرج افدة المشركين ان اجتمعوا بالروح والريحان ثم اتلوا آيات الرحمن بها تفتح على قلوبكم ابواب العرفان اذاً تجدوا انفسكم على استقامة و تروا قلوبكم فى فرح مبين

4 لا تحزن من شيء ان اذكر مصائبى وبلائى ثم سجنى و ابتلائى كذلك القيناك ما يطمنّن به قلبك و تكون من الراشخين ان اشكر ربك بما جرى قلبه فى السجن على ذكرك لعمري ان هذا إلا فضل عظيم ان اغتم الفرصة فى تلك الأيام قم على نصرة ربك بين العالمين انه يؤيد من اراد و يقدر لكل نفس ما ينبغى لها ان ربك هو العليم الحكيم

INBA34:257, BRL_DA#285, AQA1#118,

AVK3.140.15x

BRL_PDL#68x, COC#0364x

BH03720

- 1 In the Name of God, the Most Sanctified, the Most Exalted
بسم الله الأقدس الأعلى 1
- 2 This is a tablet from this Youth to the one who, no sooner had he hearkened the Call of His Lord, than he turned to the Dawning-Place of splendors. Verily, numerous signs can be perceived by those who comprehend, as the Ancient Beauty abideth upon His Most Great Throne in the Fortress of Akka. Take heed, O ye who are endued with insight.
هذا كتاب من لدى الغلام الى الذي اذا سمع نداء الله توجه الى مشرق الأنوار ان في استواء جمال القدم على العرش الأعظم في سجن عكاء لآيات لأولى النهى فاعتبروا يا اولى الأبصار 2
- 3 He Who created the world for Himself resides in the most desolate of cities as a result of what the hands of those who disbelieved in God, the Lord of the Day of Judgment, hath wrought.
ان الذي عمر الدنيا لنفسه قد سكن في اخرج البلاد بما اكتسبت ايدي الذين كفروا بالله مالک يوم التناد 3
- 4 Ponder thou the world and the pettiness of its state. If it was of any worth, We would not have accepted this lowest of conditions, notwithstanding that every great one is raised to loftiness by the will of thy Lord, the Gracious, the All-Powerful.
فانظر في الدنيا وقلة شأنها لو كان لها شأن ما قبلنا هذا المقام الأدنى بعد الذي كل عال استعلى من ارادة ربك العزيز المختار 4
- 5 The Pen exclaimeth: 'O My Lord, how long will Thee desire that I move upon the tablets. The whole world hath been filled with Thy wondrous tokens. One word from Thee suffices Thy servants, if they but taste the sweetness of the utterance flowing forth from the Lips of the All-Merciful and partake of the treasures of wisdom and mysteries that lay within.'
يقول القلم اى رب الى متى اتحرك على الألواح قد ملئت الآفاق بدائع الآثار يكفى العباد كلمة من عندك لو يجدون حلاوة البيان عما يخرج من فم الرحمن و ما خزن فيها من الحكم والأسرار 5
- 6 O thou My Pen! With thy praise of thy Lord, the world is regenerated and the hearts of the true ones are stirred in such wise that will set the whole world on fire. Grieve not as you witness the people in waywardness and error. Erelong, the pure waters of utterance that have surged from thy lips, at eventide and at dawn, will flow in all directions. Summon thou the people of the earth to the mystic wine of everlasting life. Wherefore have thou been created by the will of thy Lord, the Almighty, the All-Glorious, the Beneficent.
ان يا قلم بذكرک يجدد حياة العالم ويحدث به في قلوب المخلصين ما يشتعل منه الآفاق لا تحزن بما ترى العباد في الغفلة والضلال سوف يخرج من كل جهة سلسيل البيان عما خرج من فك في العشى والاشراق ادع ملاء الأكوان الى رحيق الحيوان لذا خلقت من ارادة ربك المقتدر العزيز المنان 6
- 7 Call thou to mind My servant who sought Me, say, if thou hearkeneth to My call from this Court, arise thou to proclaim My Cause amongst My servants, and diffuse My praises amongst My people, thus have thou been commanded in this Day in which all eyes stare up with terror.
ان اذكر العبد الذي ارادنى قل اذا سمعت ندائى من شطرى قم على امرى بين عبادى و ثنائى بين بريئى كذلك امرت في هذا اليوم الذي فيه شاخصت الأبصار 7
- 8 Sorrow not in the oppression thou encountereth, erelong will your Lord take the tyrants. He is verily powerful in His command and He is mighty in prowess.
لا تحزن عما ترى من الاجحاف سوف يأخذ ربك العباد الذين ظلموا انه قوى الأمر و انه شديد الحال 8
- 9 Counsel thou the people with wisdom and utterance, so that thy words may create in their hearts what will draw them nigh unto God, your Lord, the Almighty, the All-Compelling.
ان اذكر العباد بالحكمة والبيان لعل يحدث بذكرک في القلوب ما يقربهم الى شطر الله ربك العزيز الجبار 9

- 10 May the glory of God rest upon thee and those who remain loyal in the Covenant.

10 و البهآ عليك و على من وفى الميثاق

INBA34:235, BRL_DA#371, AQA1#095

BH03667

To: *Wife of Shin Alif Hi*

- 1 In the Name of God, the Ever-Abiding, Who perisheth not! Glorified art Thou, O my God! Thou seest what hath befallen Thy loved ones, and what hath touched Thy servants and Thy handmaidens in Thy path. From every quarter rise the cries of them that long for Thee, the sighs of the grief-stricken, and the lamentations of them that are wronged.
- 2 Among them are those who are imprisoned with the Manifestation of Thy Beauty in the prison of 'Akka, and those who are confined in other places, and those who have migrated unto Thee out of love for meeting Thee, desiring to attain unto Thy holy presence. But after traversing land and sea, they were prevented from meeting Thee by what the hands of Thine enemies have wrought.
- 3 And among Thy handmaidens is this one who hath migrated in Thy path and desired to visit the Most Great House and circumambulate the sacred precincts. The winds of Thy decree seized her and prevented her from entering into the sea of nearness unto Thee and from dwelling in Thy presence.
- 4 Though I bear witness, O my God, that they who have left their homes, hastening toward the seat of Thy glory and gazing toward the horizon of Thy grace, are ever dwelling within the precincts of Thy mercy and drinking from the wine whose seal hath been broken by the hands of Thy power, yet I beseech Thee, O Thou the Beloved of Baha, to ordain for her the reward of those who have outwardly entered the pavilion of Thy grandeur, heard the melodies of Thy transcendent unity, and drunk from Thy hand the Kawthar of Thy mercy.
- 5 O my God! Thou knowest the yearning of the lovers in their separation and remoteness from Thee, and the sighs of them that long for Thee when prevented from turning to the heaven of Thy grace. I beseech Thee to accept their deeds and to send down upon them that which will gladden their hearts at the
- 1 بسم الله الباقي بلا فناء سبحانك يا الهى ترى ما ورد على احبائك و ما مسه عبادك و امائك فى رضائك من كل شطر ارتفع ضجيج المشتاقين و انين المكروبين و حنين المظلومين
- 2 و منهم من حبس مع مظهر جمالک فى سجن العکا و منهم من حبس فى جهة اخرى و منهم من هاجر اليک حباً للقائك و اراد الحضور فى محضر قدسک و بعدما قطع السبيل من البر و البحر منع عن لقائك بما اکتسبت ايدى اعدائك
- 3 و من امائك هذه الامة التى هاجرت فى سبيلک و ارادت زيارة بيت الأعظم و الطواف فى الحلّ و الحرم اخذتها رواج قضائك و منعها عن الورد فى لجة بحر قربک و الدخول فى جوارک
- 4 ولو انى اشهد يا الهى بأن الذين خرجوا من اماکنهم مسرعاً الى جهة عرک و ناظراً الى افق عنايتک انهم لم يزل فى جوار رحمتک و شارباً عن رحيق الذى ختم انائه بأیادى قدرتك ولكن اسئلك يا محبوب البهآ بأن تكتب لها اجر الذين دخلوا ظاهراً فى فسطاط عظمتک و سمعوا نغمات عرّ احديتک و شربوا من يد فضلک کوثر رحمتک
- 5 فىا الهى انت تعلم حنين العشاق فى هجرک و فراقک و انين المشتاق فى منعهم عن التوجه الى سماء فضلک اسئلك بأن تقبل منهم اعمالهم و تنزل عليهم ما يجعلهم مسروراً عند نزول قضائك و راضياً بما قضيت لهم فى الواحدک

descent of Thy decree and cause them to be content with what Thou hast ordained for them in Thy Tablets.

- 6 Then send down upon her, O my God, from the wonders of Thy mercy that which will comfort her heart, tranquilize her being, and give rest to her body. Verily, Thou art powerful to do what Thou wilt. There is none other God but Thee, the All-Compelling, the Mighty, the All-Bountiful.

6 ثم انزل يا الهى عليها من بدائع رحمتك ما تستريح به قلبها ويطمئن ذاتها ويسكن جسدها انك انت المقتدر على ما تشاء لا اله الا انت المهيمن العزيز المنان

BRL_DA#760, AQA6#238 p.137

BH03730

- 1 In the Name of God, the Most Holy, the Most Holy! This is a Tablet that lamenteth and saith: O people! Oppose not Him Who hath come for your life, and turn not away from Him to Whom the All-Merciful hath testified in all conditions that He is the Goal of all worlds.

1 بسم الله الأقدس الأقدس هذا لوح ينوح ويقول يا قوم لا تعترضوا على الذى اتى لحيوتكم ولا تعرضوا عن الذى شهد له الرحمن فى كل الأحوال بأنه هو مقصود العالمين

- 2 O people! He desired for you everlasting life, yet ye imprisoned Him in the prison of 'Akka. He opened before your faces the gates of bounties, yet ye prevented Him from that which was created for His Own Self. What aileth you that ye have cast aside your God and taken your vain desires? Open your eyes that perchance ye may recognize your Lord, the Unconstrained One. Thus doth the Tongue of Revelation counsel you from the presence of One All-Knowing, All-Wise.

2 يا قوم انه اراد لكم البقاء اتم حبستموه فى سجن عكاء انه فتح على وجوهكم ابواب الخيرات و انتم منعمت عنه ما خلق لنفسه ما لكم وضعت الهكم واخذتم اهوائكم ان افتحوا الأبصار لعل تعرفون ربكم المختار كذلك يعظم لسان الوحي من لدن عليم حكيم

- 3 O servant! Grieve not at what hath befallen Us. By God! Baha was created for tribulation and hath accepted fate in the path of God, the Almighty, the Mighty, the Powerful. This is He for Whom the Point of the Bayan wept most times, and calleth unto Him at all times, and before Him, He Who dawned from the dayspring of Batha by the command of God, the Mighty, the Beautiful.

3 انك انت يا عبد لا تحزن بما ورد علينا تالله قد خلق البهاء للبلاء وقبل القضاء فى سبيل الله المقتدر العزيز القدير هذا هو الذى بكى له نقطة البيان فى اكثر الأحيان ويناديه فى الليالى والأيام ومن قبله من اشرق عن مشرق البطحاء بأمر الله العزيز الجميل

- 4 Say: O people! What ye possess profiteth Him not, nor harmeth Him the power of those on earth. He calleth you for the sake of God, and every just and clear-sighted one beareth witness to this. Do ye take desire and set aside your Lord, the Most Glorious? This indeed is a grievous wrong. Soon will come days wherein ye shall lament for your souls by reason of what ye neglected in the Cause of God, and shall find for yourselves neither intimate friend nor helper.

4 قل يا قوم لا ينفعه ما عندكم ولا يضره سطوة من فى الأرض انه يدعوكم لوجه الله ويشهد بذلك كل منصف بصير تأخذون الهوى وتضعون ربكم الأبهى ان هذا لظلم عظيم سوف يأتى أيام تنوحون على انفسكم بما فرطتم فى جنب الله ولا تجدون لأنفسكم من حميم ولا نصير

- 5 Soar then with the wings of detachment in this atmosphere which God hath made sanctified from the knowledge of all

5 انك فاصعد بجناحين الانقطاع فى هذا الهواء الذى جعله الله مقدساً من عرفان من على

who are on earth save those who have clung to this exalted Cord. Remind the servants and give them the glad-tidings of thy Lord's command, that perchance they may arise from the slumber of desire and turn unto the Lord of Names. Thus have We commanded thee before and in this glorious Tablet. Remember those who are with thee from before thy Lord. Verily thy Lord is the All-Bountiful, the Ancient of Days.

الأرض ألا من تشبّث بهذا الذّيل المنيع ذكّر
العباد و بشرهم بأمر ربّك لعلّ يقومون عن
رقدة الهوى ويقبلن الى مالک الأسماء كذلك
امرناك من قبل وفي هذا اللوح المنيع ذكّر من
معك من قبل ربّك أنّ ربّك هو الفضّال
القديم

INBA34:245, AQA1#105

BH03723

To: Mirza Muhammad in Haraj

1 In the Name of God, the Most Exalted, the Most Glorious, the Most Beautiful

1 بِسْمِ اللَّهِ الْعَلِيِّ الْأَعْلَى الْأَبْهَى

2 This is a Book sent down in truth from God, the Most High, the Most Great, wherein mention is made of Our servant who was named Muhammad in the Kingdom of Names, who attained the presence of God and did not break His Covenant, and was among those who remained firm upon the tablets of might well-preserved.

2 هَذَا كِتَابٌ نَزَلَ بِالْحَقِّ مِنْ لَدَى اللَّهِ الْعَلِيِّ الْعَظِيمِ
وَيَذَكِّرُ فِيهِ عَبْدُنَا الَّذِي سَمِيَ بِمُحَمَّدٍ فِي مَلَكُوتِ
[الْأَسْمَاءِ] الَّذِي فَازَ بِلِقَاءِ اللَّهِ وَ مَا نَقَضَ عَهْدَهُ وَ
كَانَ مِنَ الثَّابِتِينَ عَلَى الْوَحْدِ عَزَّ حَفِيزُ

3 O Muhammad! Hearken unto the call of this Wronged One, upon whom at every moment the spears of tribulation rain down from the clouds of destiny, and around whom circle the wolves of the earth in this Prison wherein He is cut off from the hands of them that yearn after Him. Blessed art thou for having remained steadfast in the Cause of God, thy Beloved and the Beloved of the worlds.

3 اِنْ يَا مُحَمَّدُ اسْمِعْ نِدَاءَ هَذَا الْمَظْلُومِ الَّذِي يَمُطِرُ
عَلَيْهِ فِي كُلِّ حِينٍ مِنْ سَحَابِ الْقَضَاءِ رِمَاحُ
الْبَلَاءِ وَ احَاطَتْهُ ذِيَابُ الْأَرْضِ فِي هَذَا السِّجْنِ
الَّذِي انْقَطَعَ عَنْهُ أَيْدِي الْمُرِيدِينَ فَطُوبَى لَكَ بِمَا
اسْتَقَمْتَ عَلَى أَمْرِ اللَّهِ مُحِبُّوْكَ وَ مُحِبُّوْبِ الْعَالَمِينَ

4 By God! He who hath risen up against Me in enmity - I created him with a word from My presence and preserved him for twenty years, and whatsoever was heard concerning him proceeded from Me, for I am the Doer of whatsoever I will, and I am the Ruler over whatsoever I desire. Leave behind the world and those who have disbelieved, and associate not with them, for their likeness is as the likeness of the serpent, nay worse than it, if thou be of them that know. Shun those who have disbelieved and associated partners with God, then sanctify thy heart that there may be reflected therein at every moment the effulgences of this resplendent and luminous Sun.

4 تَاللَّهِ اِنَّ الَّذِي قَامَ عَلَيَّ بِالْمُحَارَبَةِ خَلَقْتَهُ بِكَلِمَةٍ مِنْ
عِنْدِي وَ حَفِظْتُهُ فِي عَشْرِينَ مِنَ السِّنِّينِ وَ كُلَّمَا
سَمِعْتُ فِي أَمْرِهِ قَدْ ظَهَرَ مِنْ عِنْدِي وَ اَنَا الْفَاعِلُ
لَمَّا أَسَاءَ وَ اَنَا الْحَاكِمُ عَلَى مَا أَرِيدُ دَعِ الدُّنْيَا وَ
الَّذِينَ كَفَرُوا عَنْ وِرَائِكَ وَ لَا تَعَاشِرْ مَعَهُمْ لِأَنَّ
مِثْلَهُمْ كَمِثْلِ الثَّعْبَانِ بَلْ اعْظَمَ مِنْهُ لَوْ أَنَّتَ مِنْ
الْعَارِفِينَ تَجَنَّبَ عَنِ الَّذِينَ كَفَرُوا وَ اشْرَكُوا ثُمَّ
قَدَّسَ قَلْبَكَ لِيَنْطَبِعَ عَلَيْهِ فِي كُلِّ حِينٍ مِنْ تَجَلِّيَّاتِ
هَذِهِ الشَّمْسِ الْمَشْرِقِ الْمُنِيرِ

5 Say: O concourse of unbelievers! Have ye not witnessed the signs of God and His sovereignty, and then the manifestation of God and His power? Blind are your eyes, O heedless ones!

5 قُلْ يَا مَلَأُ الْمُشْرِكِينَ أَمَا شَهِدْتُمْ آيَاتِ اللَّهِ وَ
سُلْطَانَهُ ثُمَّ ظَهَرَ اللَّهُ وَ اقْتَدَارُهُ عَمَتْ أَبْصَارُكُمْ يَا

Do ye worship a calf and forsake Him Who created you and fashioned you and came unto you with manifest sovereignty? Fear God, O people, and render not your works vain, then detach yourselves from all that ye possess and take what is with God with mighty strength.

- 6 Thus doth the Ancient Pen command thee. Act according to what thou hast been commanded and be at peace concerning the Cause of thy Lord, the Ancient of Days. And the glory be upon thee and upon them that are with thee and upon them that hearken unto thy words concerning God, thy Lord and the Lord of the worlds.

مأ الغافلين أ تدعون عجلأ و تذرون الذى خلقكم و سويكم و جاتكم بسلطان مبين اتقوا الله يا قوم و لا تبطلوا اعمالكم ثم انقطعوا عما عندكم و خذوا ما عند الله بقوة عظيم

- 6 كذلك امرك قلم القدم ان اعمل بما امرت و كن مطمئناً على امر مولاك القديم و البهاء عليك و على من معك و على من يسمع قولك فى الله ربك و رب العالمين

BLIB_Or15694.603

BH03617

To: Shaykh Muhammad Ali (Nabil son of Nabil), in Qazvin

- 1 In the Name of God, the Most Holy! O Nabil-i-'Ali! Harken unto that which the Pen of Glory addresses thee with from the prison precincts on this night. Verily, He is the Stranger in the lands of destiny and the Wronged One in the hands of enemies, in the path of God, the King, the Mighty, the Beloved.
- 2 By God! No morning dawns except that calamity overtakes Me, and no evening falls save that another tribulation touches Me. It is as though trials were created for My wronged Self alone, and whenever I move, affliction moves with Me, and when I rest and sleep, it never rests. Thus has the matter been decreed by the Pen of mighty destiny.
- 3 As for the Youth, He shall never be dismayed by what befalls Him in the path of God, but rather shall drink from the cups of destiny the sealed choice wine of holiness. However, when We see those who were created by a word rise up in tyranny and calumny, and commit that which causes the Cause to be lost, My soul is troubled thereby, My skin crawls, and My wounded heart is agitated.
- 4 Would that God might raise up one possessed of discernment who would perceive the fragrance of sorrows from the garment of the All-Merciful and become aware of what hath befallen Him at the hands of these ungrateful ones. Say: Through the garment of the former did Jacob's sight return after he found

- 1 بسم الله الأقدس ان يا نبيل قبل على اسمع ما يخاطبك به قلم العزى هذا الليل عن شطر السجن بأنه هو الغريب فى ديار القضاء و المظلوم بين يدي الأعداء فى سبيل الله الملك العزيز المحبوب

- 2 تالله ما اصبحت آلا و قد ادركني بلاء و ما امسيت آلا و قد مسني قضاء آخر كأن البلاء قد خلقت لنفسى المظلوم و كلها اتحرك يتحرك الضراء معي و لما اسكن و انام هي لا تسكن ابداً كذلك قضى الأمر من قلم عز محتوم

- 3 و اما الغلام لن يجزع عما ورد عليه فى سبيل الله بل يشرب من كؤوس القضاء رحيق قدس محتوم ولكن لما نرى بأن الذينهم خلقوا بكلمة قاموا على الظلم و الافتراء و يرتكبون ما يضيع به الأمر تكدر به نفسى و يقشعر جلدى و يضطرب قلبى المجروح

- 4 فيا ليت يبعث الله من ذى شمس ليجد روايح الأحران عن قيص الرحمن و يطالع بما ورد عليه من هؤلاء الكفور قل بقميص القلب ارتد بصر اليعقوب بعد الذى وجد منه رايحة الحبيب كذلك رقم الأمر من اصبع عز محمود و ان

therein the fragrance of his Beloved. Thus was the matter inscribed by the finger of mighty glory. And were the fragrance of sorrows to waft from the garment of God, those who have turned to God, the Mighty, the Self-Subsisting, would surely perish thereby.

رايحة الأحران لو تهبّ من قيص الله لينعدم به
الذينهم توجّهوا الى الله العزيز القيوم

- 5 And thou, O youth, though We have sent down unto thee words of sorrow, grieve not in thy soul, but put thy trust in God. Verily, He will protect His Cause and aid it, for He is the Omnipotent over whatsoever He willeth. He doeth by His sovereignty that which every accursed misbeliever is powerless to achieve. Rejoice thou in the joy of God, then stand firm in the Cause, and He will verily aid thee with the truth through victorious hosts. And glory be upon thee and upon every patient and grateful one.

5 و أنتك انت يا غلام ولو نزلنا عليك كلمات الحزن
و أنتك لا تحزن في نفسك فتوكل على الله و الله
يحفظ نفسه و ينصر امره و الله هو المقتدر على
ما يشاء يفعل بسلطانه ما يعجز عنه كلّ مشرك
ملعون ان افرح بفرح الله ثم استقم على الأمر و
انه ينصرك بالحقّ بجنود منصور و البهاء عليك و
على كل صابر شكور

AYBY.021a

BH03645

- 1 In the Name of God, the Most Exalted, the Most High, the Most High!
- 2 This is a remembrance from God unto His servant who was touched with adversity in the path of his Lord and ascended unto God at a time when he was wronged at the hands of the oppressors, and who believed in God his Creator and recognized His Cause in days wherein all faces were turned away from the court of sublime glory and most of the servants denied God Who created and fashioned them - thus was the matter irrevocably decreed.
- 3 O servant! How excellent it is for thee that thou didst fulfill thy covenant, and if there occurred to thy heart that which was not befitting God thy Lord, He hath verily forgiven thee in truth and purified thee at the time of thy ascension from the defilement of all the idolaters. The angels drawn nigh welcomed thee from the highest paradise until they reached thee between earth and heaven, and thou didst witness with thine own eyes the grace of God - thus did the mercy of sublime glory encompass thee.
- 4 Would that thy people knew how thy Lord forgave thee and made thee among the honored ones in Tablets of resplendent glory, and how thy name flowed from the Ancient Pen and thy remembrance was recorded in a Tablet preserved from the

1 بسم الله الأرفع الأعلى الأعلى

2 ذكر الله عبده الذي مسّه البأساء في سبيل ربّه
وارتقى الى الله حين الذي كان بأيدي الظالمين
مظلوماً و آمن بالله بارئته و عرف نفسه في أيام
التي انقلبت فيها كلّ الوجوه عن ساحة عزّ علياً و
كفروا اكثر العباد بالله الذي خلقهم و سواهم و
كذلك كان الأمر مقضياً

3 ان يا عبد فيا حبذا لك بما وفيت بميثاقك و
ان خطر في قلبك ما لا ينبغي لله ربك انه
قد غفرك بالحقّ و طهرك حين صعودك عن
دنس المشركين جميعاً و استقبلك ملائكة المقرّبين
من رضوان الأعلى الى ان بلغوا اليك في وسط
الأرض و السّماء و رأيت فضل الله بعينناك و
ذلك احاطتك رحمة عزّ محيط

4 فيا ليت يعلمون قومك بما غفرك ربك و
جعلك من المكرمين في الواح عزّ بهياً و جرى
اسمك من قلم القدم و اثبت ذكرك في لوح

eyes of all the worlds. We were with thee at the time when the clouds of death enveloped thee, and We took thee with the hand of mercy and caused thee to ascend to a station which We had ordained for thee before Adam was created from a handful of subtle clay.

5 Therefore, walk thou through the levels of paradise and partake of the fruits of the holy Lote-Trees as thou pleasest, by the command of One Who is mighty and bountiful. And associate with the maidens in chambers of moist crimson ruby, then mention unto them what hath befallen this Wronged One in this Prison which was concealed from the eyes of the loved ones.

6 And glory be upon thee, O servant who hath ascended unto God, and upon those whom God hath related unto thee, and verily He was their Guardian, then their Protector, then their Helper.

كان عن انظر العالمين محفوظاً وانا كما معك في
حين الذي غشتك غمام الموت و قبضناك بيد
الرحمة و اصعدناك الى مقر الذي قدرناه لك
قبل ان يخلق الآدم من كف طين خفيفاً

5 اذاً سير في اطباق الرضوان ثم كل من اثمار
سدرات القدس كيف شئت بأمر من لدن
عزيز كريماً و عاشر مع الحوريات في غرفات
من الياقوتة الرطبة الحمراء ثم اذكر لمن ما ورد على
هذا المظلوم في هذا السجن الذي كان عن انظر
المحبين مستوراً

6 و الكبرياء عليك يا ايها العبد المتصاعد الى الله و
على الذين نسبهم الله الى نفسك و انه كان عليهم
ويكلاً ثم كفيلاً ثم معيناً

BLIB_Or15694.432, ALIB.folder18p390,
TABN.210b, YMM.370x

BH03651

1 In the Name of God, the All-Powerful, the All-Encompassing

2 A remembrance from the All-Merciful to His servant, that He might draw him to the Dayspring of the Cause with a countenance illumined by the lights of the Throne. We make mention of thee in the prison, that thou mayest make mention of thy Lord in thy days, that perchance they that slumber may rise from their graves and find a way unto Him Who is the Lord of Grace.

3 Say: O people! The All-Merciful hath come in the shadows of light, while the evil ones flee to the right and to the left. Say: There is no protection this Day save for him who hath laid hold on the cord of his Lord, the Chosen One. Thus hath the matter been decreed. And he who believed and then denied, in every age hath he been in doubt concerning the Cause. Say: O people! Doth He Who calleth you amidst the floods of tribulation desire aught for Himself? Nay, by His Lord, the All-Merciful! He desireth from you neither recompense nor thanks. He calleth you for the sake of God, and whoso hesitateth, he is indeed far removed from the precincts of nearness.

4 Say: O people! Dispute not in the days of God. Sanctify your seats from the mention of those who have disbelieved. And he

1 بسم الله المقتدر المحيط

2 ذكر من لدى الرحمن عبده ليجذبه الى مطلع الأمر
بوجه كان بأنوار العرش مضيئاً انا نذكرك في
السجن لتذكر ربك في ايامك لعل الذين رقدوا
يقومون من الأجداث و يجدون الى ذى الفضل
سبيلاً

3 قل يا قوم اتى الرحمن فى ظلل الأنوار و الأشرار
يهربون الى اليمين و اليسار قل لا عاصم اليوم الا
لمن تمسك بعروة ربه المختار كذلك كان الأمر
منزولاً و الذى آمن ثم كفرته فى كل الأعصار
كان فى الأمر مريباً قل يا قوم هل الذى يدعوكم
فى غمرات البلاء اراد لنفسه من شئ لا فوريه
الرحمن انه ما اراد منكم جزاءً و لا شكوراً يدعوكم
لوجه الله و الذى توقف انه كان عن شطر القرب
بعيداً

4 قل يا قوم لا تجادلوا فى ايام الله قدسوا مقاعدكم
عن ذكر الذين كفروا و الذى تمسك بذكر الرحمن

who layeth hold on the remembrance of the All-Merciful, he is indeed independent of the mention of all else. The heavenly table hath been sent down; abandon ye the carrion behind you. Drink ye from the Most Great Ocean, then forsake the brackish water. Arise to aid the Cause with wisdom and utterance on this Day wherein eyes are fixed in wonder while the idolaters are thunderstruck by this Light that hath shone forth upon the horizons. Thus hath the matter been ordained in the Tablet.

- 5 Say: Had the idolaters heard the verses of God and found the sweetness of what they contain from the Kawthar of utterance, they would have cast away what they possess and would have turned unto a station known by the name of God. Thus have We sent down unto thee clear verses that thine eyes may be solaced thereby and that thou mayest remind the people of this Dawn which hath been witnessed from the horizon of God. And glory be upon thee and upon him who hath turned unto the Countenance. By God! He hath indeed been mentioned before the Truth as among the most exalted of creation.

أَنَّهُ كَانَ عَنْ ذِكْرِ الْعَالَمِينَ غَنِيًّا قَدْ تَزَلَّتْ مَائِدَةُ السَّمَاءِ دَعَا الْجِيْفَةَ عَنْ وَرَائِكُمْ إِنْ أَشْرَبُوا مِنَ الْبَحْرِ الْأَعْظَمِ ثُمَّ أَتْرَكُوا مَاءً صَدِيداً قَوْمُوا عَلَى نَصْرَةِ الْأَمْرِ بِالْحِكْمَةِ وَالْبَيَانِ فِي هَذَا الْيَوْمِ الَّذِي فِيهِ شَاخَصَتْ الْأَبْصَارُ وَالْمُشْرِكُونَ مَنْصَعِقُونَ مِنْ هَذَا النُّورِ الْمَشْرِقِ عَلَى الْآفَاقِ كَذَلِكَ كَانَ الْأَمْرُ فِي اللَّوْحِ مَقْضِيًّا

5 قل لو سمع المشركون آيات الله ووجدوا حلاوة ما فيها من كوثر البيان لنبدوا ما عندهم واقبلوا الى مقر كان باسم الله معروفاً كذلك نزلنا لك آيات بينات لتقر بها عينك وتذكر الناس بهذا الفجر الذي كان من افق الله مشهوداً والبهاء عليك وعلى من اقبل الى الوجه تالله انه كان من اعلى الخلق لدى الحق مذكوراً

INBA34:233, AQA1#093

BH03727

- 1 The Most Great, the Most Holy
- 2 This is a Tablet that hath been sent down in truth, that it may draw men nigh unto God, the Almighty, the All-Wise. Verily, those who have turned towards Him, when the verses of their Lord are recited unto them, soar aloft with longing - these are the people of Baha, inscribed in a preserved Tablet. Draw ye nigh unto God with your hearts - this indeed is the true purpose. He hath come on the Day of Judgment.
- 3 When We revealed a mystery from Our Most Great Mystery with clear proof and evidence, the people of the Bayan fell stunned upon the dust of idle fancy. Thus was the matter decreed by One Who is All-Knowing, All-Informed. Then rose up against Us the people of the Furqan in rebellion, until they cast Us into the Most Great Prison. Thus were We under the swords of the idolaters. We give thanks to God for this, and We summon the servants unto God, the All-Knowing, the All-Wise.
- 4 Tribulation is indeed the garment of Baha, did ye but know it. When it is in the path of my Lord, it is the crown of My head, were ye of them that are well-assured.

1 الأقدس الأبهى

2 هذا لوح نزل بالحق ليقرب الناس الى الله العزيز الحكيم ان الذين اقبلوا اذا تلى عليهم آيات ربهم يطيرن من الشوق اولئك اهل البهاء في لوح حفيظ تقرّبوا الى الله بقلوبكم هذا هو المقصود قد اتى في يوم الدين

3 فلما اظهرنا من سرنا الأعظم سرّاً بالحجة والبرهان انصعق البيانون على تراب الوهم كذلك قضى الأمر من لدن علم خبير وقاموا علينا ملأ الفرقان بالطغیان الى ان ادخلونا في السجن الأعظم اذاً نحن تحت سيوف المشركين نشكر الله في ذلك و ندعو العباد الى الله العليم الحكيم

4 انّ البلاء قيص البهاء لو انتم من العارفين لما كان في سبيل ربّي انه اكليل رأسى لو انتم من الموقنين

- 5 Would that thou hadst been present before the Throne when We shone forth from the horizon of mystery with manifest sovereignty, and at the time when We were driven from the city wherein We dwelt with grievous tyranny, and hadst witnessed the power of God with thine own eyes and heard His verses with thine own ears. In those days the verses were sent down openly amidst all creation. Thy Lord is verily the Almighty, the Powerful.
- 6 Among the people were those whom the radiance of revelation overwhelmed, and they were struck down, and were among the perishing. And among them were those whom the attraction of the Compeller seized and raised to an exalted station.
- 7 Until We arrived at the seashore, when one of the military chiefs came before Us. Then did the Tongue of Grandeur speak and informed him of what would appear thereafter, from One Who is All-Knowing, All-Informed. His condition was transformed and he nearly wept before Our face. Thus was the matter decreed by thy Lord, the Mighty, the Praiseworthy.
- 8 Be thou steadfast in the Cause of thy Lord in such wise that the steps of them that have turned aside shall not cause thee to slip, and remember Him in thy days. Verily, He is with His remembering servants. And praise be to God, the Lord of all worlds.
- 5 يا ليت كنت حاضراً لدى العرش اذ اشرقنا من افق السرّ بسلطان مبين و حين اخراجنا من المدينة التي كُنا فيها بظلم عظيم و رأيت قدرة الله بعينك و سمعت آياته بأذنك و في تلك الأيام نزلت الآيات جهرةً بين ملأ الانشاء ان ربك لهو المقتدر القدير
- 6 و من الناس من اخذه اشراق الوحي و انصعق و كان من المهالكين و منهم من اخذه جذب الجبار و اصعده الى مقام كريم
- 7 الى ان وردنا شاطئ البحر حضر بين يدينا احد من رؤساء العسكرية اذاً نطق لسان القدم و اخبره بما يظهر من بعد من لدن عليم خبير قد انقلب حاله كاد ان يبكي تلقاء الوجه كذلك قضى الأمر من لدن ربك العزيز الحميد
- 8 ان اثبت في امر موليك على شأن لا يزلك خطوات المعرضين و اذكره في أيامك انه مع عباده الذّاكرين و الحمد لله رب العالمين

INBA34:238, AQA1#098, AVK2.286.18x

BH03792

To: Aqa Siyyid Ismail in Kaf

- 1 In the Name of God, the Most Mighty, the Most Unapproachable, the Most Glorious!
- 2 O thou who dyest in the divine cloud! Dye all created things with this dye which hath appeared on the horizons, that they may be dyed with the dye of God, thy Lord and the Lord of all creation. His dye is to purify the soul from all colors, and whoso attaineth unto this hath indeed attained unto the dye of God and is numbered among the successful ones in the preserved Tablets. Beware, beware lest thou dye thyself with the dye of allusions from those who make claims. Purify thyself from these, and if thou art able, cause all created things to enter the vats of the dye of My power, that they may all appear in the color of My love - and this is indeed a mighty favor.
- 1 بسم الله الأعزّ الأمتع الأبهى
- 2 ان يا صبّاغ العماء صبّغ الممكّات من هذا الصبّغ الذي ظهر في الآفاق لعلّ يصبغن بصبغ الله ربك و ربّ الخلاق جميعا و ان صبغه هو تنزيه النفس عن كلّ الألوان و من وفق بذلك انه قد فاز بصبغ الله و كان من الفائزين في الواح عزّ حفيظا اياك اياك ان لا تصبغ نفسك بصبغ الاشارات من اولي الدلالات طهر نفسك عنها و انك ان تقدر فأدخل الممكّات في دنان صبغ

- قد رقي ليظهرن كلّ بلون حيّ و إنّ هذا الفضل عظيمًا
- 3 Empty thy spirit of those who have disbelieved and associated partners with God, then thy heart of those who have warred against the Self of God that standeth over all things. Then turn thy face toward the quarter that shineth with truth. Beware lest thou forget thy Lord, for We have not forgotten thee and have remembered thee in this Tablet which verily shineth with truth.
- 4 Preserve the verses of thy Lord, then recite them that thou mayest be reminded of the remembrance of this solitary, lonely Prisoner Who hath been imprisoned in the prison of destiny, and beyond the prison the idolaters have cast Him into the depths of the pit of darkness. None hath comprehended Him, His Self, and what hath befallen Him save He Who created Him in truth, raised Him up through grace, and sent Him forth with justice unto all who are in the worlds.
- 5 Thus have We cast upon thee the word of truth and sent from the quarter of loving-kindness the holy and beloved fragrances, that thou mayest rejoice within thyself and give thanks unto God thy Lord and be numbered among the thankful ones in the mighty and glorious Tablets. And glory be upon thee and upon all who have believed in God and turned away from all else, whether small or great.
- ان افرع روحك عن الذين هم كفروا واشركوا ثم فؤادك عن الذينهم حاربوا بنفس الله القائمة على كلّ الأشياء ثم ول وجهك الى شطر الذي كان على الحق منيرا اياك ان لا تنس ربك لأننا ما نسيناك و اذكرناك في هذا اللوح الذي كان بالحق مضيئا
- 4 ان احفظ آيات ربك ثم اقرأها لتكون متذكرا بذكر هذا المسجون الفريد الغريب الذي حبس في سجن القضاء وعن وراء السجن اوقعوه المشركون في غيابة بئر الظلماء و ما اطلع به و بنفسه و بما ورد عليه احد الا الذي خلقه بالحق و بعثه بالفضل و ارسله بالعدل على كلّ من في العالمين جميعا
- 5 كذلك القيناك قول الحق و ارسلنا عن شطر العناية نفحات قدس محبوبا لتفرح في نفسك و تشكر الله ربك و تكون من الشاكرين في الواح عزّ عظيمًا و البهاء عليك و على كلّ من آمن بالله و اعرض عما سواه من كلّ صغير و كبيرا

BLIB_Or15694.520, ALIB.folder18p431

BH03940

To: Aqa, in Shiraz

- 1 In the Name of Him Whom all seek yet know not! O thou who gazest upon the Countenance, hear My call from the precincts of the Prison, that there is none other God but Him, the All-Compelling, the Self-Subsisting.
- 2 Know thou that the ungodly drove forth the Youth from the City of Mystery with manifest tyranny, and its inhabitants of every creed lamented over Us. Thus was the matter decreed, and We had forewarned of this in a Tablet of mighty glory which We sent to Iraq. Verily thy Lord is cognizant of all things.
- 1 بسم الذي كلّ آياه يقصدون و لا يعرفون يا أيها الناظر الى الوجه اسمع ندائي عن شطر السجن بأنّه لا اله الا هو المهيمن القيوم
- 2 فاعلم بأنّ المشركين اخرجوا الغلام عن مدينة السرّ بظلم مبين و ناه علينا سكّانها من كلّ ملل كذلك قضى الأمر و اخبرنا بذلك في لوح عزّ عظيم الذي ارسلناه الى العراق انّ ربك بكلّ شيء عليم

- 3 Yet the Youth went forth adorned with the ornament of thy Lord, in such wise that the Most Great Name became renowned throughout the realms that were attributed to the Son, until We reached the shore of a mighty sea. Then did the Most Great Sea take its place upon the Ark with manifest sovereignty, until We arrived in this land through that which the hands of the hypocrites had wrought.
- 4 But know thou and be assured that the calamities in the path of God, the Sovereign, the Mighty, the Great, do not dismay Us, nor can the winds of tribulations extinguish this Lamp from which the heavens and earth are illumined. Grieve not for what hath befallen Us. Say: By God! Calamities prevent Him not from His Cause, nor do tribulations hold back His sovereignty. Should all who are in the heavens and earth assemble against Him with drawn swords and piercing spears, He would still speak forth and proclaim: "Verily, I am the Beauty of God amongst all worlds, and neither your swords harm Me nor your spears dismay Me, and I yearn in the path of God for that which none before Me hath borne." Verily thy Lord is the All-Knowing, the All-Informed.
- 5 Arise to promote the Cause, then summon the people unto it. God will soon reward thee with the best of rewards. He is with thee, and He is the best of helpers.
- 6 Convey My remembrance to My loved ones there, that the fire of the love of thy Lord may be kindled in their hearts and their covenant in this luminous Cause be renewed. Praise be to God, the Lord of the worlds.
- ولكن خرج الغلام بطراز ربك على شأن اشتهر
ذكر الأعظم في ممالك التي نسبت الى الابن الى
ان وردنا شاطئ بحر عظيم اذاً استقرّ بحر الأعظم
على الفلك بسلطان مبين الى ان وردنا في هذه
الأرض بما اكتسبت ايدى المنافقين
- ولكن فاعلم ثم ايقن بأن لا يجزعنا البلايا في
سبيل الله الملك العزيز العظيم و لا يطفى من
هبوب ارياح الرزايا هذا المصباح الذي اشرقت
منه السموات والأرضين لا تحزن عما ورد علينا
قل تالله لا يمنع البلايا عن امره ولا الرزايا عن
سلطانه لو يجتمع عليه كل من في السموات و
الأرض بسيف مسلوله و رماح نافذة لينطق و
يقول اني لجمال الله بين العالمين ولا يضرنى سيوفكم
ولا يجزعنى رماحكم واشتاق في سبيل الله ما لا
حمله احد من قبل ان ربك هو العليم الخبير
- قم على الأمر ثم ادع الناس اليه فسوف يجزيك
الله احسن الجزاء انه معك وانه هو خير الناصرين
- ذكر من قبلي احبائي في هناك ليحدث في قلوبهم
نار محبة ربك و يجدد به عهودهم في هذا الأمر
المنيّر و الحمد لله رب العالمين

INBA73:350, NLAI_BH1.496, NLAI_BH2.239,
QT108.127

BH03923

To: Haydar Ali Hakkak, in Shiraz

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious!
- 2 This is a Book from God unto His servant who was named Haydar before 'Ali, that the fragrances of the Command may seize him from this Paradise wherein the Beauty of the All-Merciful shineth with holy and wondrous lights, and may detach him and enrich him from all that he possesseth, and may turn him
- بسم الله الأقدس الأبهى
- هذا كتاب من لدى الله الى عبده الذي سمي بحيدر
قبل على ليأخذه نفحات الأمر من هذا الرضوان
الذي يستضيء فيه جمال الرحمن بأنوار قدس بديعاً
و ينقطعه ويغنيه عما عنده ويقلبه من شمال الفناء

from the left hand of evanescence to the right hand of eternity, and make him among those who are recorded as steadfast in the Mother Book by the Pen of Command.

- 3 O servant! Be not grieved within thyself that thou hast migrated unto God and hast not been honored with His presence, for God hath accepted thy obedience and hath inscribed thy name with the finger of power among those who have attained the presence of God, and this is of His bounty unto thee, that thou mayest be steadfast in the Cause. We were verily with thee in thy departure and arrival, and in thy bewilderment and grief, and We witnessed thy condition. Therefore, grieve not within thyself, but be joyous through the loving-kindness of thy Lord.

- 4 Beware lest thou hesitate in this Cause in these days wherein the feet of most of the servants have slipped from this Path which hath been raised up in the name of God. Arise in the Cause and fear no one. Then shun those who have disbelieved in God after He came upon the shadows of the Cause with manifest and evident sovereignty, and everything speaketh that there is no God but Him, and that this is indeed 'Ali Who hath appeared from the Most Glorious Horizon with a Command that hath encompassed all the worlds. Purify thyself from allusions and cling not to that which the people of the Furqan clung when We manifested the Face from behind the veils with a radiance that was mighty indeed upon the truth. Rejoice within thyself that the Beloved of the worlds hath remembered thee in this Prison wherefrom the feet of those who seek have been forbidden.

الى يمين البقاء ويجعله من الثابتين في أم الألواح
من قلم الأمر مذكوراً

3 ان يا عبد لا تحزن في نفسك بما هاجرت الى الله
و ما شرفت ببقائه لأن الله قبل عنك طاعتك
و كتب باصبع القدرة اسمك مع الذينهم فازوا
بلقاء الله و هذا من فضله عليك ان تكون على
الأمر مستقيماً و أنا نكاً معك في خروجك و
ورودك و تحيورك و حزنك و شاهدا ما انت
عليه اذا لا تحزن في نفسك و كن بعناية ربك
مسروراً

4 اياك ان توقف في هذا الأمر في تلك الأيام
التي زلت اقدام اكثر العباد عن هذا الصراط
الذي كان باسم الله مرفوعاً قم على الأمر و لا
تخف من احد ثم اجتنب عن الذينهم كفروا بالله
بعد الذي اتى على ظلال الأمر بسلطان لا تخ مينا
و ينطق في كل شيء بأنه لا اله الا هو و ان هذا
لعل قد ظهر عن افق الأبهى بأمر كان على العالمين
محيطاً طهر نفسك عن الاشارات و لا تمسك
بما تمسك به ملأ الفرقان حين الذي اظهرنا الوجه
عن خلف الحجاب باسراق كان على الحق عظيماً
ان افرح في نفسك بما اذكرك محبوب العالمين
في هذا السجن الذي كان ارجل القاصدين عنه
ممنوعاً

BLIB_Or15694.632b, ALIB.folder18p452

BH03871

To: The one Whose Letter has Been Received

- 1 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious!
- 2 Your letter came before the Countenance while in prison, and its opening was adorned with the word which We have loved in the path of God, the Protector, the Self-Subsisting, and which We have desired for Myself and for those with Me. And your Lord, the All-Merciful, He is indeed cognizant of what I say.

1 بسم الله الأقدس العلي الأبهى

2 قد حضر كتابك تلقاء الوجه في السجن و كان
مزينا صدره بالكلمة التي احببناها في سبيل الله
المهيمن القيوم و اردناها لنفسى و لمن معى و
ربك الرحمن هو العليم على ما اقول و هي هذه

And this is it: "Would that I had been among those martyred in Thy path!" By My life! By this yearning the Glance of God turned toward you and the denizens of the Supreme Course drew near unto you, but the people do not understand. Because of this, your yearning, We have recorded for you the reward of one martyred in My path. Verily your Lord is the Forgiving, the Loving.

- 3 Know thou that in such days as these, whoso arises to make mention of God, the Creator of Names, amidst His ignorant servants - he is indeed of those who have attained unto the best of what hath been and what shall be. Reflect upon these days, that their greatness and He Who hath appeared in them through the sovereignty of thy Lord, the Mighty, the Praised, may become evident unto thee. The greatest of all deeds is the mention of thy Lord amongst His servants - thus hath it been sent down in a preserved Tablet. Whoso attaineth unto this hath attained unto that which God hath desired for him. With thy Lord is the knowledge of all things, but the people remain veiled therefrom.

- 4 Arise from the horizon of certitude through the power of thy Lord, the Most High, the Most Great. Then enter the dwelling-place of the ungodly among the people of the Bayan who have disbelieved in God, the Creator of earth and heaven. Say: O people! Abandon that which is vain - the Self-Subsisting hath come upon the clouds of proof. Verily, He is your Lord, the All-Merciful, upon Whom the Bayan depended. Fear God and follow not those who are heedless.

- 5 Thus have We imparted unto thee that whereby the hearts of those who have turned toward the Countenance with humility and reverence may be quickened. We have ordained for thee a reward unfailing. Rejoice thou in this and hold fast unto the cord of God, the Protector, the Self-Subsisting.

يا ليتني كنت من المستشهدين في سبيلك لعمري
بهذا الرجاء توجه اليك طرف الله و اقبل اليك
اهل ملاء الأعلی ولكن الناس هم لا يفقهون اننا
برجائك هذا المقام كتبنا لك اجر من استشهد
في سبيل ان ربك هو الغفور الودود

3 فاعلم بأن في مثل تلك الأيام من يقوم على ذكر
الله موجد الأسماء بين عباده الجهلاء انه ممن فاز
بخير ما كان وما يكون فذكر في تلك الأيام ليظهر
لك عظمتها والذي ظهر فيها بسلطان ربك
العزیز المحمود ان اعظم الأعمال هو ذكر ربك
بين العباد كذلك نزل في لوح محفوظ من فاز
به فاز بما اراد الله له عند ربك علم كل شيء
ولكن الناس عنه محتجبون

4 ان اطلع عن افق اليقين بقدرة ربك العليّ
العظيم ثم ادخل مقرّ المشركين من ملاء البيان
الذين كفروا بالله فاطر الأرض والسما قل يا
قوم دعوا الموهوم قد اتى القيوم على ظلل البرهان
انه لربكم الرحمن الذي علّق به البيان اتقوا الله و
لا تتبعوا الذين لا يشعرون

5 كذلك القيناك ما يحیی به افئدة الذين اقبلوا
الى الوجه بخضوع وخشوع وقد قدرنا لك اجراً
غير ممنون ان افرح بذلك وتمسك بعروة الله
المهيمن القيوم

INBA34:268a, INBA51:385, INBA49:365,
AQAI#130, LHKM3.137

BH04042

To: *Mirza Muhammad Ali Kadkhuda, in Qazvin*

- 1 He is the One Who Speaketh within all things. 1 هو الناطق في الأشياء
- 2 Verily they have expelled Us from one city and caused Us to enter another, and at the pole of tribulation the Most Exalted Pen proclaimeth between earth and heaven: "The Beloved of the worlds hath been imprisoned. He Who desired to free all who are on earth from the prison of self and passion hath been imprisoned through what the hands of the idolaters have wrought." 2 قد اخرجونا من مدينة و ادخلونا في مدينة اخرى و في قطب البلاء ينادى القلم الأعلى بين الأرض و السماء قد حبس محبوب العالمين ان الذي اراد ان يطلق من على الأرض من سجن النفس و الهوى قد سجن بما اكتسبت ايدي المشركين
- 3 Say: Tribulation is as water for that which We have sown in hearts. Soon there shall grow from it ears of corn, each grain whereof shall proclaim: "There is none other God but Him, the Mighty, the All-Wise." Let not the words of those who have denied God grieve thee, nor the deeds of the oppressors. By God! We are in manifest joy and call the servants unto God, the King, the Mighty, the All-Knowing. 3 قل ان البلاء ماء لما زرعناه في الصدور سوف تنبت منه سنبلات ينطق كل حبة منها انه لا اله الا هو العزيز الحكيم لا يحزنك قول الذين كفروا بالله و لا عمل الظالمين تالله انا في فرح مبين و ندعو العباد الى الله الملك العزيز العليم
- 4 God hath made tribulation a crown for the head of Baha. Through it shall the horizons shine forth, even as We informed you before. Verily thy Lord is the All-Knowing, the All-Informed. This is a day wherein that which lay hidden in the breasts of the idolaters is made manifest and the faces of those near unto God shine forth. 4 قد جعل الله البلاء اكليلاً لرأس البهاء سوف يستضيء منه الآفاق كذلك اخبرناكم من قبل ان ربك هو العليم الخبير هذا يوم يظهر فيه خافية صدور المشركين و يستضيء وجوه المقربين
- 5 Arise from the horizon of assurance with the remembrance of thy Lord, the All-Merciful, in such wise as to attract thereby the hearts of those who have advanced. Look not upon the world and what thou seest therein of hardship and prosperity. By My life! All who are therein shall perish, and there shall endure what hath been ordained for thee by One mighty and powerful. Were there any glory in it, the Ancient Beauty would not have remained in this Most Great Prison. By God! Were We to desire it, We could seize the spirits of all who are on earth with but one word from Him. Verily thy Lord hath power over whatsoever He willeth. 5 ان اطلع عن افق الاطمينان بذكر ربك الرحمن علي شأن تجتذب به قلوب المقبلين لا تنظر الى الدنيا و ما ترى فيها من الشدة و الرخاء لعمري كل من عليها فان و يبقى ما قدر لك من لدن مقتدر قدير لو كان لها شأن ما ترك جمال القدم في هذا الحبس الأعظم تالله لو نريد لتقبض ارواح من على الأرض كلها بكلمة من عنده ان ربك هو المقتدر على ما يريد
- 6 Be thou a helper to the Cause of thy Lord through wisdom and utterance, that perchance through thee the veil may be removed from the eyes of the heedless. This is the greatest of all deeds in the sight of thy Lord, the Mighty, the Most Exalted. He aideth whomsoever He willeth through His command. He, verily, is the All-Knowing, the All-Wise. 6 كن ناصراً لأمر ربك بالحكمة و البيان لعل بك يكشف غطاء عيون الغافلين هذا اعظم الأعمال عند ربك العزيز المتعال انه يؤيد من يشاء بأمر من عنده انه هو العليم الحكيم

INBA34:253, AQA1#114

BH04003

To: *Mirza Muhammad Rida Tabib Yazdi*

- 1 He is God, the Most Pure, the Most Manifest, the Most High, the Most Exalted! 1 هو الله الأظهر الأظهر العلى الأعلى
- 2 These are verses of holiness which have been sent down in truth from the heaven of God, the Exalted, the Great. In each letter thereof lies concealed an ocean from among the oceans of inner meanings. Blessed is he who attaineth thereunto and entereth into its depths, stripped of all else save Him, and from which appear the pearls of a luminous sanctity. 2 تلك آيات القدس نزلت بالحق من جبروت الله العلى العظيم وفى كل حرف منها ستر بحر من بحور المعانى فطوبى لمن يصل اليه و يدخل فى غمراته عرياً عن كل ما سواه و يظهر منه لآئى قدس منير
- 3 O servant! Thy mention hath been made before the Countenance, and the Pen of God hath moved to inscribe thy name, as a favor from Him unto thee, that thou mayest be among the thankful. Harken unto that which this Prisoner calleth unto thee from the shore of fate: that there is none other God but Him, and that this is He Who hath arisen between earth and heaven with the praise of God, and feared no one after all the peoples contended with Him, as ye have heard and were among those who heard. 3 ان يا عبد قد ذكر تلقاء الوجه ذكرى و تحرك على اسمك قلم الله فضلاً من عنده عليك لتكون من الشاكرين اسمع ما يناديك به هذا المسجون على شاطئ القضاء بأنه لا اله الا هو و ان هذا هو الذى قام بين الأرض و السماء بثناء الله و ما خاف من احد بعد الذى جادل معه كل الملل كما سمعتم و كنتم من السامعين
- 4 And thou - walk thou in My footsteps. Arise to serve the Cause through God's might and power. Then inform the people of this Most Great, this mighty Announcement. Fear thou no one, but place thy trust in God. Verily He will protect thee in truth and aid thee with the hosts of the unseen. His victory is nigh unto them that are detached. However, act with wisdom and counsel lest harm befall thee and thou be numbered among those who are tested. 4 و انك انت فامش على اثرى قم على الأمر بحول الله و قوته ثم اخبر الناس بهذا النبأ الأعظم العظيم و لا تخف من احد فتوكل على الله و أنه يحفظك بالحق و ينصرک بجنود الغيب و ان نصره على المنقطعين قريب ولكن بالحكمة و الموعظة لئلا يصيبك من ضر و تكون من المفتنين
- 5 Say: O people of the Bayan! The head of wisdom is the fear of God. Fear ye Him Who created you and raised you to the heavens of knowledge, and sent down unto you wisdom and utterance, and made you to be among those endowed with understanding. Beware lest ye exchange the favor of God upon yourselves and be numbered among the deniers. 5 قل يا ملاء البيان رأس الحكمة هى خشية الله خافوا عن الذى خلقكم و ارفعكم الى سموات العرفان و انزل عليكم الحكمة و البيان و جعلكم من العارفين اياكم ان لا تبدلوا نعمة الله على انفسكم و تكون من المنكرين
- 6 Thus have We imparted unto thee and made mention of thee in the Tablet, that thou mayest be among the steadfast. And glory be upon thee and upon every knowing believer. 6 كذلك القيناك و اذكرناك فى اللوح لتكون من الثابتين و البهاء عليك و على كل مؤمن عليم

BLIB_Or15694.624, ALIB.folder18p477b

BH03991

To: Shaykh Rahim, in Birjand

- 1 The Most Great, the Most Glorious! We, verily, remember from within this prison the loved ones of God, that they may remain steadfast in this Cause on this wondrous Day and make mention of God in such wise that all faces may turn towards the Almighty, the All-Wise. From the right hand hath been raised the call of God, and from another direction the fragrance of His garment hath wafted over all creation. Blessed is he who hath cast away the world, turning unto God, the Peerless, the All-Informed. Say: Verily it shall perish, while the Cause remaineth with God, your Lord and the Lord of all who are in the heavens and on earth.
- 2 O people! I am the Manifestation of God amongst you, and His proof amidst you, and His sovereignty unto you, were ye to be of them that know. Beware lest ye deny Him through Whom the sun hath shone forth and the moon hath appeared in this heaven which hath been raised up through this Great Name. Cast behind you all created things, turning unto the Dayspring of the signs of your Lord, the Mighty, the Praise-worthy. Thus have We adorned the horizon of utterance with this remembrance through which the hearts of them that know have been illumined.
- 3 O Rahim! Harken unto the call of thy Lord, the All-Bountiful, from the precincts of the prison - there is none other God but Him, the Mighty, the All-Knowing. Arise to make mention and say: O people! The Day hath come and the call hath been raised betwixt earth and heaven. The Lord of Names hath come with manifest sovereignty. Beware lest anything withhold you from Him through Whom the power of God was revealed and His sovereignty encompassed all things great and small. They who have believed in the Unseen and in Him Who speaketh the truth are indeed on a straight path.
- 4 Whoso layeth claim to a Revelation before the completion of a full thousand years, such a one is assuredly a lying impostor. And whoso interpreteth this verse otherwise is of them that are lost. Thus do We instruct thee and teach thee of Our grace, that thou mayest make mention of thy Lord and be of them that are thankful.
- 1 الأعظم الأبهى أنا في السجن نذكر احبّاء الله ليستقيموا على الأمر في هذا اليوم البديع و يذكروا الله على شأن تتوجه به الوجوه الى العزيز الحكيم عن جهة اليمين ارتفعت نعمة الله و من جهة اخرى تمر نفحة القميص على العالمين طوبى لمن نبذ الدنيا مقبلاً الى الله الفرد الخبير قل انها لتفنى و يبقى الأمر لله ربكم و رب من في السموات و الأرضين
- 2 يا قوم انى لظهور الله بينكم و حجة فيكم و سلطانه لكم ان اتم من العارفين اياكم ان تتكروا الذى به اشرقت الشمس و لاح القمر في هذه السماء التى ارتفعت بهذا الاسم العظيم دعوا الكائنات عن ورائكم مقبلاً الى مطلع آيات ربكم العزيز الحميد كذلك زينّا افق البيان بهذا الذكر الذى به لاحت افئدة العارفين
- 3 ان يا رحيم ان استمع نداء ربك الكريم من شطر السجن انه لا اله الا انا العزيز العليم قم على الذكر و قل يا قوم قد اتى اليوم و ارتفع النداء بين الأرض و السماء قد اتى قيوم الأسماء بسلطان مبين اياكم ان يمنعكم شئ عن الذى به ظهرت قدرة الله و احاط سلطانه كل صغير و كبير ان الذين آمنوا بالغيب و الذى ينطق بالحق انهم على صراط مستقيم
- 4 من يدعى الأمر قبل اتمام الف سنة كاملة انه من المقترين من يأول هذه الكلمة انه من الخاسرين كذلك القيناك و علمناك فضلاً من عندنا لتذكر ربك و تكون من الشاكرين

BLIB_Or11095#146, AKHA_124BE #08
p.b, AKHA_124BE #11-12 p.a

BH04088

To: *Mirza Muhammad Rida Tabib Yazdi*

1 In the Name of God, the Eternal, the Everlasting

2 This is a Tablet from Baha to him who hath believed in God, Creator of all things, that he may be mindful of that which hath been sent down from the Most Exalted Pen after the imprisonment of the Ancient Beauty in the Most Great Prison through that which the hands of the aggressors have wrought.

3 Verily, in the departure of the Luminary of the horizons from the region of Iraq, and His embarkation upon the ship after passing through the realm, and the establishment of the Chosen One's throne in the Land of Mystery, and His departure therefrom through tyranny, are signs for those who perceive and evidences for those who discern. He it is Who hath caused the clouds to be subdued and the rain to pour forth from the heavens, and Who hath split asunder the tongue of dawn through His firm and mighty command. Say: Verily He is the One Who calleth unto Himself between the heavens and the earth, and neither the harm of those who have disbelieved nor the might of the ungodly hath deterred Him.

4 Say: If ye desire the supreme bounty, by God, it hath shone forth from the horizon of the will of your Lord, the Most Glorious. Seize it with the hand of certitude and cast away what ye possess of the intimations of the wayward ones. We have ordained for thee a reward in the Kingdom of recompense. Beware lest the utterances of the heedless sadden thee. Soon shalt thou behold that which thou wert promised by the True One shining forth from the horizon of faithfulness. Verily thy Lord is possessed of great bounty. Those who have cast behind them the Book of God and followed those who have turned away from the Countenance - these are among the bewildered ones in the valley of heedlessness.

5 Beware lest ye differ in the Cause - gather ye on the shore of this Most Great Sea. By My life! Through your unity the pillars of the deniers shall be demolished. Be ye people of this City - whoso entereth therein must needs be adorned with the attributes of God, the King, the Mighty, the All-Wise. And mercy and glory be upon thee and upon him who hath restrained himself from all else save Me and hath found solace in My wondrous remembrance.

1 بِسْمِ اللَّهِ الْأَبَدِيِّ بَلَا زَوَالٍ

2 هَذَا لَوْحٌ مِنْ لَدَى الْبَهَاءِ إِلَى الَّذِي آمَنَ بِاللَّهِ خَالِقِ الْأَشْيَاءِ لِيَكُونَ مَتَذَكَّرًا بِمَا نَزَلَ مِنَ الْقَلَمِ الْأَعْلَى بَعْدَ الَّذِي سَجَنَ جِهَالِ الْقَدَمِ فِي الْحَبْسِ الْأَعْظَمِ بِمَا اكْتَسَبَتْ أَيْدِي الْمُعْتَدِينَ

3 أَنَّ فِي خُرُوجِ نَبِيِّ الْأَفَاقِ عَنْ شَطْرِ الْعِرَاقِ وَاسْتَوَائِهِ عَلَى الْفَلَكَ بَعْدَ الْمُرُورِ عَنِ الْمَلِكِ وَاسْتِقْرَارِ عَرْشِ الْمُخْتَارِ عَلَى أَرْضِ السَّرِّ وَخُرُوجِهِ بِالْقَلَمِ لآيَاتٍ لِلتَّوَسِّمِينَ وَبَيِّنَاتٍ لِلتَّفَرِّسِينَ هُوَ الَّذِي سَخَّرَ السَّحَابَ وَامْطَرِ الْغَمَامَ وَفَلَقَ لِسَانَ الْفَجْرِ بِأَمْرِهِ الْحَكَمَ الْمُتَيْنِ قُلْ أَنَّهُ هُوَ الْمُنَادِي بِنَفْسِهِ بَيْنَ السَّمَوَاتِ وَالْأَرْضِ وَمَا مَنَعَهُ ضَرَّ الَّذِينَ كَفَرُوا وَلَا سَطْوَةُ الْمُشْرِكِينَ

4 قُلْ إِنْ تَرِيدُوا الْعَنَاءَ الْكَبِيرَ تَاللَّهِ أَنَّهُ قَدْ اشْرَقَتْ مِنْ أَفْقِ إِرَادَةِ رَبِّكُمْ الْأَبْهَى خَذُوهَا بِإِدِّ الْأَطْمِينَانِ وَضَعُوا مَا عِنْدَكُمْ مِنْ إِشَارَاتِ الْمَعْرُضِينَ قَدْ قَدَّرْنَا لَكُمْ اجْرَاءً فِي مَلَكُوتِ الْجَزَاءِ أَيَّاكُمْ إِنْ تَحْزَنُكُمْ مَقَالَاتُ الْعَافِلِينَ سَوْفَ تَرَى مَا وَعَدْتُ بِهِ مِنْ لَدَى الْحَقِّ مُشْرِقًا عَنْ أَفْقِ الْوَفَاءِ إِنَّ رَبَّكَ لَذُو فَضْلٍ عَظِيمٍ وَالَّذِينَ نَبَذُوا كِتَابَ اللَّهِ وَعَقَّبُوا الَّذِينَ أَعْرَضُوا عَنْ الْوَجْهِ أَوَّلُكُمْ فِي وَادِي الْغَفْلَةِ لِمَنِ الْهَائِمِينَ

5 أَيَّاكُمْ إِنْ تَخْتَلَفُوا فِي أَمْرِ أَنْ اجْتَمَعُوا فِي شَاطِئِ هَذَا الْبَحْرِ الْأَعْظَمِ لِعَمْرَى بِاتِّحَادِكُمْ تَعْدُمُ أَرْكَانُ الْمُنْكَرِينَ كَوْنُوا أَهْلَ هَذِهِ الْمَدِينَةِ مِنْ دَخَلٍ فِيهَا لِيَكُونَ مَتَخَلِّقًا بِأَخْلَاقِ اللَّهِ الْمَلِكِ الْعَزِيزِ الْحَكِيمِ وَالرَّحْمَةِ وَالْبَهَاءِ عَلَيْكَ وَعَلَى مَنْ كَفَّ نَفْسَهُ عَمَّا سِوَايَ وَأَتَسَّ بِذِكْرِي الْعَزِيزِ الْبَدِيعِ

INBA34:262, AQA1#124

BH04015*To: Baha'is of Asiyaban*

- 1 The Most Holy, Most Holy, Most Glorious. This is the remembrance of God unto His servants who have believed in their Lord, the All-Merciful, on a day when the heavens wailed, the tribes of the earth were thrown into commotion, and those who dwell in the Kingdom of Names were struck with terror, that they may know that He remembereth those who have turned unto the Dawning-Place of Revelation. He, verily, is the Mighty, the Bountiful.

1 الأقدس الأقدس الأبهى ذكر الله عباده الذين آمنوا برّبهم الرّحمن في يوم ناحت السّماء و اضطربت قبائل الأرض و فزع من في ملكوت الأسماء ليعلموا أنّه يذكر الذين اقبلوا الى مطلع الوحى أنّه هو العزيز الكريم
- 2 Blessed is he who hath freed himself from the depths of vain imaginings and clung to the hem of the mercy of his Lord, the Mighty, the All-Knowing. He is assuredly among the sincere ones.

2 طوبى لمن خلّص نفسه من غمرات الأوهام و تشبّث بذيل رحمة ربّه العزيز العلام الا أنّه من المخلصين
- 3 Say: O people! Doth this world prevent you from the path of your Lord, the Creator of earth and heaven? This is naught but manifest loss. Leave it to its people. Take what hath been given you from the presence of One mighty and ancient. Should tribulations befall you in My path, remember ye My trials and imprisonment. Thus have ye been commanded by One all-knowing, all-wise.

3 قل يا قوم أ تمنعكم الدّنيا عن سبيل ربّكم فاطر الأرض و السّماء ان هذا الاّ خسران مبين ضعوها لأهلها خذوا ما اوتيتم من لدن قوّى قدّير ان مسّتكم البأساء في سبيلى ان اذكروا بلائى و سيجى كذلك امرتم من لدن عليم حكيم
- 4 They who have sacrificed their souls in My path are of the people of Baha. The Concourse on High will seek blessings from the dust of their footsteps. O blessed be this glorious, mighty station!

4 أنّ الذين فدوا انفسهم في سبيلى اولئك من اهل البهّاء يستبركنّ بتراب قدومهم الملائ الأعلّى يا طوبى لهذا المقام العزيز المنيع
- 5 They whose eyes have been opened behold this world and its ornaments as a mirage which the thirsty one thinketh to be water. They are indeed possessed of insight. Nothing can prevent them from the Most Great Vision. They shall soon find themselves in an exalted station.

5 أنّ الذين فتحت ابصارهم يرون الدّنيا و زخرفها كسرّاب يحسبه الظّمآن ماء الا انهم من اهل البصر لا يمنهم شئ عن المنظر الأكبر سوف يجدون انفسهم في مقام كريم
- 6 Grieve not at what hath befallen Us through evil decree. We have chosen all tribulations for Ourselves, and thy Lord is, of what I say, a witness and well-informed.

6 لا تحزن بما ورد علينا من سوء القضاء انا اخترنا لنفسنا البلايا كلّها و ربّك على ما اقول شهيد و خبير
- 7 They who have turned away from the Path are in manifest loss. They shall soon find themselves in the fires. Thus hath the matter been decreed from the presence of the All-Merciful. He, verily, is the All-Wise, the Almighty.

7 أنّ الذين تولّوا عن الصّراط اولئك في خسران عظيم سوف يرون انفسهم في النيران كذلك قضى الأمر من لدى الرّحمن أنّه هو الحكيم القدّير
- 8 Blessed art thou for having turned unto the Dawning-Place of the verses of thy Lord and for being among those who have turned unto Him. Place thy trust in Him, then hold fast to

8 طوبى لك بما اقبلت الى مطلع آيات ربّك و كنت من المقبلين توكلّ عليه ثم اعصم بحبل

the cord of His bounty. He will suffice thee in truth, and He hath power over all things.

- 9 And the glory be upon the people of Baha from the presence of One all-knowing, all-informed.

عنايته أنه يكفيك بالحق وأنه على كل شيء قدير

9 و البهاء على اهل البهاء من لدن عليم خبير

INBA34:247b, AQA1#108, ASAT1.018x

BH04043

To: Aqa Muhammad Hasan son of Khaliq, in Bushruih

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious!
- 2 The servants are occupied with their vain desires and rejoice in the possession of fleeting ornaments, while We, in tribulation, call upon the Lord of Names at eventide and at dawn. By My life! I love tribulation in the path of God, the Creator of all things, even as people love their sight - nay, even more. Your Lord, the Mighty, the Self-Subsisting, bears witness to this.
- 3 Soon shall Our sorrow pass away and their joy shall end. Then shall We be in the most exalted station, while they shall be in the lowest fires. Were We to mention the stations of those who have turned to the Countenance, by My life, the pens would be thunderstruck. Do you see any permanence in what they possess, when all things testify to their transience? Take heed, O people of insight!
- 4 Say: How long will you forsake guidance and follow desire? Open your eyes! Your days are spent, and soon what remains of them shall pass. Harken to God's counsel, then turn to Him in spirit and fragrance. Beware lest you take the Evil One as your lord instead of God. Break the idols by the power of your Lord, the Master of all necks. Beware lest you believe him who brings you Satan's news, for he is among those who have fabricated lies against God, and in whose heart burns the fire of enmity and hatred. Thus has his soul enticed him, and he has turned away from God, the Lord of lords. Purify your faces, then turn with your hearts to the Sacred House.

1 بسم الله الأقدس الأبهى

2 قد اشتغلوا العباد بأهوائهم ويفرحون بما عندهم من الزخارف الفانية ونحن في البلاء ندعو مالک الأسماء في العشي والاشراق لعمرى أحب البلاء في سبيل الله موجد الأشياء كما يحبون الناس ابصارهم بل ازيد ويشهد بذلك ربك العزيز المختار

3 سوف ينقضى حزننا وفرحهم اذا نحن في اعلى المقام و انهم في اسفل التيران لو نذكر مقامات الذين اقبلوا الى الوجه لعمرى تنصق منه الأقلام هل ترون لما عندهم من بقاء بعد الذى يشهد كل شيء بفنائهم ان اعتبروا يا اولى الألباب

4 قل الى متى تتركون الهدى و تتبعون الهوى ان افتحوا الأبصار قد قضت أيامكم سوف ينقضى ما بقى منها ان استمعوا نصيح الله ثم اقبلوا اليه بروح و ريحان ايّاكم ان تجعلوا الطاغوت لأنفسكم رباً من دون الله كسروا الأصنام بقوة ربكم مالک الرقاب ايّاكم ان تصدقوا الذى يأتكم بنبا الشيطان انه ممن اقترى على الله و اشتعلت في قلبه نار العداوة و الغضاء كذلك سولت له نفسه و اعرض عن الله رب الأرباب قدسوا وجوهكم ثم اقبلوا بقلوبكم الى الكعبة الحرام

- 5 Say: Praise be to Thee, O my God, for having guided us to the path of righteousness, for having made Thyself known to us in

5 قولوا لك الحمد يا الهى بما هديتنا الى سبيل الرشاد و عرفتنا نفسك فى أيامك و نزلت لنا

Thy days, and for having sent down to us in the prison that which brings joy to the eyes of the loved ones. I beseech Thee by Thy Most Glorious Name to make us among those who are steadfast in Thy Cause, whom nothing can deter from turning to Thy Name, the Mighty, the All-Bountiful.

فِي السَّجْنِ مَا قَرَّبَتْ بِهِ عَيُونُ الْأَحْبَابِ اسْئَلُكَ
بِاسْمِكَ الْأَبْهَى بِأَنْ تَجْعَلَنَا مِمَّنْ اسْتَقَامَ عَلَى أَمْرِكَ
وَمَا خَوْفُهُ شَيْءٌ عَنِ التَّوَجُّهِ إِلَى اسْمِكَ الْعَزِيزِ
الْوَهَّابِ

INBA34:256, AQA1#117, ASAT1.050x

BH04039

To: Haji Husayn, in Yazd

- 1 He is the Most Holy, the Most Inaccessible, the Most Exalted. 1 هو الأقدس الأرفع الأعلى
- 2 God testifieth that there is none other God but Him, and that this is indeed 'Ali in the Most Glorious Horizon, and Muhammad in the Kingdom of Eternity, and Husayn before 'Ali in this Holy and Luminous Temple. 2 شهد الله أنه لا إله إلا هو وأن هذا العليّ في الأفق الأبهى ومحمد في جبروت البقاء وحسين قبل عليّ في هذا الهيكل المقدس المنير
- 3 O servant! Harken unto the Call of God from this blessed and holy Divine Tree upon this blessed and unified Spot. God! There is none other God but Me, the Exalted, the Mighty, the Inaccessible. Beware lest thou forget the remembrance of God, then remember My imprisonment and tribulation among these unbelievers. Purify thy heart from what hath befallen it, then detach thyself from the worlds. 3 ان يا عبد اسمع نداء الله عن هذه الشجرة المقدسة المباركة على هذه البقعة المباركة الأحديّة الله لا إله إلا أنا المتعالى العزيز المنيع إياك ان لا تغفل عن ذكر الله ثم اذكر سببى وابلائى بين هؤلاء المشركين طهر قلبك عما ورد عليه ثم انقطع عن العالمين
- 4 Say: O people! Do ye doubt Him through Whom every proof hath appeared, every Cause hath shone forth, and every clear evidence hath come? Say: O people! Fear ye God and dispute not with Him by Whose command the heavens and earths were created. And when thou perceivest that anyone preventeth thee from God and His love, know thou that he is Satan, even though outwardly he be of the highest of creation. Thus doth the Tongue of the Cause teach thee. Act according to what thou art commanded and be possessed of clear insight. 4 قل يا قوم أ تشكّون في الذي به ظهر كلّ حجة ولاح كلّ امر و جاء كلّ برهان قويم قل يا قوم خافوا عن الله ولا تجادلوا بالذي بأمر منه خلقت السموات والأرضين وإذا تشهد بأنّ احد يمنعك عن الله و حبه فاعلم بأنّه هو الشيطان ولو يكون في الظاهر من اعلى الخلق كذلك يعلبك لسان الأمر ان تعمل بما امرت و كن على بصيرة منير
- 5 Neither grieve over the world nor rejoice in it, for it shall pass away and no mention of it shall remain with thy Lord, the All-Knowing, the All-Wise. Bear thou the trust of God which is My love. Whoso beareth it shall be among the most wealthy of servants, for he possesseth that which cannot be equaled by the treasures of the heavens and earth. And whoso depriveth himself thereof shall be among the poorest of creation in the sight of thy Lord, even though he possesseth all the gold and pearls of precious worth that fill the heavens and earth. 5 ولا تحزن عن الدنيا ولا تفرح بها لأنّها سيفنى ولا ذكر منها عند ربك العليم الحكيم ان احمل امانة الله و هى حبي و من حملها لكان من اغنى العباد لأنّ عنده ما لا يعادله كنوز السموات والأرضين و من جعل نفسه محروماً عنها ليكون من افقر الخلق عند ربك ولو يكون عنده ملاء السموات والأرض من ذهب او لؤلؤ عرّ ثمين

- 6 Thus have We made mention of thee and cast upon thee the words of truth that thou mayest be of them that know.

كذلك اذكرناك و القيناك قول الحق لتكون
من العارفين

BLIB_Or15694.619, ALIB.folder18p476

BH04017

To: Haji Mulla Mihdi Yazdi father of Varga

- 1 He is the Most Holy, the Most Great

1 الأقدس الأعظم

- 2 A mention from Us to him who sought guidance in the days of his Lord and attained the lights of the Throne and was of those who turned unto Him, that he may soar from yearning into the atmosphere which God hath sanctified from the doubts of the suspicious ones.

2 ذكر من لدنا الى الذي استهدى في أيام ربه و فاز
بأنوار العرش و كان من المقبلين لطير من الشوق
الى الهواء الذي قدسه الله من ظنون المريين

- 3 O servant! Harken unto the call from the direction of 'Akka, the prison of thy Most Glorious Lord: Verily, I am the Wronged One, the Stranger. We created the servants for My service, yet they denied after We unveiled the Face with manifest light. Those who are heedless shall soon find themselves in manifest loss. Say: Were God to will, He would seize them by His command. He, verily, is the Almighty, the Powerful. They are weak and have not attained maturity. They know not what profiteth them. Verily thy Lord is the Forgiving, the Merciful. He calleth them at all times and remindeth them through His grace that they may turn to this shining and luminous Horizon.

3 ان يا عبد ان استمع النداء من شطر العكا سيجن
ربك الأبهى بأني انا المظلوم الغريب خلقنا العباد
نخدمتي أنهم كفروا بعد الذي كشفنا لهم الوجه
بنور مبين ان الذين غفلوا سوف يجدون انفسهم في
خسران عظيم قل لو اراد الله ليقبضهم بأمر من
عنده انه هو المقتدر القدير أنهم ضعفاء ما بلغوا حد
البلوغ لا يعرفون ما ينفعهم ان ربك هو الغفور
الرحيم يدعوهم في كل الأحيان و يذكرهم بفضل
من عنده لعل يتوجهون الى هذا الأفق المشرق
المنير

- 4 Thou, O wayfarer unto God, remind My servants that they may cast away vain desire and hasten unto the Creator of earth and heaven. Thus hast thou been commanded from the presence of One All-Knowing, All-Wise. Beware lest thou pause in the remembrance of thy Lord. We created thee for My Cause, therefore know and say: Praise be unto Thee, O God of the worlds! If thou findest in any heart the fragrance of the love of thy Lord, commune with him and remind him from Me. My mercy hath preceded all creation. Let not troubles prevent thee from the Lord of Names and Attributes, nor sorrows from the praise of thy Most Glorious Lord. Be thou occupied with His remembrance amidst His heedless servants that they may hear the call of God and find a way unto Him. Verily thy Lord is the Mighty, the Generous.

4 أنك انت يا أيها السالك الى الله ذكر عبادي
لعل يضعون الهوى و يسرعون الى فاطر الأرض
و السماء كذلك امرت من لدن عليم حكيم
أيّاك ان يتوقف في ذكر ربك قد خلقناك
لأمرى فاعرف و قل الحمد لك يا اله العالمين ان
وجدت في قلب نفحات حب ربك دار معه و
ذكره من قبلي قد سبقت رحمتي العالمين لا تمنعك
الكدورات عن مالک الأسماء و الصفات و لا
الأحزان عن ثناء ربك الأبهى ان اشتغل بذكره
بين عباده الغافلين لعل يسمعون نداء الله و يتخذون
اليه سبيلاً ان ربك هو العزيز الكريم

- 5 And the glory be upon thee and upon those who are with thee among thy Lord's loved ones, every young and old.

5 والبهاء عليك وعلى من معك من احباء ربك
من كل صغير و كبير

INBA19:050, INBA32:048, INBA34:246,
AQA1#106

BH04054

To: Ali Akbar Ardistani

- 1 He is God, the Ever-Abiding, Who knoweth no decline!
- 2 Say: O peoples of the world! The proof hath come unto you from the All-Merciful. What hath made you heedless of your Lord on this Day wherein the Point of Oneness hath been fully explained and the sovereignty of God, the Self-Subsisting, the All-Compelling, hath been made manifest? Say: Do ye deny what the Dawning-Place of divine inspiration hath brought? Then are ye in manifest error. This is the King of Days, the Day that hath seen the coming of the Best-Beloved of the worlds. This indeed is He Who hath been the Desired One throughout all eternity. Behold ye the Bayan, that ye may recognize God's Most Great Treasure, concerning Whom the Tongue of Grandeur speaketh from His right hand, pointing unto Him. By My life! This is the Beloved of all who are in the heavens and on earth.
- 3 Arise to serve the Cause and relate unto the people this momentous News. O peoples of the lovers! The Sun of the horizons hath grown dark. This is the Day of the Covenant, if ye be of them that know. Say: Do ye deny Him by Whom the Balance hath been set up? What aileth you that ye comprehend not that which hath been sent down from the Pen of your Lord, the Mighty, the All-Praised? Will the world profit you? Nay, by the Lord of the Throne and of the dust! Will that which ye possess enrich you? Nay, by the Lord of the Mighty Throne!
- 4 Be thou steadfast in the Cause and fear not those who have disbelieved. Say: Take your pleasure in this vain life; soon shall the angels of divine wrath seize you, by the decree of One All-Knowing, All-Wise. Verily thy Lord will aid thee in all conditions and will assist thee through His grace and will inspire thee with that which shall illumine the hearts of them that turn unto Him.

1 بسم الله الباقي بلا زوال

2 قل يا ملأ الأكوان قد جائكم البرهان من لدى الرحمن ما غرّكم بربكم في هذا اليوم الذي فيه فصلت نقطة الأحديّة وظهرت ولاية الله المهيمن القيوم قل أ تنكرون ما اتى به مطلع الانوار اذا انتم في ضلال مبين هذا سلطان الايام قد اتى فيه محبوب العالمين وهذا هو المقصود في ازل الازال فانظروا البيان لتعرفوا كنز الله الاعظم الذي ينطق لسان العظمة عني يمينه مشيراً اليه لعمري هذا محبوب من في السموات والارضين

3 قم على الأمر وحدث الناس بهذا النبأ العظيم يا ملأ العشاق قد اكفهم نير الآفاق هذا يوم الميثاق ان انتم من العارفين قل أ تنكرون الذي به نصب الميزان ما لكم لا تفقهون ما نزل من قلم ربكم العزيز الحميد هل تنفعكم الدنيا لا ورب العرش والثرى وهل يغنيكم ما عندكم لا ورب العرش العظيم

4 انك فاستقم على الأمر ولا تخف من الذين كفروا قل تمتعوا في الحياة الباطلة سوف تأخذكم زبانية القهر من لدن عليم حكيم ان ربك ينصرک في كل الأحوال و يؤيدک بفضل من عنده و يلهمک ما تستير به قلوب المقلبين

- 5 Patience is praiseworthy except in teaching the Cause of thy Lord. Thus doth the Tongue of Revelation counsel thee in this manifest Prison. Every companion fleeth from his companion at the hour of death, except thy Lord, the Forgiving, the Merciful. He is with whosoever hath desired Him. Verily thy Lord is the All-Bountiful, the Ancient of Days. And praise be to God, the Mighty, the Powerful, the All-Compelling, the All-Bountiful.

5 اِنَّ الصَّبْرَ ممدوح اِلَّا فِي تَبْلِيغِ اَمْرِ رَبِّكَ كَذَلِكَ
تَعْظُمُكَ لِسَانُ الْوَحْيِ فِي هَذَا السَّجْنِ الْمُبِينِ كُلِّ
صَاحِبٍ يَفِرُّ مِنْ صَاحِبِهِ حِينَ الْمَوْتِ اِلَّا رَبِّكَ
الْغَفُورُ الرَّحِيمُ اِنَّهُ مَعَ مَنْ ارَادَهُ اِنَّ رَبَّكَ لهُوَ
الْفَضَّلُ الْقَدِيمُ وَالْحَمْدُ لِلَّهِ الْعَزِيزِ الْمُقْتَدِرِ الْمُهَيْمِنِ
الْكَرِيمِ

INBA34:273, AQA1#136

ADJ.079x, WOB.106x, WOB.167x

BH04077

To: *Abal-Javad*

- 1 In the Name of God, the Most Holy, the Most Glorious!
- 2 This is a book from Us to him who hath ascended unto God, that the breezes of grace may waft upon him and adorn him among the Concourse on High with the ornament of his Lord's favor, the Most Glorious. Verily thy Lord is He Who ordaineth what He pleaseth. There is none other God but Him, the Most High, the Most Great.
- 3 O Abu'l-Javad! Grieve not, for thy son hath attained unto that which none else hath attained, and God hath ordained for thee the reward of those who have attained unto His presence, and hath assigned thee a portion. Verily thy Lord is the Mighty, the Generous. Sufficient unto thee is thy deed which We have caused to appear in human form. It is indeed a righteous deed. Give thanks and be of those who are grateful. From this day forth thou shalt be a trust of the All-Merciful among the denizens of Paradise. Blessed art thou inasmuch as the Pen of God hath moved to make mention of thee while confined in the prison with a number of souls. Verily thy Lord is the Forgiving, the Merciful.
- 4 Say: Praise be unto Thee, O my God, for having adorned my head with the crown of Thy favor amidst the people of Thy Kingdom, and for having made my son a servant of Thine in Thy prison. I beseech Thee, O Lord, by Thy power that hath encompassed all things, to enable him under all conditions to serve Thee, O Lord of all names. Then cause him to be so immersed in the ocean of Thy love that he may desire naught

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْبِي
2 هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِي اسْتَرَفَى إِلَى اللَّهِ
لِتَأْخُذَهُ نَفَحَاتُ الْفَضْلِ وَتَزِينَهُ بَيْنَ مَلَأِ الْأَعْلَى
بَطْرَازِ عَنَایَةِ رَبِّهِ الْأَمْبِي اِنَّ رَبَّكَ لهُوَ الْحَاكِمُ عَلَى
مَا يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْعَظِيمُ
3 اِنْ يَا اَبَا الْجَوَادِ لَا تَحْزَنْ قَدْ اَدْرَكَ ابْنُكَ مَا لَا
اَدْرَكَهُ وَكُتِبَ لِلَّهِ لَكَ اَجْرٌ مِنْ فَازِ بَلْقَائِهِ وَقَدَّرَ
لَكَ نَصِيباً اِنَّ رَبَّكَ لهُوَ الْعَزِيزُ الْكَرِيمُ يَكْفِيكَ
عَمَلُكَ الَّذِي بَعَثَنَاهُ عَلَى هَيْكَلِ الْاِنْسَانِ اِنَّهُ عَمَلٌ
صَالِحٌ اِنْ اَحَدٌ وَكُنْ مِنَ الشَّاكِرِينَ اِنَّكَ مِنْ
هَذَا الْيَوْمِ تَكُونُ وَدِيعَةَ الرَّحْمَنِ بَيْنَ مَلَأِ الرِّضْوَانِ
طَوْبَى لَكَ بِمَا تَحَرَّكَ قَلَمُ اللَّهِ عَلَى ذِكْرِكَ اِذْ كَانَ
فِي السَّجْنِ مَعَ اَنْفُسٍ مَعْدُودَاتٍ اِنَّ رَبَّكَ لهُوَ
الْغَفُورُ الرَّحِيمُ
4 قُلْ لَكَ الْحَمْدُ يَا اَلْهَى بِمَا زَيَّنْتَ رَأْسِي بِاَكْلِيلِ
عَنَایَتِكَ بَيْنَ اَهْلِ مَلِكُوتِكَ وَجَعَلْتَ ابْنِي خَادِماً
لِنَفْسِكَ فِي سِجْنِكَ اِی رَبِّ اسْتَغْنِي بِقُدْرَتِكَ
الَّتِي غَلَبَتْ الْأَشْيَاءُ بِأَنْ تَوْفِّقَهُ فِي كُلِّ الْأَحْوَالِ
عَلَى خِدْمَتِكَ يَا مَالِكُ الْأَسْمَاءِ ثُمَّ اجْعَلْهُ مُسْتَغْفِراً
فِي بَحْرِ حَبِّكَ عَلَى شَأْنٍ لَا يَرِيدُ إِلَّا مَا ارَادَتْهُ وَ
يَكُونُ نَظِيراً إِلَى شَطْرِ رِضَائِكَ بِحَيْثُ لَا يَمْنَعُهُ

but what Thou hast desired, and may gaze toward the horizon of Thy good-pleasure in such wise that nothing that hath been created in the world may hinder him from remembering Thee, O Fashioner of earth and heaven. And strip not from his temple the robe of special favor throughout the everlasting dominion of Thy Kingdom, O Lord of mankind. Blind is the eye that hath not beheld Thy power and the manifestations of Thy sovereignty, and dumb is the tongue that hath not acknowledged Thy oneness and confessed Thy singleness, and hath not believed in Thy dominion and the potency of Thy command in the kingdom of Thy creation. There is no God but Thee, the Most Wise of judges and the Most Merciful of the merciful ones.

ما خلق في الدنيا عن ذكرك يا فاطر الأرض و
السماء ولا تنزع عن هيكلك رداء الاختصاص
بدوام ملكوتك يا رب الناس عميت عين ما رأت
قدرتك و ظهورات سلطنتك و بكت لسان ما
أقرت بوحدانيتك و ما اعترفت بفردانيتك و
لم توقن بحكومتك و نفاذ امرك في ملكوت
خلقك لا اله الا انت احكم الحاكمين و ارحم
الراحمين

INBA34:258, AQA1#119

BH11004

1 In My Name, the Most Exalted, the Most High!

1 بسمي العليّ الأعلى

2 O My handmaiden! Be thou attracted by My melodies, then drink from the cup of My loving-kindness, then take shelter in the shade of the cloud of My mercy, then become intoxicated with the wine of My bestowals, then hearken unto My call from the direction of My throne, then read the wondrous verses and words I have revealed. And know thou that My words are a light by which the hearts of the yearning ones are illumined, and a fire by which the hearts of the lovers are consumed, and a fountain of life by which My loved ones are quickened, and a wine by which My chosen ones are intoxicated, and an ocean wherein are treasured the pearls of My wisdom, and a treasury wherein are deposited the gems of My knowledge. Blessed is he who hath attained unto the recognition of My Self, and soared in the atmosphere of My love, and ascended unto the heaven of My gracious favors, and immersed himself in the ocean of My divinity, and discovered the sweet fragrances of holiness from the garment of My grace, and hath sanctified himself from all else save Me, and turned with his heart unto the sanctuary of My greatness, and arose to aid My Cause, and walked in the ways of My good-pleasure.

2 ان يا امتي ان اجتذبي من نعماتي ثم اشربي من
كأس عنايتي ثم استظلي في ظلّ سحاب رحمتي ثم
اسكري من نحر مواهي ثم استمعي ندائي عن شطر
عرشي ثم اقرئي بدائع آياتي و كلماتي ثم اعلي
بأن كلماتي نور يستضيء منه قلوب المشتاقين و
نار تحترق منها افئدة العاشقين و كوثر يحيي به
احبابي و نحر يسكر بها اصفياي و بحر خزن فيه
لآلئ حكمتي و كنز كنز فيه جواهر علي فطوبى
لمن فاز بعرفان نفسي و طار في هواء حي و صعد
الى جبروت مكرمتي و تغمس في بحر ربوبيتي و
وجد روائح القدس من قيص فضلي و تقدس عن
سوائى و اقبل بقلبه الى حرم كبريائى و قام على
نصرى و سلك سبل رضائى

3 O My handmaiden! Remember thy Lord in thy standing and thy sitting, in thy sleep and thy wakefulness. By God! He who loveth Me sleepeth not even when sleeping, nor is he occupied with aught save My remembrance and My love and My praise,

3 ان يا امتي اذكرى ربك في قيامك ثم في قعودك
ثم في نومك و يقظك تالله من احبني لا ينام و
ان ينام و لا يشغله شيء عن ذكرى و حبي و

even should he be engaged in all the affairs of earth. Rejoice, O My handmaiden, then grieve, O My servant woman. As for the rejoicing, it is for My manifestation and My dawning and My effulgence and My exaltation and My radiance and My power and My glory; and as for the grief, it is for My anguish and My exile and My distress and My imprisonment and My tribulation. Glad-tidings unto him who readeth this and findeth that which is diffused therefrom. And upon thee, O thou who hast desired thy Lord within thyself and hast been invested with the robe of His guidance, and upon all handmaidens, pure ones, devoted ones, seeking ones, hoping ones, remembering ones.

ثنائي وان يشتغل بأمور الأرض كلها ان افرح
يا امتي ثم احزني يا جاريتي اما الفرح لظهوري
و طلوعي و اشراق و اعلائي و ضيائي و قدرتي
و بهائي و اما الحزن لكربتي و غربتي و ضري و
سجني و بلائي فبشرى لمن يقرأها و يجد ما يتضوع
منها و القميص عليك يا من اردت في نفسك
ربك و استخلعت من خلع هدايته و على كل
اماء زاكيات قانتات قاصدات راجيات ذاكرات

NLAI_BH2.033, ASAT1.224x

BH04228

To: Ustad Asadullah Hi Dal, in Tihiran

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

1 الأرفع الأرفع الأبهى

2 Glorified is He, who hath manifested Himself in His splendid Glory through the power of truth, thus all that dwell in the heavens and on earth were adorned with His presence, save those who turned away from His Face, and were in truth sure to perish. Blessed is he, whom the fragrances of the Day of God hath quickened and caused to be detached from all else.

2 سبحان من اتى بالحق بملكوته العظيم و زين به
من فى السموات و الأرضين الا من اعرض
عن الوجه الا الله من الهالكين طوبى لمن اخذته
نفحات ايام الله و كان من المنقطعين

3 This is the Day of Prophetic Cry, well is it with him who, with wisdom, calleth out This exalted and mighty Name. Thus hath been prescribed unto you by the All-Knowing, the All-Wise.

3 هذا يوم الصيحة طوبى لمن صاح بهذا الاسم العزيز
المنيع ولكن بالحكمة كذلك امرتم من لدن عليم
حكيم

4 It doth not beseem man to become a source of sedition; nay, rather, he should endeavor towards that which will cause the affairs of all that dwell on earth to prosper; thus hath the True One proclaimed, He, verily, is the Ever-Forgiving, the Compassionate.

4 ليس الفساد شأن الانسان بل ما تصلح به امور
من على الأرض كذلك نطق الحق انه هو الغفور
الرحيم

5 Aid thou Me with good deeds - this truly behooveth ye, if ye be of them that comprehend this truth. For every day a portion hath been ordained in the Book of God. When the appointed time is come, that which He willeth is achieved. He verily reigneth over whatsoever He pleaseth. Those who had cast away the Cause of God, they had verily abandoned the stronghold of justice, and are among the heedless.

5 ان انصرونى بالأعمال الحسنة هذا ينبغى لكم لو
انتم من العارفين لكل يوم نصيب فى كتاب الله
اذا جاء الميقات يرتفع ما اراد انه هو الحاكم على
ما يريد ان الذين نبذوا امر الله اولئك خرجوا من
حصن العدل الا انهم من الغافلين

- 6 The King of Eternity hath come for the betterment of the world. If the people but knew, they would have circumambulated His Throne. Verily, your Lord is the All-Knowing, the All-Wise. They are like unto mere children, and our Lord is the Educator of the world. If We but willed, we could have seized them with a single word from Us, yet the mercy of the Lord, the Almighty, the All-Glorious, the All-Powerful, supercedes His wrath. Walk in the path of thy Lord, for He is the most merciful.
- 6 قد اتى مالک القدم لاصلاح العالم لو عرف الناس لطافوا حول العرش ان ربك هو العليم الحكيم مثلهم كمثل الصبيان ان ربك لمربي العالمين لو اردنا لأخذناهم بكلمة من عندنا ولكن سبقت الرحمة غضب الله المقتدر العزيز القدير ان اقتدوا ربكم انه هو ارحم الراحمين
- 7 Blessed is he who, wholly for the sake of God, calleth the people to the path of His Lord. Be thou shepherds unto His sheep and guard them from the ravening wolves. Thus instructeth thee He with Whom is the knowledge of the heavens and the earth.
- 7 طوبى لمن يدعو الناس خالصاً لوجه ربه الكريم كونوا رعاة اغنام الله ان احفظوهم من الذئاب كذلك يعلمكم من عنده علم السموات والأرضين
- 8 Well is it with thee that thou hast forsaken thyself and turned towards the exalted realms, and attained unto the days of God and the knowledge of this Announcement, at which the mountain of corrupt desires was crushed and the Day-Star of divine guidance shone from the horizon of thy Lord, the All-Glorious, the Resplendent.
- 8 طوبى لك بما القيت نفسك واقبلت الى المنظر المنيع وفزت بأيام الله و عرفان هذا النبأ الذي منه اندكّ جبل الهوى و اشرق نير الهدى من افق ربك العزيز المنير

INBA34:260, BRL_DA#370, AQA1#121

BH04327

- 1 He is the Most Holy, the Most Great
- 1 هو الأقدس الأعظم
- 2 O thou who gazest upon the Countenance and art turned towards the direction of the Throne! Praise thou God, inasmuch as thou hast been mentioned by thy Lord on most occasions. Verily thy Lord is the All-Merciful, He is the Mighty, the Bestower.
- 2 يا أيها الناظر الى الوجه والمقبل الى شطر العرش ان احمد الله بما كنت مذكوراً عند ربك في اكثر الأحيان ان ربك هو الرحمن انه هو العزيز المتان
- 3 After the matter of the land was mentioned verbally to Jinab-i-Amin, it is stated that the intention was for this matter to be accomplished in secret, although some disclosed it. However, God doeth whatsoever He willeth. Verily His Will hath prevailed over the worlds.
- 3 وبعد أنكه فقره ارض بجناب امين بالمشافهه ذكر شد مذکور میدارد مقصود آن بود که مستوراً این امر انجام یابد اگرچه بعضی افشا نمودند ولكن الله يفعل ما اراد ان مشيئته غلبت العالمين
- 4 And regarding the [direction to turn one's] face, at the time of departure from the Land of Mystery it was disclosed to Jinab-i-Jamal, and likewise to Jinab-i-Dhabih in the known land and to Abu'l-Hasan in the Most Great Prison, that they might be informed and convey God's decree to others, so that whenever
- 4 و در باب وجه مذکور در حين خروج از ارض سر بجناب جمال اظهار رفت و همچنين بجناب ذبيح در ارض معلومه و ابوالحسن در سين اعظم که مطلع باشند و حکم الله را بما سواه برسانند

circumstances require they may act according to the divine testament.

- 5 However this was not intended for these days, as the means for it are not available - that is, no soul who would arise to accomplish this matter and convey it is to be seen. It remaineth concealed within the veils of the unseen until such time as God shall manifest it through His command. However Jinab-i-Ismu'llah Mihdi submitted the details and mentioned that person's intention and acceptance of whatsoever would appear from God, the Self-Sufficient, the Most High. It is known that that person is wholly occupied in service to the Cause. We beseech God to assist thee in all conditions and to shelter thee in the vicinity of His mercy in every world of His worlds. He is the Mighty, the Powerful. Thou art the one who hath preceded others in the service of God. To this doth testify every fair-minded and informed one.

که هر وقت از ایام که اقتضا نماید بوضیعت الهیه عمل نمایند

5 ولكن مقصود این ایام نبوده چه که اسباب آن موجود نیست یعنی نفسیکه قیام بر این امر نماید و برساند مشهود نه مطوی فی الحجابات الغیبیه الی ان یظهرها الله بأمره ولكن جناب اسم الله مهدی تفصیل را معروض داشت و اراده آنجناب و اقبال بما یظهر من لدی الله الغنی المتعال را ذکر نمود معلومست که آنجناب بتمامه در خدمت امر قائم و مشغولند نسئل الله بأن یوفقک فی کلّ الأحوال ویسکنک فی جوار رحمته فی کلّ عالم من عوالمه أنه هو العزیز القدیر انت الذی سبقت ما دونک فی خدمة الله یشهد بذلك کلّ منصف خبیر

BLIB_Or03116.098r

BH04150

Lawh-i-Husayn 1
To: Husayn Ali

- 1 In the Name of God, the Most Inaccessible, the Most Holy!
- 2 O Husayn! Harken unto My call from the precincts of My prison, that it may draw thee to the Kingdom of My Cause and the heaven of My grandeur. Verily, thy Lord is the All-Powerful, the Almighty.
- 3 The idolaters have driven Us from the Land of Mystery and confined Us in the most desolate of lands. For this did the Faithful Spirit lament, yet the Youth was not overtaken by sorrow. He hath ever been gazing toward the direction of thy Lord's mercy, the Most Merciful, the Compassionate, and from the heart of tribulation He summoneth all created things unto God, the Almighty, the All-Praised.
- 4 Grieve not for what hath befallen Us. Through tribulation hath the temple of Baha been adorned - thus hath the matter been decreed by One Who is All-Knowing, All-Wise. Make mention of the servants and pay no heed to what hath transpired in the land. By His Self, the Most Merciful! All that dwelleth thereon shall perish, and there shall endure only the face of thy Lord, the Most Exalted, the Most Great.

1 بسم الله الأَمَنع الأَقْدَس

2 ان یا حسین اسمع ندائی من شطر سجنی لیجذبک الی ملکوت امری و جبروت عظمتی ان ربّک هو المقتدر القدیر

3 قد اخرجونا المشرکون من ارض السّرّ و ادخلونا فی اخب البلاد بذلک ناح الروح الامین ولكنّ الغلام ما اخذته الأُحزان أنه لم یزل کان ناظراً الی شطر رحمة ربّک الرحمن الرحیم و فی قطب البلاء یدعو اهل الانشاء الی الله العزیز الحمید

4 انّک لا تحزن بما ورد علینا بالبلاء زین هیکل البهاء کذلک قدر الأمر من لدن علیم حکیم ان اذکر العباد و لا تلتفت الی ما حدث فی الأرض فونفسه الرحمن کلّ من علیها فان و یتقی وجه ربّک العلیّ العظیم

- 5 Be as the ocean, that tribulations may not prevent thee from the surging waves of remembrance of the Lord of names and attributes. Thus doth thy Lord, the All-Commanding, the All-Knowing, bid thee. Can the barking of dogs prevent the warbling of the dove, or the clamor of the people obstruct the radiance of the sun? Nay, by thy Lord, the Almighty, the Most Exalted, the Most Great!
- 6 O 'Ali! That which We foretold thee hath come to pass. With thy Lord is the knowledge of all things preserved in a guarding tablet. God shall soon manifest in the earth that which shall gladden the hearts of the sincere ones. We beseech God to assist thee in all conditions, to protect thee from those who have denied God, the One, the Mighty, the Bountiful, to cause thee to abide as long as His own Self abideth, and to grant thee the best of what He hath ordained for His chosen ones who are nigh unto Him.
- 7 Beware lest tribulation prevent thee from the remembrance of the Lord of Names. Remember Him throughout all days, that thy remembrance may endure amongst the worlds. And upon thee be glory for as long as God, the Almighty, the Mighty, the Beautiful, endureth.
- 5 كن كالبحر بحيث لا تمنعك البلايا عن تموجات
ذكر مالک الأسماء و الصفات كذلك امرک
ربک الأمر العلم هل يمنع نغمات الورقاء نباح
الکلاب او اشراق الشمس ضوءاً العباد لا
وربک المقتدر العلی العظیم
- 6 ان يا علی قد ظهر ما اخبرناکم به من قبل عند
ربک علم کلشیء فی لوح حفیظ سوف يظهر
الله فی الأرض ما تفرح به قلوب الموحدين نسل
الله بأن يؤیدک فی کل الأحوال و یحفظک من
الذین کفروا بالله الواحد العزیز الکریم و یجعلک
باقیاً بقاء نفسه و یرزقک خیر ما قدره لأصفیائه
المقربین
- 7 آیاک ان یمنعک البلاء عن ذکر مالک الأسماء
ان اذکره فی کل الايام لیثبت ذکرک بین العالمین
و البقاء علیک بدوام الله المقتدر العزیز الجمیل

INBA34:255, AQA1#116, OOL.B046a

BH04153

To: Aqa Muhammad Ali, in Isfahan

- 1 In the name of the Most Ancient, the Most Precedent, the Most Exalted
- 2 O Muhammad! Harken unto the call of this Husayn, at a time when His head lieth beneath the sword of the malevolent ones, and He crieth out saying: "O people! Fear ye God and deny not Him Whose presence was promised unto you, whereof all the Tablets bear witness, if ye be possessed of knowledge.
- 3 O people! By God, I speak not of Mine own desire, but rather I speak that which God hath taught Me at the Lote-Tree beyond which there is no passing, as attested by that which hath appeared from Him and by these verses which have encompassed all the worlds.
- 1 بسم الأقدم الأسبق الأعلى
- 2 ان يا محمد اسمع نداء هذا الحسین حین الذی کان
رأسه تحت سيف القضاء من اولی البغضاء و هو
ینادی و یقول یا قوم اتقوا الله و لا تکفروا بالذی
وعدتم بقاءه و بذلك یشهد کل الألواح ان انتم
بذلك علیماً
- 3 فیا قوم تالله ما انطق عن الهوى بل انطق بما علینى
الله عند سدرۃ المنتهى و یشهد بذلك ما ظهر من
عنده ثم هذه الآيات الّتی كانت علی العالمین محیطاً

- 4 O people! Slay Me not with the swords of rejection and hatred, and deny not that whereby your faith was established and your station exalted and this Cause upraised, through which the feet of every wicked transgressor have slipped.
- 5 O 'Ali! If thou wishest to weep, weep for Me. By God the Truth, there hath befallen Me that which hath befallen no one before Me, as every atom doth testify, if thou hast ears to hear. And thou, arise to aid Me. Verily, to aid Me is to teach My Cause, which hath caused the hearts of all created things to tremble, save those whom God hath strengthened in His Cause and into whose hearts He hath sent down tranquility from His presence, for He, verily, hath ever been merciful unto all worlds.
- 6 Thus have We informed thee and made mention of thee, that thou mayest rejoice within thyself and be gladdened by the glad-tidings of the Spirit in these days wherein the Beauty of God lieth imprisoned in this Prison. And the glory be upon thee and upon whomsoever hath followed the Cause of God and remained steadfast in the Cause."
- 4 ويا قوم لا تقتلونى بأسيف الردّ والبغضاء ولا تنكروا التى به ثبت به ايمانكم ورفع قدركم وارتفع هذا الأمر الذى به زلت اقدام كل فاجر شقيّاً
- 5 ان يا على ان تريد ان تبكى فابك على نفسى تالله الحق قد ورد على ما لا ورد على احد من قبلى و يشهد بذلك كل الذرات ان انت بذلك سمياً وانتك انت قم على نصرى وان نصرى هو تبليغ امرى الذى اضطربت عنه افئدة الخلايق جميعاً الا الذين ايدهم الله على امره و انزل فى قلوبهم سكينه من لدنه وانه قد كان على العالمين رحيماً
- 6 كذلك اخبرناك و اذكراك لتسرّ فى نفسك و تكون مستبشراً ببشارات الروح فى هذه الأيام التى كان جمال الله فى هذا السجن مسجوناً والبهاء عليك وعلى من اتبع امر الله و كان على الأمر مستقيماً

BLIB_Or15694.585, ALIB.folder18p465b

BH04148

To: Muhammad Jafar, in Isfahan

- 1 He is the Mighty, the All-Knowing!
- 2 O thou who believest in God! Bear thou witness within thyself that there is none other God but Him and that 'Ali before Nabil is the Manifestation of His Essence and the Manifestation of His Cause unto all the worlds.
- 3 Through Him hath His proof appeared and His argument been perfected and His Word been fulfilled and His countenance shone forth and His evidence been established unto all who are in the heavens and on earth, and God was witness unto this. Through Him the Resurrection came to pass and the Hour arrived and the Balance was set up and the Bridge was raised according to that which had been ordained in the Mother Book as exalted. Through Him all things were resurrected and all who dwell on earth were gathered together, whether rich or poor.
- 1 هو العزيز العليم
- 2 ان يا ايها المؤمن بالله ان اشهد فى نفسك بانه لا اله الا هو وان علياً قبل نبيلى مظهر ذاته ومظهر امره على العالمين جميعاً
- 3 و به ظهر برهانه وتمت حجته وبلغت كلمته ولاح وجهه و ثبت دليله لمن فى السموات والأرض و كان الله على ذلك شهيداً و به قامت القيامة و جاءت الساعة ووضع الميزان وارتفع الصراط على امر قد كان فى ام الكتاب علياً و به بعث كل شىء و حشر كل من على الأرض من كل غنى وفقيراً

- 4 Say: By God! He is verily the Sovereign of the Messengers and His Tablet is the Mother of Tablets, and through a single letter from Him was everything created with the ornament of luminous glory.
- 5 Take thou this Book with power and hold fast unto what is therein and fear no one, but place thy trust in God, thy Lord, the Merciful, the Compassionate, for He doth keep watch over thee. Open thou thine eyes and ponder what hath been sent down unto thee, and take it with strength that is firmly founded upon truth. Then emerge from behind the veils and arise in the name of God from a holy and resplendent horizon. Then aid thy Lord according to thy capacity and remain true to thy nature.
- 6 Know thou that We have been cast into prison through that which the hands of the oppressors have wrought, and this is what hath been decreed in truth upon preserved tablets of holiness. We give thanks unto God for what hath befallen Us and make mention of Him throughout all days, nay rather, at every moment and instant.

4 قل تالله أنه لسلطان الرّسل و لوحه لأّم الألواح و
بحرف منه خلق كلّ شيء بطراز عزّ منيراً

5 و أنّك انت خذ هذا الكتاب بقوة و تمسك بما فيه
ولا تخف من احد فتوكل على الله ربك الرحمن
الرحيم و أنّه كان عليك حسيباً فأفتح بصراك و
تفكر فيما نزل عليك و خذها بقوة قد كان على
الحقّ شديداً ثم اخرج عن خلف الحجابات ثم اطلع
باسم الله عن افق قدس بهياً ثم انصر ربك بما
استطعت و كن على فطرة سليماً

6 ثمّ اعلم بأننا وردنا في السّجن بما اكتسبت ايدي
الظالمين و هذا ما قضى بالحقّ على الواح قدس
حفيظاً و نشكر الله على ما ورد علينا و نذكره في
كلّ الأيام بل في كلّ آن و حيناً ١٥٢

INBA36:092, INBA71:255

BH04155

To: Ali Asghar, in Khurasan

- 1 He is the All-Glorious!
- 2 O 'Ali! O target of fate! O 'Ali! O thou who art pierced by the arrows of hatred! Harken to the call of Him Who preceded thee in tribulation in the path of God, Creator of heaven. There is no God but Him, the Most Exalted, the All-Glorious. All things have borne witness to what hath befallen you in the love of God, the Lord of Names. The winds lament for you, the thunder trembleth at your afflictions, and heaven weepeth, its tears the rain. The Youth in His prison remembereth your tribulations, detached from His own, for He hath sacrificed Himself for the life of the world. Thus hath He ascended the heaven of tribulation and calleth the people unto God, the Powerful, the Unconstrained.
- 3 Can anything prevent Him from that which He is bidden? Nay, by Him Who commandeth the winds! Can the might of kings frighten Him? Nay, by Him Who alternateth night and day!

1 هو الأبهى

2 ان يا على ان يا هدف القضاء ان يا على يا ايها
المتشّبك من سهام البغضاء اسمع نداء من سبقك
في البلاء في سبيل الله خالق السّماء أنّه لا اله الا
هو العلّ الأبهى قد شهد كلّ الأشياء بما ورد
عليكم في حبّ الله مالک الأسماء انّ الأرياح
تنوح لكم و الرّعد ارتعد لمصائبكم و السّماء تبكي
و دموعها الأمطار انّ الغلام في سجنه يذكر بلاياكم
منقطعاً عن بلاياه لأنّه فدى نفسه لحياة العالم اذاً
استوى على سماء البلاء و ينادى الناس الى الله
المقتدر المختار

3 هل يمنع شيء عمّا امر به لا فوالذي سخر الأرياح
هل يخوفه سطوة الملوك لا فوالذي كور الليل و

His likeness is as the sea - can the happenings of time prevent its waves? Nay, by thy Lord, the All-Merciful! Behold the sun - though the earth should quake, or the mountains fall and their roots be torn up, and people slay or be slain, it remaineth unperturbed and continueth to shed its radiance. Or like the winds that blow by the power of their Lord, and nothing can impede them. Thus do We set forth similitudes for thee. Glorify thy Lord's praise at morn and eventide. Then stand firm in the Cause and fear not the factions. Soon shall We seize them as We seized the generations of old. Verily thy Lord is the All-Compelling, and when His promise cometh, severe in His chastisement. Soon shall the sun of glory rise from the horizon of My Cause and illumine all regions. Thus have We sent down the verses unto thee that thou mayest rejoice in thy soul and arise to remember thy Lord, the Mighty, the Bestower.

النَّهَارُ مِثْلُهُ كَمِثْلِ الْبَحْرِ هَلْ تَمْنَعُ امَوَاجُهُ حَوَادِثَ
الزَّمَانِ لَا وَرَبِّكَ الرَّحْمَنُ فَانْظُرْ فِي الشَّمْسِ لَوْ
تَضْطَرِبُ الْأَرْضُ أَوْ تَخْرُ الْجِبَالُ وَتَنْقَعُ الْأَنْجَازُ
وَالنَّاسُ يَقْتُلُونَ أَوْ يَقْتُلُونَ أَنَّهُ لَا تَبَالَى وَتُعْطَى
الْأَنْوَارُ أَوْ كَمِثْلِ الْأَرْيَاحِ تَمُرُّ بِسُلْطَانِ رَبِّهَا وَلَا
يَمْنَعُهَا شَيْءٌ كَذَلِكَ نَضْرِبُ لَكَ الْأَمْثَالَ سَبِّحْ
بِحَمْدِ رَبِّكَ فِي الْغَدْوِ وَالْآصَالِ ثُمَّ اسْتَقِمْ عَلَى
الْأَمْرِ وَلَا تَخَفْ مِنَ الْأَحْزَابِ سَوْفَ نَأْخُذْهُمْ
كَمَا أَخَذْنَا الْقُرُونِ أَنَّ رَبَّكَ هُوَ الصَّبَّارُ وَإِذَا جَاءَ
الْوَعْدُ أَنَّهُ شَدِيدُ الْعِقَابِ سَوْفَ تَطْلُعُ شَمْسُ الْعِزَّةِ
عَنْ أَفْقِ أَمْرِي وَيَسْتَضِيءُ مِنْهَا الْآفَاقُ كَذَلِكَ
نَزَّلْنَا لَكَ الْآيَاتِ لِتَفْرَحَ فِي نَفْسِكَ وَتَقُومَ عَلَى
ذِكْرِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ

INBA34:267, AQA1#129

BH04195

To: Muhammad Baqir Hamadani

1 He is the Most Holy, the Most Great

1 الأقدس الأعظم

2 Praise be to the Best-Beloved of the worlds that thou hast been made the recipient of His infinite bounties and hast not been debarred from the direction of His oneness. This was due to none other than the sincerity which was at times manifested from thee. Though it may not be apparent to thee now, God was and is aware of it. Know thou the value of this most great favor. Say: Praise be to Thee, O Best-Beloved of the worlds, for having enabled me to remain steadfast in Thy Cause. I testify that Thou art indeed the All-Bountiful, the Most Generous.

2 حمد كن محبوب عالمنا كه بفيضات لانهايه
فائز شدى و از شطر احديه ممنوع نگشتى اين
نبود مگر از خلوصيكه بعضى احيان از شما ظاهر
بود اگر حال در نظرت نباشد حق بآن عالم بوده
و هست قدر اين فضل اعظم را بدان قل لك
الحمد يا محبوب العالمين بما وقفتنى على الاستقامة
على امرى اشهد انك انت الفضل الكريم

3 Thereafter, be thou not sorrowful. By My life, thou art near! This testimony which hath flowed from the Pen of Ancient Days sufficeth thee. Glory in God's testimony unto thee, for all things have been and shall ever be dependent upon His testimony. Praise be to God that thou didst attain His presence, though it was before the time of Manifestation. However, in those days the fragrance of the divine breezes was wafting with utmost delicacy and gentleness. Blessed is he who hath

3 از بعد محزون مباش لعمرى انت القريب اين
شهادت كه از قلم قدم جارى شد كفایت
مینماید ان افتخر بشهادة الله لك چه كه هر
شئى معلق بشهادت او بوده و خواهد بود الحمد
لله كه بلقا فائز شدى ولو قبل از ظهور بوده
ولكن در آن ایام عرف نفحات رحمانیه در
كمال رقت و لطافت در مرور بود طوبى لمن فاز

attained, witnessed and heard that which was uttered by the Dawning-Place of his Lord's verses, the Mighty, the All-Wise.

و شهد و سمع ما نطق به مطلع آيات ربّه العزيز الحكيم

- 4 It is not permissible for thee to direct thyself to this quarter, for the good of the Cause. For this Wronged One is imprisoned, and the highway robbers lie in ambush. In such circumstances, it is necessary that thou protect thyself with the utmost care, that perchance through thee some service may be rendered that will cause the exaltation of the Word. Yea, if the way were open, We would have summoned thee to Our presence. Grieve not over anything. In all matters place thy trust in the Self-Subsisting, the Eternal. Verily, He is with thee and knoweth what thou art upon. He is in truth the All-Knowing, the All-Informed. And upon thee be glory, and upon those who are with thee.

4 و توجه آنجناب باین شطر جایز نه لأجل مصلحت امر چه که این مظلوم مسجون و قاطعان طریق در کمین در اینصورت حفظ آنجناب لازم که خود را بکمال حفظ حفظ فرماید که شاید از آنجناب خدمتی ظاهر شود که سبب اعلاى کلمه گردد بلی اگر سبیل مفتوح بود خود آنجناب را احضار مینمودیم لا تحزن من شیء توکل فی کلّ الأمور علی المهیمن القیوم انه معک و یعلم ما انت علیه انه لهو العليم الخبير و البهاء علیک و علی من معک

INBA35:027a,

BLIB_Or03116.104r,

BLIB_Or11096#074

BH04188

To: Amatullah Khanum et al.

- 1 He is God, the Most Holy, the Most Impregnable, the Most Exalted, the Most Glorious!
- 2 These are the verses of God which have been sent down in truth unto a leaf among the leaves that was witnessed to be of the Tree of Love, that she might rejoice within herself and place her trust in God in all matters, and stand firm in the Cause which hath been sent down in truth from the heaven of mighty exaltation.
- 3 O leaf! Move upon the Tree of Paradise by the name of thy Lord, and grieve not over this world and whatsoever is therein, neither rejoice in what hath been created thereupon. Detach thyself unto God, then remember Him every eventide and morn. Know thou that God's favor hath been upon thee, and He hath sent unto thee that which quickeneth thy heart and the hearts of all the worlds together, for in every letter of God's words there flow rivers of pure wine and camphor. Blessed is he who drinketh therefrom and is not held back by the veils of every rejected misbeliever.
- 4 Be thou assured regarding thy sister, for she hath believed in her Lord and hath been mentioned in truth before the Throne

1 هو الله الأقدس الأمنع الأرفع الأبهى

2 تلك آيات الله قد نزلت بالحق لورقة من اوراق التي كانت عن شجرة الحب مشهوداً لتفرح في نفسها و تتوكل على الله في كل الأمور و تستقيم على امر الذي نزل بالحق من سماء عز مرفوعاً

3 ان يا ورقة تحركي على شجرة الفردوس باسم ربك و لا تحزني عن الدنيا و عما فيها و لا تفرحي بما خلق عليها ان انقطعي الى الله ثم اذكره في كل عشي و بكورا ثم اعلمي بأن فضل الله قد كان عليك و ارسل اليك ما يبجي به فؤادك و افئدة العالمين مجموعاً لأن في كل حرف من كلمات الله قد جرت انهار التسنيم و الكافور فطوبى لمن يشرب منها و لا يمنع حجاب كل مشرك مردوداً

4 ان اطمئن من اختك و انها آمنت برّبها و كانت لدى العرش في على الفردوس من لسان القدس

in the heights of Paradise by the Tongue of Holiness. She doth circle round the Tree, and God hath made her one of the leaves of the Tree which hath been planted by the hand of God in the land of glory. Thus was the matter ordained, and We have informed thee of it that thou mightest thank thy Lord and be of those who are gladdened by the joy of the Cause.

- 5 Take comfort in the remembrance of thy Lord, and should tribulations weigh heavily upon thee, remember My afflictions in this prison from those who disbelieved in God and His verses and were deprived of the holy fragrances. And the glory be upon thee and upon those handmaidens who remember their Lord and are mentioned in the Tablet as being among the triumphant ones.

بالحقّ مذكورا و أنّها تطوف حول الشجرة و قد جعلها الله من اوراق شجرة التي كانت بيد الله في ارض العز مغروسا كذلك كان الأمر و اخبرناك به لتشكرى ربك و تكونى من اللواتى كنّ بفرح الأمر مسروراً

5 ان استأنسى بذكر ربك و ان اشتدّت عليك الشدايد فاذكرى مصائبى في هذا السجن من الذينهم كفروا بالله و آياته و كانوا عن نفحات القدس محروماً و البهاء عليك و على اللواتى هنّ يذكرن ربهنّ و كنّ من الفائزات في اللوح المذكوراً

INBA23:136

BH04289

To: Mulla Baqir son of Zaynul-Muqarrabin

- 1 He is the Most Holy, the Most Holy
- 2 The Grace of God hath been sent down from the heaven of the will of your Lord, the Most Merciful. Verily thou seest it embodied in human form. Thus hath the matter been ordained.
- 3 O people! Gather ye around this table which We have sent down in truth, and be not like those who turned away from it. Thus doth the Ancient Pen command you, for it hath power over all things.
- 4 Say: O concourse of unbelievers! From whom do ye flee? Have ye found for yourselves any helper or protector? By My life! There is no refuge for anyone save under the shade that hath been extended in the name of God.
- 5 Say: Cast behind you your vain imaginings. This is your Lord, the Most Merciful, Who hath come with the truth - He Who was promised to you in a Tablet that was preserved in truth. Follow not those who have joined partners with God, nor turn to him who hath disbelieved in God and been an obstinate oppressor. Believe in God Who created you and sustained you - God sufficeth as a Helper.

1 الأقدس الأقدس

2 نعمة الله قد نزلت من سماء مشية ربكم الرحمن انك تراها على هيكل الانسان كذلك كان الأمر منزولاً

3 يا قوم ان اجتماعوا على هذه المائدة التي نزلناها بالحقّ و لا تكوننّ كالذين اعرضوا عنها كذلك يأمركم قلم القدم انه كان على كلشيء قديراً

4 قل يا ملأ المشركين الى من تهربون هل وجدتم لأنفسكم من ناصر او من عاصم وعمري لا مفر لأحد الا الى ظلّ كان باسم الله ممدوداً

5 قل دعوا الأوهام عن ورائكم هذا ربكم الرحمن قد اتى بالحقّ و به وعدتم في لوح كان بالحقّ محفوظاً لا تعقبوا الذين اشركوا و لا تتوجهوا الى الذي كفر بالله و كان جبّاراً عنيداً آمنوا بالله الذي خلقكم و رزقكم و كفى بالله معيناً

- 6 Say: We desire for you naught but the eternal life, yet ye have chosen for yourselves the abyss of wrath. Why do ye not understand this utterance?
- 7 Grieve thou not over anything. Put thy trust in God - verily He is near to the sincere ones. Remember thou My tribulation and imprisonment and trials, then rejoice in the manifestations of My majesty and grandeur. Verily thy Lord remembereth him who hath uttered His remembrance - He is merciful to His servants. If harm befalleth thee in My path, grieve not. By My life! Your names and whatsoever hath befallen you have been inscribed in the Tablet, and God thy Lord sufficeth as a Reckoner. Remember thou those who are with thee from Us - those who have taken the Most Merciful as their Helper.

6 قل أنا ما اردنا لكم الا الحياة الباقية وانتم اتخذتم لأنفسكم هاوية القهر ما لكم لا تفقهون حديثا

7 انك انت لا تحزن من شيء توكل على الله انه كان بالخلصين قريبا ان اذكر بلائي وسجني وابتلائي ثم افرح بظهورات عظمتي وكبريائي ان ربك يذكر من نطق بذكره انه كان بعباده رحيمًا ان اصابك من ضر في سبيلي لا تحزن لعمرى قد كتب في اللوح اسمائكم وما ورد عليكم وكفى بالله ربك حسبي ان اذكر من معك من لدنا من الذين اتخذوا الرحمن لأنفسهم معينًا

INBA34:278, AQA1#141

BH04229

Prayer for the Ridvan festival

- 1 He Is God
- 2 Glorified art Thou, O Lord my God! This is one of the days of the Ridvan Festival whereon a dwelling-place in the Prison hath been embellished through the presence of the Exponent of Thy Beauty, Who deigned to accept an invitation at the earnest request of one that hath been carried away by longing and desire.
- 3 Magnified be Thou, inasmuch as Thou hast shone forth above the horizon of the Prison with so dazzling a splendour that all parts of the world have been illumined by virtue of the bounty Thou hast conferred upon those that have entered beneath Thy shadow and were admitted within Thy precincts. On this Day Thou didst unloose Thy tongue with holy utterances and scattered abroad pearls of inner meaning and exposition upon all the denizens of the entire creation. Through the influence of this chalice, do Thou revive O Lord, all the dwellers of the earth and ordain for the people of Baha - they that yearn to behold Thy face but have been turned away by reason of what the hands of Thine enemies have wrought - ordain for them that which will profit them, O Thou Who art the Lord of names and the Possessor of earth and heavens! Grant them then a portion from the outpourings of Thy mercy in these days, when every

1 هو الله

2 سبحانه اللهم يا الهى هذا يوم من ايام عيدك الرضوان وفيه زين محلي من السجن لظهور جمالك اجابة لمن حمله الشوق على استدعائك

3 لك الحمد يا الهى بما اشرقت من افق السجن في هذا اليوم بتجلي استضاء منه الآفاق فضلاً من عندك على من في ظلك وحولك وفيه فتحت اللسان بالبيان و نثرت لآلئ المعاني والتبيان على اهل الأكوان اى رب فأحى بهذه الكأس من على الأرض كلهم وقدر لأهل البهائم الذين ارادوا وجهك ومنعوا بما اكتسبت ايدى اعدائك ما هو خير لهم يا مالک الأسماء و سلطان الأرض و السماء ثم اجعل لهم نصيباً من فيوضات تلك الأيام التي فيها استعلى كل دان واستجمل كل مقبل واشتعل كل مخمود واستغنى كل فقير واستبهى كل قاصد

abased one is exalted, every believer is adorned with grace, every dejected soul is stirred up with joy, every poor one is enriched and every seeker hath voiced Thy praise.

- 4 O Lord! Glory be to Thee for Thou hast singled out Thy loved ones, distinguished them from among Thy people and hast turned Thy gaze towards them from this place, wherein the Tabernacle of Thy Cause is incarcerated. O Lord! Hinder them not from attaining the things Thou dost possess, but cause their hearts to be enraptured by the sweet savours of Thy divine Revelation, in such wise that they may, thereby, be detached from all else but Thee and may set their faces towards the court of Thy favour and loving kindness. Verily, potent art Thou to do what Thou willest; powerful art Thou over all things, and lauded art Thou, O Desire of the worlds!

DOR#19

4 اى ربّ لك الحمد بما اختصت حبّتك و
اخترتهم بين بريّتك و يكون طرفك ناظراً اليهم
من هذا المقام الذى فيه يحين هيكل امرى اى
ربّ لا تمنعهم عمّا عندك ثم اجذب قلوبهم من
نفحات وحيك على شأن يجعلهم منقطعاً عمّا
سواك و مقبلاً الى شطر فضلك و احسانك
انّك انت المقتدر على ما تشاء و انك على كلّ
شئ قدير الحمد لك يا مقصود العالمين

AYT.317, AKHA_134BE #02 p.61,
OOL.B204, AMB#19

BH04296

- 1 In the Name of God, the Most Inaccessible, the Most Holy, the Most Mighty, the Most Exalted! This is a Book from this Wronged One Who hath been imprisoned in the pit of envy and hatred through that which the hands of the wretched ones have wrought—they who claim to have believed in God, the Powerful, the Most High, the Great.
- 2 Say: O people! If ye believed in Ali aforetime, by what proof do ye slay Him Who hath come to you with the Kingdom of God and His dominion, then with God's power and His mercy which hath preceded all worlds? Nay, by the Self of the All-Merciful! They believed not in the Beauty of the All-Glorious and denied God from time immemorial and were among the idolaters.
- 3 Say: O people! We clothed some of Our servants with the garment of names in the kingdom of creation that they might aid their Lord, the Most High, the Most Exalted, in this Beauty Who hath appeared once again with His Most Glorious Name, and that they might be among those endued with certitude. Yet when they witnessed the spread of their names, they became veiled by leadership and turned away from the Beauty of Divine Unity and were among the heedless.
- 4 Thus have We recounted the mysteries with brevity that the righteous might become aware thereof and learn of what hath
- 1 بسم الله الأَمَنع الأَقْدَس الأَعَزّ الأَعْلَى هذا كُتَاب
من هذا المظلوم الذى يحين فى بئر الحسد والبغضاء
بما اكتسبت ايدى الأَشْقِيَاء الذين يدعون بأنهم
آمنوا بالله المقتدر العلى العظيم
- 2 قل يا قوم ان آمنتم بعلّى من قبل فبأى حجة تقتلون
الذى جائكم بملكوت الله و جبروته ثم بقدره الله
و رحمته التى سبقت العالمين لا فونفسى الرحمن
أنهم ما آمنوا بجمال السّبحان و كفروا بالله فى ازل
الآزال و كانوا من المشركين
- 3 قل يا قوم أنا اقضنا بعض ارقائنا قيص الأسماء
فى ملكوت الانشاء لينصرن ربهم العلى الأعلى فى
هذا الجمال الذى ظهر مرّة اخرى باسمه الأبهى و
يكونن من الموقنين و انهم لما شهدوا اشتها اسمائهم
احتجبوا بالرئاسة و اعرضوا عن جمال الأحديّة و
كانوا من المعرضين
- 4 كذلك قصصنا الأسرار بالاختصار ليستشعرون به
الأخيار و يطّلحن بما ورد على جمال المختار فى هذه

befallen the Beauty of the Chosen One in these grievous days. And thou, O servant, look not unto names and their glory, but look unto Him from Whom was manifested the Kingdom of names, and be of them that know.

- 5 Beware lest thou consort with them who have denied God, thy Lord and the Lord of all things and the Lord of all creation. But consort with them on whose foreheads hath been inscribed by the Pen of Eternity: "By God, this is of the people of Baha who hath embarked upon the Crimson Ark in the name of his Lord, the Most High, the Most Exalted, and hath detached himself from the world." Thus have We commanded thee in truth that thou mayest be among the successful ones.

- 6 And praise be to God, the Lord of the worlds.

الأيام الشديد و انت يا عبد لا تنظر الى
الأسماء و جلالها فانظر بالذى ظهر منه ملكوت
الأسماء و كن من العارفين

5 اياك ان تعاشر مع الذين كفروا بالله ربك و
رب كلشيء و رب اخلايق اجمعين و عاشر مع
الذين كتب على جبينهم من قلم البقاء تالله ان هذا
من اهل البهاء قد ركب على سفينة الحمراء باسم
ربه العلي الاعلى و انقطع عن العالمين كذلك
امرناك بالحق لتكون من الفائزين

6 و الحمد لله رب العالمين

BLIB_Or15694.643, ALIB.folder18p456a

BH04307

- 1 In the Name of God, the Most Wondrous, the Most Glorious!
- 2 O loved ones of God! Be not of those who, when the breezes of might blow, say "We believe in God, the Lord of all creation," but when trials come are so shaken that the fire of divine unity is extinguished in their breasts. Hearken unto My call from this Prison and stand firm in the Cause of God, your Lord, the All-Merciful, in such wise that neither trials nor tribulations shall hold you back.
- 3 In these days when darkness hath encompassed all regions, it behooveth you to shine forth with the lights of the countenance of your chosen Lord. Know ye that death cometh to all, and each hath his destined portion. Its arrow pierceth and its sword is sharp. It altereth all conditions, and wealth availeth not against it. This being so, it behooveth every seeing one to detach himself from the world and all that is therein, and every wise one to turn away from it and all that is upon it, and to turn with his whole being and essence toward God, his Lord, the Sovereign of earth and heaven.
- 4 Consider, then remember what ye have heard from the chosen ones. By God! Had the world any worth or station, they would not have abandoned it and chosen tribulation for themselves in the path of their Lord, the Most Exalted, the Most High. And We, despite the afflictions We endure, such as no eye in all time hath witnessed the like thereof, would not exchange an

1 بسم الله الأبدع الأبهى

2 يا احباء الله لا تكونوا من الذين اذا هبّت ارياح
العزة قالوا انا آمنّا بالله رب البرية و اذا جاءت
الفتنة اضطربوا على شأن نحمدت في صدورهم نار
الأحدية اسمعوا ندائي من هذا السجن و استقيموا
على امر الله ربكم الرحمن على شأن لا يمنعكم الفتنة
و البلاء

3 ينبغي لكم بأن تكونوا في تلك الأيام التي اخذت
الظلمة كلّ الأستار مشرقاً بأنوار وجه ربكم المختار
فاعلموا بأن الموت يأتي و لكلّ منه نصيب محتوم
سهمه نافذ و سيفه شاحذ يتغير منه الأحوال و لا
ينفعكم الأموال و لما كان الأمر كذلك ينبغي
لكلّ بصير ان ينقطع عن الدنيا و ما فيها و لكلّ
خبير ان يعرض منها و ما عليها و يقبل بنفسه و
ذاته الى الله ربه مالک الأرض و السماء

4 فانظروا ثم اذكروا فيما سمعتم من الأصفياء تالله لو
كان للدنيا قدر و منزلة ما تركوها و ما اختاروا
لأنفسهم البلاء في سبيل ربهم العلي الاعلى و انا
مع ما نكون فيه من البلايا التي ما رأيت عين الدهر
بمثلها لا تبدل ذرة منها بخزائن الأرض كلّها قد

atom of these trials for all the treasures of the earth. We are content with what God hath ordained for Us. Would that My loved ones might taste the sweetness of this Kawthar which floweth from this Pen in this darksome night! By God! It is the quickener of all worlds. O thou servant! Drink, and fear not the oppressors. Say: All praise be to God, the Lord of all worlds.

ADMS#176

كَمَا راضياً بما قضى الله لنا فيا ليت يجدون احبائي
حلاوة هذا الكوثر الذي جرى من هذا القلم في
هذا الليل المظلم تالله انه يحيى العالمين انك يا ايها
العبد ان اشرب ولا تخف من الظالمين و قل ان
الحمد لله رب العالمين

INBA73:358, NLAI_BH1.506, NLAI_BH2.246

BH04479

To: unknown, in Nayriz

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 The idolaters have banished Us from the City of Mystery and cast Us into the fortress of 'Akka, wherein the Ancient Beauty hath been imprisoned. From the horizon of this Prison He calleth out to all nations: By God! I have accepted sorrows for the joy of the worlds, and afflictions for the well-being of all who dwell on earth, and imprisonment for the liberation of all on earth from the chains of self and passion. Thus doth the Most Exalted Pen speak forth from thy Lord, the Most High, the Most Great. Adorn yourselves with My characteristics and embellish yourselves with My nature, that sorrows may not prevent you from turning toward the All-Merciful, nor the might of all possible things deter you from gazing upon the face of your Lord, the Dawning-Place, the Luminous.

2 قد اخرجونا المشركون من مدينة السر و ادخلونا
في حصن العكا وفيه حبس جمال القدم و من افق
هذا السجن ينادى الامم تالله قد قبلت الأحران
لفرح العالمين و الشدايد لرخاء من على الأرض
اجمعين و السجن خلاص من على الأرض كلها
من سلاسل النفس و الهوى كذلك ينطق القلم
الأعلى من لدن ربك العلي العظيم تخلقوا بأخلاقي
و تزينا بسجيتي بحيث لا تمنعكم الأحران عن
شطر الرحمن و لا تخوفكم سطوة الامكان عن النظر
الى وجه ربكم المشرق المنير

3 This is the Day wherein the holy eyes are turned toward those who have detached themselves from all things and have turned unto the Lord of Names, and upon whom the denizens of Paradise and those within the tabernacles of holiness do shower their prayers. He, verily, is cognizant of all things. We had intended to send unto each one of you who have turned toward the Countenance manifest verses, but We have been prevented by the oppressors who have encompassed Us from every side. Woe unto them for what their hands have wrought in this vain life! Soon shall they find themselves in manifest loss. Therefore, gather My loved ones in remembrance of Me, then make mention to them of that which hath been sent down from the direction of My Throne, that they may soar in the atmosphere of My nearness and ascend unto the heaven of My grandeur.

3 اليوم يوم الذي يكون طرف القدس ناظراً الى
الذين انقطعوا عن الأشياء و اقبلوا الى مالک
الأسماء و يصلين عليهم اهل الفردوس و اهل
حظاير الأنس انه بكل شيء علم قد اردنا ان
نرسل لكل واحد منكم من الذين اقبلوا الى الوجه
آيات بينات ولكن منعنا بما احاطتنا الظالمون من
كل الأقطار فويل لهم بما اكتسبوا في الحياة
الباطلة سوف تجدون انفسهم في خسران مبين
فاجمع احبائي على ذكرى ثم اذكركم بما نزل عن
جهة عرشى لطيرين في هواء قرين و يصعدن الى
سما عظمى قل انه يذكركم في السجن لتذكروا ربكم
العليم الحكيم و الحمد لله مالک يوم الدين

INBA34:295, AQA1#161

Say: He remembereth you in the prison, that ye may remember your Lord, the All-Knowing, the All-Wise. And praise be to God, the Lord of the Day of Judgment.

BH04569

To: Aqa Muhammad Ali, in Birjand

- 1 He is the Most Holy, the Most Glorious 1 هو الأقدس الأبهى
- 2 O my God! Praise be unto Thee that the dawn of Thy Ridvan Festival hath broken, and that therein hath prospered whosoever hath turned unto Thee, O our Lord, the All-Merciful. How many of Thy loved ones, O my God, are hastening across the Syrian wilderness, yearning for Thy beauty, yet are prevented from attaining the court of Thy transcendent oneness through the deeds wrought by the hands of Thine enemies who have disbelieved in Thee and Thy sovereignty. 2 يا الهى لك الحمد بما طلع فجر عيدك الرضوان و فاز فيه من اقبل اليك يا ربنا الرحمن كم من احباؤك يا الهى يركضون فى بر الشام شوقاً بجمالك و منعوا عن الورود فى ساحة عز احديتك بما اكتسبت ايدى اعدائك من الذين كفروا بك و بسطانك
- 3 O Lord! Behold the oppressors among Thy creatures with the glance of Thy wrath and might. In their tyranny they have reached a state which none can reckon save Thy all-knowing Self. Thy loved ones are content to enter and dwell in prison, yet they are not content with this, transgressing against the Manifestation of Thy Cause. Blessed is he who perceiveth in all that befalleth him in Thy path the exaltation of his station and the advancement of Thy Cause, O Thou God of the worlds. 3 اى رب فانظر طغاة بريتك بلحاظ قهرك وعزتك قد بلغوا فى الظلم الى مقام لا يقدر احد ان يحصيه الا نفسك العليم قد رضوا احبتك بالسجن و الدخول فيه و هم لا يرضون بذلك بغياً على مظهر امرك طوبى لبصير يرى فى كل ما يرد عليه فى سبيلك علو مقامه و اعلاء امرك يا اله العالمين
- 4 By Thy might! Should all who are on earth gather together to harm any one of the people of Baha, they would be powerless, for whatsoever they regard as harm unto Thy chosen ones is light unto them and fire unto Thine enemies. Had the Dayspring of Thy Causation not been established in the Most Great Prison, how could Thy Cause have been spread abroad, Thy sovereignty manifested, Thy power proclaimed, and Thy signs demonstrated? Would that I might bear all tribulations out of love for Thee and for Thy creation. O Lord! Open Thou the eyes of Thy servants that they may behold Thee in all conditions seated upon the throne of Thy grandeur and ascendant over all who are in Thy earth and Thy heaven. Verily Thou 4 وعزتك لو يجتمعن من على الأرض كلها على ضر احد من اهل البهاء لا يقدرن لأن كل ما يرونه ضراً لأصفيائك انه نور لهم و نار لأعدائك لو لا استقر مطلع قيومتك فى السجن الأعظم كيف ينتشر امرك و يظهر سلطانك و يعلن اقتدارك و تبرهن آياتك يا ليت حملت كل البلايا على نفسى حباً لك و خلقتك اى رب فافتح عيون عبادك لبروك فى كل الأحوال مستوياً على عرش عظمتك و مهيمناً على من فى ارضك

art powerful over whatsoever Thou willest. There is none other God but Thee, the Almighty, the All-Powerful.

DOR#08

و سماءك أنت انت المقتدر على ما تشاء لا اله
ألا انت المقتدر القدير

INBA44:116, INBA73:044, INBA92:402,
TSBT.155, AKHA_124BE #02-03 p.a,
ABMK.030, AMB#08

BH04468

To: Aqa Muhammad Rida Nahhas, in Nazareth

- 1 In the Name of God, the Most Holy, the Most Inaccessible, the Most Exalted, the Most Glorious
بسم الله الأقدس الأرفع الأبهى
- 2 God testifieth that there is none other God but Him and that this Youth is He Who speaketh in all things: "There is none other God but Me, the Protector, the Self-Subsisting." I created all contingent beings to manifest My power and the atoms of existence to reveal My grace. I am He Who hath ever been powerful over all things, and I am the Most Exalted, the Almighty, the Glorious, the Best-Beloved.
شهد الله أنه لا اله الا هو و ان هذا الغلام هو الذى ينطق في كل شيء بأنه لا اله الا انا المهيمن القيوم قد خلقت الممكات لاطهار قدرتي و ذرات الموجودات لابرار فضلى و انا الذى لم يزل كنت مقتدراً على كل شيء و انا المتعالى المقتدر العزيز المحبوب
- 3 O Rida! Give thanks unto God for having enabled thee to arrive at this Blessed, Divine, Most Holy, Eternal, and Absolute Spot, wherein every atom of its dust proclaimeth: "I am God, there is none other God but Him, the Most Exalted, the Most Holy, the Glorious, the Witnessed."
ان يا رضا فاشكر الله بما وفقك على الورود بقعة المباركة الأحديّة الأبدية الصمدية الالهية التي ينادي كل ذرة من ذرات ترابها بأنى انا الله لا اله الا هو المتعالى المقدس العزيز المشهود
- 4 Beware lest thou grieve over anything. Rather, remember thy Lord at all times and forget not God's favor upon thee, and be thou of them that render thanks. We have learned of the hardships that have befallen thee. Beware lest thou be saddened by them. Rather, call to mind My sorrow and My hardship and My imprisonment and My tribulation in this land wherefrom the feet of entry and exit have been cut off, save for whom thy Lord willeth. Verily, He doeth what He willeth through His sovereignty and createth what He desireth by His word "Be" and it is. Beware lest thou hesitate in the Cause of thy Lord. Rather, ascend at all times unto the heaven of His love and be of them that ascend.
اياك ان لا تحزن عن شيء ثم اذكر ربك في كل الأحيان و لا تنس فضل الله عليك و كن من الذينهم يشكرون و قد علمنا ما مستك من الضراء اياك ان لا تحزن منها ثم ذكر حزني و ضرى ثم سجنى و بلائى في هذه الأرض التي انقطعت عنها اقدام الدخول و الخروج الا من شاء ربك و انه يفعل ما يشاء بسلطانه و يخلق ما يريد بقوله كن فيكون اياك ان لا توقف في امر ربك ثم اصعد في كل حين الى سماء حبه و كن من الذينهم يصعدون
- 5 And glory be upon thee and upon them that have desired the countenance of God and who recline upon the cushions of glory.
و البهاء عليك و على الذينهم ارادوا الوجه و كانوا على وسائد العز هم متكئون

BLIB_Or15694.606, BLIB_Or15736.041a,
ALIB.folder18p473

BH04382

To: *Fatimih Baygum sister of Aminullah Sad*

1 He is God, the Mighty, the Beautiful!

1 هو الله العزيز الجميل

2 O My handmaiden! Hearken unto My call, then detach thyself from all else besides Me, then drink from the cup of My praise from the fingers of My mercy and grandeur, then raise thy right hand in My Most Great Name and rend asunder therewith the veils of the handmaidens through My sovereignty and majesty and power and might, then hearken unto other melodies from the Divine Lote-Tree which hath been planted by the hand of Baha in the Garden of Refuge, and every leaf thereof speaketh that which attracteth the hearts of the Concourse on High. Blessed is the ear that turneth toward it and heareth therefrom its sighing and lamentation at what hath befallen its Planter from the hosts of the malicious ones. Thus hath the matter been decreed on the Day of the Covenant.

2 ان يا امتي اسمعي ندائي ثم انقطعي عن سوائى ثم اشربي كأس ثنائى من انامل رحمتى وكبريائى ثم ارفعى يدك اليمنى باسمى الأبهى ثم اخرق بها حجاب الاماء بسلطانى وعظمتى وقدرتى واقتدارى ثم اسمعى نغمات الأخرى من سدرة المنتهى التى غرست بيد البهاء فى جنة المأوى وكل ورقة منها تنطق بما تستجذب منه افئدة ملاء الأعلى فطوبى لأذن تتوجه اليها وتسمع منها ضييجها وحنينها بما ورد على مغرسها من ملاء التفاف كذلك قضى الأمر فى يوم الميثاق

3 Then hearken, O My handmaiden, unto My sweetest melodies once again, that they may purify thee from all else besides Me and draw thee nigh unto My presence and bring thee to My dawning-place wherein the lights of My beauty have shone forth from the direction of My throne. Then take in My name the cup of My mercy and the chalice of My favor, then drink thereof thyself and give to drink unto My handmaidens that they may be drawn to My direction and be purified from mentions in their search for My remembrance and be detached from all things in their longing for My presence. Then arise to remember and praise Me amongst My handmaidens. Thus doth command thee in this prison the Sovereign of thy Lord's will, the All-Knowing, the All-Wise.

3 ثم استمعى يا امتي نغماتى الأحدى مرة اخرى لتطهرى عن دونى وتقرى الى لقاءى وتبلغى الى منظرى مقرر الذى فيه استشرقت انوار جمالى عن جهة عرشى ثم خذى باسمى كأس رحمتى وكوب عنايتى ثم اشربى فى نفسك ثم اسقى به امائى لتجذبن الى شطرى وتطهرن عن الأذكار طلباً لذكرى وتنقطعن عن كل شئ شوقاً للقاءى ثم قومى على ذكرى وثنائى بين امائى كذلك امرى فى هذا السجن سلطان مشيئة ربك العليم الحكيم

4 Since a letter from the name of God, Nabil, was present before Me wherein mention was made of that handmaiden of God, therefore from the Pen of Command thy mention was revealed. "Remember Me in My earth, that I may remember you in My heaven." Convey My greetings to all the handmaidens of God.

4 چون بين يدى كتابى از اسم الله نبيل حاضر و در آن ذکر آن امة الله مذکور بود لذا از قلم امرى ذكرت نازل اذکرونى فى ارضى لأذکرم فى سماءى جميع اماء الله را تكميلاً برسائند

INBA15:349, INBA26:353

BH04549

To: *Ghawgha (Abdullah)*

- 1 In the Name of God, the Most Exalted, the Most Great, the Most Glorious
- 2 This is a letter from the Prisoner to him who was named Abdullah in the Tablets and whose name was mentioned before God, that he may stand firm in the Cause and detach himself from all who are in the heavens and on earth, and turn with his heart toward the direction of the Spirit, the station from whose horizon the lights were dawning. O servant! Hear the call of this Grieved One, whom adversity hath touched from every lowly oppressor. The ordeals were created for His Self, and the trials were raised up for His Being, and the afflictions for this Countenance which was, in truth, manifest from the holy horizon.
- 3 Take thou the remembrance of God and leave behind all other remembrances. Thus doth the Tongue of God command thee. Act according to that which thou hast been commanded by One All-Knowing, All-Wise. Draw near unto the Tree of the Cause with thy heart and be thou far removed from the worlds. Then mention among the servants what hath befallen Us, that perchance through thy remembrance the fire may be kindled in the hearts of those who have taken fancy as their guide. Beware lest thou grieve over anything. Put thy trust in God in all matters, for verily He will protect thee with the hosts of a mighty victory. Thus do We make mention of thee in this Tablet, that thou mayest remain steadfast in the Cause. And glory be upon thee and upon whosoever hath recognized God through his sight and heart and hath detached himself from all the worlds. And praise be to God, thy Lord and the Lord of the mighty throne.

1 بِسْمِ اللَّهِ الْعَلِيِّ الْأَعْظَمِ الْأَبْهَى

2 هَذَا كِتَابٌ مِنْ لَدَى الْمَسْجُونِ إِلَى الَّذِي سَمِّيَ
بَعْدَ اللَّهِ فِي الْأَلْوَاكِ وَكَانَ اسْمُهُ بَيْنَ يَدَيِ اللَّهِ
مَذْكُورًا لِيَسْتَقِيمَ عَلَى الْأَمْرِ وَيَنْقَطِعَ عَنْ كُلِّ مَنْ
فِي السَّمَوَاتِ وَالْأَرْضِ وَيَتَوَجَّهَ بِقَلْبِهِ إِلَى شَطْرِ
الرُّوحِ مَقَامِ الَّذِي كَانَتْ الْأَنْوَارُ عَنْ أَفْقِهِ طَلِيعًا
إِنْ يَا عَبْدَ اسْمِعْ نَدَاءَ هَذَا الْمَحْزُونِ الَّذِي مَسَّتْهُ
الْبُؤْسَاءُ عَنْ كُلِّ ظَالِمٍ دُنْيَا كَانَ الْقَضَايَا خَلَقَتْ
لِنَفْسِهِ وَالْبَلَايَا بَعَثَتْ لِدَاثِهِ وَالرَّزَايَا لِهَذَا الْوَجْهِ
الَّذِي كَانَ عَنْ أَفْقِ الْقُدْسِ عَلَى الْحَقِّ مَبِينًا

3 خُذْ ذِكْرَ اللَّهِ وَدَعْ عَنْ وَرَائِكَ كُلَّ الْأَذْكَارِ
كَذَلِكَ أَمَرَكَ لِسَانُ اللَّهِ أَنْ أَعْمَلَ بِمَا أَمَرْتُ مِنْ
لَدُنْ عَلِيمٍ حَكِيمًا تَقَرَّبْ إِلَى شَجَرَةِ الْأَمْرِ بِقَلْبِكَ وَ
كُنْ عَنِ الْعَالَمِينَ بَعِيدًا ثُمَّ ذَكِّرْ بَيْنَ الْعِبَادِ مَا وَرَدَ
عَلَيْنَا لَعَلَّ بِذِكْرِكَ تَحْدُثُ النَّارُ فِي قُلُوبِ الَّذِينَ
اتَّخَذُوا الْوَهْمَ لَأَنْفُسِهِمْ [وَلِيًّا] إِيَّاكَ أَنْ لَا تَحْزَنَ
مِنْ شَيْءٍ فَتَوَكَّلْ عَلَى اللَّهِ فِي كُلِّ الْأُمُورِ وَانَّهُ
يَحْفَظُكَ بِجُنُودٍ نَصْرَ قَوِيًّا كَذَلِكَ أَذْكُرْنَاكَ فِي
هَذَا اللَّوْحِ لِتَكُونَ عَلَى الْأَمْرِ مُسْتَقِيمًا وَالْبَهَاءِ
عَلَيْكَ وَاعْلَمْ أَنَّ اللَّهَ بَصِيرُهُ وَفَوَّادُهُ وَ
انْقَطَعَ عَنِ الْعَالَمِينَ جَمِيعًا وَالْحَمْدُ لِلَّهِ رَبِّكَ وَرَبِّ
عَرْشِ عَظِيمًا

BLIB_Or15694.617a, ALIB.folder18p475,

MUH3.379

BH04747

To: Ismiu'l-Ha (one of the Nurayn-i-Nayyirayn), in Isfahan

1 He is the Imprisoned One

2 Glorified art Thou, O my God! Thou seest how the Dayspring of Utterance hath been prevented from the wondrous expressions of Thy remembrance by reason of what the hands of the tyrannical ones among Thy servants have wrought, and how they have forbidden Thy loved ones, who have sought Thy face from diverse regions and countries, from attaining His presence. Among them, O my God, is he who hath purposed to attain Thy presence and turned toward the realm of Thy bounties, yet when he entered the city he was forbidden from meeting Thee; and among them is he who was seized at the door and driven from Thy vicinity; and among them is he who remained in the open, turning unto Thee and awaiting Thy grace and favors. I beseech Thee, O my Lord, by Thy Name through which the rivers of hearts have been connected with the Most Great Ocean which surgeth before Thy face, to accept their turning unto the Kaaba of Thy presence and their orientation toward that Spot wherein Thy countenance hath shone. O Lord, forgive them through Thy generosity, then ordain for them what Thou hast ordained for Thy chosen ones, and decree for them the good of this world and the next through Thy bounty and favor. O Lord, aid him who hath turned unto Thee, then raise him up before Thy face in every world of Thy worlds. Verily Thou art the Mighty, the Generous. Then cause to succeed, O my God, him whom We have desired to mention in this Tablet and assist him to aid Thy Cause and exalt Thy Word. Then preserve him from the harm of those who have disbelieved in Thee and Thy signs, and inscribe him among the people of Baha who are established upon the Crimson Ark. Verily Thou art the Powerful over what Thou wilt. There is no God but Thee, the Mighty, the Generous.

1 هو المسجون

2 سبحانك يا الهى ترى مطلع البيان منع عن بدائع ذكرك بما اكتسبت ايدى اهل الطغيان من عبادك و منعوا عن لقائه احبائك الذين ارادوا وجهك من الاقطار و الاقطار منهم يا الهى من قصد لقائك و اقبل الى شطر مواهبك و اذا دخل المدينة منع عن لقائك و منهم من اخذ لدى الباب و طرد عن جوارك و منهم من كان فى العراء مقبلاً اليك و مرتقباً فضلك و الطافك اى رب اسئلك باسمك الذى به اتصلت انهار القلوب بالبحر الأعظم الذى توج امام وجهك بأن تقبل اقبالهم الى كعبة لقائك و توجههم الى شطر الذى فيه اضاء وجهك اى رب فاغفرهم بجودك ثم اكتب لهم ما كتبته لأصفيائك و قدر لهم خير الدنيا و الآخرة بجودك و احسانك اى رب فانصر من توجه اليك ثم ابعثه تلقاء وجهك فى كل عالم من عوالمك انك انت العزيز الكريم ثم وفق يا الهى من اردنا ذكره فى هذا اللوح و ايده على نصرة امرك و اعلاء كلمتك ثم احفظه من ضر الذين كفروا بك و بآياتك ثم اكتبه من اهل البهاء المستقرين على فلک الحمراء انك انت المقتدر على ما تشاء لا اله الا انت العزيز الكريم

INBA49:311, BLIB_Or15696.069d

BH04746

To: *Husayn Nahri (Mahbubush-Shuhada)*

¹ Glorified be Thy name, O Lord my God! Thou beholdest my dwelling-place, and the prison into which I am cast, and the woes I suffer. By Thy might! No pen can recount them, nor can any tongue describe or number them. I know not, O my God, for what purpose Thou hast abandoned me to Thine adversaries. Thy glory beareth me witness! I sorrow not for the vexations I endure for love of Thee, nor feel perturbed by the calamities that overtake me in Thy path. My grief is rather because Thou delayest to fulfill what Thou hast determined in the Tablets of Thy Revelation, and ordained in the books of Thy decree and judgment.

² My blood, at all times, addresseth me saying: "O Thou Who art the Image of the Most Merciful! How long will it be ere Thou riddest me of the captivity of this world, and deliverest me from the bondage of this life? Didst Thou not promise me that Thou shalt dye the earth with me, and sprinkle me on the faces of the inmates of Thy Paradise?" To this I make reply: "Be thou patient and quiet thyself. The things thou desireth can last but an hour. As to me, however, I quaff continually in the path of God the cup of His decree, and wish not that the ruling of His will should cease to operate, or that the woes I suffer for the sake of my Lord, the Most Exalted, the All-Glorious, should be ended. Seek thou my wish and forsake thine own. Thy bondage is not for my protection, but to enable me to sustain successive tribulations, and to prepare me for the trials that must needs repeatedly assail me. Perish that lover who discerneth between the pleasant and the poisonous in his love for his beloved! Be thou satisfied with what God hath destined for thee. He, verily, ruleth over thee as He willeth and pleaseth. No God is there but Him, the Inaccessible, the Most High."

PM#008

¹ هو الله تعالى سبحانه اللهم يا الهى ترى مقرى و محبسى و ابتلاى فوعزتك قد عجز القلم عن ذكرها و البيان عن بيانها و شرحها لم ادريا الهى بأى جهة تركتني بين اعدى نفسك فوعزتك لا اجزع عن الشدايد فى حبك و لا اضرب عن البلايا فى سبيك بل حزنى فى تأخيرك فيما قضيته فى الواح امرى و صحائف قضائك و تقديرى

² و ان دى يخاطبني فى كل الأحيان ويقول يا طلبة الرحمن الى متى حبستنى فى حصن الأكوان و بين الامكان بعد الذى وعدتني بأن تحمر الأرض منى و تصبغ ووجه اهل ملأ الفردوس من رشاقى و انا اقول ان اصبر ثم اسكن لأن ما تريد يظهر فى ساعة و يتم فى ساعة اخرى ولكن ما انا عليه فى سبيل الله لأشرب فى كل حين كأس القضاء و لا اريد ان ينقطع القضاء و البلاء فى سبيل ربى العلى الأبهى و أنك ارد ما اريد و لا ترد ما تريد ما حبستك لحفظى بل لقضاء بعد قضاء و بلاء بعد بلاء قد انعدم حبيب يميز بين الشهد و السم فى حب محبوبه كن راضياً بما قضى الله لك و انه يحكم عليك ما يحب و يرضى لا اله الا هو العلى الأعلى

INBA51:596, INBA49:085, INBA92:318,
PMP#008

BH04650

To: *Abdul-Karim*

- 1 In the Name of God, the Most Ancient of the Most Ancient! O Karim! Hear the call of the All-Bountiful. He is verily the All-Forgiving, the All-Merciful. Be not disturbed by separation. We have ordained for thee the reward of them that have circled round Me, soared in the atmosphere of My love, held fast unto My cord, and clung to My robe. Thus hath the decree been fulfilled and grace hath come from the presence of One All-Knowing, All-Wise.
- 2 Thou art of those who have kept faithful to God's Covenant and have not broken His pledge, and have sought His face from all directions. Be thou assured and be of the thankful. They who have kept faithful to the Covenant are indeed of the people of Baha. Thus hath it been inscribed by the Most Exalted Pen, and they shall have a seat of truth with One mighty and powerful.
- 3 When sorrows encompass thee, remember the days of My presence and that which the tongue of might doth speak. By God! Through it are drawn the hearts of them that know. Act ye, O My loved ones, according to that which hath been sent down unto you from the realm of wisdom and utterance. They who have transgressed beyond wisdom are in the hollow of heedlessness, yet God hath pardoned them as a bounty from His presence. He is verily the All-Forgiving, the All-Merciful.
- 4 Be thou assured of My favor unto thee, My mercy towards thee, and My loving-kindness bestowed upon thee. Say: O my Lord! Praise be unto Thee for having remembered me in Thy Most Great Prison and sent unto me that which hath gladdened mine eyes, assured my soul, and attracted my heart. I beseech Thee by Thy Most Glorious Name to ordain what is best for me, for I know not what lieth within Thy Self, and Thou art the All-Knowing, the All-Informed.
- 1 بِسْمِ اللَّهِ الْأَقْدَمِ الْأَقْدَمِ يَا كَرِيمَ اسْمِعْ نِدَاءَ
الكَرِيمِ إِنَّهُ لهُو الْغَفُورُ الرَّحِيمُ الْآ لَا تَضْطَرِبْ مِنْ
الْفِرَاقِ قَدْ قَدَّرْنَا لَكَ أَجْرًا مِنْ طَافِ حَوْلِي وَ
طَارَ فِي هَوَاءٍ حَيٍّ وَ تَمَسَّكَ بِحَبْلِي وَ تَشَبَّثَ بِذِيْلِي
كَذَلِكَ قَضَى الْأَمْرَ وَ اتَى الْفَضْلَ مِنْ لَدُنْ عَلِيمٍ
حَكِيمٍ
- 2 أَنْتَ مِنَ الَّذِينَ وَفَوْا بِمِيثَاقِ اللَّهِ وَ مَا نَقَضُوا عَهْدَهُ وَ
أَرَادُوا وَجْهَهُ مِنْ كُلِّ الْجِهَاتِ أَنْ أَطْمَئِنَّ وَ كُنْ
مِنَ الشَّاكِرِينَ أَنَّ الَّذِينَ وَفَوْا بِالْعَهْدِ أَوْلَئِكَ مِنْ
أَهْلِ الْبَهَاءِ قَدْ رَقَمَ مِنَ الْقَلَمِ الْأَعْلَى وَ لَهُمْ مَقْعَدٌ
صَدَقَ عِنْدَ مُقَدَّرٍ قَدِيرٍ
- 3 إِذَا أَحَاطَتْكَ الْأَحْزَانُ فَادْكُرْ أَيَّامَ لِقَائِي وَ مَا يَتَكَلَّمُ
بِهِ لِسَانُ قُدْرَتِي تَاللَّهِ بِهِ تَنْجِذُ أَفْتَدَةِ الْعَارِفِينَ أَنْ
أَعْمَلُوا يَا أَحِبَّائِي مَا نَزَلَ لَكُمْ مِنْ جَبْرُوتِ الْحِكْمَةِ
وَ الْبَيَانِ أَنَّ الَّذِينَ تَجَاوَزُوا عَنْ الْحِكْمَةِ أَوْلَئِكَ فِي
جَفْوَةٍ مِنَ الْغَفْلَةِ وَ قَدْ عَفَا اللَّهُ عَنْهُمْ فَضْلًا مِنْ لَدُنْهِ
أَنَّهُ لهُو الْغَفُورُ الرَّحِيمُ
- 4 أَنْ أَطْمَئِنَّ بِفَضْلِي أَيَّاكَ وَ رَحْمَتِي لَكَ وَ عِنَايَتِي
عَلَيْكَ قُلْ أَيْ رَبِّ لَكَ الْحَمْدُ بِمَا ذَكَرْتَنِي فِي
سَبْجِكَ الْأَكْبَرِ وَ أَرْسَلْتَ إِلَيَّ مَا قَرَّتْ بِهِ عَيْنِي
وَ أَطْمَئِنَّتْ بِهِ نَفْسِي وَ انْجَذَبَ بِهِ قُوَادِي اسْتَلْكَ
بِاسْمِكَ الْأَبْهَى بِأَنْ تَقْدَّرَ مَا هُوَ خَيْرٌ لِي لِأَنِّي لَا
أَعْلَمُ مَا فِي نَفْسِكَ وَ أَنْتَ الْعَلِيمُ الْخَبِيرُ

INBA34:306, AQA1#175, OOL.B050a

ADMS#231

BH04738*To: Aqa Muhammad Hadi from Shin*

- 1 He is the Mighty, the Most Holy, the Most Glorious
هو العزيز المقدس الأبهى
- 2 Glorified be He Who hath sent down the verses in truth. There is no God but Him. His is the creation and the command, and He encompasseth all things. Say: O people, fear ye God and cut not asunder the strength of His Cause with the swords of your idle fancies. Fear God and be God-fearing in His religion. Eat of what hath been sent down unto you from the clouds of wisdom, the table of inner meanings, then detach yourselves from all that is on earth.
سبحان الذى نزل الآيات بالحق أنه ما من اله الا هو له الخلق والأمر وأنه كان على كلشيء محيطا قل يا قوم خافوا عن الله ولا تقطعوا عضد الأمر بأسياف ظنونكم اتقوا الله وكونوا فى دين الله تقياً كلوا ما نزل عليكم من سبحاب الحكمة مائدة المعانى ثم انقطعوا عما على الأرض جميعا
- 3 Say: Today nothing shall profit anyone save that he turn unto God and be faithful to the Covenant. And thou, O Hadi, hear My call in this prison wherein I have remained alone, and I have taken for Myself no helper save God, my Lord and thy Lord, and I shall never take any, through God's might and power. Thus hath the matter in this Tablet been ordained by the Finger of the Spirit. Give thanks unto God for having ordained for thee what thou desired, and for not depriving thee of the wondrous tokens of His grace, for He hath ever been merciful unto His servants. Beware lest thou take anyone besides Me as thy protector, or as thy beloved. Be steadfast in the Cause, then remember Me at eventide and at dawn, and be firm in thy Lord's Cause. Then convey Our greetings unto thy wife and give her the glad-tidings of what God hath mentioned of her from the Holy and Glorious Pen. And the Spirit be upon thee and upon every faithful servant.
قل اليوم لا ينفع احداً شيء الا بأن ينقطع الى الله ويكون على العهد وفياً وأنت يا هادى اسمع ندائى فى هذا السجن الذى بقيت فيه فريدا وما اتخذت لنفسى ناصراً سوى الله ربى وربك ولن اتخذ بحول الله وقوته وكذلك كان الأمر فى هذا اللوح من اصبع الروح قضياً ان اشكر الله بما قدر لك ما اردته وما جعلك محروماً عن بدائع فضله وأنه قد كان لعباده رحيماً اياك ان لا تتخذ من دونى لنفسك وكيلاً ولا لذاتك حبيباً ان استقم على الأمر ثم اذكرنى فى العشي والاشراق وكن على امر ربك مستقيماً ثم كبر من لدنا على ضلعك ثم بشرها بما اذكرها الله من قلم قدس بهياً والروح عليك وعلى كل عبد وفياً

BLIB_Or15694.602b, ALIB.folder18p472

BH04633*To: Abu-Talib son of Haji Mirza Musa*

- 1 In the Name of God, the Most Holy, the Most Glorious!
بسم الله الأقدس الأبهى
- 2 Harken unto My call from the direction of the Throne: He is, verily, none other God but Him, the Protector, the Self-Subsisting. Know thou that the idolaters drove Us out of the
ان استمع ندائى عن جهة العرش أنه لا اله الا هو المهيمن القيوم فاعلم قد اخرجونا المشركون من

Land of Mystery, and one sacrificed himself in My path by cutting his own throat, and when the Most Great Ocean was established upon the Ark another cast himself into the sea, dreading separation from Me, and the Luminous One offered up his spirit at the time when he was bowed before My feet, until they brought Us to the most desolate of lands in this remote prison. Thus did We receive at the hands of those who invoke Us day and night - the stupor of heedlessness and passion hath seized them and they understand not.

- 3 From the prison's precincts I summon all who dwell on earth and call them unto God, the King, the Mighty, the Beautiful. Be thou steadfast in such wise that neither veils nor sorrows shall prevent thee from the remembrance of thy Lord, the Master of the Day of Judgment. Say: He is, verily, the Originator of the heavens and earth, were ye of them that know. Follow thy Lord in all conditions such that neither the oppression of the wrongdoers nor the rejection of the idolaters shall frighten thee. We have been with thee and are aware of what hath befallen thee. Thy Lord is, in truth, the All-Knowing, the All-Informed. We have ordained for thee before the Throne a magnificent station. God shall soon exalt thy name in truth - He is, verily, the Protector of the doers of good. Hold fast to the cord of servitude unto God, the True One. Through it the Cause shall be established and the pillars of the transgressors shall be broken. And praise be to God, the Lord of the worlds.

ارض السّرّ و فدى احد نفسه في سبيل بحیث
قطع حنجره بيده و اذا استوى بحر الأعظم على
الفلک نبذ احد نفسه في اليمّ خوفاً لفراقی و فدى
المنیر روحه حين الذي كان مكباً علي رجلی الى
ان ادخلونا اخب البلاء في هذا السجن البعيد
كذلك ورد علينا من الذين يدعوننا باللیل و
النهار قد اخذتهم سكرات الغفلة و الهوى و هم لا
يعرفون

3 و من شطر السجن انادی من على الأرض کلّها
و ادعوههم الى الله الملك العزيز الجليل ان استقم
على شأن لا يمنعک الأجباب و لا الأحران عن
ذكر ربک مالک يوم الدين قل انه لبدع السموات
و الأرض لو انتم من العارفين ان اتبع مولاک
في کل الأحوال بحیث لا یخوفک سطوة الذين
ظلموا و لا اعراض المشرکین قد کنا معک و
اطلعتنا بما ورد علیک ان ربک هو العليم الخبير
قد قدر لک لدى العرش مقام عظیم سوف یرفع
الله اسمک بالحق انه ولیّ المحسنين تمسک بحبل
العبودية لله الحق بها یستقر الأمر و ینکسر ارکان
المعتدين و الحمد لله رب العالمين

INBA23:228, INBA34:296, AQA1#162,
AVK2.290.03x, QUM.020

BH04667

To: Karim

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

- 2 O Karim! Your call reached the threshold of the Throne of the Merciful, and the divine sacred ear inclined to hear it. Blessed is the soul that is mentioned today in the Most Great Scene and is honored with divine favors, for this favor is like a seed deposited in noble and lofty soil. Soon, in every world of the divine worlds, its fruits and ears of corn shall appear. Blessed art thou for the seeds of thy Lord's favors, the Revealer of verses, have been sown for thee. God willing, you must at all

1 بسم الله الأقدس الأعظم

2 ای کریم ندای تو بساحت عرش رحیم رسید و
اذن مقدسه الهیه باصغای آن متوجه طوبی از
برای نفسیکه الیوم در منظر اکبر ذکرش مذکور
آید و بنایات الهیه مفتخر گردد چه که این
عنایت مثل حیة ایست که در ارض طیبه منیعه
ودیعه گذاری زود است که در هر عالمی از
عوالم الهیه اثمار و سنبلات آن مشهود آید طوبی
لک بما زرع لک حیوانات عنایات ربک منزل

times be occupied with the mention of the Sovereign of possibility, in such wise that the fragrant breezes of remembrance may perfume all created things.

- 3 Praise the Beloved of the worlds that your mention was made in the Most Great Prison, and from the direction of the Ancient Beauty the tongue of the favor of the Lord of nations turned toward you, speaking these lustrous words: The spring rain of the All-Merciful's mercy is ever-descending and flowing from the clouds of grace. Blessed are they who have detached themselves from all that exists and have turned with illumined and pure hearts toward the All-Merciful. These are among the people of Baha, upon whom the dwellers of the cities of names shower their prayers.

الآيات انشاء الله بايد در كل احيان بذكر سلطان
امكان مشغول باشيد بشأنيكه نفحات ذكریه كل
بریه را معطر نماید

3 حمد كن محبوب عالميانرا كه ذكرت در سخن
اعظم مذكور آمد و از شطر قدم لسان عنایت
مالك امم متوجهاً اليك باينكلمات دريآت تكلم
فرمود نيسان رحمت رحمانی از سخاب فضل در
كل حين نازل و جارست طوبی از برای نفوسيكه
از ما في الامكان منقطع شده اند و بقلوب صافیه
منیره بشطر رحمان توجه نموده اند اولئك من اهل
البهاء يصلین عليهم اهل مداین الاسماء

INBA81:143, BLIB_Or03116.086,
BLIB_Or11096#125

BH04644

To: Masih brother of Arastu Hakim

- 1 In the Name of God, the All-Knowing, the All-Wise!
- 2 O Hakim! Be firm in the Cause of thy Lord, such that the tempests that blow from the direction of the oppressors may not shake thee. Stand steadfast in the Cause through God's might and power. Say: O people! How long will ye gather the fruits of error and choose the paths of passion over guidance? Do ye not see that whoso departeth from among you returneth not, and whoso is scattered cannot be reunited? Your remaining days shall pass away even as your bygone days have passed. Fear your Lord, the All-Merciful. By God! He desireth for you naught save that which shall draw you nigh unto Him and cause you to enter the kingdom of eternity. He is, verily, the All-Forgiving, the All-Merciful. Eat freely of the fruits of the everlasting Tree wheresoever ye will. And whoso is deprived thereof is veiled by a thick veil.
- 3 Know thou that We have been imprisoned in a place where eyes are prevented from beholding it and ears from hearing what is revealed therein of the verses of God, the Almighty, the All-Knowing, the All-Wise. By this means they desired to prevent the servants from hearing the verses of God, that they might thereby extinguish His light amongst His near ones. But God hath refused save to perfect His light by His power, and

1 بسم الله العليم الحكيم

2 ان يا حكيم كن محكماً في امر ربك بحيث لا
يحررك عواصف التي تمر عن شطر الظالمين ان
استقم على الامر بحول الله وقوته قل يا قوم الى
متى تجتنون اثمار الغوى و تجتنبون آثار الهوى على
الهدى اما ترون من يذهب منكم لا يرجع و من
تفرق لا يجتمع سيمضي ايامكم الخالفة كما مضت
ايامكم السالفة اتقوا ربكم الرحمن تالله انه ما اراد
لكم الا ما يقربكم اليه و يدخلكم في ملكوت البقاء
وانه هو الغفور الرحيم كلوا من اثمار سدره الباقية
حيث شئتم رغداً و من صار محروماً عنها انه لفي
جباب غليظ

3 فاعلم باننا حبسنا في مقر الذي منعت الأنظار عن
النظر اليه و الآذان عن استماع ما ينزل فيه من
آيات الله المقتدر العليم الحكيم و ارادوا بذلك ان
يمنعوا العباد عن استماع آيات الله ليطفئ بذلك
نوره بين عباده المقربين ولكن الله ابى بقدره منه

He sendeth down what He willeth and conveyeth it to those who have turned unto Him with radiant countenance.

- 4 Preserve what We have counselled thee. Verily, thou hast with thy Lord a station among stations. Be thou grateful unto Him and be of the thankful ones. Grieve not at what hath befallen Us, but be content with what God hath ordained for Us, for We are in manifest joy. And praise be to God, the Lord of the worlds!

وينزل ما يشاء و يبلغه الى الذين توجهوا اليه بوجه منير

4 ان احفظ ما وصيناك به ان لك عند ربك شأن من الشئون ان اشكره و كن من الشاكرين لا تحزن بما ورد علينا ثم ارض بما قضى الله لنا و نحن على فرح مبين و الحمد لله رب العالمين

INBA73:357b, NLAI_BH1.505, NLAI_BH2.245, AQA7#404 p.188, PYK.397, ANDA#33 p.43

BH04884

To: My brother

- 1 In the Name of God, the Most High, the Everlasting
- 2 O thou whom the Youth calleth from His prison! Previously were verses clear and evident sent down for thee, and verily they are a remembrance unto all the worlds. And this Tablet is sent once again in truth, and verily it is a mercy unto the sincere ones. Cast away what thou hast and take what hath come unto thee - this is better for thee than the kingdom of the heavens and earth.
- 3 Harken unto this call which hath been raised between earth and heaven. By God! The proofs of all the world cannot match it. It hath been raised in days when kings gathered for My killing and servants for My destruction, and whensoever one turneth to the right or to the left, one findeth naught but enemies of My Self. Therefore, O My spirit, blessed be this Day wherein the Youth hath severed Himself from all save His Lord, the Mighty, the All-Knowing, and declareth that there is none other God but Him and that He is the Object of worship of those near unto God. We beseech God to soften thy heart through the waters of wisdom and utterance which have descended from the clouds of thy Lord's knowledge, the All-Merciful.
- 4 O My brother! By God, all that thou seest shall perish, and were the matter as they say, the Youth would not have accepted the arrows of the people nor placed Himself beneath the claws of the idolaters. Rend asunder the veils, then emerge from behind them and turn thy face toward Him Who hath

1 بسم الله المتعال بلا زوال

2 يا ايها الذى يدعوك الغلام فى سجنه قد نزلت لك من قبل آيات بينات وانها لذكرى للعالمين و هذا اللوح مرة اخرى قد ارسل بالحق وانه لرحمة للمخلصين ضع ما عندك وخذ ما اتاك انه خير لك عن ملك السموات والارضين

3 ان استمع هذا النداء الذى ارتفع بين الارض و السماء تالله لا يقابله حجة العالمين قد ارتفع فى ايام التى فيها اجتمع الملوك على قتلى ثم العباد على فنائى و كلما يركض طرف الطرف فى اليمين و الشمال لا يجد الا اعداء نفسى فىا روحى لهذا اليوم الذى فيه انقطع الغلام عما سوى ربه العزيز العلام و ينطق بانه لا اله الا هو و انه لمعبود المقربين نسل الله بأن يلين قلبك من مياه الحكمة و البيان التى نزلت من سحاب علم ربك الرحمن

4 ان يا اخى تالله سيفنى ما انت تراه و لو كان الامر كما يقولون لما قبل الغلام سهام الأنام و ما اودع نفسه تحت مخالب المشركين ان اخرق الأجاب ثم اخرج عنها و توجه بوجهك الى الذى فطر

fashioned the heavens and earth. Say: O my Lord! I have heard Thy call and answered Thee, and here am I, content with what Thou hast ordained for me, and I am among those who have repented. And praise be to God, the Quickener of the worlds.

السَّمَوَاتِ وَالْأَرْضِ قُلْ أَيْ رَبِّ سَمِعْتُ نِدَائَكَ
وَأَجَبْتُكَ وَهَآ أَنَا رَضِيْتُ بِمَا رَضَيْتَ لِي وَأَتَيْنِي
أَنَا مِنَ التَّائِبِينَ وَالْحَمْدُ لِلَّهِ مَحْيَى الْعَالَمِينَ

INBA73:361, NLAI_BH1.509b, NLAI_BH2.248b

BH04850

To: *Shaykh-As-Shaykh Ahmad*

- 1 In the name of Him Who is the All-Knowing, the All-Informed! 1 بِسْمِ الْعَلِيمِ الْخَبِيرِ
- 2 This is a Book sent down in truth from the heaven of the will of the All-Merciful unto the peoples of the worlds, that it may detach them from whatsoever they possess and draw them nigh unto that Paradise wherein the veils of glory were drawn aside from the countenance of Beauty, and the Cause was made manifest through a clear sovereignty. 2 هَذَا كِتَابٌ نَزَلَ بِالْحَقِّ مِنْ سَمَاءٍ مَشْيَةِ الرَّحْمَنِ عَلَى أَهْلِ الْأَكْوَانِ لِيَنْقَطِعَ عَنْهُمْ عَمَّا عِنْدَهُمْ وَيُقَرِّبَهُمْ إِلَى الرَّضْوَانِ الَّذِي فِيهِ كُشِفَتْ سُبُحَاتُ الْجَلَالِ عَنْ وَجْهِ الْجَمَالِ وَظَهَرَ الْأَمْرُ بِسُلْطَانٍ مُبِينٍ
- 3 Therein hath been sent down that which was inscribed upon the Preserved Tablet by the Pen of God, the Mighty, the All-Wise. Blessed is he who hath hearkened unto the verses of God and purified his heart from the allusions of them that have turned aside - they who opposed God after He came upon the clouds of utterance with manifest sovereignty. 3 وَفِيهِ نَزَلَ مَا رَقِمَ فِي لَوْحِ الْمَحْفُوظِ مِنْ قَلَمِ اللَّهِ الْعَزِيزِ الْحَكِيمِ طُوبَى لِمَنْ سَمِعَ آيَاتِ اللَّهِ وَطَهَّرَ قَلْبَهُ عَنْ إِشَارَاتِ الْمَعْرُضِينَ الَّذِينَ اعْتَرَضُوا عَلَى اللَّهِ بَعْدَ الَّذِي أَتَى عَلَى سَحَابِ الْبَيَانِ بِسُلْطَانٍ مُبِينٍ
- 4 O Ahmad! Know thou that God hath created every soul for the recognition of the Manifestation of His Self, and this verily is the purpose revealed in all the Tablets. Yet when He appeared, all turned away save those who held fast to the Sure Handle and detached themselves from the deluded ones. Remember thou the time when Muhammad, the Apostle of God, appeared from the horizon of Hijaz - the divines opposed Him and denied the signs of God, the Mighty, the All-Knowing. Among them was Ibn Suriya, who was among the most learned of Jewish scholars. He opposed Him, saying: "No sign hath been sent down unto thee whereby we should follow thee." His learning kept him from turning toward God, the Lord of the Day of Judgment. Among them also were Abu 'Amir the monk, and likewise Huyay ibn Akhtab, and Ka'b ibn al-Ashraf, and their like - all opposed Muhammad, the Apostle of God and Seal of the Prophets, denied the signs of God, rejected His Cause, warred against the Manifestation of His Self, and disputed with 4 إِنْ يَا أَحْمَدَ فَاعْلَمْ أَنَّ اللَّهَ خَلَقَ كُلَّ نَفْسٍ لِعِرْفَانِ مَظْهَرِ نَفْسِهِ وَهَذَا لَهُو الْمَقْصُودُ فِي كُلِّ الْأَلْوَابِ وَإِذَا ظَهَرَ كُلٌّ اعْرَضُوا إِلَّا مَنْ تَمَسَّكَ بِعُرْوَةِ الْوَثْقِيِّ وَانْقَطَعَ عَنِ الْمُتَوَهِّمِينَ وَادَّكَرَ حِينَ الَّذِي ظَهَرَ مُحَمَّدٌ رَسُولُ اللَّهِ عَنْ أَفْقِ الْحِجَازِ اعْتَرَضَ عَلَيْهِ الْعُلَمَاءُ وَكَفَرُوا بِآيَاتِ اللَّهِ الْمَنْزِلِ الْعَزِيزِ الْعَلِيمِ وَمِنْهُمْ ابْنُ صُورِيَا الَّذِي كَانَ مِنْ أَعْلَمِ عُلَمَاءِ الْيَهُودِ اعْتَرَضَ عَلَيْهِ وَقَالَ مَا نَزَلَ إِلَيْكَ مِنْ آيَةٍ لَتَتَّبِعَكَ بِهَا وَغَرَّتْهُ الْعُلُومُ عَنْ التَّوَجُّهِ إِلَى اللَّهِ مَالِكِ يَوْمِ الدِّينِ وَمِنْهُمْ أَبُو عَامِرٍ الرَّاهِبُ وَكَذَلِكَ حَتَّى بَنِي أَخْطَبَ وَكَعْبُ ابْنِ الْأَشْرَفِ وَامْتَنَاهُمْ كُلُّهُمْ اعْتَرَضُوا عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ وَخَاتَمِ النَّبِيِّينَ وَكَفَرُوا بِآيَاتِ اللَّهِ وَجَاهَدُوا أَمْرَهُ وَحَارَبُوا مَعَ مَظْهَرِ نَفْسِهِ وَجَادَلُوا بِمَا عِنْدَهُمْ مِنْ وَسَاوِسِ الشَّيَاطِينِ وَبِهِمْ اعْتَرَضَ

what they possessed of satanic whisperings. Through them the people of that age turned away, distanced themselves from the law of nearness, and reached such a state of rejection that they sought to shed His blood, after He had come to them with a clear proof....

النّاس في ذلك العصر وبعثوا عن شريعة القرب
و بلغوا في الاعراض الى مقام ارادوا سفك دمه
بعد الذي جاءهم بيرهان مبين...

- 5 Give thanks unto God for having strengthened thee to dispel illusion, to attain unto clear knowledge, to remove the veil from thy face, and to become one of those possessed of insight. Were all the treasures of the earth of pure gold to be thine and were thou to expend them, thou wouldst not attain unto this station save by His leave. He, verily, is the Truth, and with Him is the knowledge of all things in a clear Book. Thus doth God single out whom He pleaseth with bounty from His presence, and He is verily the Most Powerful of the powerful ones....

5 ان اشكر الله بما ايدك على محو الموهوم و صحو
المعلوم و كشف الغطاء عن وجهك و جعلك
من المتبصرين لو كان عندك ملاء الأرض من
الذهب الخالص و انفقتهما ما بلغت الى هذا المقام
الا بعد اذنه و انه هو الحق و عنده علم كل شيء في
كتاب مبين كذلك يختص الله من يشاء بفضل
من عنده و انه هو الأقدر الأقدرين...

ABDA.144-145x, AADA.036x

BH04938

To: Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi et al.

And We make mention of My other handmaiden and remind her of God's verses and that which hath appeared from Him in this exalted station. O My handmaiden! Take the chalice of eternity in the name of thy Lord, the Lord of earth and heaven, then drink therefrom, detached from all who are in the heavens and on earth. The ocean of knowledge hath surged in the words of thy Lord. Blessed is he who hath witnessed and drunk therefrom. Woe unto the heedless ones....

O Ibrahim! By God, the Friend of God circled round the Cause of God and acknowledged and confessed that which the Tongue of Grandeur hath spoken. The Tongue of God, the Mighty, the Wondrous, beareth witness to this. Give the glad-tidings of the appearance of God, His sovereignty, His grandeur and His power unto the people, that they may perceive the fragrance of divine utterance on this blessed and luminous Day. We have commanded all with that which will exalt the station of the Word among creation, and have revealed that which causes bodies to soar, let alone spirits. Yet most of the people are fast asleep. They raise not their heads from their beds as though they were among the dead. They have not been awakened by the cry, nor by the trumpet blast, nor by this Call which has encompassed all who are in the heavens and on earth. We

beseech God, blessed and exalted be He, to aid His servants to cling to His most pure and luminous hem, and to hold fast unto His firm and shining cord. We desire to mention [My handmaiden who was with thee. Give her the glad-tidings of her Lord's loving-kindness and illumine her heart with the light of] My resplendent remembrance. Thus has the matter been decreed and the verses sent down from the heaven of the bounty of God, the Mighty, the Powerful....

NYR#130x, NYR#165x

BH05077

To: Javad, in Jim

- 1 Praised be Thou, O my God! Thou seest me shut up in this Prison, and art well aware that I have entered it solely for Thy sake and for the sake of the glorification of Thy word and the proclamation of Thy Cause. I cry out to Thee, at this very moment, O Thou Who art the Lord of all worlds, beseeching Thee, by Thine undoubted Name, to attract the hearts of Thy servants unto the Day-Spring of Thy most excellent titles and the Dawning-Place of Thy most resplendent signs.

1 بِسْمِ اللَّهِ الْأَقْدَسِ سُبْحَانَكَ يَا إِلَهِي تَرَانِي مُحْبُوساً
فِي هَذَا السَّجْنِ وَتَعْلَمُ بِأَنِّي مَا وَرَدْتُ فِيهِ إِلَّا فِي
سَبِيلِكَ وَاعْلَاءَ كَلِمَتِكَ وَأُظْهَارِ أَمْرِكَ أَنْادِيكَ
يَا إِلَهَ الْعَالَمِينَ فِي هَذَا الْحِينِ بِاسْمِكَ الْمُبِينِ بِأَن
تَجْذِبَ قُلُوبَ عِبَادِكَ إِلَى مَطْلَعِ أَسْمَائِكَ الْحَسَنَى
وَمُشْرِقِ آيَاتِكَ الْكُبْرَى
- 2 But for the troubles that touch me in Thy path, O my God, how else could my heart rejoice in Thy days; and were it not for the blood which is shed for love of Thee, what else could tinge the faces of Thy chosen ones before the eyes of Thy creatures? I swear by Thy might! The ornament that adorneth the countenance of Thy dear ones is the blood which, in their love for Thee, floweth out of their foreheads over their faces.

2 فَيَا إِلَهِي لَوْلَمْ تَكُنِ الْبَلَايَا فِي سَبِيلِكَ بِأَيِّ شَيْءٍ
يَسِّرْ قَلْبِي فِي أَيَّامِكَ وَلَوْ لَا سَفَكَ الدِّمَاءَ فِي
حَبِّكَ بِأَيِّ شَيْءٍ يَحْمَرُّ وَجْهُهُ أَصْفِيَاؤُكَ بَيْنَ
خَلْقِكَ فَوْعَزَّتْكَ طَرَاظُ وَجْهِهِ مُحِبِّيكَ دَمَ الَّذِي
يَجْرِي مِنْ جَبَاهِهِمْ عَلَى وَجْهِهِمْ فِي حَبِّكَ
- 3 Thou beholdest, O my God, how every bone in my body soundeth like a pipe with the music of Thine inspiration, revealing the signs of Thy oneness and the clear tokens of Thy unity. I entreat Thee, O my God, by Thy Name which irradiateth all things, to raise up such servants as shall incline their ears to the voice of the melodies that hath ascended from the right hand of the throne of Thy glory. Make them, then, to quaff from the hand of Thy grace the wine of Thy mercy, that it may assure their hearts, and cause them to turn away from the left hand of idle fancies and vain imaginings to the right hand of confidence and certitude.

3 فَيَا إِلَهِي تَرَى بِأَنِّ كُلَّ عَظْمٍ مِنْ عِظَامِي جَعَلَ
مِنْ مَارِ وَحِيكَ وَمِنْهُ ظَهَرَتْ آيَاتُ وَحْدَانِيَّتِكَ وَ
بَيِّنَاتُ فِرْدَانِيَّتِكَ يَا إِلَهِي اسْأَلُكَ بِاسْمِكَ الْمَجَلِّي
عَلَى الْأَشْيَاءِ بِأَن تَخْلُقَ عِبَاداً يَسْمَعُونَ نَغْمَاتِ النَّبِيِّ
ارْتَفَعَتْ عَنْ يَمِينِ عَرْشِ عَظَمَتِكَ ثُمَّ أَشْرَبَهُمْ
رَاحَ رَحْمَتِكَ مِنْ رَاحَةِ فَضْلِكَ لِيَسْتَرِيحُوا بِهَا فِي
أَنْفُسِهِمْ وَيَتَوَجَّهُوا مِنْ شِمَالِ الظُّنُونِ وَالْأَوْهَامِ إِلَى
يَمِينِ الْيَقِينِ وَالْإِطْمِينَانِ

- 4 Now that Thou hast guided them unto the door of Thy grace, O my Lord, cast them not away, by Thy bounty; and now that Thou hast summoned them unto the horizon of Thy Cause, keep them not back from Thee, by Thy graciousness and favor. Powerful art Thou to do as Thou pleaseth. No God is there but Thee, the Omniscient, the All-Informed.

PM#068

4 اى ربّ لما هديتهم الى باب فضلك لا تطردهم
بعنايتك و لما دعوتهم الى افق امرك لا تمنعهم
بجودك و كرمك انك انت المقتدر على ما تشاء
لا اله الا انت العليم الخبير

INBA92:356, PMP#068, AQMJ2.086

BH05157

To: Aqa Muhammad Rida Nahhas, in Nazareth

- 1 In the Name of God, the Most Holy, the Most Exalted! This is a Book from Us to him who was illumined by the splendors of the light of his Lord and who journeyed from his homeland until he arrived in the vicinity of the mercy of his Lord, the All-Merciful, in the land which We had formerly named the Green Isle and subsequently the Land of Mystery, as ordained in the Tablet of Destiny by One Who is All-Knowing, All-Wise.
- 2 Blessed art thou for having attained the presence of God time and again, and for having inquired of Him in this remote prison. Be thou assured through His grace that He is with those who have been faithful to His Covenant and who have laid hold of the Book with might and evident sovereignty. Be thou united with My loved ones. Through this His signs are spread amongst His servants. In His hand is the kingdom of Command and Creation. He guideth whom He willeth unto the straight path.
- 3 Those who expelled you - God will soon abase them and exalt your names and record your deeds in a Tablet wherein no deed of those who act is left unmentioned. Rejoice in My joy though sorrow encompass Me from all sides. Take the cup of tea in My Name, then drink it in remembrance of Me and My glory. Then call to mind the days of meeting Me and the warbling of the birds of eternity upon the branches of the Tree of My grandeur and majesty.
- 4 Thus have We remembered you in the Most Great Prison that you might be reminded of the Most Great Scene, the station wherein the decree of fate was suspended. Verily He beholdeth you from this Spot. He is near unto the doers of good. And glory be upon thee and upon those who have purified their

1 بسم الله الأقدس الأعلى هذا كتاب من لدنا الى
الذى استشرق من بوارق انوار ربه واستغرب
عن الأوطان الى ان ورد في جوار رحمة ربه
الرحمن في الأرض التي سميناها من قبل بالجزيرة
الخضراء و من بعد بأرض السرّ بما قدر في لوح
القضاء من لدن عليم حكيم

2 طوبى لك بما فزت بلقاء الله مرّة بعد اخرى و
استخبرت منه في هذا السجن البعيد ان اطمئن
بفضله انه مع الذين وفوا بميثاقه و اخذوا الكتاب
بقوة و سلطان مبين ان اتحد مع احبائي بذلك
ينتشر آثاره بين عباديه بيده ملكوت الأمر و الخلق
يهدى من يشاء الى صراط مستقيم

3 انّ الذين اخرجوكم سوف يضعهم الله و يرفع
اسمائكم و يثبت اعمالكم في لوح لم يغادر فيه عمل
العالمين ان افرحوا بفرحي ولو احاطني حزن
العالمين و خذوا كوب الحلاى باسمي ثم اشربوه
بذكرى و بهائي ثم اذكروا ايام لقائي و تغرّدات
طيور بقائي على افنان سدره عظمتي و اجلالى

4 كذلك ذكرناكم في السجن الأعظم ليذكركم الى
المنظر الأكبر مقام الذى انقطع عنه حكم القدر
انه ينظركم من هذا المقرّنه قريب بالحسنين و البهآ

hearts and have united in the Cause of God, the Most High,
the Most Great.

عليك وعلى الذين طهروا القلوب واتحدوا في امر
الله العلي العظيم

INBA34:297b, BLIB_Or15736.045c,
NLAI_BH1.069b, AQA1#164, ASAT3.206x

BH05251

To: Sakinih wife of Muhammad Baqir, in Qazvin

...O My handmaid! Ponder upon that which hath befallen My Beauty from My kindred and from the adherents of former Faiths, causing the heaven to be cleft asunder and the earth split. Despite all this, My own sister hath risen up against Me with a manifest sword. We beseech God to open her eyes and to purge her from worldly things that she may recognize her Lord, for verily thy God's bounty is abundant.

Recite unto thy Lord: Praised be Thou, O My God! I beseech Thee by Thy Beauty through which the Sun of Thy Oneness hath risen upon all creation, to protect the Manifestation of Thine Essence from the handmaids who have denied Thee. Thou art verily the Possessor of names and attributes. O my God! Thou beholdest Thy Best Beloved imprisoned amidst Thy enemies and saddened by what hath befallen Him at the hands of Thy servants. Notwithstanding that He is surrounded by deniers from every direction, He hath also been wronged by His sister whom Thou hast fashioned and created through Thy power and inspiration. I beseech Thee at this time, O My God, by Thyself to protect Him from her and from the harm of Thy creatures. Thou art verily the Powerful, the Mighty and the Beneficent.

LTDT.283-284x

BH05158

To: Ahmad son of Vahid, in Yazd

- 1 In the Name of God, the Most Holy, the Most Glorious. 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى
- 2 This is a Book from Us to him whom God hath caused to grow from blessed and goodly soil. This, verily, is a great bounty. 2 هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِي أَنْبَتَهُ اللَّهُ مِنْ أَرْضٍ طَيِّبَةٍ مَبَارَكَةٍ إِنَّ هَذَا لَفَضْلٌ عَظِيمٌ
- 3 It behooveth thee to let thy tongue make mention of thy Lord, thine eyes be directed toward the court of thy Lord, the All-Merciful, thy hands be raised unto God, the Creator of all worlds, and thy fingers point to all peoples. 3 يَنْبَغِي لَكَ أَنْ تَكُونَ لِسَانُكَ نَاطِقَةً بِذِكْرِ مَوْلَاكَ وَطَرَفُكَ مُتَوَّجاً إِلَى شَطْرِ رَبِّكَ الرَّحْمَنِ وَيَدُكَ مَرْتَفَعَةً إِلَى اللَّهِ خَالِقِ الْأَكْوَانِ وَأَنَا مَلِكِ مَشِيرَةٍ إِلَى الْعَالَمِينَ
- 4 By God, the Truth! O people, the veils of fancy have been rent asunder and the Ever-Abiding hath come with mighty sovereignty. Do ye follow vain imaginings after the Sovereign of certitude hath appeared from the horizon of the will of your Lord, the Most High, the Most Great? Or do ye cleave to idle fancies when this is your Lord, the Almighty, the All-Knowing? 4 تَاللَّهِ الْحَقِّ يَا قَوْمَ قَدْ شَقَّتْ سُبُحَاتُ الْمَوْهُومِ وَاتَّقَى الْقَيُّومُ بِسُلْطَانٍ عَظِيمٍ أَتَتَّبِعُونَ الظَّنَّ بَعْدَ الَّذِي ظَهَرَ سُلْطَانُ الْيَقِينِ عَنْ أَفْقِ مَشْيَةِ رَبِّكُمْ الْعَلِيِّ الْعَظِيمِ أَوْ تَمَسَّكْتُمْ بِالْأَوْهَامِ وَهَذَا رَبُّكُمْ الْعَزِيزُ الْعَلَامُ
- 5 Fear God, O people, and follow not those who have denied the Dawning-Place of the Cause but for Whom no revelation would have been sent down from time immemorial. Thus doth the Tongue of Grandeur speak forth from the pavilion of glory, yet the people are wrapped in a thick veil. 5 اتَّقُوا اللَّهَ يَا قَوْمَ وَلَا تَتَّبِعُوا الَّذِينَ كَفَرُوا بِمَطْلَعِ الْأَمْرِ الَّذِي لَوْلَاهُ مَا نَزَلَ الْوَحْيُ فِي أَزْلِ الْأَزَالِ كَذَلِكَ يَنْطِقُ لِسَانُ الْعِظَمَةِ فِي سَرَادِقِ الْأَجَلَالِ وَلَكِنَّ النَّاسَ هُمْ فِي حِجَابٍ غَلِيظٍ
- 6 Rend asunder the veils through My Name, then draw strength from the power of thy Lord, the Almighty, the All-Powerful. Say: Verily, He calleth you unto God from His prison in such wise that His tribulations have not hindered Him from making mention of the Lord of Names. Turn ye unto Him and be not of the lost. 6 إِنْ أَخْرَقَ الْأَحْجَابَ بِاسْمِي ثُمَّ اسْتَقْدَرَ مِنْ قُدْرَةِ رَبِّكَ الْمُقْتَدِرِ الْقَدِيرِ قُلْ أَنَّهُ فِي السِّجْنِ يَدْعُوكُمْ إِلَى اللَّهِ عَلَى شَأْنٍ مَا مَنَعَهُ الْبَلَاءُ عَنْ ذِكْرِ مَالِكِ الْأَسْمَاءِ إِنْ أَقْبَلُوا إِلَيْهِ وَلَا تَكُونُوا مِنَ الْخَاسِرِينَ
- 7 Grieve thou not over anything. Soon shalt thou behold that which hath been ordained for thee. Thy Lord is with thee under all conditions. He, verily, is the All-Knowing, the All-Informed. 7 لَا تَحْزَنْ فِي شَيْءٍ سَوْفَ تَرَى مَا قَدَّرَ لَكَ إِنَّ رَبَّكَ مَعَكَ فِي كُلِّ الْأَحْوَالِ أَنَّهُ هُوَ الْعَلِيمُ الْخَبِيرُ
- 8 And glory be upon thee and upon those who have stood firm in the Cause of their Lord, the Almighty, the All-Powerful. 8 وَالْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ اسْتَقَامُوا عَلَى أَمْرِ رَبِّهِمُ الْمُقْتَدِرِ الْقَدِيرِ

INBA34:312b, BLIB_Or15707.164,
BLIB_Or15735.315, AQA1#184,
AQA7#344 p.023, HYK.315

BH05106

To: Ali Nur in Isfahan

- 1 The Most Holy, the Most Glorious. There hath appeared before Us the book of Our servant Al-Mihdi, who hath believed in God, the Mighty, the All-Wise. Therein he made mention of thee and of those who have cast behind their backs all created things and have laid fast hold on the Covenant of God, their Lord and the Lord of their forebears of old.

1 الأقدس الأبهى قد حضر بين يدينا كتاب عبدنا
المهدي الذي آمن بالله العزيز الحكيم وفيه ذكرك
وذكر الذينهم نبدوا الوري عن ورائهم وتمسكوا
بعهد الله ربهم ورب آبائهم الأولين
- 2 Blessed art thou for having turned to the Best-Beloved of the worlds and turned away from them that have disbelieved in God after He came with manifest sovereignty and truth. Thou hast fulfilled His Covenant and occupied thyself with His verses.

2 طوبى لك بما اقبلت الى محبوب العالمين و
اعرضت عن الذين كفروا بالله بعد الذي اتى
بالحق بسلطان مبين ووفيت بميثاقه و اشتغلت
بآثاره
- 3 By My life! Whosoever hath caused to flow from his pen a single verse from among the verses of his Lord - God hath ordained for him the reward of one who hath circled round His presence and been honored to attain His meeting. He is assuredly among the triumphant ones. Were We to expound what We possess and reveal that which is hidden, they that are in the heavens and on earth would fall thunderstruck.

3 لعمري من جرى من قلبه آية من آيات ربه كتب
الله له اجر من طاف في حوله و شرف بلقائه الا
انه من الفائزين لو انفصل ما عندنا و نظهر ما هو
المكون لينصعق من في السموات و الأرضين
- 4 Arise to serve the Cause in My Name and place thy trust in God in all thine affairs. He is the Protector of whosoever hath turned towards Him, and He is indeed nigh unto them that do good.

4 قم على الأمر باسمي و توكل على الله في امرك
انه ولي من اقبل اليه و انه لقريب بالمحسنين
- 5 Write down the verses of thy Lord and recite them, that they may draw thee to My Kingdom and thou mayest witness that which hath been forbidden to the eyes of them that have been heedless of this wise Remembrance.

5 ان اكتب آيات ربك ثم اقرأها لتجذبك الى
ملكوتي و ترى ما منعت عنه ابصار الذين غفلوا
من هذا الذكر الحكيم
- 6 Be thou of such constancy that tribulation shall not deter thee from making mention of Me, even as the kings and rulers united against Us failed to deter Us. By God! From the horizon of this Prison do We summon the servants unto the mercy of their Lord, the All-Forgiving, the All-Merciful.

6 كن على شأن لا يمنعك البلاء عن ذكرى كما ما
منعنا الملوك و السلاطين بعيد الذي اتحدوا في
ضربنا تالله انا من افق هذا السجن ندع العباد الى
رحمة ربهم الغفور الرحيم
- 7 Rejoice thou in My remembrance and find solace in My praise. Verily He maketh mention of thee in His Kingdom. There is none other God but He, the Mighty, the Beautiful.

7 ان افرح بذكرى و آنس بثنائى انه يذكرك في
ملكوته لا اله الا هو العزيز الجميل

INBA23:204, INBA34:300, AQA1#167,
AQA6#182 p.011

BH11775

To: *Shams-i-Jahan*

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ الْأَبْهَى
- 2 O leaf of love! Harken unto the call of thy Lord from the direction of this Prison, that the melodies of the All-Merciful may draw thee to that station wherein hath shone the countenance of Him concerning Whom hath been inscribed by the Pen of God: "This is for the Face of God, the Powerful, the Supreme, the Mighty, the Self-Subsisting." 2 اِنْ يَا وَرْقَةَ الْحَبِّ اسْمَعِي نِدَاءَ رَبِّكَ عَنْ شَطْرِ هَذَا السَّجْنِ لِتَجْذِبَكَ نَغَمَاتِ الرَّحْمَنِ إِلَى مَقَرِّ الَّذِي فِيهِ اسْتَضَاءَ وَجْهِ الَّذِي فِيهِ كَتَبَ مِنْ قَلَمِ اللَّهِ هَذَا لَوْجَهُ اللَّهُ الْمُقْتَدِرُ الْمُهَيْمِنُ الْعَزِيزُ الْقَيُّومُ
- 3 Give thanks, O leaf, that the fragrances of the Beloved have wafted upon thee, and God hath made thee one of the leaves of that Tree beneath whose shade have sought refuge servants who are detached. Remember thy Lord throughout all days and be not heedless of Him, for verily He shall suffice thee against those who have disbelieved and who have joined partners with God, the Mighty, the Beloved. 3 اِنْ اشْكُرِي يَا وَرْقَةَ بِمَا هَبَّتْ عَلَيْكَ رَوَائِحُ الْمَحْبُوبِ وَجَعَلَكَ اللَّهُ مِنْ أَوْرَاقِ سِدْرَةِ الْآلِيَّاتِ اسْتَظَلَّتْ فِي ظِلِّهَا عِبَادُ مَنْقَطَعُونَ اِنْ اذْكُرِي رَبِّكَ فِي كُلِّ الْيَّامِ وَلَا تَغْفَلِي عَنْهُ وَانَّهُ يَكْفِيكَ عَنِ الَّذِينَ كَفَرُوا وَاشْرَكُوا بِاللَّهِ الْعَزِيزِ الْمَحْبُوبِ
- 4 Taste of the fruits of that Tree and deny not thyself thereof. Then place thy trust in God, thy Lord, in all matters. Strive within thyself that there may be manifested from thee that which becometh thy kinship unto God, and be not of them who claim relationship unto the Self of God, yet walk not in the paths of His good-pleasure. 4 ذُقِي مِنْ اَثْمَارِ تِلْكَ الشَّجَرَةِ وَلَا تَمْنَعِي نَفْسَكَ عَنْهَا ثُمَّ تَوَكَّلِي عَلَى اللَّهِ رَبِّكَ فِي كُلِّ الْأُمُورِ ثُمَّ اَجْهَدِي فِي نَفْسِكَ بِأَنْ يَظْهَرَ مِنْكَ مَا يَنْبَغِي لِنَسَبَتِكَ إِلَى اللَّهِ وَلَا تَكُونِي مِنَ الَّذِينَ يَنْسُبُونَ أَنْفُسَهُمْ إِلَى نَفْسِ اللَّهِ ثُمَّ فِي مَنَاهِجِ الرِّضَا هُمْ لَا يَسْلُكُونَ
- 5 Be thou lowly in thy devotion and remember thy Lord in these days wherein people have taken for themselves a lord besides God, and have perished in the ways of tyranny and error, yet they perceive it not. Thus have We imparted unto thee the word of truth that thou mayest rejoice in the remembrance of the Beloved and be of those handmaidens who rejoice in the remembrance of their Lord. 5 اِنْ اقْنَتِي ثُمَّ اذْكُرِي رَبِّكَ فِي تِلْكَ الْيَّامِ الَّتِي اتَّخَذُوا النَّاسَ لِأَنْفُسِهِمْ رَبًّا مِنْ دُونِ اللَّهِ وَهَلَكُوا فِي مَنَاهِجِ الْبَغْيِ وَالضَّلَالِ وَهُمْ لَا يَشْعُرُونَ كَذَلِكَ الْقَيْنَاكَ قَوْلَ الْحَقِّ لِتَفْرَحِي بِذِكْرِ الْمَحْبُوبِ وَتَكُونِي مِنْ أَمَاءِ اللَّوَاتِينِ بِذِكْرِ رَبِّهِنَّ يَفْرَحُونَ
- 6 And the glory be upon thee and upon those who have believed in God their Lord and have detached themselves from every enchanted idol. 6 وَالْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ آمَنُوا بِاللَّهِ رَبِّهِمْ وَانْقَطَعُوا عَنْ كُلِّ عَجَلٍ مَسْحُورٍ

BRL_DA#203

BH04981

To: Karim

- 1 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious!
- 2 O Karim! Hear the call of thy Lord, the Most High, the Most Great. He speaketh from the precincts of the Prison and summoneth the people unto God, the King, the Mighty, the Beautiful. By God the Truth! O Karim! The more afflictions have increased in the path of God, the Lord of Names, the more hath grown the love of Baha in the Cause of his Lord, the Mighty, the Bountiful.
- 3 I know not what fire hath been kindled in the horizons, such that the hearts of the peoples of the world have been set ablaze thereby. Arise at My bidding to make mention of Me amongst My servants. Beware lest the veils hinder thee or the might of monarchs overtake thee. Take refuge in the Name of thy Lord - verily He will protect thee - then shine forth from the horizon of certitude. Say: By God the Truth! The proof hath come from the All-Glorious. Fear God, O people of the Bayan, and deny not God, the Creator of the heavens and the earth. Be thou enkindled with the fire of thy Lord's love in such wise that its heat may be felt by all who dwell in the lands. Thus doth the Chosen One command thee from the presence of the Mighty, the Powerful. Dost thou grieve within thyself while thy Lord is manifestly joyous? He hath ordained for thee in the Kingdom of eternity that which the minds of the wise are powerless to comprehend. Turn thou unto the Sanctuary of Grandeur and say:
- 4 O my Lord! I have come unto Thee, detached from all save Thee. O my Lord! I have turned my face unto Thee. Sanctify me from whatsoever is repugnant to Thy good-pleasure, then cause me to speak Thy praise amongst Thy servants in a manner befitting Thy majesty and worthy of Thy glory. Verily, Thou art the All-Powerful, the Most Exalted, the Most High, the Most Great.

ADMS#232

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى

2 ان يا كريم اسمع نداء ربك العلي العظيم انه ينطق
عن شطر السجن و يدعو الناس الى الله الملك
العزیز الجمیل تالله الحق يا كريم كلما ازداد البلاء
في سبيل الله مالک الأسماء ازداد حب البهاء
في امر ربه العزیز الكريم

3 لم ادراى نار اشتعل في الآفاق بحيث اشتعل منها
افئدة العالمين قم بأمرى على ذكرى بين عبادى
اياك ان يمنعك السجحات او يأخذك سطوة
السلطين ان استحفظ باسم ربك انه يحفظك
ثم اطلع عن افق الاطمينان قل تالله الحق قد اتى
البرهان من لدى السبحان اتقوا الله يا ملأ البيان
ولا تكفروا بالله فاطر السموات و الأرضين ان
اشتعل بنار حب ربك على شأن يجد حرارتها من
في الديار كذلك بأمر المختار من لدن مقتدر
قدیر أتحزن في نفسك بعد الذي كان ربك على
سرور مبين قد قدر لك في ملكوت البقاء ما
يعجز عن ادراكه افئدة اولى النهى ان اقبل الى
كعبة الكبرياء قل

4 اى رب قد اتيتك منقطعاً عن العالمين اى رب
وجهت بوجهي اليك قدسني عما يكرهه رضاك
ثم انطقني بشائك بين العباد على شأن ينبغي
لجلالك و يليق لاجلالك انك انت المقتدر
المتعالى العلي العظيم

INBA34:283, INBA51:306, INBA49:355,
AQA1#147, OOL.B050b

BH05203

To: pilgrim who attained in Adrianople, in Tihran

- 1 In His Name that overshadoweth all things 1 بِسْمِهِ الْقَائِمُ عَلَى الْأَشْيَاءِ
- 2 O Leaf who hast been present before the Throne in the Land of Mystery! In His name Who standeth over all things! O Leaf! That which We foretold thee hath come to pass, at the time when thou wert before the Countenance at the Spot wherein shone forth the beauty of thy Lord, the All-Merciful, and there appeared that which was concealed in the Land of Mystery, and the Youth departed therefrom according to what was ordained in the Tablet of thy Lord, the Mighty, the Bestower. Verily thy Lord knoweth best what is veiled from eyes, and with Him is the knowledge of what will be even as with Him is the knowledge of what hath been. 2 يَا أَيَّتُهَا الْوَرَقَةُ قَدْ ظَهَرَ مَا أَخْبَرْنَاكَ بِهِ مِنْ قَبْلِ حِينَ الَّذِي كُنْتَ تَلْقَاءُ الْوَجْهَ مَقَرَّ الَّذِي فِيهِ أَضَاءَ جَمَالَ رَبِّكَ الرَّحْمَنَ وَظَهَرَ مَا هُوَ الْمُسْتَوْرِي فِي أَرْضِ السَّرِّ وَخَرَجَ عَنْهَا الْغَلَامُ بِمَا قَضَى فِي لَوْحِ رَبِّكَ الْعَزِيزِ الْمَنَّانِ أَنَّ رَبِّكَ هُوَ أَعْلَمُ بِمَا سَتَرَ عَنِ الْأَبْصَارِ وَعِنْدَهُ عِلْمٌ مَا يَكُونُ كَمَا عِنْدَهُ عِلْمٌ مَا كَانَ
- 3 Grieve not for what hath befallen Us. Soon shall appear that which hath been inscribed by the Most Exalted Pen in a Tablet which God hath preserved in the pavilion of grandeur through power and might. 3 لَا تَحْزَنِي عَمَّا وَرَدَ عَلَيْنَا سَوْفَ يَظْهَرُ مَا رَقَمَ مِنَ الْقَلَمِ الْأَعْلَى فِي لَوْحِ حَفَظَهُ اللَّهُ فِي سَرَادِقِ الْعِظَمَةِ بِقُدْرَةِ وَ سُلْطَانِ
- 4 Forget not what We have enjoined upon thee. Guard the Cause of thy Lord and withhold thyself from that which thou hast been forbidden. Verily thy Lord is with thee at all times. When the leaves of fire approach thee, leave them behind thee. Take refuge in God thy Lord, then make mention of Him amongst His handmaidens through verses whereby the worlds are attracted. 4 لَا تَنْسِيَ مَا وَصَّيْنَاكَ بِهِ أَنْ أَحْفَظِي أَمْرَ رَبِّكَ وَامْسِكِي نَفْسَكَ عَمَّا نَهَيْتَ عَنْهُ أَنَّ رَبِّكَ مَعَكَ فِي كُلِّ الْأَحْيَانِ إِذَا اتَتْ أَوْرَاقُ النَّارِ دَعِيهَا عَنْ وَرَاكَ أَنْ اعْتَصِمِي بِاللَّهِ رَبِّكَ ثُمَّ اذْكُرِيهِ بَيْنَ أَمَائِهِ بَايَاتِ الَّتِي تَجْذِبُ عَنْهَا الْأَكْوَانُ
- 5 Glorify on My behalf the handmaidens of God who have found the fragrance of the musk of inner meanings from the vessel whose seal hath been broken by the hand of the power of thy Lord, the Mighty, the Most Holy. 5 كَبِّرِي مِنْ قَبْلِي أَمَاءَ اللَّهِ اللَّائِي وَجَدْنَ عَرَفَ مَسْكَ الْمَعَانِي مِنْ أِنَاءِ الَّذِي فَضَّ خَتَامَهُ يَدَ قُدْرَةِ رَبِّكَ الْمُقْتَدِرِ الْعَزِيزِ السَّجَّانِ
- 6 We have sent unto thee what was presented before the Face concerning that which thou didst entrust to Our servant, Sayyah. Although thou didst spend it, yet We loved not that any but thee should dispose of it, as a favor from Us unto thee. Verily thy Lord, He is the Mighty, the Helper. 6 قَدْ أَرْسَلْنَا إِلَيْكَ مَا حَضَرَ تَلْقَاءَ الْوَجْهِ عَمَّا أَوْدَعْتَهُ عِنْدَ عَبْدِنَا السَّيَّاحِ وَلَوْ أَنَّكَ أَنْفَقْتَهُ وَلَكِنْ أَنَا مَا أَحْبَبْنَا أَنْ يَتَصَرَّفَ فِيهِ غَيْرُكَ فَضْلًا مِنْ لَدُنَّا عَلَيْكَ أَنَّ رَبِّكَ هُوَ الْعَزِيزُ الْمُسْتَعَانُ

INBA34:294, NLAI_BH1.021, AQA1#160

BH04943

To: *Siyyid Muhammad*

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 Know thou that We have come to the Most Great Prison that the servants might be freed from the prison of self and desire, and turn unto the sanctuary of their Lord, the Mighty, the Gracious. We summon the servants from the horizon of this tribulation unto God, the Lord of Names, that perchance the breaths of the words of Him Who is the Fashioner of the heavens might take hold of them. Verily thy Lord is the All-Forgiving, the All-Merciful.

2 فاعلم بآنا وردنا في السجن الأكبر ليخرجوا العباد عن سجن النفس والهوى ويتوجهوا الى منظر ربهم العزيز الكريم و ندعو العباد من افق هذا البلاء الى الله مالک الأسماء لعل تأخذهم نفحات كلمات فاطر السماء ان ربك هو الغفور الرحيم

3 We have not forgotten thee. We have revealed for thee in the Tablet that which shall gladden the eyes of them that are endowed with understanding. Say: O people! The Day hath come. Arise to help your Lord, the Most Exalted, the Mighty, the All-Praised. When the clamor of them that have disbelieved is raised, shun them and turn thy face toward God, the Most High, the Most Great. Be thou in such wise that he who possesseth authority shall not withhold thee from the remembrance of God on this Day whereon eyes have been blinded and feet have slipped, save whom thy Lord willeth, the Mighty, the Peerless. Arise to the Cause of thy Lord and bid the people unto righteousness. Thus have We commanded thee before and in this hour.

3 انا ما نسيناك قد نزلنا لك في اللوح ما تقر به عيون العارفين قل يا قوم قد جاء اليوم قوموا على نصرة ربكم المتعالى العزيز الحميد اذا ارتفع نعيق الذين كفروا تجنب منهم وول وجهك شطر الله العلى العظيم كن على شأن لا يحجبك من كان له رياسة عن ذكر الله في هذا اليوم الذى فيه عميت الأبصار وزلت الأقدام الا من شاء ربك العزيز الفريد قم على امر ربك وأمر الناس بالمعروف كذلك امرناك من قبل وفي هذا الحين

4 Say: O people! Abandon that which ye possess and turn unto that Quarter wherefrom the Concourse on High hath been illumined. And whoso turneth away, he is indeed in manifest error. Soon shall the horizons be illumined through the Name of thy Lord, the Mighty, the Gracious. Grieve not at anything. Verily thy Lord is with thee under all conditions. When the promise cometh to pass, there shall descend upon thee that which hath been ordained for thee. He, verily, is the Ruler over whatsoever He willeth.

4 قل يا قوم دعوا ما عندكم وتوجهوا الى الشطر الذى منه اضاء الملاء الأعلى ومن اعرض انه لفي ضلال مبين سوف تستضيء الآفاق باسم ربك العزيز الكريم لا تحزن من شئ ان ربك معك في كل الأحوال اذا جاء الوعد ينزل عليك ما قدر لك انه هو الحاكم على ما يريد

INBA34:311, BLIB_Or15707.161,
BLIB_Or15735.312, AQA1#182,
HYK.312

BH05551

To: Haji Zahra, in Najafabad

- 1 He is the Most Mighty, the Most Holy, the Most Inaccessible, the Most Glorious
- 2 This is a Tablet that speaketh the truth, wherein mention is made of one of the handmaidens of God who hath believed in her Lord and detached herself from every wicked transgressor, and from whose heart have wafted the sweet savors of love. God hath therefore made mention of her in this Tablet, that she may glory therein among all the world.
- 3 O handmaiden of God! Glad-tidings unto thee for having been enabled to recognize God and for having fixed thy gaze upon His countenance, and for having fallen prostrate upon thy face before Him, weeping. We have indeed become aware of what is in thy heart and have sent unto thee that which will gladden thy heart, that thou mayest remain steadfast in the Cause. Remember thy Lord, then be devoutly obedient, and bow down in submission before God Who created thee and all things, for He hath power over all things. Beware lest thou be disturbed by that which hath disturbed the hearts of those who believed and then turned away from God and made Satan their path. Remember thou My exile and tribulation, then My imprisonment at morn and eventide. Know thou that We have ordained for thee in the heaven of the Cause a station that is truly exalted. Be thou at peace through the grace of thy Lord and forget not His remembrance, that thou mayest be numbered among those handmaidens who are mentioned in the Tablets. And the glory be upon thee and upon those who follow the command of their Lord and take refuge in His mighty stronghold.

1 هو الأعزّ الأقدس الأيمن الأبهى

2 هذا كتاب ينطق بالحق وفيه يذكر أمة من أماء الله التي آمنت بربّها وانقطعت عن كلّ فاجر شقيّاً و هبت عن شطر قلبها نفحات الحبّ لذا ذكرها الله في هذا اللوح لتفتخر بين العالمين جميعاً

3 ان يا أمة الله فبشرى لك بما وقفت بعرفان الله و كنت ناظراً الى وجهه و خرت بوجهه بوجهك بكياً و لقد عرفنا ما في قلبك و ارسلنا اليك ما يفرح به فؤادك لتكوني على الأمر مستقيماً ذكرى ربك ثم اقنتي و اركعي خاضعاً لله الذي خلقك و كلّ شيء و انه قد كان على كلّ شيء قديراً اياك ان لا تضطربي عما اضطربت عنه افئدة الذينهم آمنوا الى ان اعرضوا عن الله و اتخذوا لأنفسهم الى الشيطان سبيلاً ان اذكرى غربتي و ابتلائي ثم سيجي في كلّ بكور و عشياً ثم اعلمى بأننا قدرنا لك في سماء الأمر مقاماً كان على الحقّ رفيعاً ان اطمئنّي بفضل مولاك و لا تنسي ذكره لتكوني من الذّاكرات في الألواح المذكوراً و البهاء عليك و على من اتبع امر مولاك و آوى الى ركن شديداً

BLIB_Or15694.612b, ALIB.folder18p485a,
TABN.203

BH05311*To: Aqa Siyyid Mirza Afnan*

- 1 In the Name of Him from Whom there is no escape save unto Him! 1 بِسْمِ الَّذِي لَا مَهْرَبَ إِلَّا إِلَيْهِ
- 2 Thou knowest, O my God, that in Thy love I complain not of calamities, nor do I recoil from tribulations in Thy path. Thou seest how the kings have gathered to harm and destroy me, and how those in every land have united in hatred against me and in afflicting me. Yet despite this tumult which hath seized the worlds and all within them, I remain radiant from the horizon of Thy glory, speaking forth Thy praise and glorification. The winds of destiny have not prevented me from manifesting Thy sovereignty and power, nor have the doings of the people of creation hindered me from revealing Thy commandments and ordinances. 2 أَنْتَ تَعْلَمُ يَا إِلَهِي بِأَنِّي مَا أَشْكُو فِي حَبْكٍ عَنِ الْبَلَايَا وَلَا أَجْزَعُ فِي سَبِيلِكَ عَنِ الرِّزَايَا تَرَى أَنَّ الْمُلُوكَ اجْتَمَعُوا عَلَى ضُرِّي وَأَفْنَائِي وَمَنْ فِي الْبِلَادِ اتَّحَدُوا فِي بَغْضِي وَابْتِلَائِي وَأَتَى مَعَ هَذِهِ الْفِتْنَةِ الَّتِي أَخَذَتْ الْأَكْوَانُ وَمَنْ فِيهَا أَكُونُ مُشْرِقاً عَنْ أَفْقِ جَلَالِكَ وَنَاطِقاً بِذِكْرِكَ وَثَنَائِكَ مَا مَنَعَنِي أَرِيَّاحُ الْقَضَاءِ عَنْ أَظْهَارِ سُلْطَنَتِكَ وَاقْتِدَارِكَ وَشُنُونَاتِ أَهْلِ الْإِنْشَاءِ عَنْ إِبْرَازِ أَوَامِرِكَ وَاحْكَامِكَ
- 3 But my sorrow is for him whom I nurtured with the hands of My mercy and protected by My arm of power, who hath united with one as vile as himself, and together they have betrayed Thy Cause until the fire of sedition was kindled among Thy loved ones. O my God, purify Thy land of them both. Verily, Thou art powerful over what Thou willest. There is no God but Thee, the Mighty, the All-Knowing. 3 وَلَكِنْ حَزَنِي مِنَ الَّذِي رَبَّيْتَهُ بِأَيَادِي رَحْمَتِي وَحَفَظْتَهُ بِذِرَاعِي قُدْرَتِي قَدْ اتَّحَدَ مَعَ خِيثٍ مِثْلِهِ وَغَدَرَ فِي أَمْرِكَ إِلَى أَنْ اشْتَعَلَتْ نَارُ الْفِتْنَةِ لِأَحْبَائِكَ فِيَا إِلَهِي طَهَّرْ أَرْضَكَ مِنْهُمَا أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْعَلِيمُ
- 4 O servant! We have withheld the Pen from mentioning thy name to protect thee. Behold then the faithfulness of thy Lord Who, despite His imprisonment and tribulations and trials, remembereth thee in a station round which circle the denizens of the Supreme Concourse. By God! This sufficeth thee, wert thou to gaze toward the horizon of the Cause. Be thou grateful and among the thankful ones. 4 أَنْ يَا عَبْدٍ قَدْ مَنَعْنَا الْقَلَمَ عَنْ ذِكْرِ اسْمِكَ حَفْظاً لِنَفْسِكَ فَانْظُرْ فِي وِفَاءِ مَوْلَاكَ أَنَّهُ مَعَ حَبْسِهِ وَبَلَاءِهِ وَابْتِلَائِهِ يَذْكُرُكَ فِي مَقَامٍ يَطُوفُ حَوْلَهُ أَهْلُ مَلَأَ الْأَعْلَى تَاللَّهُ هَذَا يَكْفِيكَ لَوْ تَكُونُ نَاضِراً إِلَى أَفْقِ الْأَمْرِ أَنْ أَشْكُرَ وَكُنْ مِنَ الشَّاكِرِينَ
- 5 Several Tablets were sent - deliver them to the Afnan and others. 5 چَند لوح ارسال شد بافنان و غیره برسانید

INBA73:354, NLAI_BH1.501, NLAI_BH2.242b

BH05297

To: Aqa Muhammad Ali brother of Sad Khadim

- 1 In the Name of God, the Most Mighty, the Most Holy, the Most Glorious
- 2 O My servant! Hearken unto My call from the direction of My prison, for verily I am the Wronged One, the Lonely One. Remember thou the days of thy reunion with Me and what thou didst hear from My tongue as thou didst walk behind Me. Thy Lord remembereth thee even as He remembered thee before. Verily thy Lord is the Forgiving, the Merciful. Blessed art thou for having been faithful to My Covenant and held fast to My Testament, and for not having cast behind thee My remembrance after he who was created by My command turned away from Me, the Mighty, the Wondrous.
- 3 Grieve not, for thy reward is with Us. Yet We counsel thee with that wherewith We have counseled Our near servants. Sorrow not for what hath passed, neither be thou distressed by what Our servants who denied the signs of God have wrought after the Truth came with manifest sovereignty. Hearken not unto that which beseemeth not to be heard. Rather, seek thou the grace of God, the Exalted, the All-Wise. Do that which befit-teth the days of thy Lord. How excellent are these fragrances which We have sent forth at all times unto those who have chosen the All-Merciful and cast the worlds behind them! These, verily, are of the sincere ones. Blessed are ye for having drunk the cup of tribulations in My path and dwelt in the lands of exile for My Name. Soon shall ye find yourselves in a station of ancient holiness with your Lord, the Most High, the Most Great.

1 بِسْمِ اللَّهِ الْأَعَزِّ الْأَقْدَسِ الْأَبْهَى

2 اِنْ يَا خَادِمِي اِنْ اَسْتَمِعْ نِدَائِي مِنْ شَطْرِ سِجْنِي بِأَتْنِي
اَنَا الْمَظْلُومُ الْفَرِيدُ اِنْ اَذْكُرْ اَيَّامَ وَصَالِي وَمَا سَمِعْتَهُ
مِنْ لِسَانِي وَاذْ تَمْشِي عَيْنِ وَرَائِي اَنْ رَبِّكَ يَذْكُرْكَ
كَمَا ذَكَرَكَ مِنْ قَبْلِ اَنْ رَبِّكَ لَهِوَ الْغُفُورِ الرَّحِيمِ
طُوبَى لَكَ بِمَا وَفَيْتَ مِيثَاقِي وَتَمَسَّكَتَ بَعْدِي وَ
مَا نَبَذْتَ ذِكْرِي بَعْدَ الَّذِي اَعْرَضَ عَنِّي مِنْ خَلْقٍ
بِقَوْلِي الْعَزِيزِ الْبَدِيعِ

3 لَا تَحْزَنْ اَنْ اَجْرَكَ عَلَيْنَا وَلَكِنْ تَوْصِيكَ بِمَا وَصَّيْنَا
بِهِ عِبَادَنَا الْمُقَرَّبِينَ لَا تَأْسُ عَلَى مَا فَاتَ وَ لَا
تَبْتَئِسْ بِمَا ارْتَكَبَهُ عِبَادُنَا الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ
بَعْدَ الَّذِي اتَى الْحَقَّ بِسُلْطَانٍ مُبِينٍ وَ لَا تَسْتَمِعْ مَا
لَا يَحْسُنُ اِنْ يَسْتَمِعْ فَابْتَغِ الْفَضْلَ مِنْ لَدَى اللَّهِ
الْعَلِيِّ الْحَكِيمِ اِنْ اَعْمَلْ مَا يَنْبَغِي لِأَيَّامِ رَبِّكَ فَيَا
حَبِّدَا هَذِهِ النِّفَحَاتُ الَّتِي ارْسَلْنَاهَا فِي كُلِّ الْأَحْيَانِ
إِلَى الَّذِينَ اتَّخَذُوا الرَّحْمَنَ وَ نَبَذُوا الْأَكْوَانَ عَنْ
وَرَائِهِمْ إِلَّا أَنَّهُمْ مِنَ الْخُلَصِّينَ طُوبَى لَكُمْ بِمَا ذَقْتُمْ
كُؤُوسَ الْبَلَايَا فِي سَبِيلِي وَ سَكَنْتُمْ دِيَارَ الْغُرْبَةِ
لَأَسْمَى سَوْفَ تَجِدُونَ أَنْفُسَكُمْ فِي مَقَرِّ قُدْسٍ عِنْدَ
رَبِّكُمُ الْعَلِيِّ الْعَظِيمِ

INBA34:321, INBA51:062, BLIB_Or15707.183,

BLIB_Or15735.330, KB_620:055-056,

AQA1#197, HYK.330

BH05384

To: Aqa Mulla Husayn

1 The Most Exalted, the Most Holy, the Most Glorious

2 A remembrance for him who has rent asunder the veils when the All-Bestowing came in the shadows of the clouds. How sweet is My remembrance of My servants who were attracted by the verses in days wherein the mountains were scattered. Say: Verily, He in the prison summons the peoples unto God, the Lord of the ancient, and draws mankind near unto the Self-Sufficient, the Most Exalted.

3 Say: Are you content with the pool while you behold the Kawthar before your faces? What aileth you, O people of error? Take what you are commanded in the Tablet. Cast away what hopes you have from the people. Among men are those who have cast away religion and exalted clay, and among them are those who have chosen desires over guidance. By My life, all these shall perish, and sovereignty belongeth unto God, the Lord of the beginning and the end. Say: O people, do you not see the sun? Verily it is at its zenith. Through it the moon of fancy was eclipsed and the stars of idle imaginings have fallen. Blessed is he who has rent asunder the veils with the finger of might. Think not that those who are heedless are sleeping - nay, they are dead in the wilderness of error. The breezes of chastisement have seized them from all directions, and they have no protector from God this Day. Give thanks to thy Lord for having aided thee to recognize the Manifestation of His Essence and drawn thee near unto this station which hath been illumined by the lights of Beauty. Beware lest anything prevent thee from God. Leave all else but Him, then remember Him in the morning and the evening.

1 الأَمَنُوعُ الأَقْدَسُ الأَبْهَى

2 ذَكَرِي لِمَنْ خَرَقَ الأَعْجَابَ إِذْ أَتَى الوَهَّابُ فِي ظِلِّ السَّحَابِ مَا أَحَلَّى ذَكَرِي عِبَادِي الَّذِينَ انْجَذَبُوا مِنَ الآيَاتِ فِي أَيَّامٍ فِيهَا نَسَفَتِ الجِبَالُ قُلْ أَنَّهُ فِي السَّجْنِ يَدْعُو الأُمَمَ إِلَى اللَّهِ مَالِكِ القَدَمِ وَيَقْرَبُ النَّاسَ إِلَى الغَنِيِّ المَتَعَالِ

3 قُلْ هَلْ قَنَعْتُمْ بِالْغَدِيرِ وَتَرَوْنَ الكَوْثَرَ إمامَ وجوهكم مَا لَكُمْ يَا أَهْلَ الضَّلَالِ خَذُوا مَا أَمَرْتُمْ بِهِ فِي اللُّوحِ ضَعُوا مَا عِنْدَكُمْ مِنَ الآمَالِ مِنَ النَّاسِ مِنْ وَضَعِ الدِّينِ وَرَفَعَ الطَّيْنَ وَمِنْهُمْ مَنْ اجْتَنَى الهَوَى عَلَى الهُدَى لِعَمَرَى كُلِّهَا سَتَفَنِي وَالمَلِكُ لِلَّهِ مَالِكِ المَبْدِءِ وَالمَآلِ قُلْ يَا قَوْمَ أَمَا تَرَوْنَ الشَّمْسَ أَنهَا فِي وَسْطِ الزَّوَالِ بِهَا كَسَفَ قَرِ الوَهْمِ وَسَقَطَتِ النُّجُومُ الظُّنُونُ طَوْبَى لِمَنْ شَقَّ السَّحَابَاتِ بِاصْبِعِ الجَلَالِ إِنَّ الَّذِينَ غَفَلُوا لَا تَحْسِبُهُمْ رَقُوداً بَلْ هُمْ أَمْوَاتٌ فِي تِيهِ الضَّلَالِ أَخَذَتْهُمْ نَفْحَاتُ العَذَابِ مِنْ كُلِّ الْجِهَاتِ وَلَيْسَ لَهُمْ الْيَوْمَ مِنَ اللَّهِ مِنْ وَالٍ إِنْ أَشْكُرَ رَبِّكَ بِمَا أَيْدَكَ عَلَى عِرْفَانِ مَظْهَرِ ذَاتِهِ وَ قَرَّبَكَ إِلَى هَذَا المَقَامِ الَّذِي أَضَاءَ مِنْ أَنْوَارِ الجَمَالِ إِيَّاكَ إِنْ يَمْنَعُكَ شَيْءٌ عَنِ اللَّهِ دَعِ مَا سِوَهُ ثُمَّ أَذْكُرْهُ فِي الغَدَوِّ وَالأَصَالِ

INBA34:316b, BLIB_Or15707.173,
BLIB_Or15735.322, AQA1#190,
HYK.322

BH05544

To: *Haji Faraj*

- 1 In the name of God, the Most Exalted, the Most Holy, the Most Glorious
 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ الْأَبْهَى
- 2 This is a letter from the Wronged One to him who hath made his way unto the All-Merciful, that it may detach him from his own self and draw him to a place illumined with the lights of His countenance.
 2 هَذَا كِتَابٌ مِنْ لَدَى الْمَظْلُومِ إِلَى الَّذِي اتَّخَذَ إِلَى الرَّحْمَنِ سَبِيلًا لِيَأْخُذَهُ عَنْ نَفْسِهِ وَيَجْذِبَهُ إِلَى مَقَرِّ كَانِ بِأَنْوَارِ الْوَجْهِ مُضِيئًا
- 3 O servant! Blessed art thou for having recognized the Truth and turned away from him who denied the All-Merciful and was recorded as a wretched one in the Mother Book. Be thou steadfast in the love of God and His Cause, then aid Him through utterance. Thus doth the All-Merciful command thee at a time when He was imprisoned by the hands of the oppressors. When tribulations overtake thee in My path, remember thou My tribulation and My exile and My imprisonment. Thus do We impart unto thee from the presence of One mighty and wise.
 3 أَنْ يَا عَبْدَ طُوبَى لَكَ بِمَا عَرَفْتَ الْحَقَّ وَاعْرَضْتَ عَنِ الَّذِي كَفَرَ بِالرَّحْمَنِ وَكَانَ فِي أُمِّ الْأَلْوَابِ شَقِيئًا أَنْ اسْتَقِمَّ عَلَى حَبِّ اللَّهِ وَامْرِهِ ثُمَّ انْصَرِهِ بِالْبَيَانِ كَذَلِكَ يَأْمُرُكَ الرَّحْمَنُ حِينَ الَّذِي كَانَ بِأَيْدِي الظَّالِمِينَ مَسْجُونًا إِذَا مَسَّتْكَ الْبَلَايَا فِي سَبِيلِي أَنْ أَذْكَرَ بَلَاءِي وَهَجْرَتِي وَنَجْنِي كَذَلِكَ نَلْقِيكَ مِنْ لَدُنْ عَزِيزٍ حَكِيمٍ
- 4 By My life! The day is approaching when We will have rolled up the world and all that is therein, and spread out a new order in its stead. He, verily, hath power over all things.
 4 لِعَمْرِي سَوْفَ نَطْوِي الدُّنْيَا وَمَا فِيهَا وَنَبْسُطُ بِسَاطًا آخِرًا إِنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 5 Sanctify thy heart for My remembrance and thine ear for hearing unto My verses, then turn thy face toward the Spot wherein the throne of thy Lord, the All-Merciful, is established.
 5 قَدِّسْ قَلْبَكَ لِذِكْرِي وَاذْكَرْ لَاسْتِمَاعِ آيَاتِي ثُمَّ اقْبِلْ إِلَى الْمَقَرِّ الَّذِي اسْتَقَرَّ فِيهِ عَرْشُ رَبِّكَ الرَّحْمَنِ
- 6 Say: O my Lord! Praise be to Thee for having enabled me to recognize the Manifestation of Thyself and caused me to turn toward the Kaaba of Thy reunion and meeting with Thee. I beseech Thee by Thy Name through which the heaven was cleft asunder and the earth was rent to ordain for me what Thou hast ordained for him who turned away from all else save Thee and turned unto Thee, and to decree for me a seat of truth with Thee in the Most Glorious Pavilion. Thou, verily, doest what Thou willest. There is no God but Thee, the Mighty, the Wise.
 6 قُلْ أَيُّ رَبِّ لَكَ الْحَمْدُ بِمَا وَقَفْتَنِي عَلَى عِرْفَانِ مَظْهَرِ نَفْسِكَ وَجَعَلْتَنِي مُقْبِلًا إِلَى كَعْبَةِ وَصْلِكَ وَلِقَائِكَ أَسْأَلُكَ بِاسْمِكَ الَّذِي مِنْهُ انْفَطَرَتِ السَّمَاءُ وَانْشَقَّتِ الْأَرْضُ بِأَنْ تَكْتُبَ لِي مَا كَتَبْتَهُ لِمَنْ أَعْرَضَ عَنْ دُونِكَ وَاقْبِلْ إِلَيْكَ وَقَدَّرْ لِي مَقْعَدَ صَدَقٍ عِنْدَكَ فِي سَرَادِقِ الْأَبْهَى إِنَّكَ أَنْتَ فَعَالٌ لَمَّا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ

BSW#04.30x, GWB#143x, PDC.027x, WOB.161-162x

INBA34:315, BLIB_Or15707.170,
 BLIB_Or15735.319, BRL_DA#766,
 GWBP#143 p.200x, AQA1#188,
 HYK.319

BH05571

To: *Mirza Aqa Shin*

- 1 Thou beholdest, O my God, Thy servant who dwelleth in this prison-house, wholly detached from any one but Thee, his eyes turned in the direction of the Day-Spring of Thy mercy, his heart longing for the wondrous manifestations of Thy grace. Thou, O my Lord, hast reckoned up the ills that have afflicted him in Thy path. Thou seest him compassed about with such of Thy creatures as have transgressed and rebelled against Thee, who have come in between him and Thy loved ones, who have fixed his abode in this land and wronged Thee, and who have hindered Thy servants from turning towards Thee.
- 2 For all these things I offer thanksgiving unto Thee, O my Lord! I implore Thee to assist me and them that love me to magnify Thy Word, and to endow us with such strength that the ills of this world and its tribulations will be powerless to hinder us from remembering Thee and from extolling Thy virtues. Powerful art Thou to do all things; resplendent art Thou above all things.
- 3 Every conqueror is but a serf whom Thy hand hath subjected, and the richest of the rich is as destitute before the immensity of Thy wealth. The noblest of nobles is humbled when faced with the manifestations of Thy glory, and the mightiest of potentates is a mere abject one when confronted with the compelling evidences of Thine authority.
- 4 Tear asunder, O my God, the veil of vain imaginings that hath obscured the vision of Thy people, that all may haste towards Thee, may tread the path of Thy pleasure, and walk in the ways of Thy Faith. We are, O my God, Thy servants and Thy bondsmen. Thou art sufficient unto us so that we can dispense with the world and all that is therein. We are wholly satisfied with all that hath befallen us in Thy path, and exclaim: "Praised be Thou, in Whose hand are the realms of revelation and of creation, and all the kingdoms of earth and heaven!"

PM#063

1 الأقرب يا الهى ترى عبدك جالساً فى السجن
منقطعاً عن دونك و ناظراً الى افق عنايتك و
راجياً بدائع فضلك اى رب انت احصيت ما
ورد عليه فى سبيلك و اذاً تراه بين طغاة خلقك
و عصاة بريتك الذين حالوا بيني و بين احبتك
و حبسونى فى هذه الأرض ظلاماً عليك و منعوا
عبادك عن التوجه اليك

2 اى رب لك الحمد على كل ذلك اسئلك بأن
توفقنى و احببى لاعلاء كلمتك ثم اثبتنا على شأن
لا يمنعا شئ من مكاره الدنيا و شدائدها عن
ذكرك و ثنائك و انك انت المقتدر على كل
شئ و الظاهر فوق كل شئ

3 كل غالب مغلوب بيدك و كل غنى فقير عند
غنائك و كل ذى عزة ذليل لدى ظهورات
عزرك و كل ذى قدرة عاجز عند شئونك
قدرتك

4 اى رب شقّ سحاب الأوهام عن وجه الأنام
ليسرعن كل اليك و يسلكن سبل رضائك و
مناهج امرك اى رب نحن عبادك و ارقائك و
استغنيانا بك عن العالمين و رضينا بما ورد علينا فى
سبيلك و نقول الحمد لك يا من بيدك جبروت
الأمر و الخلق و ملكوت السموات و الأرضين

INBA35:021a, INBA48:154, INBA49:049,
INBA92:167b, BLIB_Or15739.278,
PMP#063, AQMJ1.116, ASAT1.021x

BH05370

- 1 In the Name of God, the Most Great. A remembrance from Us to a handmaiden of God, that she may give thanks to her Lord and remain steadfast in her love for Him, after feet have slipped save those whom their Lord, the Mighty, the All-Knowing, preserved.
- 2 Know thou that thy Lord's mercy hath preceded all created things, and of His mercy is that from this Prison, whose gate is held by the hosts of passion, He calleth mankind unto God Who created the heavens and earth and caused the Youth to speak. Soon shall the prison gate be opened and he who desireth to depart shall depart. Thus doth revelation flow unto thee from the Dawning-Place of inspiration.
- 3 Remember thy Lord in prosperity even as He remembereth thee in an adversity the like of which the eyes of mankind have never beheld. Grieve not for My tribulation, My abasement and My trials. By God! I am in the most exalted Paradise, while around Me circle the hosts of revelation with standards and ensigns. That which befalleth Us in God's path is a mercy unto Us, and We accepted it aforetime; otherwise, by Him Who causeth My tongue to speak His praise, We could have subdued all who are on earth with but one word from Him. Thus hath the Pen inscribed from the irrevocable decree, and none knoweth it save him who hath drawn nigh unto Me and severed himself from all mankind.
- 4 He it is Who created the heavens by His command and the earth by His sovereignty, Who subjected the clouds and brought forth fruits from their sheaths. There is none other God but Him, the Mighty, the Supreme, the Powerful, the All-Knowing.

1 بِسْمِ اللَّهِ الْأَعْظَمِ ذَكَرَ مِنْ لَدُنَّا إِلَى أُمَّةٍ مِنْ أُمَّةٍ اللَّهُ
لِتَشْكُرَ رَبَّهَا وَتَكُونَ مُسْتَقِيمَةً فِي حُبِّهَا بَعْدَ الَّذِي
زَلَّتِ الْأَقْدَامُ إِلَّا مِنْ حَفْظِهِ رَبِّهِ الْعَزِيزِ الْعَلَامِ

2 إِنْ أَعْلَمِي بِأَنَّ رَحْمَةَ رَبِّكَ سَبَقَتْ الْمَمَكَاتِ وَمِنْ
رَحْمَتِهِ أَنَّهُ فِي هَذَا السَّجْنِ الَّذِي أَخَذَ بِأَبِهِ جُنُودَ
الْهَوَى يَدْعُو الْأَنْامَ إِلَى اللَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَ
الْأَرْضِ وَانْطَلَقَ الْعَلَامُ سَوْفَ يَفْتَحُ بَابَ السَّجْنِ
وَيُخْرِجُ مَنْ أَرَادَ الْخُرُوجَ كَذَلِكَ يُوحِي إِلَيْكَ
مَنْ مَطْلَعُ الْإِلْهَامِ

3 إِنْ أَذْكَرِي رَبِّكَ فِي الرَّخَاءِ كَمَا أَنَّهُ يَذْكُرُكَ فِي شِدَّةٍ
مَا رَأَتْ شَبَّهًا عَيْنَ الْأَنْامِ لَا تَحْزَنِي مِنْ بَلَاءٍ وَ
ذَلٍّ وَابْتِلَاءٍ تَاللَّهِ إِنِّي فِي الْجَنَّةِ الْعَالِيَا وَيطوفنَّ
فِي حَوْلِي جُنُودُ الْوَحْيِ بِرَايَاتٍ وَاعْلَامٍ مَا يَرِدُ
عَلَيْنَا فِي سَبِيلِ اللَّهِ أَنَّهُا رَحْمَةٌ لَنَا وَآنَا قَبْلُهَا مِنْ
قَبْلِ وَالْأَفْوَالِ الَّذِي انْطَقَنِي بِشَأْنِهِ لَسَخَرْنَا مِنْ عَلَى
الْأَرْضِ بِكَلِمَةٍ مِنْ عِنْدِهِ كَذَلِكَ رَقَمَ الْقَلَمُ مِنْ
الْقَضَاءِ الْمُبْرَمِ وَلا يَعْرِفُهُ إِلَّا مَنْ تَقَرَّبَ إِلَى وَ
انْقَطَعَ عَنِ الْأَنْعَامِ

4 هُوَ الَّذِي خَلَقَ السَّمَوَاتِ بِأَمْرِهِ وَ الْأَرْضِينَ
بِسُلْطَانِهِ وَنَحَرَ الرِّكَامِ وَانْجَرَجَ الْأَثْمَارُ مِنَ الْأَكْامِ
لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْمُهَيْمِنُ الْعَزِيزُ الْعَلَامِ

INBA15:298b, INBA26:300b, NLAI_BH1.024,
AVK4.417ax

BH05430

- 1 In the Name of God, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْنَى
- 2 Blessed is he who hath hearkened unto the melodies from the quarter of the All-Merciful in this station whose air hath been perfumed by the fragrant breezes wafting from the raiment of his Lord, the Most Exalted, the Most Great. The very air of the prison hath been made to exult by reason of the breath of God having ascended unto it, were ye of them that comprehend, and its earth glorieth above all other regions of the earth. 2 طوبى لمن استمع الألحان من شطر الرحمن في المقام الذي طاب هوائه بما فاحت فيه نفحات قيص ربه العلى العظيم قد افتخر هواء السجن بما صعد إليه نفس الله لو انتم من العارفين وفتخر ارضه على بقاع الأرض كلها
- 3 This is a revelation from One Who is mighty and ancient. O servant! Hearken unto My words, then detach thyself from the world and all that is therein. By My life! There hath come unto thee that which is better for thee than all that is on earth, and thy Lord, the All-Knowing, the All-Wise, beareth witness thereto. A noble station hath been ordained for thee in the pavilions of grandeur. Seek what God hath desired, then in His love detach thyself from the peoples of the world. Thy name hath been mentioned in the presence of the Countenance, and verses have been sent down unto thee at an hour when the denizens of Paradise and the angels drawn nigh were circling round the Throne. 3 و هذا تنزيل من لدن مقتدر قدير ان يا عبد اسمع قولى ثم انقطع عن الدنيا و ما فيها فوعمرى قد اتى اليك ما هو خير لك عما على الأرض كلها و يشهد بذلك ربك العليم الحكيم قد قدر لك في قباب العظمة مقام كريم ان ابغ ما اراد الله ثم انقطع في حبه عن العالمين قد ذكر اسمك تلقاء الوجه نزلت لك الآيات حين الذى يطوفن حول العرش اهل الفردوس ثم ملائكة مقربون
- 4 Grieve not for what hath befallen Us. By God! The Youth doth not lament in the love of God even should all tribulations descend upon Him, and thy Lord is witness unto what I say. Stand firm in the Cause, then aid it through wisdom and utterance. Thus have We commanded aforetime and afterwards, but the people are in manifest error. Glory be upon thee and upon whosoever hath turned unto the Dawning-Place of Revelation and turned away from the idolaters. 4 لا تحزن بما ورد علينا تالله في حب الله لا يجزع الغلام ولو ينزل عليه البلايا كلها و ربك على ما اقول شهيد ان استقم على الأمر ثم انصره بالحكمة و البيان كذلك امرنا من قبل و من بعد ولكن الناس في حجاب مبين و البهاء عليك و على من اقبل الى مشرق الوحي و اعرض عن المشركين

INBA34:309b, BLIB_Or15707.159,

BLIB_Or15735.310, AQA1#180,

HYK.310

BH05545

- 1 The Most Holy, The Most Great. This is a Book which hath been sent down in truth from the presence of One mighty and wise. It speaketh that I am the Prisoner in this mighty Prison.
- 2 O My loved ones! Look not today to your own selves but rather to the Self of God, if ye be of them that comprehend. Ponder not upon that which would bring comfort to your bodies, but rather upon that which would exalt My remembrance amongst the worlds. Grieve not at anything, for He is with you. Soon will He open before you a gate whereby your affairs shall prosper both in this world and in the next. A mighty station is yours if ye gather together for the triumph of God and His Faith. Beware lest ye differ in the Cause of your Lord, the Mighty, the All-Knowing.
- 3 All that hath been revealed in the Bayan is My remembrance, and all that hath been revealed in this Manifestation is the embellishment of Mine Own Self, which We have created for My Temple, the Mighty, the Inaccessible. My outward calleth unto My inward, and My inward unto My outward. There is none other in the kingdom save Me, yet the people are in manifest heedlessness. Verily the Branches that have branched from the Divine Lote-Tree are My evidences amongst My creatures and My breezes between the heavens and earth.
- 4 See ye any partner or peer unto God, your Lord? Nay, by the Lord of the worlds! Speak not of that which God hath not permitted you. Fear ye the All-Merciful, and be of them that are endued with insight. Grieve not thou, for nothing escapeth the knowledge of thy Lord. He is cognizant of all things. Remind the people with wisdom from thy Lord, the Mighty, the Powerful.
- 1 الأقدس الأعظم هذا كتاب نزل بالحق من لدن عزيز حكيم ينطق بأني أنا المسجون في هذا السجن العظيم
- 2 يا أحبائي لا تنظروا اليوم الى انفسكم بل نفس الله ان انتم من العارفين لا تدبروا فيما تستريح به اجسادكم بل فيما يرتفع به ذكرى بين العالمين لا تحزنوا من شيء انه معكم سوف يفتح لكم باباً تصلح به اموركم في الدنيا وفي الآخرة لكم مقام عظيم ان تجتمعوا على نصره الله ودينه اياكم ان تختلفوا في امر ربكم العزيز العليم
- 3 كل ما نزل في البيان انه ذكرى و ما نزل في هذا الظهور انه طراز نفسى قد خلقناه لهيكلى العزيز المينع يدعو ظاهرى باطنى و باطنى ظاهرى ليس في الملك سوائى ولكن الناس في غفلة مبين ان الأغصان المنشعبة من السدرة انهم ادلائى بين برئى و نفحاتى بين السموات و الأرضين
- 4 هل ترون شريكاً او شبيهاً لله ربكم لا ورب العالمين لا تكلموا بما لا اذن الله لكم اتقوا الرحمن و كونوا من المتبصرين انك لا تحزن ان ربك لا يعزب عن علمه من شيء انه بكل شيء عليم ذكر الناس بالحكمة من لدن ربك المقتدر القدير

INBA34:317, BLIB_Or15707.174,
BLIB_Or15735.323, AQA1#191,
ASAT4.416x, HYK.232

BH05301

To: Aqa Ibrahim, in Bushruih

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْظَمِ

2 O servant! On this Naw-Ruz, when the Sun has risen from the constellation of grandeur, most faces have turned black except for those whom your Lord, the All-Merciful, has willed. We see people in distress and turmoil, descending and ascending, not knowing. Some faces are gloomy and frowning, others radiant and joyful. Some eyes are weeping and staring, others sharp and observant. Some ears are deaf and forbidden, others hearing and attentive. Some tongues are dull and fettered, others eloquent and speaking. Some hands are restricted and bound, others extended and giving. Some hearts are fearful and heedless, others pure and expectant. Some souls are agitated and commanding to evil, others tranquil and well-pleased. Some feet are trembling and unsteady, others firm and steadfast. Thus do We observe the servants and inform you in this wondrous Tablet.

2 ان يا عبد قد اسودّت اكثر الوجوه في هذا النيروز الذي فيه اشرفت الشمس عن برج العظمة الا من شاء ربك الرحمن و نرى الناس في ولب و اضطراب يهبطون و يصعدون و لا يعرفون وجوه مكفهرة باسره و وجوه مستبشرة ناضره عيون باكية شاخصه و عيون شاحذة ناظره آذان صميّة ممنوعة و آذان سامعة واعيه السن كليلة معتقلة و السن طلقه ناطقه ايدى محسورة مغلوله و ايدى ممدودة باسطه قلوب خائفة غافله و قلوب طاهرة مرتقبه نفوس مضطربة اماره و نفوس مطمئنة مرضيه ارجل مرجفة متزلزله و ارجل مستقرّة مستقيمه كذلك نرى العباد و اخبرناك في هذا اللوح البديع

3 Grieve not for those who have disbelieved. Remember those on whose faces you find the radiance of the beauty of your Lord, the Most High, the All-Knowing. Verily, in this Great Prison We summon the people unto God, the Lord of all worlds. Be as We are in the Cause of God and fear not the oppressors. He is with you and will help you in truth. He is the Protector of those who remember Him. We beseech God to purify the servants from the world and to turn them toward the Dawning-Place of His Most Beautiful Names. Verily, He is the Hearer of Prayer and He encompasses all the worlds.

3 لا تحزن من الذين كفروا ان اذكر الذين تجد في وجوههم نضرة جمال ربك العليّ العليم انا في هذا السجن العظيم ندعو الناس الى الله رب العالمين كن كما نكون في امر الله و لا تخف من الظالمين انه معك و ينصرک بالحق انه ولى الذاكرين نسل الله بأن يطهر العباد عن الدنيا و يقلبهم الى مطلع اسمائه الحسنی انه لسميع الدعاء و انه على العالمين محيط

INBA34:297a, AQA1#163

BH05457

To: Aqa Muhammad Hasan son of Khaliq, in Bushruyih

- 1 Muhammad-Hasan! In the Name of God, the Most Manifest! Your name hath been mentioned before the Face in this prison, and verses have been revealed for thee that all the kingdoms of the world cannot equal. Look not upon what hath been sent down from the Supreme Pen as thou lookest upon what the people possess. Thus doth the All-Informed apprise thee.
- 2 From every letter of the words of God there is created in the realm of creation that which none knoweth save God and those whom He hath made the manifestations of His knowledge. Thus doth the All-Knowing teach thee in this perspicuous Tablet. The people of insight behold the effects of the Word in those who have believed even as they behold the radiance of the sun in the horizons when it riseth from the horizon of heaven. Verily thy Lord's Word hath encompassed the heavens and the earth.
- 3 Harken thou unto My words: Leave the people and what they possess and take comfort in the remembrance of thy Lord, the All-Knowing, the All-Wise. Death is truth; its messenger cometh from the presence of One mighty and powerful. When this is established, it behooveth not the seeing one to turn unto the world and whatsoever is therein. Thus do We make mention of him whom the remembrance profiteth, from the presence of One mighty and praiseworthy.
- 4 The former generations have passed away and others will follow them. Be thou patient and grieve not over anything. If thou remainest firm in the love of thy Lord, thou shalt soon find thyself in manifest glory. In His hand is the Command. He confirmeth whatsoever He willeth of what He desireth, and He eraseth, and with Him is the Mother Book. And praise be to God, the Lord of Lords.
- 1 بِسْمِ اللَّهِ الْأَظْهَرِ قَدْ ذَكَرَ اسْمُكَ تَلَقَّاءَ الْوَجْهِ فِي
هَذَا السَّجْنِ وَ نَزَلَتْ لَكَ آيَاتُ لَا يَعَادِلُهَا مَلِكُ
الْعَالَمِينَ لَا تَنْظُرُ مَا نَزَلَ مِنَ الْقَلَمِ الْأَعْلَى كَمَا تَنْظُرُ
مَا عِنْدَ الْقَوْمِ كَذَلِكَ نَبَأُكَ الْخَبِيرِ
- 2 مِنْ كُلِّ حَرْفٍ مِنْ كَلِمَاتِ اللَّهِ يَخْلُقُ فِي الْإِبْدَاعِ
مَا لَا يَطَّلِعُ بِهِ أَحَدٌ إِلَّا اللَّهُ وَالَّذِينَ جَعَلَهُمْ مَظْهَرِ
عِلْمِهِ كَذَلِكَ يَعْلَمُكَ الْعَلِيمُ فِي هَذَا اللَّوْحِ الْمُبِينِ
يَرَى أَهْلَ الْبَصَرِ أَثَارَ الْكَلِمَةِ فِي الَّذِينَ آمَنُوا كَمَا
يَرُونَ اشْتِرَاقَ الشَّمْسِ فِي الْآفَاقِ إِذَا طَلَعَتْ عَنْ
أَفْقِ السَّمَاءِ أَنَّ رَبَّكَ احْاطَتْ كُلُّهُ السَّمَوَاتُ وَالْأَرْضِينَ
- 3 أَنْتَ اسْمِعْ قَوْلِي دَعِ النَّاسَ وَمَا عِنْدَهُمْ وَ آتَسْ
بَذِكْرِ رَبِّكَ الْعَلِيمِ الْحَكِيمِ إِنَّ الْمَوْتَ حَقٌّ يَأْتِي رَسُولَهُ
مِنْ لَدُنْ مُقْتَدِرٍ قَدِيرٍ فَلْيَا ثَبِتْ ذَلِكَ لَا يَنْبَغِي
لِلْبَصِيرِ أَنْ يَتَوَجَّهَ إِلَى الدُّنْيَا وَمَا فِيهَا كَذَلِكَ نَذَكُرُ
مَنْ يَنْفَعُهُ الذِّكْرُ مِنْ لَدُنْ عَزِيزٍ حَمِيدٍ
- 4 قَدْ قَضَتْ الْقُرُونُ الْأُولَى وَ تَلَحُّقُهَا الْآخَرَى أَنْتَ
فَاصْبِرْ وَ لَا تَجْزَعْ مِنْ شَيْءٍ إِنْ اسْتَقَمَّ عَلَى حَبِّ
رَبِّكَ سَوْفَ تَجِدُ نَفْسَكَ عَلَى عَرِّ مَنْعِيَةِ يَدِهِ الْأَمْرِ
يُثَبَّتُ لِمَا يُشَاءُ مَا أَرَادَ وَيُحَوِّ وَ عِنْدَهُ أُمُّ الْكُتَابِ وَ
الْحَمْدُ لِلَّهِ رَبِّ الْأَرْبَابِ

INBA34:307a, AQA1#176

BH05535

To: Ali Qabl-i-Akbar, in Dahaj

- 1 In the Name of God, the Most Holy, the Most Inaccessible, the Most Mighty, the Most Exalted! This is the Book of God, the All-Compelling, the Self-Subsisting, unto him who hath turned towards the Dawning-Place of the Cause on a day when faces were darkened. Arise to aid the Cause of God and His Command. Thus doth the Ancient Pen enjoin thee on behalf of thy Lord, the Mighty, the All-Loving.
- 2 The hearts of the pure ones have been consumed by reason of what hath befallen the Dawning-Place of Names, yet the Youth remaineth in gladness and joy. Neither do adversities and hardships sadden Him, nor do the hosts of the wicked prevent Him from that which He hath been commanded by God, the Mighty, the Beloved. It behooveth everyone who hath quaffed from this Cup to be so steadfast that no veils shall hinder him from turning unto the Mighty, the Bestower. Thus hath it been inscribed by the Finger of thy Lord's Will, the All-Merciful, in a preserved Tablet.
- 3 Thy letter hath come before Us, and thereby We have ordained for thee an exalted station. Grieve not because of the world and whatsoever happeneth therein. Verily thy Lord doth both expand and contract, and in His right hand is the dominion of the kingdom of the heavens and of the earth, but the people understand not.
- 4 Convey My greetings unto My loved ones. Say: Today it behooveth him who hath believed in Him to manifest that which will attract the hearts of men and gladden honored servants. Say: The Spirit be upon you and the Glory be upon you, O ye whom God hath singled out for this grace which minds have never comprehended the like thereof.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْنَعِ الْأَعَزِّ الْأَعْلَى هَذَا كِتَابُ
اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ إِلَى الَّذِي أَقْبَلَ إِلَى مَشْرِقِ الْأَمْرِ
فِي يَوْمِ اسْوَدَّتْ فِيهِ الْوُجُوهُ قُمْ عَلَى نَصْرَةِ اللَّهِ وَ
أَمْرِهِ كَذَلِكَ يَأْمُرُكَ قَلَمُ الْقَدَمِ مِنْ لَدُنْ رَبِّكَ
الْعَزِيزِ الْوَدُودِ

2 قَدْ احْتَرَقَتْ أَكْبَادُ الْأَصْفِيَاءِ بِمَا وَرَدَ عَلَى مَطْلَعِ
الْأَسْمَاءِ وَلَكِنَّ الْغَلَامَ فِي بَهْجَةٍ وَ سُرُورٍ لَا تَحْزَنُهُ
الْبُؤْسَاءُ وَالضَّرَاءُ وَلَا تَمْنَعُهُ جُنُودُ الْأَشْقِيَاءِ عَمَّا
أَمْرُهُ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْمَحْبُوبِ يَنْبَغِي لِكُلِّ مَنْ
شَرِبَ مِنْ هَذِهِ الْكَأْسِ يَكُونُ مُسْتَقِيمًا عَلَى شَأْنٍ
لَا يَحْجِبُهُ الْأَحْجَابُ عَنْ التَّوَجُّهِ إِلَى الْعَزِيزِ الْوَهَّابِ
كَذَلِكَ رَقَمَ مِنْ أَصْبَعِ ارَادَةِ رَبِّكَ الرَّحْمَنِ فِي
لَوْحٍ مَحْفُوظٍ

3 قَدْ حَضَرَ بَيْنَ يَدَيْنَا كِتَابُكَ وَ بِذَلِكَ قَدَّرَ لَكَ
مَقَامَ مَرْفُوعٍ لَا تَحْزَنُ مِنَ الدُّنْيَا وَ مَا يَحْدُثُ فِيهَا
إِنَّ رَبَّكَ يَبْسُطُ وَ يَقْبِضُ وَ فِي يَمِينِهِ مَلَكُوتُ
مَلِكِ السَّمَوَاتِ وَ الْأَرْضِ وَلَكِنَّ النَّاسَ هُمْ لَا
يَفْقَهُونَ

4 كَبَّرَ مِنْ قَبْلِي أَحِبَّائِي قُلُومَ الْيَوْمِ يَنْبَغِي لِمَنْ آمَنَ بِهِ
أَنْ يَظْهَرَ مِنْهُ مَا تَجَنَّبُ بِهِ افْتِدَاءَ الْعِبَادِ وَ يَسْتَفْرِحُ
بِهِ عِبَادُ مَكْرُمُونَ قُلُومَ الرُّوحِ عَلَيْكُمْ وَ الْبَهَاءُ عَلَيْكُمْ أَنْتُمْ
الَّذِينَ اخْتَصَّكُمْ اللَّهُ بِهَذَا الْفَضْلِ الَّذِي مَا أَدْرَكَتْ
مِثْلُهُ الْعُقُولُ

INBA34:314b, BLIB_Or15707.169,
BLIB_Or15735.318, AQA1#187,
HYK.318

BH05541

To: Mirza Husayn Munajjimhashi Tafrishi, in Tihiran

1 He is God, the Most Knowing, the Most Glorious

1 هو الله الأعلم الأبهى

2 This is an epistle from this wronged, grief-stricken Prisoner unto him who hath believed in God and taken the Spirit as his beloved, and who is among those that understand in the days of God, that the words of his Lord may move him and remind him through grace and detach him from those who are not guided by the signs of God. O servant! We had previously sent down a tablet unto thee and dispatched it that thine eyes might be consoled thereby and that thou mightest soar on wings of longing in the holy atmosphere of the Beloved.

2 هذا كتاب من لدن هذا المسجون المظلوم المحزون الى الذى آمن بالله و اتخذ الروح لنفسه حبيباً و كان من الذينهم فى أيام الله هم يفقهون لتحركه كلمات ربه وتذكره بالفضل وتنقطعه عن الذينهم بآيات الله لا يهتدون ان يا عبد انا نزلنا لك من قبل لوحاً و ارسلناه اليك لتقر به عيناك و تطير بأجنحة الشوق فى هواء قدس محبوب

3 And now once again hath the breeze of sorrow and grace wafted upon thee from the direction of thy Lord's most exalted Throne, that it may free thee from thy self and cause thee to walk in the cities of holiness and establish thee firmly in the Cause of God, the Protector, the Mighty, the Self-Subsisting. Beware lest thou grieve at what hath befallen thee in this transient life, for it shall pass and come to an end, while that which hath been ordained for thee in the tablets of might shall enduringly remain. Take comfort in My remembrance and forget those who have denied My Self, for this is the best counsel shouldst thou be of them that know. Thus hath the tongue of thy Lord spoken out of love for thee, that thou mightest rejoice within thyself and be of them that take delight in the remembrance of God. And upon thee be glory, and upon whosoever hath detached himself from them that have disbelieved and associated partners with God, the One, the Single, the Mighty, the Beloved.

3 فاذاً هبت عليك رايحة الحزن و الفضل مرة اخرى عن جهة عرش ربك العلى الأعلى لتخلصك عن نفسك و تسيرك فى مداين القدس و تستقيمك على امر الله المهيمن العزيز القيوم اياك ان تحزن عما ورد عليك فى الحياة الفانية لأنها تمر و تنتهى و يبقى ما قدر لك فى الواح عز محتوم آنس بذكرى ثم انس الذينهم كفروا بنفسى و ان هذا خير النصح لو انت من الذينهم يعرفون كذلك نطق لسان ربك حباً لك لتسربه فى نفسك و تكون من الذينهم بذكر الله هم يفرحون و البهاء عليك و على من انقطع عن الذينهم كفروا و اشركوا بالله الواحد الفرد العزيز المحبوب

INBA18:051

BH05295

To: Amatullah in Tihran

- 1 In the name of God, the Ever-Abiding! 1 بِسْمِ اللَّهِ الْبَاقِي
- 2 O My handmaid! Mention was made of thy name before the Throne, and the Sun of Grace hath shone upon thee, and this Tablet is one of its effulgences. Verily, the earth declareth unto God its tidings. The Youth hath dwelt in the prison of 'Akka, and the sincere ones perceive the fragrance of His garment from its environs. 2 اِنْ يَا اِمْتِي ذَكَرَ اسْمُكَ تَلَقَّاهُ الْعَرْشُ وَ اشْرَقَتْ عَلَيْكَ شَمْسُ الْفَضْلِ وَ هَذَا اللَّوْحُ مِنْ اشْرَاقِهَا اِنَّ الْاَرْضَ تَحْدُثُ عِنْدَ اللَّهِ اَخْبَارَهَا قَدْ سَكَنَ الْغَلَامُ فِي بَيْتِ الْعَنَّا وَ الْمُخْلِصُونَ يَجِدُونَ عَرَفَ الْقَمِيصِ مِنْ اَرْجَائِهَا
- 3 The verses have been sent down from the right hand of the throne of thy Lord, the Possessor of Names and Attributes, and that which hath flowed from the Pen is its proof. Be thou patient and grieve not. Soon shall the power of thy Lord be made manifest and the people shall be seized by its signs. The ranks have been drawn up and the angels have descended with crimson standards, and the earth hath trembled and its earthquake hath seized the ungodly. 3 قَدْ نَزَلَتْ الْآيَاتُ عَنْ يَمِينِ عَرْشِ رَبِّكَ مَالِكُ الْأَسْمَاءِ وَالصِّفَاتِ وَ مَا جَرَى مِنَ الْقَلَمِ اِنَّهُ بَرَهَانُهَا اِنْ اَصْبَرِي وَ لَا تَجْزَعِي سَوْفَ تَظْهَرُ قُدْرَةُ رَبِّكَ وَ تَأْخُذُ النَّاسَ آيَاتُهَا قَدْ صَفَّيْتُ الصُّفُوفَ وَ نَزَلْتُ الْمَلَائِكَةَ بِرَايَاتٍ حُمْرَاءَ وَ اضْطَرَبَتِ الْاَرْضُ وَ اخَذَ الْمُشْرِكِينَ زَلْزَالُهَا
- 4 This is the Tree of God - blessed is the one who draweth nigh unto it and holdeth fast to its branches. Its leaves speak: "By God, this is the Beloved of the worlds!" O people, fear ye God, then hearken unto its melodies. The heaven and earth have been rolled up in My grasp, and the transgressors bear their burdens. We have created the heavens and adorned them with shining suns - blessed is the one who is illumined by their lights. 4 هَذِهِ سِدْرَةُ اللَّهِ طُوبَى لِمَنْ تَقَرَّبَ إِلَيْهَا وَ تَمَسَّكَ بِأَفْئَانِهَا تَنْطِقُ أَوْرَاقُهَا تَاللهِ هَذَا لِمُحِبِّبِ الْعَالَمِينَ يَا قَوْمَ خَافُوا عَنِ اللَّهِ ثُمَّ اسْتَمِعُوا نَغْمَاتِهَا قَدْ طُوبِتِ السَّمَاءُ وَ الْاَرْضُ فِي قَبْضَتِي وَ الْمُجْرِمُونَ اِثْمَالُهَا قَدْ خَلَقْتُ السَّمَوَاتِ وَ زَيَّنَّاها بِشُمُوسٍ مُشْرِقَاتٍ طُوبَى لِمَنْ اسْتَضَاءَ بِأَنْوَارِهَا
- 5 The Hour hath come and the moon of reckoning hath been cleft, and trembling hath seized the ungodly. The palm trees have been uprooted and souls have been thunderstruck, and the houses lie desolate upon their trellises. Grieve thou not over anything, but remember thy Lord, the All-Merciful, then be thankful unto Him. Blessed is the handmaid whose face hath been illumined in the days of her Lord and who hath remained faithful to her covenant. 5 قَدْ اَتَتْ السَّاعَةُ وَ انشَقَّ قَمَرُ الْحِسَابِ وَ اخَذَ الْمُشْرِكِينَ اضْطِرَابُهَا انْقَعَرَتِ الْأَنْجَازُ وَ انصَعَقَتِ النَّفُوسُ وَ الْبُيُوتُ خَاوِيَةٌ بِأَعْرَاشِهَا اِنَّكَ لَا تَحْزَنِي مِنْ شَيْءٍ وَ اذْكُرِي رَبِّكَ الرَّحْمَنَ ثُمَّ اشْكُرِيهِ طُوبَى لِأَمَةٍ اَضَاءَ وَجْهَهَا فِي أَيَّامِ رَبِّهَا وَ وَفَتْ بِإِيمَانِهَا

INBA34:293b, AQA1#159, AQA7#346

p.026

BH05526

To: One whose letter has been received R H

- 1 In the Name of the One Friend! Thy letter in the Persian tongue was presented before the Divine Throne and was regarded with the glance of favor. God willing, may all praise the Goal of the world's peoples in the most wondrous Persian language, for this tongue was and shall ever be sweet. How blessed is the state of one whose mention floweth from the Pen of the Ancient in this Most Great Prison, or whose petition is regarded by the Divine Unity.
- 2 Tablets were newly revealed in answer to the question of one of the servants and these were sent. Consider the words revealed aforetime and after in the hidden knowledge, and after gaining understanding and knowledge, begin to act upon them. Be not disheartened. Be grateful and content with whatsoever hath been ordained, for God, exalted be His glory, hath been and shall ever be watching over you, and is closer and more kind to you than you are to yourself.
- 3 Since He hath ordained for every thing an effect and means through the manifestation of the Influential Name, one must seek from the Causer of causes through these means. God willing, may you ever be gladdened by divine grace, for His grace hath encompassed you, and this is more excellent than whatsoever hath been created in the heavens and on earth.
- 4 And the Spirit be upon you and upon those who are with you among the loved ones of God.

1 بنام دوست یگانه نامۀ آنجناب بلسان پارسی تلقاء عرش الهی حاضر و بطرف عنایت ملاحظه شد انشاء الله کل بلسان ابداع پارسی مقصود عالمیان را ذا کر شوند چه که این لسان ملیح بوده و خواهد بود نیکو است حال نفسیکه در این سخن اعظم ذکر او از قلم قدم جاری شود و یا عریضه او بطرف احدیه ملاحظه گردد

2 الواحی مجدداً در جواب سؤال احدی از عباد نازل و آن ارسال شد در کلمات قبل و بعد که در علم مکنون نازل شده ملاحظه کنید و بعد از اطلاع و علم شروع در عمل نمائید دلتنگ مباشید آنچه مقدّر شده بآن شا کر و راضی باشید چه که حقّ تعالی شأنه ناظر بآنجناب بوده و خواهد بود و از شما بشما اقرب و مهربانتر است

3 چون از برای هر شیئی نظر بتجلی اسم مؤثر اثر و اسبابی قرار فرموده باید بآن اسباب از مسبّب الأسباب طلب نمود انشاء الله لازال بعنایت الهی مسرور باشید چه که عنایتش در باره آنجناب بوده و این افضل است از آنچه در آسمانها و زمین خلق شده

4 و الروح علیک و علی من معک من احبّاء الله

BLIB_Or03116.081.07, BLIB_Or11096#177,
BLIB_Or15722.021a, PYM.111bx

BH05518

To: son of Zaman

- 1 He is the Most Holy, the Most Glorious
- 2 Praise be unto Thee, O my exalted Lord, in all conditions, and for having lifted the decree of contention and ordained that in this Dispensation Thy Cause should triumph through utterance. O my God! Aid Thy loved ones to remember and

1 هو الأقدس الأبّی

2 لك الحمد يا ربّي المتعال في كلّ الأحوال و بما رفعت حكم الجدال و قدّرت نصره امرک في هذا الظهور بالمقال يا الهی آید احبّائک علی ذکرک و

praise Thee, then inspire them with that which shall subdue the hearts of Thy creatures and the souls of them that dwell in Thy dominion. O Lord! Diffuse the fragrance of Thy raiment through the hands of them that bear glad-tidings among Thy loved ones, that the sweet-scent of Thy love may be wafted throughout Thy lands and may attract unto it the hearts of Thy servants. O Lord! Praise be unto Thee for having moved the Pen of the Most High to make mention of him whom Thou didst desire, while confined in the Most Great Prison. By Thy glory! This grace cannot be equaled by whatsoever existeth in the kingdom of creation and the realm of invention.

- 3 Blessed is he who hath inhaled Thy fragrances in Thy days and remained steadfast in Thy Cause after the concealment of Thy countenance. Blessed is he upon whom the Pen of Thy Command hath traced mention and unto whom hath been directed the glance of Thy loving-kindness from Thy prison. I beseech Thee, O my God, to aid Thy servants unto that which Thou lovest and art pleased with. Verily Thou art the Creator of earth and heaven and the Maker of names. There is none other God but Thee, the Mighty, the All-Bountiful.

ثناك ثم اهتمهم ما تسخر به افئدة بريتك و
قلوب من في مملكتك اى رب وانشر نفحات
قيصك بأيدى المبشرين من احبتك ليتضوع
عرف محوبيتك في ديارك وينجذب به افئدة
عبادك اى رب لك الحمد بما اجرى قلم القدم
على ذكر من اردته بعد الذى حبست في السجن
الأعظم فوعزتك لا يعادل بهذا الفضل ما في
ملكوت الابداع وجبروت الاختراع

3 طوبى لمن وجد نفحاتك في أيامك واستقام على
امرک بعد خفاء طلعتك طوبى لمن جرى على
ذكره قلم امرک و توجه اليه طرف عنايتك من
سجنك اسلك يا الهى بأن توفق عبادك على ما
تحب وترضى انك انت فاطر الأرض والسماء
وخالق الأسماء لا اله الا انت العزيز المنان

INBA51:530b

BH11783

To: *Rida*

- 1 He is the All-Glorious!
- 2 We have heard thy call and have answered thee. Verily thy Lord is the Answerer of prayers. He is with thee and will aid thee with truth. He, verily, is the Almighty, the All-Powerful. We have previously sent thee a Tablet that no sovereignty in the heavens or earth can equal, and in this Prison hath this conspicuous Tablet been revealed. Wert thou to become aware of what hath been ordained for thee in the Tablets, thou wouldst soar with joy. Thy Lord is indeed possessed of great bounty. Be thou steadfast in all conditions and place thy trust in God, the Lord of the exalted Throne. Watch over thy Lord's Cause with wisdom. Thus hath the Ancient King commanded thee through the Pen of His Most Ancient Name. Act according to what thou hast been commanded, then assist thy Lord in these days wherein feet have slipped save those who have come unto their Lord with hearts purified from all who dwell on earth.

1 هو الأبهى

2 قد سمعنا نداءك واجبتك ان ربك هو المجيب
انه معك وينصرک بالحق انه هو المقتدر القدير
قد ارسلنا اليك من قبل لوحاً لا يعادله ملك
السموات والأرضين وفي هذا السجن نزل هذا
اللوحة المبين لو تطلع بما قدر لك في الألواح لتطير
من الشوق ان ربك لذو فضل عظيم ان استقم في
كل الأحوال وتوكل على الله رب العرش الرفيع
كن راقباً امر ربك بالحكمة كذلك امرک
سلطان القدم من قلم اسمه القديم ان اعمل بما
امرت ثم انصر ربك في هذه الأيام التي زلت
فيها الأقدام الا من اتى ربك بقلب مطهر عن
العالمين

- 3 Say: Glory be to Thee, O my God! I beseech Thee by the wafting of the breezes of Thy grace over all created things, and by the manifestation of Thy Most Great Name upon the Daysprings of Thy names and attributes, to make me steadfast in Thy Cause and detached from Thine enemies. Then ordain for me, through the Pen of Destiny, union with Thee and the attainment of Thy presence in every world of Thy worlds. Thou, verily, art the Almighty, the All-Powerful.
- 4 Soon will the cry of the Calf be raised from most lands. Avoid it and be among those who stand firm in the stronghold of the Cause. Praise be to God, the Lord of all worlds.

3 قل سبحانك يا الهى اسئلك بهبوب ارياح
فضلك على الممكّات و بتجلى اسمك الأعظم
على مظاهر الأسماء و الصفات بأن تجعلني
مستقيماً على امرى و منقطعاً عن اعدائك ثم
قدّر لى من قلم التقدير وصلك و لقاءك فى كلّ
عالم من عوالمك انك انت المقتدر القدير

4 سوف يرتفع من اكثر البلاد خوار العجل فاجتنب
منه و كن فى حصن الأمر من الثابتين و الحمد لله
رب العالمين

NLAI_BH1.035

BH05932

To: son of Vahid

- 1 In the Name of God, the Most Great, the Most High
- 2 O son of Vahid, upon thee be the Glory of God! It behoveth thee to aid thy Lord in these days and to speak forth Our Most Great Name, the All-Glorious - He Who hath been imprisoned for the education of the world, that men might be guided to this Straight and Manifest Path. Be thou steadfast in the love of God and His Cause in such wise that from thy countenance might be seen the radiance of Vahid who sacrificed himself in My path. Then, verily, in My exalted, holy and luminous Kingdom - by God! - wert thou to behold him thou wouldst swoon away with longing for that glorious and wondrous station. Turn not unto the world and whatsoever hath been created therein, be it what it may, but hold fast unto the hem of thy Lord's mercy, the Mighty, the All-Wise. Be thou a herald of My Cause amongst My servants, that I may cause thee to enter the pavilion of My glory and show thee that which the eyes of those near unto God were prevented from beholding. Verily the grace of thy Lord hath encompassed thee aforetime, and We shall soon exalt you throughout the lands through My Name. He, verily, is the Almighty, the All-Powerful. Stand firm in the Cause of thy Lord through God's might and power in such wise that the veils of the idolaters shall not withhold thee. Make mention of him who remembereth thee in the prison, purely for the sake of thy Lord, the

1 بسم الله الأعظم العلى الأعلى

2 ان يا ابن ينبغى لك بأن تنصر ربك فى تلك
الأيام و تنطق باسمنا الأعظم العظيم الذى سيجن
لتربية العالم ليقصدوا الناس هذا السبيل الواضح
المستقيم كن مستقيماً على حب الله و امره
على شأن يرى من وجهك نضرة الوحيد الذى
فدى نفسه فى سبيل و اذاً فى ملكوتى المتعالى
المقدس المنير تالله لو تراه لتضعق من الشوق الى
ذلك المقام العزيز البديع لا تلتفت الى الدنيا و
ما خلق فيها من اى شىء كان و تشبث بذيل
رحمة ربك العزيز الحكيم كن منادياً لأمرى بين
عبادى لأدخلك فى سرادق مجدى و نريك
ما منعت عنه عيون المقربين ان فضل ربك
احاطك من قبل فسوف نرفعك فى البلاد باسمى
انه هو المقتدر القدير ان اثبت على امر موليك
بحول الله و قوته على شأن لا يمنعك سبحات
المشركين ان اذكر من يذكرك فى السجن خالصاً
لوجه ربك العليم الحكيم و البهاء عليك و على

All-Knowing, the All-Wise. And the Glory be upon thee and upon whosoever hath been illumined by this Light that hath shone forth from the horizon of the name of thy Lord, the Most Merciful, the Most Compassionate.

من استضاء من هذا النور الذي اشرق من افق
اسم ربك الرحمن الرحيم

INBA34:310, BLIB_Or15707.160,
BLIB_Or15735.311, AQA1#181,
HYK.311

BH05805

1 He is God, exalted is He!

1 هو الله تعالى

2 We have previously informed you in the Tablets of that which hath been ordained by the All-Knowing, the All-Wise. He hath indeed decreed with truth, and We are among those who render thanks. Grieve not over what hath been decreed and ordained, but be filled with supreme gladness, for in this mighty seizure and great captivity We are in manifest ease and comfort. Praise be unto Him for having made me a prisoner in His path, and made my kindred captives in the hands of the oppressors.

2 قد اخبرناكم من قبل في الألواح بما يقضى من لدن
علم حكيم انه قضى بالحق ونحن من الشاكرين
لا تحزن بما قضى وامضى وكن على فرح عظيم
لأننا في هذا القبض الكبير والأخذ العظيم نكون
في بسط ورخاء مبين له الحمد بما جعلني اسيراً في
سبيله واهلى الأسارى بأيدي الظالمين

3 By God! The Most Great Sea hath been established upon a sea whereof every drop proclaimeth between the heavens and the earth that He is indeed the Truth and the Beloved of all the worlds. And the letter Ha circlet round it, and neither tribulations can prevent it from His Cause nor calamities from His sovereignty. Erelong will it emerge through truth, for verily He is the One with power over whatsoever He willeth.

3 تالله قد استقر بحر الأعظم على بحر الذي ينطق
كل قطرة منه بين السموات والأرضين بأنه هو
الحق وأنه محبوب العالمين ويطوف الماء في حوله
ولا يمنعه البلايا عن امره ولا القضايا عن سلطانه
فسوف يخرج بالحق وأنه هو المقتدر على ما يريد

4 Say: In this prison are signs for them that possess true knowledge, and clear evidences for them that are near unto God. God desired not thereby to extinguish His fire, but rather to kindle it, and in all that He doeth there is a wisdom which none comprehend save they who are endowed with clear vision.

4 قل في هذا السجن آيات للعارفين وبيّنات
للمقربين ما اراد الله بذلك اخمد ناره بل
اشتعلها وفي كل ما يفعل حكمة لا يعقلها الا
ذو بصر منير

5 Remember thy Lord, for verily He is with thee at all times and will aid thee through the truth. And there is no help save from Him - verily He is the Protector of the sincere ones. And praise be to God, the Lord of all the worlds.

5 ان اذكر ربك انه معك في كل الأحيان و
ينصرک بالحق وما النصر الا من عنده انه ولى
المخلصين والحمد لله رب العالمين

INBA73:076, NLAI_BH1.479, NLAI_BH2.227

BH05806

- 1 In the name of Him Who giveth and taketh as He pleaseth! 1 بِسْمِ الَّذِي يَعْطِي وَيَأْخُذُ كَيْفَ يَشَاءُ
- 2 The heedless ones drove Us from the land of mystery with manifest tyranny, until We reached the shore of the sea. Then We embarked upon the ship by God's command - He, the Exalted, the Great. At all times the verses of thy Lord, the All-Merciful, were sent down, and by them the hearts of those who circled round were attracted, until We arrived at this Great Prison. The hosts of the oppressors seized control of the prison gate. The first to turn toward God in this land was he who was named Abu'l-Hasan. He attained the presence once and heard the melodies of God. He was indeed a trustworthy man. God accepted from him the hardships he bore in His path and which he continued to bear on his return journey. Thy Lord is verily the All-Knowing, the All-Informed. 2 قَدْ أَخْرَجْنَا الْغَافِلُونَ مِنْ أَرْضِ السَّرِّ بَظْلَمٍ مُبِينٍ إِلَى أَنْ بَلَّغْنَا إِلَى شَاطِئِ الْبَحْرِ وَرَكِبْنَا الْفُلَ بِأَمْرِ اللَّهِ الْمَلِكِ الْعَلِيِّ الْعَظِيمِ وَنَزَلَتْ فِي كُلِّ الْأَحْيَانِ آيَاتُ رَبِّكَ الرَّحْمَنِ وَبِهَا اسْتَجَذِبْتَ افْتِدَاءَ الطَّائِفِينَ إِلَى أَنْ وَرَدْنَا فِي هَذَا السِّجْنِ الْكَبِيرِ وَاخْذُ بَابَ السِّجْنِ جُنُودَ الظَّالِمِينَ وَأَوَّلَ مَنْ تَوَجَّهَ إِلَى اللَّهِ فِي هَذِهِ الْأَرْضِ مِنْ سَمِيِّ أَبِي الْحَسَنِ وَكَانَ قَدْ فَازَ بِاللَّقَاءِ مَرَّةً وَاحِدَةً وَسَمِعَ نِعْمَاتَ اللَّهِ أَنَّهُ لِرَجُلٍ آمِنٍ قَدْ قَبِلَ اللَّهُ مِنْهُ مَا حَمَلَ الشَّدَايِدَ فِي سَبِيلِهِ وَيَجْمَعُهَا فِي الرَّجُوعِ أَنَّ رَبَّكَ لَهُ الْعِلْمُ الْخَبِيرُ
- 3 After him entered servants who did not attain the presence of the Youth because of what the hands of the oppressors had wrought. For each one God ordained a great reward. Thus have We revealed unto thee some of what befell Us, that thou mayest be informed thereof and hear the call of this Wronged One from this far-off place, and remember thy Lord in all conditions. Verily He is with His remembering servants. And glory be upon the loved ones of God who stood fast in His Cause and were of those who remained firm. Praise be to God, the Lord of the worlds. 3 وَ عَنْ وَرَائِهِ دَخَلَ عِبَادٌ وَمَا فَازُوا بِلِقَاءِ الْغَلَامِ بِمَا اكْتَسَبَتْ أَيْدِي الظَّالِمِينَ لِكُلِّ قَدَرٍ مِنْ لَدَى اللَّهِ أَجْرٌ عَظِيمٌ كَذَلِكَ نَزَّلْنَا عَلَيْكَ بَعْضَ مَا وَرَدَ عَلَيْنَا لِنُطْلِعَ بِهِ وَتَسْمَعَ نِدَاءَ هَذَا الْمَظْلُومِ مِنْ هَذَا الشَّطْرِ الْبَعِيدِ وَتَذَكَّرَ رَبَّكَ فِي كُلِّ الْأَحْوَالِ أَنَّهُ مَعَ عِبَادِهِ الذَّاكِرِينَ وَالْبَهَاءِ عَلَى أَحْبَاءِ اللَّهِ الَّذِينَ اسْتَقَامُوا عَلَى الْأَمْرِ وَكَانُوا مِنَ الرَّاسِخِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA73:356, NLAI_BH1.503, NLAI_BH2.244a,

BRL_DA#144

BH05971

- 1 In the Name of God, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى
- 2 O thou who makest mention of Me! Hear My call from the direction of My prison, and ponder My Cause and what hath befallen My Self. Then behold how I have stood firm in all conditions upon the Cause of God, thy Lord and the Lord of all worlds. By God! Every member of My body crieth out: O people! He is verily the Beloved of those who know, and every hair of Mine proclaimeth: O people! He is verily the Object of worship of all worlds. Tribulation shall never prevent Me from the remembrance of thy Lord, the Most Exalted, the All-Highest, even as it prevented Me not aforetime. Verily thy Lord 2 يَا ذَا كَرَمِي اسْمِعْ نِدَائِي عَنْ شَطْرِ سِجْنِي وَتَفَكَّرْ فِي أَمْرِي وَمَا وَرَدَ عَلَى نَفْسِي ثُمَّ انْظُرْ قِيَامِي فِي كُلِّ الْأَحْوَالِ عَلَى أَمْرِ اللَّهِ رَبِّكَ وَرَبِّ الْعَالَمِينَ تَاللَّهِ كُلُّ عَضْوٍ مِنْ أَعْضَائِي يَنَادِي يَا قَوْمِ أَنَّهُ لِمُحِبِّبِ الْعَارِفِينَ وَكُلُّ شَعْرَةٍ مَنِي يَنَادِي يَا قَوْمِ أَنَّهُ لِمُعْبُودِ الْعَالَمِينَ لَنْ يَمْنَعَنِي الْبَلَاءُ عَنْ ذِكْرِ رَبِّكَ الْعَلِيِّ الْأَعْلَى كَمَا مَا مَنَعَنِي مِنْ قَبْلِ أَنْ رَبَّكَ لَهُ الْمَقْتَدَرُ الْعَلِيُّ الْعَلِيمُ قُلْ يَا قَوْمِ لَيْسَ لِأَحَدٍ أَنْ يَتَقَرَّبَ تِلْكَ

is the All-Powerful, the Most High, the All-Knowing. Say: O people! None may draw nigh unto that Tree save after his detachment from all things. Thus hath the Pen of Command inscribed in this Day wherein God hath been established upon the throne of grandeur with manifest sovereignty. We have heard thy mention and thy praise. Blessed art thou for having attained unto that which most of the servants have missed and which none in all lands have reached save those who have come unto God with radiant countenance. Be thou steadfast in My love and say: Through His remembrance God hath made me independent of the remembrance of all else. Verily He is the Guardian of those who turn unto Him. Convey the greetings of thy Lord unto those whom thou findest upon a straight path. Praise be unto God, the Lord of all worlds.

الشجرة ألا بعد انقطاعه عن كل الأشياء كذلك
رقم قلم الأمر في اليوم الذي فيه استوى الله على
عرش العظمة بسلطان مبین قد سمعنا ذكرک و
ثنائک طوبی لک بما فزت بالمقام الذي غفل
عنه اکثر العباد و ما ادركه من في البلاد ألا من
أتى الله بوجه منیر ان استقم على حبی و قل بذكره
جعلني الله غنياً عن ذکر ما سويه انه ولی المقبلين
كبر من قبل ربك على الذين تجدهم على صراط
مستقیم و الحمد لله رب العالمين

INBA34:320a, BLIB_Or15707.180,
BLIB_Or15735.328, AQA1#195,
HYK.328

BH05715

To: Aqa Siyyid Asadullah, in Birjand

1 He is the Most Manifest, the Most Glorious

2 Thou beholdest, O my God, the Day-Star of Thy Word shining above the horizon of Thy prison-city, inasmuch as within its walls He who is the Manifestation of Thy Self and the Day-Spring of the light of Thy unity hath raised His voice and uttered Thy praise. The fragrances of Thy love have thereby been wafted over Thy cities and have encompassed all the dwellers of Thy realm.

3 Since Thou hast revealed Thy grace, O my God, deter not Thy servants from directing their eyes towards it. Consider not, O my God, their estate, and their concerns and their works. Consider the greatness of Thy glory, and the plenteousness of Thy gifts, and the power of Thy might, and the excellence of Thy favors. I swear by Thy glory! Wert Thou to look upon them with the eye of justice, all would deserve Thy wrath and the rod of Thine anger. Hold Thou Thy creatures, O my God, with the hands of Thy grace, and make Thou known unto them what is best for them of all the things that have been created in the kingdom of Thine invention.

4 We testify, O my God, that Thou art God, and that there is no God besides Thee. From eternity Thou hast existed with none to equal or rival Thee, and wilt abide for ever the same. I

1 الأظهر الأبهى

2 ترى يا الهی اشراق شمس كلمتك من افق
سجنك بما ارتفع فيه ذكرک بلسان مظهر ذاتک
و مطلع نور احدیتک و بذلك تضوّعت نفحات
محبوبیتک فی بلادک و احاطت اهل مملکتک

3 يا الهی لما اظهرت فضلك لا تمنع عبادک عن
التوجه اليه لا تنظر يا الهی الى مقاماتهم و شئونهم
و اعمالهم فانظر الى عظمتک و مواهبک و
قدرتک و الطافک و عزّتک لو تنظر بعين العدل
كلّ يستحقون غضبك و سياط قهرك خذ يا
الهی ابادی الخلق بأبادی فضلك ثم عرّفهم ما
هو خير لهم عمّا خلق في ملکوت الانشاء

4 نشهد يا الهی بأنک انت الله لا اله الا انت لم تزل
كنت و ما كان احد دونک و لا تزال تكون
و ما يكون غيرک اسئلك بالأبصار التي يرونک

beseech Thee, by the eyes which see Thee stablished upon the throne of unity and the seat of oneness, to aid all them that love Thee by Thy Most Great Name, and to lift them up into such heights that they will testify with their own beings and with their tongues that Thou art God alone, the Incomparable, the One, the Ever-Abiding. Thou hast had at no time any peer or partner. Thou, in truth, art the All-Glorious, the Almighty, Whose help is implored by all men.

PM#027

مستقراً على عرش التوحيد و كرسي التفريد بأن
تنصر احبتك باسمك الأعظم ثم ارفعهم الى
مقام يشهدون بذواتهم ولسنهم بأنك انت الواحد
الفرد الأحد الصمد ما اتخذت لنفسك شريكاً و
لا شبيهاً أنك انت العزيز المستعان

INBA44:089, INBA92:401, BRL_DA#036,

PMP#027

BH05923

To: Mother of Muhammad Taqi who attained, in Qazvin

1 In the Name of God, the Most Holy

1 بِسْمِ اللَّهِ الْأَقْدَسِ

2 This is a Tablet from the Youth to one of His handmaidens, the Mother of Piety who hath visited her Lord, that she may give thanks unto her Lord and be numbered among the steadfast. Thus doth the Pen of Command enjoin His handmaidens who have believed in God, the All-Knowing, the All-Wise. O My handmaiden! Remember, then prostrate thyself before thy Lord, the Mighty, the Praiseworthy. Grieve thou not save for My imprisonment, and rejoice not save in My manifestation, and turn not thy face except toward the Face of God, the Dawning, the Luminous. Verily, He is with thee and seeth thee in thy condition and heareth thy sighing in His love. He, verily, encompasseth all things. Await thou the lights of My Beauty, then ascend to the atmosphere of My nearness, then hearken unto My call from the direction of My Throne, and this indeed is a great bounty. Then say:

2 هذا لوح من لدى الغلام الى امة من امائه لتشكر ربها وتكون من القانتات كذلك يأمر قلم الأمر امائه اللائي آمن بالله العليم الحكيم ان يا امتي ان اذكرى ثم اسجدى لربك العزيز الحميد لا تحزنى الا لسجنى ولا تفرحى الا لظهورى ولا توجهى الا الى وجه الله المشرق المنير انه معك ويراك فيما انت عليه ويسمع حنينك فى حبه انه على كل شىء محيط ان ارتقى انوار جمالى ثم اصعدى الى هواى قربى ثم استمعى ندائى عن جهة عرشى وان هذا الفضل عظيم ثم اذكرى

3 "Glory be unto Thee, O my God! Make my life Thy Name, and my spirit Thy remembrance, and my hope Thy Beauty, and my paradise Thy nearness, and my Kawthar Thy call, and my Ka'bih Thy love, and my sanctuary Thine atmosphere, and my goal the seat of Thy mighty Throne. O Lord! Drive me not from the door of Thy mercy, and forbid me not from the wonders of Thy signs, and leave me not among Thy handmaidens. Verily, Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the Mighty, the Generous."

3 سبحانك اللهم يا الهى فاجعل حياتى اسمك و روحى ذكرك و املى جمالك و جنتى قربك و كوثرى نداك و كعبتى عشقك و حرمى هوائك و مقصدى الى مقر عرشك العظيم اى رب لا تطردنى عن باب رحمتك ولا تمنعنى من بدايع آياتك ولا تتركنى بين امائك و أنك انت المقتدر على ما تشاء لا اله الا انت العزيز الكريم

AQA5#025 p.029

BH05847

To: Aqa Mirza Abdul-Hamid, in Shiraz

1 He is the All-Wise, the All-Knowing Expositor.

1 هو المبينّ العليم الخبير

2 Say: Praise be to God Who hath caused the people of Baha to enjoy that which none but the Supreme Power hath brought forth. I beseech Him, exalted be He, to make me one of the companions of the Crimson Ark which hath adorned the sea of grandeur when He came Who illumined thereby the Most Exalted Horizon. O Hamid! We bear witness, as We bore witness before the creation of the heavens and earth, that there is none other God but Me, the Self-Subsisting, the All-Compelling. That which an Afnan hath praised through thy tongue hath been presented before Us. Verily thy Lord is the All-Hearing, the Answering. The months have passed during which My Most Exalted Pen moved not in this noble station. Give thanks unto God that We have answered thee and made mention of thee in this mighty prison. Remember thy Lord at all times. Verily He loveth them that remember Him. Say:

2 قل الحمد لله الذي جعل اهل البهّاء متمتعاً بما لم يأت به الا القدرة العليا واسئله تعالى بأن يجعلني من اهل السفينة الحمراء التي تزين بها بحر الكبرياء اذ اتي من انار به الأفق الأعلى ان يا حميد نشهد بما شهدنا قبل خلق السموات والأرض انه لا اله الا انا المهيمن القيوم قد حضر بين يدينا ما اثني فيه افناني من لسانك ان ربك هو السامع المجيب قد قضت الشهور وما تحرك فيها قلبي الأعلى فهذا المقام الكريم ان اشكر الله بما اجبتك و ذكرناك في هذا السجن العظيم ان اذكر ربك في الليالي و الأيام انه يحبّ الذّاكرين قل

3 O my God and the God of all that are in the heavens and on earth! I beseech Thee by the Name through which the eyes were illumined, that Thou protect me from every affliction and hurt, and aid me to stand firm in this Cause whereby all who are on earth were shaken except such as were preserved through Thy Name, the All-Compelling, the Almighty, the All-Powerful.

3 يا الهى و اله من في السموات و الأرض اسئلك بالاسم الذي به انارت الأبصار بأن تحفظني عن كلّ بلاء و مكروه و تؤيّدني على الاستقامة على هذا الأمر الذي به اضطرب من على الأرض الا من عصمته باسمك المهيمن المقتدر القدير

4 We send Our greetings unto thee from this spot that thou mayest rejoice in this manifest grace.

4 أنا نكبّر عليك من هذا المقام لنفرح بهذا الفضل المبين

INBA51:378, INBA49:330

BH05716

To: Aqa Ali

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

1 بسم الله الأقدس الأبهى

2 Thou dost witness, O my God, how He Who is Thy splendor calleth Thee to remembrance, notwithstanding the manifold troubles that have touched Him, troubles which none except

2 ترى يا الهى بأنّ البهّاء يذكرّك بعد الذي ورد عليه من البلاء ما لا يقدر ان يحصيه احد الا نفسك و يثنيك في السجن بما الهمته من بدائع وصفك

Thee can number. Thou beholdest how, in His prison-house, He recounteth Thy wondrous praises with which Thou didst inspire Him. Such is His fervor that His enemies are powerless to deter Him from mentioning Thee, O Thou Who art the Possessor of all names!

على شأن ما منعه الأعداء عن ذكرك يا مالك
الأسماء

- 3 Praised be Thou that Thou hast so strengthened Him with Thy strength, and endowed Him by Thine almighty power with such potency, that aught save Thee is in His estimation but a handful of dust. The lights of unfading splendor have so enveloped Him that all else but Thee is in His eyes but a shadow. And when Thine irresistible summons reached me, I arose, fortified by Thy strength, and called all that are in Thy heaven and all that are on Thy earth to turn in the direction of Thy favors and the horizon of Thy bounties. Some caviled at me, and determined to hurt me and slay me. Others drank to the full of the wine of Thy grace, and hastened towards the habitation of Thy throne.

3 لك الحمد بما جعلته قوياً بقوتك و مقتدراً
بسلطانك بحيث يرى ما سواك كقبضة من
التراب و احاطته انوار القدم على شأن لا يرى ما
دونك الا كالعدم فلما جاء امرك المبرم قمت
بحولك و دعوت من في سمائك و ارضك
الى شطر مواهبك و افق الطافك و منهم من
اعترض على و قام على ضرى و قتلى و منهم من
شرب نمر افضالك و سرع الى جهة عرشك

- 4 I beseech Thee, O Thou Who art the Creator of earth and heaven and the Source of all things, to attract Thy servants through the fragrances of the Robe of Thine Inspiration and Thy Revelation, and to help them attain the Tabernacle of Thy behest and power. From eternity Thou wert by Thy transcendent might supreme over all things, and Thou wilt be exalted unto eternity in Thy Godhead and surpassing sovereignty. Let Thy mercy, then, be upon Thy servants and Thy creatures. Thou art, in truth, the Almighty, the Inaccessible, the All-Glorious, the Unconditioned.

4 اسئلك يا خالق الأرض و السماء و موجد
الأشياء بأن تجذب العباد بنفحات قيص
وحيك و الهامك و تبلغهم الى سرادق امرك
و اقتدارك لم تزل كنت مقتدراً بقيوميتهك و لا
تزال تكون متعالياً بسلطانك و الوهيتك فارحم
عبادك و بريتك انك انت المقتدر المتعالى
العزیز المختار

INBA92:399a, PMP#051, AKHA_124BE

#06 p.j

PM#051

BH11788

To: Nabil Qabl-i-Sadiq, in Kashan

- 1 In the Name of God, the Most Holy, the Most Holy!
- 2 This is a Book which hath been sent down in truth unto him who hath attained the presence of his Lord, the Most Merciful, the Most Compassionate, at His Throne, and who hath been seized by the breezes of revelation before His countenance. He is, verily, among those who have attained. Hearken, O servant, unto the call of thy Lord, the Most High, the Most Exalted, from the horizon of tribulation, that thou mayest be moved by

1 بسم الله الأقدس الأقدس

2 هذا كتاب قد نزل بالحق لمن حضر لدى عرش
ربه الرحمن الرحيم و اخذته نفحات الوحي تلقاء
الوجه الا انه من الفائزين اسمع يا عبد نداء ربك
العلي الأعلى عن افق البلاء لتهتز من كلمة ربك
و تقوم على ذكره بين عباده الغافلين

the Word of thy Lord and arise to celebrate His remembrance amidst His heedless servants.

- 3 We have, in truth, sent down unto thee aforetime clear verses, and verily they are glad-tidings from the Most Merciful unto thee and unto all who dwell in the realms of being, that they might inhale the fragrance of the garment from that which hath been sent down from the direction of a mighty throne. We have been with thee in all conditions and behold thee in joy and in sorrow. Hear My words: place thy trust in all things in thy Lord, the All-Knowing, the All-Wise. Grieve thou not except for My grief. He will send down unto thee that which hath been ordained for thee. He, verily, is the Almighty, the All-Powerful.

- 4 None shall attain immortality save him who hath quaffed the choice wine of life from the words of his Lord, the Mighty, the Bountiful. By God! He shall not see extinction. He shall soon find himself possessed of a mighty dominion. Remember thy Lord amongst His servants; verily, He remembereth thee in this Prison, and this wondrous Tablet sent down beareth witness unto this.

3 أَنَا أَنْزَلْنَا لَكَ مِنْ قَبْلِ آيَاتٍ بَيِّنَاتٍ وَأَنْتَ لِبَشَارَةِ الرَّحْمَنِ عَلَيْكَ وَعَلَى أَهْلِ الْأَكْوَانِ لِيَجِدَنَّ عَرَفَ الْقَمِيصِ عَمَّا نَزَلَ عَنْ جِهَةِ عَرْشٍ عَظِيمٍ قَدْ كُنَّا مَعَكَ فِي كُلِّ الْأَحْوَالِ وَنَازَكَ فِي السَّرُورِ وَالْأَحْزَانِ اسْمِعْ قَوْلِي تَوَكَّلْ فِي كُلِّ الْأُمُورِ عَلَى رَبِّكَ الْعَلِيمِ الْحَكِيمِ لَا تَحْزَنْ إِلَّا بِحُزْنِي أَنَّهُ يَنْزِلُ عَلَيْكَ مَا قَدَّرَ لَكَ أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ

4 لَيْسَ لِأَحَدٍ بَقَاءٌ إِلَّا مَنْ شَرِبَ رَحِيقَ الْحَيَوَانِ مِنْ كَلِمَاتِ رَبِّهِ الْعَزِيزِ الْمَنَّانِ تَالَلَّهِ أَنَّهُ لَا يَرَى الْفَنَاءَ سَوْفَ يَجِدُ نَفْسَهُ عَلَى مَلِكٍ كَبِيرٍ وَادَّكَّرَ رَبِّكَ بَيْنَ عِبَادِهِ أَنَّهُ يَذْكُرُكَ فِي هَذَا السَّجْنِ وَيَشْهَدُ بِذَلِكَ هَذَا اللَّوْحُ الْمُرْسَلُ الْبَدِيعُ

NLAI_BH1.037

BH06051

To: Aqa Muhammad Rida Nahhas, in Nazareth

- 1 That which was revealed for Rida who emigrated and returned
- 2 In the Name of God, the Most Wondrous, the Most Glorious
- 3 O Rida! Bear thou witness to My love for thee, whereof all things bear witness, and beyond them My Self, the Mighty, the All-Forgiving. Blessed art thou, and blessed is thy emigration and thy return by the leave of God, the One, the Mighty, the Compelling. My remembrance of thee hath preceded, and likewise My description of thy soul. Be thou of such character as God loveth and as He desireth, for verily He is the Unconstrained One. Through My remembrance of thee, the realities of existence, both unseen and seen, make mention of thee. Beware lest thou forget this station which the necks of them that are endued with insight have stretched forth to attain, and which none hath reached save by Our leave. Verily,

1 مَا نَزَلَ لِلرَّضَا الَّذِي هَاجَرَ وَرَجَعَ

2 بِسْمِ اللَّهِ الْأَبْدَعِ الْأَحْلَى

3 إِنْ يَا رِضَا إِنْ أَشْهَدُ حُبِّي إِيَّاكَ وَيَشْهَدُ بِذَلِكَ كُلُّ الْأَشْيَاءِ وَعَنْ وَرَائِهَا نَفْسِي الْعَزِيزُ الْغَفَّارُ طُوبَى لَكَ وَلِهَجْرَتِكَ وَلِرُجُوعِكَ بِإِذْنِ اللَّهِ الْوَاحِدِ الْعَزِيزِ الْجَبَّارِ قَدْ سَبَقَ ذِكْرِي إِيَّاكَ ثُمَّ وَصَفِي نَفْسِكَ كُنْ عَلَى شَأْنٍ يُحِبُّهُ اللَّهُ وَمَا يُحِبُّ أَنَّهُ هُوَ الْمُخْتَارُ وَإِنْ بِذِكْرِي إِيَّاكَ يَذْكُرُكَ حَقَائِقُ الْوُجُودِ مِنَ الْغَيْبِ وَالشُّهُودِ إِيَّاكَ أَنْ تَغْفَلَ عَنْ هَذَا الْمَقَامِ الَّذِي اسْتَطَالَتْ إِلَيْهِ أَعْنَاقُ أَوْلَى الْأَبْصَارِ وَمَا بَلَغَ أَحَدٌ إِلَيْهِ إِلَّا بِإِذْنٍ مِنْ لَدُنَّا وَإِنَّا نَضَعُ مِنْ نَشْأَةٍ وَنَرْفَعُ مِنْ نَشْأَةٍ إِلَى مَشْرِقِ الْأَنْوَارِ إِنْ أَحْفَظْ نَفْسُكَ لئَلَّا يَزِلَّ قَدَمُكَ عَنْ هَذَا الْمَقَامِ

We abase whom We will and We exalt whom We will unto the Dayspring of light. Guard thyself lest thy feet slip from this station wherefrom feet have slipped, save those whom God preserved through His grace. He, verily, is the Almighty, the Mighty, the Most Bountiful. Say: The sovereignty on that Day shall be God's, the One, the Almighty, the Mighty, the All-Compelling. And the glory be upon its people from this Servant Who hath been imprisoned in this Prison through that which the hands of the wicked have wrought.

الَّذِي مِنْهُ زَلَّتِ الْأَقْدَامُ إِلَّا مِنْ عَصَمِهِ اللَّهُ بِفَضْلِهِ
وَأَنَّهُ لَهْوَ الْمُقْتَدِرِ الْعَزِيزِ السَّخَّارِ قُلُ الْمَلِكِ يَوْمَئِذٍ
لِلَّهِ الْوَاحِدِ الْمُقْتَدِرِ الْعَزِيزِ الْقَهَّارِ وَالْبَهَّاءِ عَلَى أَهْلِهِ
مَنْ لَدُنْ هَذَا الْعَبْدِ الَّذِي سَجَنَ فِي هَذَا السَّجْنِ بِمَا
اكَتَسَبَتْ أَيْدِي الْفَجَّارِ

BLIB_Or15736.041b

BH06394

To: Shafi, in Urumiyyih

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious!
- 2 God calls from the prison quarter unto His chosen servants and summons them to the station wherefrom the lights have shone forth, that the fragrances of their Lord's verses, the Fashioner of earth and heaven, may take hold of them. Harken unto that which is revealed unto thee from the right hand of the Throne - sovereignty belongeth unto God, the Almighty, the Powerful, the Compelling. Make mention of him who maketh mention of thee in this prison, that perchance the people may turn their faces unto their Lord, the Mighty, the Unconstrained. Say: O people! The gates of heaven have been opened, the clouds pour down their rain, and the horizons are illumined. Cast aside what ye possess and turn unto Him Who calleth you to a station that transcendeth all mention. Thus do We command thee as a token of Our grace - verily thy Lord is the Mighty, the All-Bestowing. Beware lest the world hold thee back from the remembrance of thy Lord, the Most High, the Most Glorious. Leave it to its people and hold fast unto Him Who hath come from the dayspring of revelation with power and sovereignty. Soon shall the world and all that is therein perish, and there shall endure for thee what hath been ordained for thee in the Tablets. Rejoice in that thou hast been mentioned before the Throne and in that which hath flowed for thee from the Most Exalted Pen whereby thy mention shall be

1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ الْأَبْهَى

2 ينادى الله عن شطر السّجن عباده الأخيار و
يدعوهم الى مقام الذى منه استضاءت الأنوار
لتأخذهم نفحات آيات ربهم فاطر الأرض و
السّماء ان استمع ما يوحى اليك عن يمين العرش
الملك لله المقتدر العزيز الجبار ان اذكر من يذكر
في هذا السّجن لعلّ الناس يتوجّهن الى وجه ربهم
العزيز المختار قل يا قوم قد فتحت ابواب السّماء و
تمطر السّحاب و اضاءت الآفاق دعوا ما عنكم و
اقبلوا الى من يدعوكم الى مقام انقطع عنه الأذكار
كذلك امرناك فضلاً من لدنا ان ربك هو
العزيز الوهاب اياك ان تمنعك الدّنيا عن ذكر
ربك العلىّ الأبهى دعها لأهلها و تمسك بالذى
اتى عن مشرق الوحى بقدره و سلطان سوف تغنى
الدّنيا و ما فيها و يبقى لك ما قدر لك فى الألواح
ان افرح بما ذكرت تلقاء العرش و جرى لك من
القلم الأعلى ما يثبت به ذكرك فى الابداع و الحمد
لله العزيز المتعال

NLAI_BH1.052, AQA5#032 p.037

established in creation. Praise be to God, the Mighty, the Transcendent!

BH06309

To: Umm-i-Haram (mother of Gawhar Khanum)

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

¹ بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

² This is a Book from Us to one of Our handmaidens who hath borne tribulations in My path, and grief in My love, and poverty for My beauty, that she may rejoice in what hath been sent down unto her from God, the Help in Peril, the Self-Subsisting. Know thou that We have become aware of what hath befallen thee in the path of God, and We are apprised of what thou hast witnessed in His love and good-pleasure. Thy Lord is verily the Truth, the Knower of the unseen. Nothing whatsoever escapeth His knowledge. With Him is the knowledge of the heavens and of the earth, but most people do not understand. Soon will God seize those who have wronged, and raise up those who were oppressed. He, verily, is powerful over what He willeth through His word "Be," and it is. Take comfort in My remembrance, for it shall suffice thee above all that is on earth. We have ordained for thee a station in a sealed tablet which none can unlock save God, the Mighty, the Loving. Be thou thankful and grieve not. Verily, thy Lord is with those who have remained faithful to the Covenant on the day of separation. He knoweth what lieth within the breasts. Give praise unto thy Lord for having sent down unto thee this Tablet after He was imprisoned through what the hands of the heedless have wrought.

² هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى أَمَةٍ مِنْ أَمَائِي الَّتِي حَمَلَتْ الشَّدَايِدَ فِي سَبِيلِي وَالْكَرْبَةَ فِي حَيِّ وَ الْمَسْكِنَةَ لِلْجَمَالِيِّ لِتَفْرَحَ بِمَا نَزَلَ لَهَا مِنْ لَدَى اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ ثُمَّ أَعْلَى بَأْتَا عَلَمُنَا مَا وَرَدَ عَلَيْكَ فِي سَبِيلِ اللَّهِ وَ أَطْلَعْنَا بِمَا رَأَيْتَ فِي حَبِّهِ وَ رِضَائِهِ أَنَّ رَبَّكَ لَهُوَ الْحَقُّ عَلَامُ الْغُيُوبِ لَا يَعْزُبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ عِنْدَهُ عِلْمُ السَّمَاوَاتِ وَ الْأَرْضِ وَلَكِنَّ النَّاسَ لَا يَفْقَهُونَ فَسَوْفَ يَأْخُذُ اللَّهُ الَّذِينَ ظَلَمُوا وَيَرْفَعُ الَّذِينَ اسْتَضَعَفُوا أَنَّهُ لَهُو الْمُقْتَدِرُ عَلَى مَا يَشَاءُ بِقَوْلِهِ كُنْ فَيَكُونُ أَنَسَى بِذِكْرِي أَنَّهُ يَكْفِيكَ عَمَّا عَلَى الْأَرْضِ وَ قَدْ قَضَيْنَا لَكَ مَقَاماً فِي لَوْحٍ مَخْتُومٍ الَّذِي لَا يَقْدِرُ أَحَدٌ أَنْ يَفْتَكِهِ إِلَّا اللَّهُ الْعَزِيزُ الْوَدُودُ إِنْ أَشْكُرِي وَ لَا تَجْزَعِي إِنْ رَبَّكَ مَعَ الَّذِينَ وَفُوا بِالْمِيثَاقِ فِي يَوْمِ الطَّلَاقِ أَنَّهُ يَعْلَمُ بِمَا فِي الصُّدُورِ إِنْ أَحْمَدِي رَبَّكَ بِمَا نَزَلَ لَكَ هَذَا اللَّوْحُ بَعْدَ الَّذِي اسْتَقَرَّ فِي السَّجْنِ بِمَا اكْتَسَبْتَ أَيْدِي الَّذِينَ هُمْ لَا يَفْقَهُونَ

INBA18:210b

BH06062*To: daughter of one who ascended*

- 1 In the name of God, the Ruler over all who are on earth and in heaven.
- 2 O leaf whose father hath ascended unto God! Harken thou unto the call of God from the direction of the throne of thy Lord, the All-Merciful. Verily, His call unto thee from this Most Great Prison is better for thee than all that is on earth, whereunto beareth witness the Tongue of the Chosen One upon His most great and glorious Throne. Be thou assured through the grace of thy Lord, and despair not of the spirit of God. Indeed His favor upon thee is great. Let not the imprisonment of the Youth sadden thee. We had made mention of it aforetime in a perspicuous Tablet, wherein lieth consummate wisdom with thy Lord Who knoweth what was and what shall be and what is hidden from the eyes of the worlds. We were with thee at the time when thou didst what thou didst in the name of thy Lord. Verily thy Lord is cognizant of all things. Nothing whatsoever escapeth His knowledge and He, verily, encompasseth all the worlds. Blessed art thou for having inhaled the fragrances of the Raiment and turned away from the idolaters. Stand thou firm in the love of thy Lord. He is with thee under all conditions, and He is verily the One possessed of great bounty. And praise be to God, the Lord of the worlds.

1 بِسْمِ اللَّهِ الْحَاكِمِ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ

2 اِنْ يَا وَرَقَةَ السَّدْرَةِ اِنْ اسْتَمَعِيَ نِدَاءَ اللَّهِ عَنْ جِهَةِ عَرْشِ رَبِّكَ الرَّحْمَنِ اَنْ نِدَائِهِ اَيَّاكَ مِنْ هَذَا السِّجْنِ الْأَكْبَرِ لَخَيْرٌ لَكَ عَمَّا عَلَى الْأَرْضِ كُلِّهَا وَيَشْهَدُ بِذَلِكَ لِسَانُ الْمُخْتَارِ عَلَى عَرْشِهِ الْأَعْظَمِ الْعَظِيمِ اِنْ اَطْمَعْنِي بِفَضْلِ مَوْلَاكَ وَلَا تَيَأْسُ مِنْ رُوحِ اللَّهِ اَنْ فَضْلَهُ عَلَيْكَ كَبِيرٌ لَا يَحْزَنُكَ سَجْنُ الْغَلَامِ اَنَا قَدْ اخْبَرْنَا بِهِ مِنْ قَبْلِ فِي لَوْحٍ عَرَّ مَبِينٍ وَفِيهِ حِكْمَةٌ بِالْغَةِ عِنْدَ رَبِّكَ عِلْمٌ مَا كَانَ وَيَكُونُ وَ مَا هُوَ مُسْتَوْرٌ عَنْ اَنْظَرِ الْعَالَمِينَ قَدْ كُنَّا مَعَكَ حِينَ الَّذِي صَنَعْتَ مَا صَنَعْتَهُ بِاسْمِ رَبِّكَ اَنْ رَبِّكَ بِكُلِّ شَيْءٍ عَلِيمٌ لَا يَعْزُبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ وَ اَنَّهُ لَحَيِّطٌ عَلَى الْعَالَمِينَ طُوبَى لَكَ بِمَا وَجَدْتَ نَسَائِمَ الْقَمِيصِ وَ اعْرَضْتَ عَنِ الْمُشْرِكِينَ اِنْ اسْتَقَمِيَ عَلَى حُبِّ مَوْلَاكَ اَنَّهُ مَعَكَ فِي كُلِّ الْأَحْوَالِ وَ اَنَّهُ لَذُو فَضْلٍ عَظِيمٍ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA73:075, NLAI_BH1.478b, NLAI_BH2.226b

BH06315*To: Salman Arab*

- 1 He is God, the Most Glorious, the Most Glorious
- 2 This is a Tablet from the Point of the Bayan to Salman, that he may be illumined by the lights of his Lord, the All-Merciful, in these days wherein all have turned away from the Beauty of the All-Glorious and followed Satan in their own selves, and were among the idolaters. Harken, O servant, to the call of this Prisoner from the depths of this pit, that perchance thou mayest aid this Wronged One Who hath been afflicted at the hands of His servants and subjects who have disbelieved and

1 هُوَ اللَّهُ الْبَهِيُّ الْأَبْهِيُّ

2 هَذَا كِتَابٌ مِنْ نَقْطَةِ الْبَيَانِ إِلَى سَلْمَانَ لِيَسْتَضِيَءَ بِأَنْوَارِ رَبِّهِ الرَّحْمَنِ فِي تِلْكَ الْأَيَّامِ الَّتِي كُلُّ اعْرَضُوا عَنْ جَمَالِ السَّبْحَانَ وَ اتَّبَعُوا الشَّيْطَانَ فِي أَنْفُسِهِمْ وَ كَانُوا مِنَ الْمُشْرِكِينَ اسْمَعْ يَا عَبْدَ نِدَاءِ هَذَا الْمَسْجُونِ مِنْ قَعْرِ هَذَا الْجَبِّ لَعَلَّ تَنْصَرِفَ هَذَا الْمَظْلُومِ الَّذِي ابْتَلَى بَيْنَ يَدَيِ عَبِيدِهِ وَ رَعِيَّتِهِ الَّذِينَ كَفَرُوا وَ اشْرَكُوا بِاللَّهِ الْمُهَيْمِنِ الْمُقْتَدِرِ

associated partners with God, the Protector, the Almighty, the Most Exalted, the Most Great. Be thou steadfast in the Cause of God, then summon the people unto this Paradise, the Most Great Paradise of God, and be not of them who have violated God's Covenant after it was revealed with every wise command. Say: O people! Do ye remember the Primal Point yet deny His own Self? What aileth you that ye perceive not? Say: O My loved ones! By God the Truth, this is the Day the like of which the eyes of creation have never witnessed. Beware lest ye be heedless of it and of Him Who hath appeared therein. Remember Him at eventide and at dawn, then lament for what hath befallen Him at the hands of the hypocrites. Thus have We made mention of thee, as a token of Our grace unto thee and unto Our upright servants.

العلیّ العظیم ان استقم على امر الله ثم ادع الناس الى هذا الرضوان رضوان الله الأكبر ولا تكن من الذينهم نقضوا ميثاق الله بعد الذي ظهر بكل امر حكيم قل يا قوم اذكرون نقطة الأولى و تكفرون بنفسه فما لكم لا تكونون من الشاعرين قل يا احبابي تالله الحق اليوم يوم الذي ما شهدت عيون الابداع شبهه اياكم ان تغفلوا عنه و عمن ظهر فيه فاذكروه في العشي والاشراق ثم نوحوا بما ورد عليه من جنود المنافقين كذلك اذكرناك فضلاً من لدنا عليك و على عبادنا المستقيمين

BLIB_Or15694.637b, ALIB.folder18p478

BH06318

To: *Siyyid Musa*

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْنِيِّ

2 This is a Book sent down from before the Throne to him who hath believed in God, the Protector, the Self-Subsisting, and who hath perceived the fragrance of the All-Merciful from the garment of Our Most Great Name, whereby all that was and will be hath arisen, surging like the sea in remembrance of God, the Mighty, the Beloved. Say: O people! This is the Day wherein the heaven hath been cleft asunder, and the earth hath been rent, and the skin hath crept with fear, save of him who hath answered his Lord and turned toward this outstretched Shadow. Be thou a lamp of the remembrance of thy Lord amongst His servants, that through thee may be illumined the faces of those whom the veils have not withheld from the remembrance of their Lord, the Munificent, the All-Bestowing. Thus hath the Command come, but the people understand not. Soon shall the sincere ones find the signs of their Lord's victory, the All-Merciful, and by them shall those who associate partners with God be shaken. Say: Verily in this Prison are signs for the people of Baha and clear proofs for those who fear God. Arise at thy Lord's command, the All-Merciful, and remind the people of this Name whereby the Herald hath called out in the midst of the heavens: "Your Lord, the Mighty, the

2 هذا كتاب نزل من لدى العرش الى الذي آمن بالله المهيم القويم و وجد عرف الرحمن من قيص اسمنا الأعظم الذي به قام ما كان وما يكون تموج مثل البحر في ذكر الله العزيز المحبوب قل يا قوم هذا يوم فيه انفطرت السماء و انشقت الأرض و اقشعرت الجلود الا من اجاب ربه و توجه الى هذا الظل الممدود كن مصباح ذكر ربك بين العباد لتستضيء منك وجوه الذين ما منعهم الأجباب عن ذكر ربهم العزيز الوهاب كذلك اتى الأمر ولكن الناس لا يفقهون سوف يجدون المخلصون آيات نصره ربهم الرحمن و يضطرب بها الذينهم مشركون قل ان في هذا السجن لآيات لأهل البهاء و بينات للذينهم متقون ان اطلع بأمر ربك الرحمن و ذكر الناس بهذا الاسم الذي به نادى المناد في وسط الأجواء قد اتى ربكم العزيز

Loving, hath come!" And glory be upon thee and upon those who have believed in God and who in His love have detached themselves from all that is seen and unseen.

الودود و البهاء عليك و على الذين آمنوا بالله و انقطعوا في حبه عن كل شاهد و مشهود

INBA34:320b, BLIB_Or15707.181,
BLIB_Or15735.329, AQA1#196,
HYK.329

BH06236

¹ In the Name of God, the Ruler!

¹ بسم الله الحاكم

² Rest hath departed from all possibility save for him who hath partaken of the wine of inner meanings and utterance from the cup of his Lord's mercy, the All-Merciful. Dost thou imagine rest to lie in wealth and riches, or in the glory wherein the people of the world pride themselves? Nay, by Him Who speaketh from the All-Glorious Horizon! Rest was not created save in the shadow of God and His love. Verily, hardship in His path is the sovereign of ease, and extinction in His love is the monarch of immortality. By His very Self! Tribulation in His good-pleasure is a gift to His lovers, and abasement in His Cause is glory to them that yearn for Him. Would that the Glory might sacrifice himself a thousand times each day in the path of his Lord!

² قد راحت راحة الامكان الا لمن اخذ راح المعاني و البيان من راحة رحمة ربه الرحمن هل تظن الراحة في الثروة و الغناء او العزة التي يفتخرون بها اهل الدنيا لا فولاذي ينطق عن افق الأبي ما خلقت الراحة الا في ظل الله و حبه ان الشدة في سبيله سلطان الرخاء و الفناء في حبه ملك البقاء فونفسه ان البلية في رضاه عطية لعاشقيه و الذلة في ولاء عزة لمشتاقيه يا ليت البهاء يفدى كل يوم الف مرة في سبيل مولاه

³ O thou who art remembered throughout the worlds and mentioned by the tongue of thy Lord, the All-Merciful! Harken unto My call from the precincts of My prison, and arise to serve thy Lord amongst My servants in such wise that the veils of My creatures and the clouds of My creation shall not hinder thee. In such days as these it behooveth thee to stand firm in the love of thy Master and to aid the remembrance of the name of thy Lord, the All-Merciful, the All-Compassionate. Proclaim "Allah-u-Akbar" on My behalf unto My servants, that the proclamation may draw them to the countenance of thy resplendent Lord. And praise be to God, the Mighty, the All-Wise.

³ انك انت يا ايها الذّاكر في الأكوان و المذكور بلسان ربك الرحمن ان اسمع ندائي عن شطر سجنى و قم على خدمة ربك بين عبادى على شأن لا يمنعك حجاب خلقى و سبحات برىتى في مثل تلك الأيام ينبغي ان تكون ثابتاً على حب موليك و تنصر ذكر اسم ربك الرحمن الرحيم كبر من قبلى عبادى ليجذبهم التكبير الى وجه ربك المنير و الحمد لله العزيز الحكيم

INBA34:328b, BLIB_Or15707.197,
BLIB_Or15735.341, NLAI_BH1.026a,
AQA1#208, HYK.341

BH06469

To: Hasan, in Qazvin

1 In the Name of God, the Most Great, the Most Glorious

2 O friends! Today is the day when each of the loved ones must arise to render assistance to the All-Merciful, inasmuch as most of those on earth have striven to extinguish the fire of God and His light. He Who hath come for the life of the peoples of the world and the salvation of all nations hath, with utmost tyranny and injustice, been imprisoned in the most desolate of cities. I swear by the Dawning-Place of the Most Great Name that all tribulations and afflictions have not and will never prevent this Servant from the remembrance of God. All the friends of Truth must exert their utmost endeavor that perchance a soul may attain unto the Salsabil of inner meanings. This deed is accounted as the most great of all deeds in the sight of God. Blessed are they who have detached themselves from all else save God in His path and who have, purely for His sake, arisen to scatter the divine utterances throughout all regions, that they might find one who is ready and call him to the eternal city. These souls are recorded in the sight of God as among His goodly names. Blessed are they and those who have followed the Truth.

1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَبْهَى

2 ای دوستان امروز روزیست که هر یک از محبّان بنصره رحمن برخیزند چه که اکثر من علی الأرض در اطفاء نار الله و نور او سعی نموده اند نفسیکه برای حیات اهل عالم و خلاصی امم آمده بتمام ظلم و اعتساف در اخر ببلاد حبسش نموده اند قسم بمطلع اسم اعظم که جمیع بلایا و رزایا غلام را از ذکر الله منع ننموده و نخواهد نمود و باید جمیع دوستان حق کمال مجاهده مبذول دارند که شاید نفسی بسلسبیل معانی فائز شود این عمل از اعظم اعمال عندالله مذکور طوبی از برای نفوسیکه در سبیل الهی از کلّ منقطع شده اند و خالصاً لله مخصوص نشر کلمات الهیه باطراف و اکثاف توجه نموده اند که شاید مستعدی بیابند و او را بمدينه باقیه دعوت نمایند این نفوس از اسماء حسنی عند الله مذکورند طوبی لهم وللذین اتبعوا الحق

INBA65:228, BLIB_Or03116.080r,
BLIB_Or11096#175, BLIB_Or15710.019a,
YMM.170

BH06742

To: Mirza Ali Naqi, in Shiraz

1 The Most Holy, Most Glorious

2 A Book from Me to My servant, that he may rejoice in My remembrance, be stirred by My fragrances, be gladdened by My verses, arise from the horizon of My steadfastness, and make mention of his Lord amongst His servants. Thus hath spoken the tongue of the Will of thy Lord, the All-Merciful, from the direction of the Prison. Be thou thankful and among those who remember. Know thou that We have nurtured Our body

1 الْأَمْعِ الْأَقْدَسِ

2 کتابی الی عبدی لیفرح بذکری و تهزّه نفحاتی و تسره آیاتی و یطلع من افق استقامتی و یذکر ربّه بین عبادہ کذلک نطق لسان مشیّه ربّک الرحمن عن جهة السّجن ان اشکر و کن من الذّاکرین فاعلم بأنّا ربینا جسدنا فی البلیا فی سبیل الله فاطر السّماء و نشرب فی کلّ حین من کأس القضاء

in tribulations in the path of God, the Fashioner of the heavens, and We drink at every moment from the cup of destiny that which none among the worlds hath become aware. And the more tribulations increase, the more Our eagerness intensifies, and the more calamities encompass Us, We repel them through the name of thy Lord, the Most High, the Most Great. Be as thou wert in the Cause of thy Master and adorn thyself with the attributes of thy Lord, the Mighty, the All-Wise, in such wise that the hardships of the world sadden thee not, nor occupy thee the vanities of all who are in the realm. Be content with thy Lord. Say:

- 3 O my God and my Master! I beseech Thee by that which Thou art, in Thy greatness and majesty, to make me one of those who have circled round Thy Will and have turned toward Thy face, detached from all else besides Thee. Thou art my Goal in this world and the next. Ordain for me, then, a seat of truth. Verily, Thou art the Forgiving, the Generous.

ما لا أطلع به احد من العالمين و كلّمها ازداد البلاء
اشتدّ شوقنا و كلّمها احاطتنا الرّزايا دفعناها باسم
ربّك العليّ العظيم كن كما كنت في امر مولى
و تخلق بأخلاق ربك العزيز الحكيم على شأن لا
يخزنك مكاره الدّنيا و لا يشغلّك زخارف من
في الملك اجمعين ان اکتف برّبك قل

3 يا الهى و سيّدى اسئلك بما انت عليه من العظمة
و الكبرياء بأن تجعلنى من الذين طافوا حول
ارادتك و اقبلوا الى وجهك منقطعاً عمّا سواك
انك انت مقصودى في الدّنيا و الآخرة فاجعل
لى مقعد صدق انك انت الغفور الكريم

INBA34:322a, BLIB_Or15707.184,
BLIB_Or15735.331, AQA1#198,
HYK.331

BH06743

To: Mulla Ali, in Sudkhar

- 1 He is the Most Holy, the Most Glorious!
- 2 How many who are near are far and know it not, and how many who are far are in truth near! Draw nigh with your hearts - this is the Beloved and My luminous Beauty. Whoso combineth in himself the outward and the inward, verily he hath attained unto all good from the presence of a mighty, a wise One. Such a one is rarer than the red sulphur - to this every possessor of sublime knowledge doth testify. Blessed is he who, though near, is not held back by human allusions from the Beauty of the Divine Unity, and blessed is he who, though far, hath found the fragrance of God from the garment of His Name, the Most Wondrous. Whoso desireth Me, verily he is near and the beauty of the Beloved; and he who desireth Me not is far, though he be in this exalted station. Let no one feel secure in himself, for the self indeed commandeth to evil. He must needs remember it at all times. Thus hath flowed from the Pen that which was sent down from the presence of the Lord

1 الأقدس الأبهى

2 كم من قريب بعيد و لا يعرف و كم من بعيد هو
القريب تقرّبوا بالقلوب هذا هو المحبوب وجمالى
المنير من اجتمع فيه الظاهر و الباطن انه فاز بكل
الخير من لدن عزيز حكيم انه اقلّ من الكبريت
الأحمر يشهد بذلك كل ذى علم منيع طوبى
لقريب ما منعه اشارات البشرية عن جمال
الأحدية و لبعيد وجد عرف الله من قيص اسمه
البديع من ارادنى انه هو القريب وجمال الحبيب
والذى لم يردنى انه بعيد ولو يكون في هذا المقام
الكريم ليس لأحد ان يطمئن من نفسه لأنّها
أمانة بالسوء ينبغى له بأن يذكرها في كلّ حين
كذلك جرى من القلم ما نزل من لدن مالك
الأمر ليكون تذكرة للمخلصين انك يا أيّها المذكور

of all peoples, that it might be a reminder to the sincere ones. O thou who art mentioned before the Throne! Give thanks unto thy Lord, the Mighty, the Praised, for having inscribed thy mention by the Most Exalted Pen whilst it was in the Most Great Prison. Hold fast unto the Most Great Name and conquer hearts through this wise remembrance.

لدى العرش ان اشكر ربك العزيز الحميد بما رقم
ذكرك من القلم الأعلى اذ كان في السجن العظيم
تمسك باسم الأعظم و سخر القلوب بهذا الذكر
الحكيم

INBA23:153b, TISH.318

BH06443

To: Ghulam-Ali son of Dhabih, in Tihiran

1 In the name of God, the Triumphant, the Powerful

1 بسم الله الغالب القادر

2 O My servant! Hear My call from the heaven of My loving-kindness and from the right hand of the throne of My grandeur - that I am the One grief-stricken by My servants and saddened by what hath befallen My Beauty at the hands of the manifestations of My wrath. Therefore, ascend with thy heart unto the kingdom of My nearness, and soar with thy spirit in the atmosphere of My grace and favor, that thou mayest hear My melodies and become aware of what Mine enemies have brought down upon My Beauty.

2 ان يا غلامي اسمع ندائي من سماء عنايتي ثم عن
يمين عرش عظمتي بأنى انا المحزون من عبادى و
المغموم بما ورد على جمالى من مظاهر قهرى ثم
اصعد بقلبك الى ملكوت قربى و طير بروحك
الى هواء مكرمتى و عنايتى لتسمع نغماتى و تطلع
بما نزل من اعدائى على جمالى

3 O My servant! Cut thyself from the paths of heedlessness, then walk in the ways of My grace and My favors that thou mayest attain unto the Ridvan of My love and the garden of My affection and My grandeur. By God, the True One! Verily My fragrances guide the longing ones unto the gardens of My mercy, and the radiance of My countenance leadeth those who desire Me unto the seat of My throne and My power, and then unto the Kawthar of My grace and My gifts. Thus hath the breeze of wisdom wafted from the direction of My finger upon My loved ones, that they may become aware of My Self - the Wronged One, the Stranger, the Prisoner, the Lonely One, the Sorrowful, the Slain One.

3 ان يا عبدى ان انقطع عن مناهج الغفلة ثم
اسلك سبل فضلى و الطافى لتصل الى رضوان
حجى و روضة ودى و كبريائى تالله الحق ان
نفحاتى تهدى المشتاقين الى رياض رحمتى و
اشراق وجهى يوصل المریدين الى مقر عرشى و
اقتدارى ثم الى كوثر فضلى و مواهبى كذلك
هبت رايحة الحكمة من شطر اصبعى على احبائى
ليطلعن على نفسى المظلوم الغريب المسجون
الفريد المحزون القليل

4 And the Glory be upon thee, O servant, from thy Lord, the Mighty, the All-Knowing. There is no God but Him, the Powerful, the Mighty, the Merciful, the Possessor of Grace and Bounty.

4 و البهاء عليك يا ايها الغلام من ربك العزيز
العلام لا اله الا هو المقتدر العزيز الرحمن ذو
الفضل و الاكرام

INBA28:269

BH06535*To: Abdu'l-Ghani, in Urumiyyih*

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

2 A mention from Us to the servant who gained the days of God and was recorded among the doers of good in the Tablets, that He may make him steadfast in the Cause in such wise that the veils of the worlds shall not withhold him from the direction that was renowned by the name of the All-Merciful, and that he may summon the people unto God, that they may draw nigh unto the Source of Revelation and enter beneath the shade that hath been, through grace, extended from all eternity. Arise to serve the Cause through the might and power of God and leave all created things behind thee. Thus doth command thee the Ancient King, at a time when He was imprisoned in the most desolate of cities. Say: O people! By God, whatsoever ye possess shall perish and your traces shall be effaced by destiny. Enter ye, then, the Kingdom of eternity. Thus doth counsel you your Lord, the Most High, the Most Exalted, the Most Glorious. This indeed is the best counsel for you, and your Lord, the All-Merciful, is verily witness to what I say. There is no protector today for anyone save God, your Lord. Turn ye unto Him. He summoneth you unto that which is best for you. Fear God and follow not those who have turned away from the Truth after We called them unto the Dawning-Place that was illumined with the lights of the Throne.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 ذَكَرَ مِنْ لَدُنَّا عَبْدَ الَّذِي فَازَ بِأَيَّامِ اللَّهِ وَكَانَ مِنَ الْمُحْسِنِينَ فِي الْأَلْوَحِ مَكْتُوبًا لِيَجْعَلَهُ ثَابِتًا عَلَى الْأَمْرِ عَلَى شَأْنٍ لَا يَمْنَعُهُ حِجَابُ الْأَكْوَانِ عَنْ شَطْرِ كَانَ بِاسْمِ الرَّحْمَنِ مَشْهُودًا وَيَدْعُو النَّاسَ إِلَى اللَّهِ لَعَلَّ يَتَقَرَّبُونَ إِلَى مَصْدَرِ الْوَحْيِ وَيَدْخُلُونَ فِي ظِلِّ كَانَ فِي أَزَلِ الْأَزَالِ بِالْفَضْلِ مَدْمُودًا قَمَّ عَلَى الْأَمْرِ بِحَوْلِ اللَّهِ وَقُوَّتِهِ وَدَعَا الْكَائِنَاتِ عَنْ وَرَائِكَ كَذَلِكَ أَمَرَكَ سُلْطَانُ الْقَدَمِ حِينَ الَّذِي كَانَ فِي أَخْرَبِ الْبِلَادِ مَسْجُونًا قُلْ يَا قَوْمَ تَالَلَّهِ يَفْنَى مَا عِنْدَكُمْ وَيَحْوِ الْقَضَاءُ أَقَارِكُمْ إِنْ ادْخَلُوا مَلَكُوتَ الْبَقَاءِ كَذَلِكَ يَعْظَمُكُمْ رَبُّكُمْ الْعَلِيُّ الْأَعْلَى الْأَبْهَى وَأَنَّهُ خَيْرُ النَّصِيحِ لَكُمْ وَكَانَ رَبُّكُمْ الرَّحْمَنُ عَلَى مَا أَقُولُ شَهِيدًا لَا عَاصِمَ الْيَوْمَ لِأَحَدٍ إِلَّا اللَّهُ رَبُّكُمْ تَوَجَّهُوا إِلَيْهِ أَنَّهُ يَدْعُوكُمْ إِلَى مَا هُوَ خَيْرٌ لَكُمْ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا الَّذِينَ أَعْرَضُوا عَنِ الْحَقِّ بَعْدَ الَّذِي دَعَوْنَاهُمْ إِلَى مَطْلَعِ كَانَ بِأَنْوَارِ الْعَرْشِ مُضِيئًا

NLAI_BH1.046, AQA5#026 p.030

BH06792*To: Abul Qasim*

1 He speaketh forth with grace and is manifest with justice

2 O Abul-Qasim! The Most Exalted Pen, in the prison of Akka, beareth witness to the sanctification of the Divine Being from any peer or likeness, and from any equal or similitude. The Tongue of Grandeur hath testified to the sanctification of His Essence from the mention of aught else and the exaltation of

1 هُوَ النَّاطِقُ بِالْفَضْلِ وَالظَّاهِرُ بِالْعَدْلِ

2 يَا أَبَا الْقَاسِمِ قَلَمٌ أَعْلَى دَرَجَتَيْنِ عَكَا شَهَادَاتٍ مِيدَهْدُ بِتَقْدِيسِ ذَاتِ أَحَدِيَّةٍ مِنْ شَرِيكِ وَمِثَالٍ وَازْ نَظِيرٍ وَأَشْبَاهٍ قَدْ شَهِدَ لِسَانُ الْعِظَمَةِ بِتَقْدِيسِ ذَاتِهِ مِنْ أَذْكَارِ دُونِهِ وَتَنْزِيهِ كَيْنُونَتِهِ عَنْ عِرْفَانٍ غَيْرِهِ وَشَهَادَاتٍ مِيدَهْدُ بِتَوَجُّهِ تَوَازٍ وَطَنِ تَرَابِي بِوَطَنِ الْهِىَ لِلَّهِ الْحَمْدُ تَرَا مَدَدَ فَرْمُودٍ وَبِأَسْبَابِ أَسْمَانِ وَ

His Being from the knowledge of any other. And it beareth witness to thy turning from the earthly homeland to the divine homeland. Praise be to God Who assisted thee and through the means of heaven and earth brought thee to thy goal. Thou didst arrive at the shore of the Most Great Ocean and didst hear the call of the Lord of Eternity, and didst enter through a door that was opened unto the faces of all who are in the heavens and the earth. Blessed art thou for having drunk, from the hands of bounty, the Kawthar of the divine encounter, and for having attained that which was recorded in the Books of the Prophets and Messengers. Praise be to God that thou didst turn and didst attain, and during numbered years thou didst arise to serve. Know thou with clear certitude that this testimony which hath in this moment been revealed and sent down from the Most Exalted Pen is better than whatsoever existeth on earth and whatsoever lieth hidden within it. Convey My greetings to the loved ones of God. Say:

- 3 My God, my God! Deliver Thy sheep from the wolves of Thy land. O Lord! Thou seest them beneath the claws of the lion of the earth. Preserve them through Thy bounty, then guard them through Thy power, Thy might and Thy sovereignty. Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise. O my Lord! Ordain for me and for my wife and for those with me who have quaffed the choice wine of utterance from the cup of Thy bounty that which beseemeth the ocean of Thy generosity. Then make them to be among those whom the howling of the wolf doth not frighten when it is raised in Thy lands. Verily Thou art He Whom nothing whatsoever can frustrate and no affair can render powerless. Through Thy Name the standard of triumph was hoisted upon the most exalted ensigns. Thou art verily the Almighty, the August, the All-Knowing.

زمین ترا بمقصود رساند و دردت فی شاطئ البحر
الأعظم و سمعت نداء مالک القدم و دخلت
باباً ففتح علی وجه من فی السموات و الأرض
طوبی لک بما شربت من ابدی العطاء کوثر
اللقاء و فزت بما کان مسطوراً فی کتب النبیین و
المرسلين لله الحمد توجه نمودی و فائز شدی و در
سنین معدودات بخدمت قیام نمودی یقین مبین
بدان این شهادت که از قلم اعلی در این حین
جاری شده و نازل گشته افضل است از آنچه
در زمین موجود و در بطن آن مکنون اولیای
الهی را از قبل مظلوم تکبیر برسان قل

3 الهی الهی خلّص اغنامک من ذیاب ارضک
ای ربّ تراهم تحت براثن سبع الأرض
احفظهم بمجودک ثم احرسهم بقدرتک و قوتک
و سلطانک انت المقتدر علی ما تشاء لا اله الا
انت العلیم الحکیم ای ربّ قدر لی و لضعی و
لمن معی من الدّین شربوا ریحیق البیان من کأس
عنایتک ما ینبغی لبحر جودک ثم اجعلهم
من الدّین ما خوفتهم عوی الذّئب اذ ارتفع فی
بلادک انک انت الدّی لا یمنعک شیء و لا
یعجزک امر باسمک نصبت علم النّصر علی اعلی
الأعلام انک انت المقتدر العزیز العلام

BLIB_Or15716.050.17

BH11796*To: Haydar*

1 He is the Glorious, the All-Glorious!

2 Wert thou to behold Me, thou wouldst not recognize Me by reason of what hath befallen Me in the path of thy Lord, the Mighty, the Chosen One. I complain not of what hath come upon Me, but rather of that which the hands of those who have broken the Covenant have wrought to quench the fire of God. When they see their like, they help them bear their burdens, and when they meet the rebellious ones, they say: "Lo, we have rejected the Lord of Lords!" When the verses come unto them, they turn away therefrom, and when the Almighty appeareth, they raise the cry of the impious. They are like unto dogs that pant in every state. Thus do We set forth similitudes for thee. God shall soon roll up their days. Verily thy Lord is the All-Powerful, the All-Compelling.

3 Grieve thou not, for thou art remembered before the Throne, and there have been revealed for thee in this Most Great Prison verses that shall attract the hearts of the righteous. Say: The Youth feareth not in the Cause of God; He glorifieth His Lord with praise at morn and eventide, in the night season and at dawn. God shall soon exalt the Cause through His power. He, verily, is the Almighty, the All-Glorious, the All-Bountiful.

4 Be thou steadfast, then remind those around thee in whom thou findest humility before thy Lord, the All-Merciful. And glory be upon thee and upon those who believe in the Day of Reckoning.

1 هو البهىّ الأبهى

2 لو ترائى لا تعرفنى بما ورد علىّ فى سبيل ربّك العزيز المختار لا اشكو بما ورد علىّ بل لانحداد نار الله بما اكتسبت ايدى الذين نقضوا الميثاق اذا رأوا امثالهم حملوهم اثقالهم واذا لقوا الخوارج قالوا انا كفرنا ربّ الأرباب اذا اتهم الآيات اعرضوا عنها واذا اتى الجبار صاحبوا صيحة الفجّار مثلهم كمثل الكلاب يلهثون فى كلّ الأحوال كذلك نضرب لك الأمثال سوف يطوى الله ايامهم انّ ربّك هو المقتدر القهار

3 انك لا تحزن قد كنت مذكوراً لدى العرش و نزلت لك فى هذا السّجن الأعظم آيات تنجذب منها افئدة الأخيار قل لا يجزع الغلام فى امر الله يسبح بحمد ربّه فى الغدو و الآصال و اللّيل و الأستحار سوف يرفع الله الأمر بسلطانه انه هو المقتدر العزيز الوهاب

4 ان استقم ثمّ ذكر من فى حولك من الذين تجد فى وجوههم الخشوع لربّك الرحمن و البهاء لك و لمن آمن بيوم المعاد

NLAI_BH1.036

BH06686*To: Zahra*

1 Unto Thee be praise, O Lord my God! I beseech Thee by Thy Most Great Name Who hath been shut up in the prison-town of 'Akka, and Who – as Thou beholdest, O my God – hath fallen into the hands of His enemies, and is threatened by the swords of the wicked doers, to make me steadfast in His Cause,

1 قل سبحانك اللهم يا الهى اسئلك باسمك الأعظم الذى سجن فى العكا و تربه يا الهى بين ايدى الأعداء و تحت سيوف الأشقياء بأن تجعلنى مستقيماً على امره و ناظراً الى شطره فى

and to direct mine eyes continually towards His court, in such wise that nothing whatsoever will have the power to turn me back from Him.

- 2 I testify, O my Lord, that He hath surrendered His life in Thy path, and hath wished for Himself nothing but tribulation in the love He beareth to Thee. He hath endured all manner of vexations that He may manifest Thy sovereignty unto Thy servants, and exalt Thy word amidst Thy creatures. As the adversities deepened, and the troubles sent down by Thee compassed Him on every side, He became so impassioned by His thought of Thee, that the hosts of all them that had disbelieved in Thee and repudiated Thy signs ceased to affright Him.

- 3 I implore Thee, O my Lord, by Him and by whatsoever pertaineth unto Him, to set my affections upon Him even as He hath set His own affections upon Thyself. I testify that His love is Thy love, and His self Thy self, and His beauty Thy beauty, and His Cause Thy Cause. Deny me not, O my Lord, what is with Thee, and suffer me not to be forgetful of what Thou didst desire in Thy days. Thou art, verily, the Almighty, the Most Exalted, the All-Glorious, the All-Wise.

PM#048

كَلِّ الْأَحْوَالِ بِحَيْثُ لَا يَمْنَعُنِي شَيْءٌ عَنْ التَّوَجُّهِ إِلَيْهِ

2 اَي رَبِّ اشهد بأنّه فدى نفسه في سبيلك و ما اراد لنفسه الاّ البلايا في حبك قد حمل الشدايد كلها لاطهار سلطنتك بين عبادك و اعلاء كلمتك بين بريتي كلها ازدادت البلايا و احاطته القضايا من كل الاشطار انه زاد في ذكرك على شأن ما خوفه جنود الذين كفروا بك و بآياتك

3 اَي رَبِّ اسئلك به و بما عنده بأن تجعلني في حبه كما كان في حبك و اشهد بأن حبه حبك و نفسه نفسك و جماله جمالك و امره امرك اَي رَبِّ لا تجعلني محروماً عما عندك و غافلاً عما اردته في أيامك انك انت المقتدر المتعالى العزيز الحكيم

INBA51:459, PMP#048

BH06577

- 1 In the Name of God, the Most Powerful, the Most Powerful!

1 بِسْمِ اللَّهِ الْأَقْدَرِ الْأَقْدَرِ

- 2 Glorified art Thou, O my God! Thou seest Thy servants imprisoned among Thy creatures, deprived of beholding Thy countenance and visiting Thy presence, bound by the shackles of hatred through what the hands of the transgressors among Thy creation have wrought, and chained in Thy path. Should anyone say that Thou hast withdrawn from them the glance of Thy loving-kindness, all things would deny this, for I observe that Thou art watching over them, and that Thy forbearance with the idolaters is due only to a wisdom which Thou hast concealed from the eyes of Thy servants. Soon wilt Thou raise up those who have fallen in Thy love, and exalt those who have been abased in Thy path, and illumine the faces of those who have been disfigured by the blows of the ungodly for Thy Cause. Thou hast ordained days wherein each one of Thy loved ones shall be raised up through the manifestations of Thy power and the revelations of Thy glory. Such pure ones, who have

2 سبحانك يا الهى ترى عبادك اسيراً بين بريتي و محروماً عن وجهك و زيارة طلعتك و مغلولاً بأغلال البغضاء بما اكتسبت ايدى عصاة خلقك و مشدوداً بالسلاسل في سبيلك لو يقول احد اخذت عنهم نظر عنايتك يكذبه كل الأشياء و انى ارى بأنك ناظر اليهم و لم يكن مداراتك مع المشركين الاّ لحكمة التى اخفيها عن انظر عبادك فسوف ترفع من سقط في حبك و تعز من ذل في سبيلك و يستضىء وجهه من غير من لطمات المشركين لأمرك و قدّرت أياماً فيها يبعث كل واحد من احبائك بظهورات قدرتك و شئونات عزك و لمثل هؤلاء الأصفياء الذين ذاقوا حدة السيوف شوقاً لجمالك و شربوا السموم طلباً للقائك يليق

tasted the edge of swords in their longing for Thy beauty and have drunk poison in their search for Thy presence, are worthy of Thy praise, O Thou Who art the Beloved of Baha! Thou seest Thy Beloved in the prison of 'Akka, desiring not His own ease but Thy good-pleasure and Thy will. There is no God but Thee, the One extolled by the tongue of Baha in the highest heaven and on earth. Verily, Thou art the Beloved of the worlds.

ثنائك يا محبوب البهاء ترى محبوبك في سجن
العكا وما يريد منك راحة نفسه و مراده
رضائك و مرادك لا اله الا انت المذكور بلسان
البهاء في العرش و الثرى و انك انت محبوب
العالمين

INBA51:292, INBA49:074, INBA49:326b,
INBA92:326

BH06591

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَعْلَى

2 Glorified art Thou, O Thou through Whose remembrance the intimate companions soar in the atmosphere of the glory of Thy knowledge, and the sincere ones ascend to the seat of Thy nearness and Thy presence! I beseech Thee by Thy Name which Thou hast made the King of Names, that Thou cause me to hear the wondrous melodies of Thy praise and make me drink from the Kawthar of Thy knowledge in such wise that I may detach myself from all else but Thee and turn my face toward Thy countenance, O Thou in Whose grasp is the kingdom of creation!

2 سبحانك يا من بذكرك طار المقربون في هوا
عز عرفانك و عرج المخلصون الى مقر قربك
و لقاءك اسئلك باسمك الذي جعلته ملك
الاسماء بأن تسمعني بدائع نعماتك و تشريني
كوثر عرفانك على شأن انقطع عما سواك و
اقبل الى وجهك يا من في قبضتك ملكوت
الانشاء

3 O my Lord! I am he who lay sleeping upon the couch of heedlessness and forgetfulness when the sweet fragrances of Thy Name, the All-Merciful, wafted over me and awakened me through Thy grace, and turned me toward Thy face, and inspired me with the wonders of Thy remembrance, until these days arrived wherein the Manifestation of Thy Cause is imprisoned in a land from which the hands of those who long for Thee among Thy servants are cut off, and the feet of those who seek Thee among Thy creatures are barred.

3 اى رب انا الذي كنت راقداً على مهد الغفلة و
النسيان مرت على روائح اسمك الرحمن و ايقظني
بفضلك و اقلبنى الى وجهك و الهمني بدائع
ذكرك الى ان بلغت الأيام الى هذه الأيام التي
فيها سجن مظهر امرك في ارض انقطعت عنها
ايدي الاملين من عبادك و منعت عنها ارجل
القاصدين من بريتك

4 O my Lord! It grieves me that I should dwell in my home while I behold the Manifestation of Thy Self in the prison of the enemies. I beseech Thee by Thy Name, the Most Exalted, that Thou unite us with Him and grant us the blessing of attaining His presence. Verily, Thou art the Omnipotent over what Thou willest, and the Lord of the world to come and of the first. There is no God but Thee, the Most Exalted, the Most High.

4 اى رب عزيز على بأن اسكن في بيتي و ارى
[مظهر] نفسك في سجن الأعداء اسئلك باسمك
العلي الأعلى بأن تجمع بيننا وبينه ثم ارزقنا لقائه و
انك انت المقتدر على ما تشاء و رب الآخرة و
الأولى لا اله الا انت العلي الأعلى

INBA48:172, BLIB_Or15739.303

BH06650

1 In the Name of God, the Ancient One, Who changeth not!

2 They have imprisoned Us in a fortress built of solid rock, and have made the clouds of idle fancies a barrier between Us and [the loved ones of God, the Most High, the Most Exalted, seeking] to veil the beauty of the Sun behind the clouds of self and passion. By God! All things laugh at them, for thy Lord is, verily, powerful over whatsoever He willeth. The kings cannot withhold Him from that which He desireth, for they are but captives within the grasp of the Lord of the Day of Mutual Invocation. Soon will He manifest His Cause with evident dominion, for He is, in truth, the Quickener of all worlds. Well is it with him who remaineth steadfast in the Cause, who holdeth fast to the Covenant of God and casteth behind him the covenant of all others. He shall assuredly find himself in the All-Highest Prospect, and shall soon find himself in the most exalted station - the station wherein shine forth the lights of the countenance of the Youth. Verily, it is a noble station.

1 بِسْمِ اللَّهِ الْقَدِيمِ بَلَا انْتِقَالَ

2 قَدْ حَبَسُونَا فِي حَصْنٍ بَنِي مِنَ الصَّخْرَةِ الصَّمَاءِ وَ جَعَلُوا سَحَابَ الْأَوْهَامِ حَاجِزاً بَيْنَنَا وَ بَيْنَ [أَحِبَّاءِ اللَّهِ الْعَلِيِّ الْأَعْلَى وَ ارَادُوا] أَنْ يَسْتُرُوا جَمَالَ الشَّمْسِ بِغَمَامِ النَّفْسِ وَ الْهَوَى تَالَهُ يَضْحَكُ عَلَيْهِمْ كُلُّ الْأَشْيَاءِ لِأَنَّ رَبَّكَ لَمُقْتَدِرٌ عَلَى مَا يَشَاءُ لَا يَمْنَعُهُ الْمُلُوكُ عَمَّا ارَادَ وَ أَنَّهُمُ الْمَمْلُوكُ فِي قَبْضَةِ مَالِكٍ يَوْمَ التَّنَادِ فَسَوْفَ يَظْهَرُ أَمْرُهُ بِسُلْطَانٍ مُبِينٍ وَ أَنَّهُ لِحُجِّي الْعَالَمِينَ طُوبَى لِمَنْ كَانَ مُسْتَقِيمًا عَلَى الْأَمْرِ وَ تَمَسَّكَ بِعَهْدِ اللَّهِ وَ نَبَذَ عَهْدَ مَا سِوَاهُ عَنْ وَرَائِهِ أَنَّهُ لِبَالِنَظَرِ الْأَكْبَرِ فَسَوْفَ يَجِدُ نَفْسَهُ فِي أَعْلَى الْمَقَامِ مَقَامَ الَّذِي تَسْتَضِيءُ فِيهِ أَنْوَارُ وَجْهِ الْغَلَامِ أَنَّهُ مَقَامُ كَرِيمٍ

INBA51:363a, INBA73:352b, NLAI_BH1.499,
NLAI_BH2.241a, LHKM3.174

BH11802

To: son of Ali Qabl-i-Rida

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

2 O youth! Harken unto My call from the direction of the Prison, that the call may draw thee nigh unto the scene of thy Lord, the Most Glorious. Verily, He is the Almighty, the All-Powerful. We have inhaled from thee the fragrance of love for thy Lord. Be thou steadfast in the Cause and detach thyself from them that doubt. Be thou of such constancy that shouldst all the hosts of the earth surround thee with swords of hatred, thou wouldst still speak forth My Most Great Name, the All-Glorious, saying: "O people! The breathings of the words of the Lord of Names and Attributes have so seized me that the veils have been rent asunder by the fingers of the power of Him Who is the Fashioner of the heavens and earth, and I have turned toward the countenance whereby the worlds have been illumined."

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 أَيْ يَا غَلَامَ اسْمِعْ نِدَائِي عَنْ جِهَةِ السَّجْنِ لِيَقْرَبَكَ النَّدَاءُ إِلَى مَنْظَرِ رَبِّكَ الْأَبْهَى أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ قَدْ وَجَدْنَا مِنْكَ رَوَائِحَ حَبِّ رَبِّكَ أَنْ اسْتَقِمَّ عَلَى الْأَمْرِ وَ انْقَطَعَ عَنِ الْمُرِيدِينَ كُنْ عَلَى شَأْنٍ لَوْ يَحِيطُكَ جُنُودُ الْأَرْضِ كُلُّهَا بِأَسْيَافِ الْبَغْضَاءِ أَنْتَ تَكُونُ نَاطِقًا بِاسْمِي الْأَعْظَمِ الْعَظِيمِ وَ تَقُولُ يَا قَوْمَ قَدْ أَخَذْتَنِي نَفَحَاتِ كَلِمَاتِ مَالِكِ الْأَسْمَاءِ وَ الصِّفَاتِ عَلَى شَأْنٍ خَرَقَتْ السَّبَّحَاتِ بِأَنَامِلِ قُدْرَةِ فَاطِرِ السَّمَوَاتِ وَ الْأَرْضِينَ وَ تَوَجَّهْتَ إِلَى وَجْهِهِ بِهَاضَاتِ الْعَالَمِينَ

- 3 O people! The proof hath come from your Lord, the All-Merciful. In what utterance, then, did ye believe at the Dayspring of utterance? Bring it forth, O company of the heedless! Think ye, after the Sun of Certitude hath shone forth before your faces? Fear ye God, and deprive not yourselves of the fragrant breezes of this Day wherein the feet of the ungodly have slipped.
- 4 We beseech God to make thee a standard among His servants, one who uttereth His remembrance and praise, and who is detached from all created things.

3 يَا قَوْمِ قَدْ أَتَى الْبُرْهَانُ مِنْ لَدُنْ رَبِّكُمْ الرَّحْمَنُ فَبَآئِي حَدِيثَ آمَنْتُمْ بِمَطْلَعِ الْبَيَانِ فَاتُوا بِهِ يَا مَلَأَ الْغَافِلِينَ أَ تَظُنُّونَ بَعْدَ الَّذِي أَشْرَقَتْ شَمْسُ الْإِيقَانِ أَمَامَ وَجُوهِكُمْ أَتَقْوُوا اللَّهَ وَلَا تَجْعَلُوا أَنْفُسَكُمْ مُحْرَمًا مِنْ نَفْحَاتِ هَذَا الْيَوْمِ الَّذِي فِيهِ زَلَّتْ أَقْدَامُ الْمُشْرِكِينَ

4 نَسْأَلُ اللَّهَ أَنْ يَجْعَلَكَ عَلَمًا بَيْنَ عِبَادِهِ وَ نَاطِقًا بِذِكْرِهِ وَ ثَنَائِهِ وَ مُنْقَطِعًا عَنِ الْخَلَائِقِ أَجْمَعِينَ

NLAI_BH1.054

BH11801

To: *Aba-Basir*

- 1 In the Name of God, the Most Great, the Most Holy, the Most Glorious
- 2 O thou who art endowed with vision! Know thou that We have arrived at the Most Exalted Prospect, and they who imagine that I am in prison are in manifest heedlessness. Say: Verily, He is established upon that Spot which God hath made the Point of Adoration for all the worlds. Say: Through Him every land is transformed, did ye but know. Our mention of the prison containeth signs for them that are nigh unto God, and clear proofs for them that are endowed with insight. Say: The Glory of God findeth solace in tribulation, and no harm from the idolaters nor the might of sovereigns grieveth Him in the path of His Lord. Say: From the horizon of tribulation, He calleth all who are in earth and heaven unto God, the Lord of all names, that haply the servants may find a path unto God, the Lord of the Day of Judgment. That which thou didst send hath come before Us. Blessed art thou for having found comfort in My remembrance amongst My servants. Verily, for thee there is with Me, in the Most Glorious Pavilion, a station. Blessed be the sincere ones! Convey My greetings unto those servants who have attained the presence of God and unto those who have desired to behold His countenance from a remote horizon. For all are degrees with thy Lord, and He suffereth not the reward of the well-doers to be lost.

1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَقْدَسِ الْأَبْهَى

2 اِنْ يَا بَصِيرٍ فَاعْلَمْ بِأَنَّا وَرَدْنَا فِي الْمَنْظَرِ الْأَعْلَى وَ الَّذِينَ يَتَوَهَّمُونَ أَنِّي فِي السَّجْنِ هُمْ عَلَى غَفْلَةٍ مَبِينٍ قُلْ أَنَّهُ عَلَى مَقَرِّ الَّذِي جَعَلَهُ اللَّهُ مَطَافَ الْعَالَمِينَ قُلْ يَبْدُلُ بِهِ كُلَّ أَرْضٍ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ وَ ذَكَّرْنَا السَّجْنَ أَنَّهُ لآيَاتٍ لِلْمُقَرَّبِينَ وَ بَيِّنَاتٍ لِلْمُبْتَصِّرِينَ قُلْ الْبِهَاءُ آتَسُ بِالْبَلَاءِ وَ لَا يَحْزَنُهُ فِي سَبِيلِ مَوْلَاهُ ضَرُّ الْمُشْرِكِينَ وَ لَا سَطْوَةُ السَّلَاطِينَ قُلْ أَنَّهُ مِنْ أَفْقِ الْبَلَاءِ يَدْعُو مِنْ فِي الْأَرْضِ وَ السَّمَاءِ إِلَى اللَّهِ مَالِكِ الْأَسْمَاءِ لَعَلَّ يَتَخَذَنَّ الْعِبَادَ سَبِيلًا إِلَى اللَّهِ مَالِكِ يَوْمِ الدِّينِ قَدْ حَضَرَ بَيْنَ يَدَيْنَا مَا أَرْسَلْتَهُ طُوبَى لَكَ بِمَا آتَيْتَ بِذِكْرِي بَيْنَ عِبَادِي إِنْ لَكَ مَعِيَ فِي سِرَادِقِ الْأَبْهَى مَقَامًا طُوبَى لِلْمُخْلِصِينَ كَبَّرَ مِنْ قَبْلِي عِبَادَ الَّذِينَ فَازُوا بِلِقَاءِ اللَّهِ وَ الَّذِينَ أَرَادُوا الْوَجْهَ مِنْ أَفْقٍ بَعِيدٍ لِكُلِّ دَرَجَاتٍ عِنْدَ رَبِّكَ لَا يَضِيعُ عَنْدهُ أَجُورُ الْمُحْسِنِينَ

NLAI_BH1.053

BH07020

To: Mirza Hadi, in Isfahan

- 1 In the Name of Him Who hath created all things through His binding, transcendent, irrevocable and wise Command! 1 بِسْمِ الَّذِي كُلَّ خَلْقُوا بِأَمْرِهِ الْحَكَمِ الْمُتَعَالَى الْمُبْرَمِ الْحَكِيمِ
- 2 These are the verses of God which have been sent down in truth from the presence of the Mighty, the All-Knowing, that through them such servants as have detached themselves from all who are in the heavens and on earth and have taken unto the court of their Lord, the All-Merciful, a true path, might be reminded. 2 تِلْكَ آيَاتُ اللَّهِ قَدْ نَزَّلَتْ بِالْحَقِّ مِنْ لَدُنْ عَزِيزٍ عَلِيمٍ لِيَتَذَكَّرَ بِهَا عِبَادُ الَّذِينَ انْقَطَعُوا عَنْ كُلِّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَاتَّخَذُوا إِلَى شُطْرِ رَبِّهِمُ الرَّحْمَنِ عَلَى الْحَقِّ سَبِيلَ
- 3 O servant! Arise to aid the Cause of God, then hearken unto that which the Spirit imparteth unto thee at this time when He hath been imprisoned in this Prison through what the hands of the aggressors have wrought, that haply the breezes of the Spirit wafting from the Most Great Paradise, the Seat of God, the Exalted, the Great, may attract thee and sever thee from the world and draw thee nigh unto the precincts of eternity and cause thee to voice His praise amidst all peoples, and that thou mayest aid the Beauty of the All-Merciful Who is encompassed by sorrows and findeth for Himself neither helper nor supporter. 3 اِنْ يَا عَبْدَ قَمِ عَلَى نَصْرِ اللَّهِ ثُمَّ اسْتَمِعْ مَا يَلْقَى الرُّوحُ عَلَيْكَ حِينَ الَّذِي حَبَسَ فِيْهِذَا السِّجْنِ بِمَا اكْتَسَبَتْ اَيْدِي الْمُعْتَدِينَ لَعَلَّ تَجْذِبُكَ نَفْحَاتُ الرُّوحِ الَّتِي تَهْبُّ عَنْ فِرْدَوْسِ الْأَعْظَمِ مَقَرَّ اللَّهِ الْمَلِكِ الْعَلِيِّ الْعَظِيمِ وَيَنْقَطِعُكَ عَنِ الدُّنْيَا وَ يَقْرِبُكَ إِلَى شُطْرِ الْبَقَاءِ وَ يَنْطَلِقُكَ بِنَاءَ نَفْسِهِ بَيْنَ الْعَالَمِينَ وَلِتَنْصُرَ جَمَالَ الرَّحْمَنِ الَّذِي احَاطَتْهُ الْأَحْزَانُ وَلَمْ يَجِدْ لِنَفْسِهِ نَاصِرًا وَلَا مُعِينَ
- 4 Thus doth the Ancient Beauty command thee as a token of His grace unto thee, that thou mayest be of them that remember. And glory be upon thee and upon whosoever hath turned unto God and cast behind him that which issueth from the mouths of the idolaters. 4 كَذَلِكَ أَمَرَكَ جَمَالَ الْقَدَمِ فَضْلًا مِنْ لَدُنْهِ عَلَيْكَ لِتَكُونَ مِنَ الْمَتَذَكِّرِينَ وَالْبَهَاءِ عَلَيْكَ وَعَلَى مَنْ أَقْبَلَ إِلَى اللَّهِ وَ نَبَذَ وَرَائَهُ مَا يُخْرِجُ مِنْ أَفْوَاهِ الْمُشْرِكِينَ

BLIB_Or15694.555, ALIB.folder18p490

BH07018

To: Nabil Qabl-i-Ibrahim, in Yazd

- 1 In the Name of God, the Most Great, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَبْهَى
- 2 These are the verses of God, the King, the Truth, the Manifest Justice, sent down from the heaven of your Lord, the All-Knowing, the All-Wise. Follow none but Him - this is a straight path. The Tongue of Grandeur hath testified to this, 2 تِلْكَ آيَاتُ اللَّهِ الْمَلِكِ الْحَقِّ الْعَدْلِ الْمُبِينِ نَزَّلَتْ مِنْ جَبْرُوتِ رَبِّكَمُ الْعَلِيمِ الْحَكِيمِ إِلَّا تَتَّبِعُوا إِلَّا آيَاهُ

as have they who circle round the Throne, if ye be of them that comprehend.

- 3 Arise to carry out God's command and His remembrance. Say: O people! This is the Day wherein the faces of them that are nigh unto God have been illumined, and the Dove hath called out upon the branches of the Divine Lote-Tree: O peoples of earth and heaven! By God! He hath accepted all manner of tribulations - He for Whom the heavens and earth were created.
- 4 And from the precincts of the Prison He calleth you unto God and biddeth you to that which is better for you. Fear ye God, and follow not them who have denied this Day after having been promised it in the Tablets of thy Lord, the Mighty, the Praiseworthy.
- 5 We beseech God to aid thee in His remembrance and praise, and to draw thee nigh unto the place wherein the Youth speaketh forth the praise of your Lord, the All-Merciful, at eventide and at dawn, at daybreak and at dusk.

هذا صراط مستقيم قد شهد له لسان العظمة و
الذينهم طافوا حول العرش ان انتم من العارفين

3 قم على امر الله و ذكره قل يا قوم هذا يوم فيه
استضاءت وجوه المقربين و نادى الورقاء على
افنان سدره المنتهى ان يا ملأ الأرض و السماء
تالله قد قبل البلايا كلها من خلق له السموات و
الأرضين

4 و عن شطر السجن يدعوكم الى الله و يأمركم بما هو
خير لكم اتقوا الله و لا تتبعوا الذين كفروا بهذا
اليوم بعد الذى وعدوا به فى الواح ربك العزيز
الحميد

5 نسئل الله بأن يؤيدك على ذكره و ثنائه و يقربك
الى مقر الذى فيه ينطق الغلام بذكر ربكم الرحمن
فى العشي و الاشرار و فى البكور و الاصيل

NLAI_BH1.050, ABDA.268-269

BH06930

To: Abu-Talib son of Haji Mirza Musa

- 1 He is the Most Luminous, the Most Great, the Most Glorious
- 2 Hearken unto that which is revealed unto thee from the direction of the Prison, the horizon of the most grievous tribulation, from the Tree of Decree. Verily, there is none other God but Me, the Almighty, the Unconstrained. We created thee for My service and My remembrance. Grieve not over what hath befallen thee. God shall soon assist thee through the truth and shall exalt thy name. He, verily, is the Mighty, the Bestower. Know thou that the vanquished is the victor, and thy Lord is victorious over all who are on earth. He, verily, is the Mighty, the Compelling. Know what thy Lord hath purposed and grieve not because of them that have wronged. Verily thy Lord lieth in wait.
- 3 Say: Praise be unto Thee, O my God, for having caused the sun of Thy beauty to shine upon me and for having made me know the Dawning-Place of Thy signs. O Lord! Make me content

1 الأنور الأعظم الأبهى

2 ان اسمع ما يوحى اليك من شطر السجن افق
البليّة الكبرى من شجر القضاء انه لا اله الا انا
المقتدر المختار قد خلقناك لخدمتي و ذكرى لا
تحزن عما ورد عليك سوف ينصرک الله بالحق
و يرفع اسمك انه هو العزيز الوهاب ان اعلم بأن
الغالب هو المغلوب و ربك هو الغالب على من
على الأرض انه هو العزيز الجبار ان اعرف ما
اراد ربك و لا تحزن من الذين ظلموا ان ربك
بالمرصاد

3 قل لك الحمد يا الهى بما اشرقت على شمس
جمالک و عرفتني مطلع آياتک اى رب فاجعلنى

with what Thou hast ordained for me. Thou art, verily, the Mighty, the All-Forgiving.

راضياً بما قدّر من عندك أنّك انت العزيز الغفار

INBA23:223

BH06979

Ziyarat-Namiy-i-Hadrat-i-Ukht

1 Visitation prayer for the most great Leaf, her holiness the sister

1 زیارت ورقه کبری حضرت اخت

2 He is.

2 هو

3 The first remembrance uttered by the Tongue of Majesty and Grandeur rest upon thee, O thou exalted leaf shining from the horizon of Command in the days of God, the Possessor of Names! I bear witness that thou didst turn toward the all-highest paradise and didst attain unto that which most of the people have not attained. I testify moreover that thou didst verily bear hardships and tribulations in the path of God, the Fashioner of the heavens. So unwavering was thy conviction that neither the blame of blamers nor the denial of the ungodly among the women held thee back in the Cause of God.

3 أول ذكر خرج من لسان العظمة والكبرياء عليك يا أيها الورقة العليا والمشرقة من افق الأمر في أيام الله مالک الأسماء أشهد أنّك اقبلت الى الأفق الأعلى وفزت بما لا فاز به أكثر الوری وأشهد أنّك حملت الشدائد والبلايا في سبيل الله فاطر السّماء وكنت في الأمر على شأن ما اخذتك في الله لومة اللّاثمات ولا اعراض المشركات

4 Blessed art thou and them that visit thy shrine and seek thee through that which hath appeared from the Pen of God, the Most Exalted, the Most Glorious, the One Whom the oppressors have imprisoned in the citadel of 'Akka. I testify that thou verily surrendered thy spirit while separated after being ablaze with the fire of longing during the days of God, the Lord of the Judgement Day.

4 طوبى لك و لمن حضر مقامك و زارك بما ظهر من قلم الله العليّ الأبهى الذي حبسه الظالمون في حصن عكّاء و أشهد أنّك اسلمت الروح في الفراق بعدما كنت مشتعلة بنار الاشتياق في أيام الله مالک يوم التلاق

5 Wretched be those who have recognized not thy station and who drank not from the chalice of thy remembrance, and happy are those that remember thee through that wherewith God hath remembered thee in His Books and Tablets.

5 سحقاً لقوم ما عرفوا شأنك و ما شربوا كأس ذكرک و نعيماً لمن يذكرک بما ذکرک به الله في الصّحف والألواح

LTDT.269

Majlis210461.101-102, NNY.090,
ASAT4.079x, AKHT1.376

BH11495*To: Ali Akbar*

- 1 In the Name of God, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى
- 2 O servant who art mentioned in the scrolls of thy Lord's protection, the Mighty, the All-Forgiving! Hearken unto the call of this Wronged One Who summoneth the servants from this Prison unto God, the Almighty, the All-Compelling, the Self-Subsisting. Grieve not for what hath befallen thee and thy brother. By His very Self! He knoweth what hath been and what shall be. Looking from this horizon upon those who have wronged Us, He shall assuredly seize them through His justice. Be not sorrowful, but patient, for He is with them that endure with patience. 2 اِنْ يَا عَبْدَ الْمَذْكُورِ فِي صَحَائِفِ عَصْمَةِ رَبِّكَ الْعَزِيزِ الْغَفُورِ اسْمِعْ نِدَاءَ هَذَا الْمَظْلُومِ الَّذِي ينادى الْعِبَادَ مِنْ هَذَا السَّجْنِ إِلَى اللَّهِ الْمُقْتَدِرِ الْمُهَيْمِنِ الْقَيُّومِ لَا تَحْزَنْ عَمَّا وَرَدَ عَلَيْكَ وَ عَلَى اخِيكَ فَوْنَفْسِهِ الْحَقِّ عِنْدَهُ عِلْمٌ مَا كَانَ وَ يَكُونُ نَظَرًا مِنْ هَذَا الْأَفَقِ إِلَى الَّذِينَ ظَلَمُوا سَوْفَ يَأْخُذُهُم بِالْحَقِّ لَا تَحْزَنْ اِنْ اصْبِرْ اِنَّهُ مَعَ الَّذِينَ يَصْبِرُونَ
- 3 Consider the world and those who pursued it aforetime - dost thou see them in their former state? Nay, by thy Lord, the Almighty, the All-Compelling, the Most Beloved! Soon shall the gates be opened before the faces of them who have stood firm, and when they enter therein they shall find themselves the monarchs of all who dwell in the realm of being. 3 فَانْظُرْ إِلَى الدُّنْيَا وَالَّذِينَ اتَّبَعُوهَا مِنْ قَبْلِ هَلْ تَرَاهُمْ عَلَى مَا هُمْ عَلَيْهِ لَا فَوْزَ لَكَ الْمُقْتَدِرِ الْمُهَيْمِنِ الْعَزِيزِ الْوَدُودِ سَوْفَ يَفْتَحُ عَلَى وَجْهِ الَّذِينَ اسْتَقَامُوا أَبْوَابَ إِذَا دَخَلُوا يَرَوْنَ أَنْفُسَهُمْ سُلَاطِينَ الْوُجُودِ
- 4 Had the world held any worth in thy Lord's estimation, He would not have allowed His loved ones to suffer that which hath caused them such distress as witnessed by both the seen and the unseen. Soon shall it perish, and glory shall remain with those who accepted abasement in the path of God, the All-Compelling, the Self-Subsisting. 4 لَوْ كَانَ لِلدُّنْيَا شَأْنٌ عِنْدَ رَبِّكَ مَا وَرَدَ عَلَى أَحِبَّائِهِ مَا فَزَعَ عَنْهُ مَنْ فِي الْغَيْبِ وَ الشُّهُودِ سَوْفَ تَفْنَى وَ يَبْقَى الْعِزُّ لِمَنْ أَخَذَهُ الذِّلَّةُ فِي سَبِيلِ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ
- 5 Convey My greetings unto those who have set their faces toward the Sacred Sanctuary - they are indeed the sincere ones. 5 كَبِّرْ مِنْ قَبْلِي عَلَى الَّذِينَ قَصَدُوا حَرَمَ الْقُدْسِ إِلَّا أَنَّهُمْ هُمُ الْمُخْلِصُونَ

NLAI_BH1.051a, MAS4.022ax

BH11546*To: Zaynul-Abidin*

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 O thou who hast pioneered! Listen to the voice of God from the shores of the Prison. There is no god but He, the Mighty, the Omnipotent. Do not be unhappy, do not be sad in your loneliness or separation. Your Lord is near those who have turned toward Him. He is the Beloved. God has always been with you. He is the Merciful, the Kind.

2 يَا أَيُّهَا الْمُهَاجِرُ اسْمِعْ نِدَاءَ اللَّهِ عَنْ شَطْرِ السِّجْنِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيِّمُ الْقَيُّومُ لَا تَحْزَنُ فِي الْفِرَاقِ أَنَّ رَبَّكَ قَرِيبٌ إِلَى الَّذِينَ أَقْبَلُوا إِلَيْهِ أَنَّهُ لَهُ الْعَزِيزُ الْوَدُودُ قَدْ كَانَ مَعَكَ فِي كُلِّ الْأَحْوَالِ أَنَّهُ لَهُ الْغُفُورُ الْعَطُوفُ

3 That which thou hast asked from Him in His path has already been granted to you. God is nearer to you than your own eyes. God is He who knows and has knowledge of the unknown. Read or chant the Tablets of your Lord with joy and happiness. These Tablets will bring you nearer to heaven, nearer to His Paradise. This Paradise is that place which has been lit by the Light of thy Lord's face - the merciful, the Compassionate. Come Nearer to that Light!

3 قَدْ كُتِبَ لَكَ مَا أَرَدْتَهُ فِي سَبِيلِهِ أَنَّهُ أَقْرَبُ إِلَيْكَ مِنْ بَصَرِكَ إِلَيْكَ أَنَّهُ لَهُ الْحَقُّ عَلَامُ الْغُيُوبِ إِنْ أَقْرَأَ آيَاتِ رَبِّكَ بِالرُّوحِ وَالرِّيحَانِ تَالَلَّهِ أَنَّهَا تَقْرَّبُكَ إِلَى الرَّضْوَانِ مَقَامِ الَّذِي اسْتَضَاءَ مِنْ أَنْوَارِ وَجْهِ رَبِّكَ الرَّحْمَنِ

4 Beware of becoming unhappy or sorrowful as a result of those who are sowing injustice in the world. Be happy - and be happy from the joy of God! He is the Source of all joy and happiness. These Tablets will bring you nearer to heaven. Fly with the two wings of detachment into that atmosphere in which He will not see anything anymore except the effulgence or bounties of your Lord.

4 أَيَاكَ إِنْ يَحْزَنُكَ الَّذِينَ هُمْ يَظْلِمُونَ إِنْ أَفْرَحَ بِنُفْحِ اللَّهِ وَعَرَّجَ بِجَنَاحِي الْإِنْقِطَاعِ إِلَى فُضَاءِ الَّذِي لَا تَرَى فِيهِ إِلَّا تَجَلِّيَاتِ رَبِّكَ الْعَلِيِّ الْأَبْهَى

5 Then thou shalt find thyself immersed in an ocean of joy. In this way we have made descend for thee a great spiritual banquet from the clouds of heaven of the Mercy of the Lord. Always make mention of Him—such is the Will of God.

5 إِذَا تَجَدَّ نَفْسُكَ مَتَغَمَّسًا فِي بَحْرِ السَّرُورِ كَذَلِكَ نَزَّلْتُ لَكَ مَائِدَةَ السَّمَاءِ مِنْ سَحَابِ رَحْمَةِ رَبِّكَ الْغُفُورِ إِنْ أَذْكُرْهُ فِي كُلِّ الْأَحْيَانِ كَذَلِكَ يُوصِيكَ هَذَا الْمَظْلُومُ

NLAI_BH1.055

BH07163

1 He is God, exalted be His radiance!

1 هو الله تعالى عزّ نوره

2 Glorified art Thou, O my God! Thou seest what Thou seest, and dost witness what hath befallen this servant of Thine through that which the hands of Thy servants have wrought against him. They have assailed him and slandered him through their evil surmises and vain imaginings, and have slain him with the swords of their misbelief, and have imprisoned him in the jail of their unbelief, and have banished him from their lands and dwelling-places. They utter concerning him that which Thou hast not permitted them, and they transgress against Thee in attributing to Thy servant that for which they have no authority from Thee nor any Book from Thy presence. Thereby they seek to spread corruption in Thy land and to commit excess in Thy realm.

2 فسبحانك اللهم يا الهى ترى ما ترى و تشهد ما ورد على عبدك هذا مما اكتسبت ايدى عبادك فى حقّه بحيث هجموا عليه و افتروا به بسوء ظنونهم و اوهام انفسهم و قتلوه بأسيايف شركهم و حبسوه فى سجن كفرهم و اطرده عن بلادهم و اماكنهم و يقولون فى حقّه ما لا اذنت لهم و طغوا فيك فيما ينسبون بعبدك من دون اذن من عندك و لا كتاب من لدنك و بذلك يريدون ان يفسدوا فى ارضك و يطغوا فى مملكتك

3 I beseech Thee, therefore, O my God, by the fire of Thy Essence which cannot be quenched and by the light of Thine eternity which shall never fade, to make me a fortress for Thy servants and a barrier against the Gog of Thy creation, lest they transgress the bounds which Thou hast ordained from Thy presence for the people of Thy earth and Thy heaven.

3 اسئلك حينئذ يا الهى بنار كينوتك التى لا يطفىء و نور ازليتك الذى لا يفتنى بأن تجعلنى حصناً لعبادك و سداً لىأجوج خلقك لئلا يقدرّون ان يتجاوزوا عن حدّك فيما قدّر من عندك لأهل ارضك و سمائك

4 Verily, Thou art the King, the Single One, the Almighty, the Exalted, the Powerful, the Impregnable.

4 اذ انك انت الملك الفرد المقتدر المتعالى العزيز المنيع

INBA92:109

BH11815

To: *Ustad Baqir Najjar*

1 He is the Most Holy, the Most Holy

1 الأقدس الأقدس

2 This is an epistle from the Prisoner unto him whom the clamor of the servants did not prevent from drawing nigh unto his Lord, the Master of the Day of Gathering, until he became a stranger from his homeland, turning towards the Lord of Names, his Lord, the Most Exalted, the Most Glorious, that he might rejoice in His remembrance of him and be detached from the worlds and remain steadfast as he was, in such wise that he would be set ablaze by the heat of the love of his Lord, the Powerful, the Mighty. Beware lest thou grieve over what hath befallen thee in My path. Be thou grateful and be of the patient

2 هذا كتاب من لدى المسجون الى الذى ما منعه ضوضاء العباد عن التّقرّب الى ربّه مالك يوم التّناد الى ان استغرب من وطنه متوجّهاً الى مالك الأسماء ربّه العلّى الأبهى ليفرح بذكره آياه و ينقطع عن العالمين و يستقيم على ما كان عليه على شأن يشتعل من حرارة حبّ ربّه المقتدر القدير إياك ان تحزن فيما ورد عليك فى سبيل ان اشكر و كن من الصّابرين هل يظنّ

ones. Doth anyone imagine that he will be left uncontrolled? Nay, by the Lord of the worlds! Through your exile We draw the servants nigh unto the Salsabil of mercy - blessed are they that drink thereof! And through your abasement We clothe with the garment of glory those who hasten to the station wherein the Tongue of Grandeur and Majesty proclaimeth: "I, verily, am your Lord, the Most Merciful, the Compassionate." Blessed are ye, and blessed are the mothers who bore your bodies, and your fathers who reared you. How excellent is that lofty and exalted station!

احد ان يترك سدى لا ورب العالمين بغريبتكم
نقرب العباد الى سلسيل الرحمة طوبى للشاريين
وبذلتم نلبس ثياب العزة على الذين يسرعون
الى مقام الذى ينطق لسان العظمة والكبرياء
بأنى انا ربكم الرحمن الرحيم طوبى لكم ولأمهات
اللائى حملن اجسادكم ولا باتكم الذين ربكم فى
حبذا ذاك المقام المرتفع الرفيع

NLAI_BH1.066

BH11816

- 1 In the name of God, the Most Holy, the Most Exalted, the Most Glorious!
- 2 This is a Book from Us to him who migrated with God until he entered the Most Great Prison - this Station which God hath made the Dawning-place of His Revelation and the Dayspring of His conclusive Command - that he might be assured through the grace of his Lord and be raised to a station where the allusions of the peoples shall not grieve him. Say: O people! By God, I have come to you from the Dawning-place of divine favor for the life of the world and the joy of those who have turned to God. Beware lest ye commit that which would sadden your hearts and the hearts of His loved ones. This is God's counsel given both privately and openly. Know thou that We have commanded the servants naught else but unity, and this is testified to by him who speaketh at the resurrection and then in the sanctuary and the holy precincts. Say: Beware lest ye backbite one another. This is what We have forbidden in the laws and ordinances. We have desired naught for the servants except love and unity. We beseech God to enable them to achieve what He hath willed for them and draw them nigh unto the Ancient King.

1 بسم الله الأقدس العلى الأبهى

2 هذا كتاب من لدنا الى الذى هاجر مع الله الى
ان دخل فى السجن الأعظم هذا المقام الذى
جعل الله مشرق وحيه ومطلع امره المبرم ليظمن
بفضل ربه ويصعده الى مقام لا يحزنه اشارات
الأمم قل يا قوم تالله قد جئتم عن مشرق العناية
لحيوة العالم وفرح الذين اقبلوا الى الله اياكم ان
ترتكبوا ما يحزن به قلوبكم وقلوب احبائه هذا
نصح الله فى السر والعلن فاعلم بأننا ما امرنا العباد
الا بالاتحاد ويشهد بذلك من ينطق فى المعاد ثم
الحل والحرم قل اياكم ان تغترب بعضكم بعضاً هذا
ما حرّمناه فى الشرايع والسّن انا ما اردنا للعباد
الا الحب والاتحاد نسئل الله بأن يوفقهم على ما
اراد لهم ويقربهم الى مالک القدم

NLAI_BH1.060b

BH11818*To: Ismi Javad, in Qazvin*

- 1 In the Name of God, the Most Holy, the Most Great, the Most Glorious
- 2 O letter Jim! Harken unto the call of thy Lord, the Merciful, from the direction of the Prison. There is none other God but He, the Mighty, the Powerful, the Bountiful. Be thou in the Cause of thy Lord as sweet water, that there may grow from thee, in the soil of hearts, the trees of certitude and assurance. Or be as the breezes that waft from the direction of holiness, from which the servants who have turned towards the Most Great Scene, this hallowed and luminous horizon, perceive the fragrance of the garment. Thou hast been mentioned before the Throne. Soon there shall descend upon thee from the heaven of grace that which hath been ordained for thee by One Who is All-Knowing, All-Informed. Verily, he whom We exalted hath turned away from the Truth, having been deceived by the world and its ornaments. Soon thou shalt find him in manifest loss. Despair not of the Spirit of God. He is with thee and with those who are round about thee. Remind them of the wonders of My remembrance, that they may rejoice in the glad-tidings of God, the King, the Mighty, the All-Knowing.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْظَمِ الْأَبْنَى

2 اِنْ يَا جِيمِ اسْمِعْ نَدَاءَ رَبِّكَ الرَّحِيمِ عَنْ جِهَةِ السَّجْنِ اِنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْكَرِيمُ كُنْ فِي أَمْرِ رَبِّكَ مَاءً عَذْباً فَرَاتاً لَتَنْبِتَ مِنْكَ مِنْ أَرْضِ الْقُلُوبِ أَشْجَارَ الْيَقِينِ وَالْأَطْمِينَانِ أَوْ كَأَرْيَاحٍ الَّتِي تَمُرُّ عَنْ جِهَةِ الْقُدْسِ وَ يَجِدُ مِنْهَا عَرَفَ الْقَمِيصِ عِبَادَ الَّذِينَ أَقْبَلُوا إِلَى الْمَنْظَرِ الْأَكْبَرِ هَذَا الْأَفَقِ الْمُقَدَّسِ الْمُنِيرِ كُنْتَ مَذْكُوراً لَدَى الْعَرْشِ سَوْفَ يَنْزِلُ عَلَيْكَ مِنْ سَمَاءِ الْفَضْلِ مَا قَدَّرَ لَكَ مِنْ لَدُنْ عَلِيمٍ خَبِيرٍ الَّذِي رَفَعَنَاهُ أَعْرَضَ عَنِ الْحَقِّ بِمَا غَرَّتْهُ الدُّنْيَا وَ زَيَّنَتْهَا سَوْفَ تَجِدُهُ فِي خُسْرَانٍ مُبِينٍ لَا تَيْئَسُ مِنْ رُوحِ اللَّهِ اِنَّهُ مَعَكَ وَ مَعَ مَنْ فِي حَوْلِكَ ذَكِّرْهُمْ بِبَدَائِعِ ذِكْرِي لِيَسْتَبْشِرْنَ بِبَشَارَةِ اللَّهِ الْمَلِكِ الْعَزِيزِ الْعَلِيمِ

NLAI_BH1.056b

BH07717*To: Mulla Aqa Baba, in Sarchah*

- 1 The All-Glorious, the Most Great
- 2 Blessed art thou, inasmuch as from the direction of the Prison have been sent down unto thee the verses of thy Lord. This is of My bounty unto thee, that thou mayest be of the thankful ones. Verily, in the midst of tribulation, He calleth the loved ones unto God, the Lord of the Day of Judgment. Unite ye in the Cause. Whosoever ye find heedless, remind him with wisdom for a limited number of days. Should he turn away and reject guidance after it hath come unto him, then turn

1 الْعَلِيِّ الْعَظِيمِ

2 طُوبَى لَكَ بِمَا نَزَلَتْ لَكَ مِنْ جِهَةِ السَّجْنِ آيَاتُ رَبِّكَ هَذَا مِنْ فَضْلِي عَلَيْكَ لَتَكُونَ مِنَ الشَّاكِرِينَ اِنَّهُ فِي بَحْبُوحَةِ الْبَلَاءِ يَدْعُ الْأَحْبَاءَ إِلَى اللَّهِ مَالِكِ يَوْمَ الدِّينِ اِنْ اتَّحَدُوا فِي الْأَمْرِ الَّذِي تَجِدُونَهُ فِي مَعْزَلٍ مِنَ الْغَفْلَةِ ذَكِّرُوهُ بِالْحِكْمَةِ فِي أَيَّامٍ مَعْدُودَاتٍ اِنْ أَعْرَضَ وَ تَوَلَّى بَعْدَمَا جَاءَهُ الْهُدَى فَأَعْرَضُوا عَنْهُ وَ أَقْبَلُوا بِقُلُوبِكُمْ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ قَدْ سَبَقَتْ

away from him and set your hearts toward God, the Lord of all worlds. My mercy hath preceded My wrath. Follow ye your Lord in respect to virtuous conduct - this is better for you than whatsoever is in the heavens and earths. Say: Avoid ye grievous sins and draw not nigh unto that which calleth you to the fire. Fear ye God and be of the God-fearing.

رحمى غضبى ان اقتدوا ربكم فى الأخلاق هذا
خير لكم عما فى السموات و الأرضين قل ان
اجتنبوا كبائر الاثم و لا تقربوا الذى يدعوكم الى
النار اتقوا الله و كونوا من المتقين

INBA44:163, BRL_DA#053, AQA6#206
p.037a, LHKM1.068

BH07862

To: Abdur-Rahim who Visted the House, in Yazd

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

1 بسم الله الأقدس الأبهى

2 This is a Tablet for him who hath believed in God, the Lord of eternity. Blessed art thou, O servant, inasmuch as God hath brought forth from thy loins one who hath attained unto the Most Great Pilgrimage and to whose love the denizens of the Supreme Concourse, and then those of the Sacred Precinct and the Holy Sanctuary, have testified. There hath been sent down in his behalf, from the heaven of thy Lord, the All-Merciful, that which the Pen is powerless to describe. Thus doth God single out whom He pleaseth through His grace, even as He singled out those who preceded him among the peoples.

2 هذا كتاب لمن آمن بالله مالک القدم طوبى لك
يا عبد بما اظهر الله من صلبك من فاز بالحج
الأعظم و شهد بحبه من فى الملاء الأعلى ثم الحل و
الحرم نزل فى حقه من جبروت ربك الرحمن ما
عجز عنه القلم كذلك يختص الله من يشاء بفضله
كما اختص من قبله من الأمم

3 Be thou thankful unto God for having been mentioned by the Most Exalted Pen in this Most Great Prison. Grieve thou not over anything, but put thy trust in God, Who quickeneth the moldering bones. If thou didst but know what hath been ordained for thee, by God, thou wouldst soar with longing to the spot wherein He Who causeth the eyes of the sincere ones, and then the Sacred Place and Zamzam, to weep, hath been imprisoned. And the glory be upon thee and upon those who are around thee, from thy Lord, the Most Bountiful.

3 ان اشكر الله بما ذكرت من القلم الأعلى فى هذا
السجن المحكم لا تحزن من شىء فتوكل على الله
محيي الرمم لو تعرف ما قدر لك تالله تطير من
الشوق الى مقام الذى حبس فيه من ينوح لما ورد
عليه عيون الأصفياء ثم المشعر و الزمزم و البهآء
عليك و على الذين فى حولك من لدن ربك
الأكرم

AQA6#212 p.044

BH07654

- 1 Praised be Thou, O Lord my God! I implore Thee by Thine Ancient Beauty and Most Great Name, Whom Thou hast sacrificed that all the dwellers of Thine earth and heaven may be born anew, and Whom Thou hast cast into prison that mankind may, as a token of Thy bounty and of Thy sovereign might, be released from the bondage of evil passions and corrupt desires, to number me with those who have so deeply inhaled the fragrance of Thy mercy, and hastened with such speed unto the living waters of Thy grace, that no dart could hinder them from turning unto Thee, nor any spear from setting their faces towards the orient of Thy Revelation.
- 2 We testify, O my Lord, that Thou art God and that there is none other God besides Thee. From everlasting Thou wast enthroned on the inaccessible heights of Thy power, and wilt unto everlasting continue to exercise Thy transcendent and unrestrained dominion. The hosts of the world are powerless to frustrate Thy will, nor can all the dwellers of the earth and all the inmates of heaven annul Thy decree. Thou truly art the Almighty, the Most Exalted, the Most Great.
- 3 Bless, O my God, those of the followers of the Bayan as have been numbered with the people of Baha, who have entered within the Crimson Ark in Thy Name, the Most Exalted, the Most High. Thy might, verily, is equal to all things.

PM#034

1 سبحانك اللهم يا الهى اسئلك بجمال القدم و اسمك الأعظم الذى فديته لحياة من فى ارضك و سمائك و حبسته لعق الأعتاق من سلاسل النفس و الهوى بجودك و سلطنتك بأن تجعلنى من الذين استنشقوا رائحة رحمتك و سرعوا الى كوثر فضلك على شأن ما منعهم السهام عن التوجه الى شطرك و لا الرماح عن الاقبال الى افق وحيك

2 اى ربّ نشهد بأنك انت الله لا اله الا انت لم تزل كنت فى علو الاقتدار و لا تزال تكون فى سمو الاختيار لا يمنعك عما اردته جنود العالم و لا يردك عما اردته من فى السموات و الأرضين أنك انت المقتدر العلى العظيم

3 صلّ اللهم على البيان من اهل البهآ الذين ركبوا على الفلك الحمراء باسمك العلى الأعلى أنك على كل شىء قدير

PMP#034

BH07763

- 1 In the Name of God, Who prevaieth over all things!
- 2 While thy Lord, the Most Merciful, was confined in the prison of Adhirbayjan, there were two souls: Husayn, who grasped the hand of grace, and Hasan, who rejected the hand of justice, though he had, in the sight of My Beloved and My Herald, a certain station among stations. And We were imprisoned with seventy souls of those who had emigrated with God, and among them were a few numbered souls who cast away whatever worldly vanities they possessed, who were not content with separation, and who soared in the atmosphere of longing to a station wherein gold prevented them not from attaining the presence of their Lord, the Chosen One, the Mighty. We beseech God to assist them in that which He loveth and is

1 بسم الله المهيمن على الأشياء

2 قد كان عند ربكم الرحمن فى سجن آذربايجان نفسان امسك الحسين يد الفضل و اطرد الحسن يد العدل مع ان له عند محبوبى و مبشرى شأن من الشؤون و انا نكون فى الحبس مع سبعين انفس من الذين هاجروا مع الله و منهم انفس معدودات من الذين نذوا ما عندهم من زخارف الدنيا و ما رضوا بالفراق و طاروا فى هواء الاشتياق الى مقام ما منعهم الدينار عن لقاء ربهم العزيز المختار نسأل الله بأن يوفقهم على ما يحب و يرضى و يحفظ الكل

pleased with, and to preserve them all from self and passion, that they may circle round about Him and be moved by His command. Be thou not heedless of the remembrance of thy Lord. Remember Him in spirit and fragrance. He will guard thee from the hosts of Satan. Beware lest thou be heedless of Him, for soon shall the world pass away, and sovereignty shall remain with thy Lord, the Mighty, the Gracious.

عن النفس والهوى ليطوفون في حوله ويحركون
بأمره أنك لا تغفل عن ذكر ربك ان اذكره
بروح وريحان انه يحرسك عن جنود الشيطان
اياك ان تغفل عنه فسوف تفتنى الدنيا و يبقى
الملك لربك العزيز المنان

INBA73:072, NLAI_BH1.475, NLAI_BH2.224,
BRL_DA#146, TZH3.459.17, RHQM1.625-
625 (759x) (467x), ASAT4.348x

BH07869

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْلَى

2 This is a Book from Us unto thee that thou mayest be illumined by its lights in these days wherein darkness hath encompassed all regions, and that thou mayest aid thy Lord with a manifest victory. Know thou that every letter that proceedeth from the Pen of Command is verily a sun from which the realities of all things are illumined. Thy Lord is, in truth, the All-Powerful, the All-Knowing, the All-Wise. Though We be imprisoned and prevented and afflicted with trials and tribulations, We have not been hindered from remembrance and utterance, and We speak forth upon the branches of the Tree of Exposition that He is the One worshipped by all the worlds.

2 هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَيْكَ لِتَسْتَضِيَءَ بِأَنْوَارِهِ فِي
تِلْكَ الْأَيَّامِ الَّتِي أَخَذْتَ الظُّلُمَاتِ كُلَّ الْجِهَاتِ وَ
تَتَصَرَّرَبَّكَ بِنَصْرِ مَبِينٍ فَاعْلَمْ أَنَّ كُلَّ حَرْفٍ يَخْرُجُ
مِنْ قَلَمِ الْأَمْرِ أَنَّهَا لَشَمْسٌ تَسْتَضِيءُ مِنْهَا حَقَائِقُ
الْأَشْيَاءِ أَنَّ رَبَّكَ لَهُو الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ أَنَا وَلَوْ
حَبَسْنَا وَ مَنَعْنَا وَ مَسْتَنَا الْبَلَايَا وَ الْقَضَايَا مَا مَنَعْنَا
عَنِ الذِّكْرِ وَ الْبَيَانِ وَ نَتَنَقَّلُ عَلَى أَفْئَانِ سِدْرَةِ التَّبْيَانِ
بِأَنَّهُ هُوَ مَعْبُودُ الْعَالَمِينَ

3 It behooveth everyone who hath turned unto God to be detached from those who have disbelieved and turned away, and to be speaking in remembrance of his Lord amongst all peoples. Blessed is he who hath fulfilled God's covenant and whom the oppression of the transgressors hath not kept back from His love. Be thou steadfast in the love of thy Lord and say with thy tongue, both in secret and openly: "I have turned toward Thee, O Thou Beloved of them that know, and praise be unto Thee, O Thou in Whose hand is the kingdom of the heavens and the earth."

3 يَنْبَغِي لِكُلِّ مَنْ أَقْبَلَ إِلَى اللَّهِ بِأَنْ يَكُونَ مُنْقَطِعاً
عَنِ الَّذِينَ كَفَرُوا وَ اعْرَضُوا وَ نَاطِقاً بِذِكْرِ رَبِّهِ بَيْنَ
الْعَالَمِينَ طَوْبِي لِمَنْ وَفَى بِعَهْدِ اللَّهِ وَ مَا مَنَعَهُ عَنْ
حُبِّهِ ظَلَمَ الْمُعْتَدِينَ إِنْ اسْتَقَمَ عَلَى حَبِّ مُوَلَاكَ
وَ قَلَّ بِلِسَانٍ سَرَّكَ وَ جَهَرَكَ قَدْ أَقْبَلْتَ إِلَيْكَ
يَا مَحْبُوبَ الْعَارِفِينَ وَ الْحَمْدُ لَكَ يَا مَنْ يَبْدُكَ
مُلْكُوتِ السَّمَوَاتِ وَ الْأَرْضِينَ

INBA73:338b, NLAI_BH1.485b,
NLAI_BH2.485b

BH11830*To: Siyyid Muhammad Ali Shirazi, in Alexandretta*

- 1 In the name of God, Who is manifest without concealment! 1 بِسْمِ اللَّهِ الظَّاهِرِ بِلَا خَفَاءَ
- 2 Verily in the departure of the Ancient Beauty from the Land of Mystery and His entry into the Most Great Prison are signs for the nations, but they do not understand. Observe how when We sent Muhammad, the Messenger of God, the people denied Him and expelled those who believed in God and His verses from their homelands. This is from the way of thy Lord which hath been ordained in ages past, would that ye might know. By My life! Nothing descendeth upon My loved ones save that which is best for them, but the people perceive not. Turn thy face toward the Intended One and say: 2 أَنْ فِي خُرُوجِ جَمَالِ الْقَدَمِ مِنْ أَرْضِ السَّرِّ وَ دَخُولِهِ فِي الْحَبْسِ الْأَعْظَمِ لآيَاتٍ لِلْأُمَمِ وَلَكِنْ لَا يَفْقَهُونَ فَانْظُرْ إِذْ أَرْسَلْنَا مُحَمَّدًا رَسُولَ اللَّهِ أَنْكَرَهُ الْقَوْمُ وَ اخْرَجُوا الَّذِينَ آمَنُوا بِاللَّهِ وَ آيَاتِهِ مِنْ أَوْطَانِهِمْ هَذَا مِنْ سُنَّةِ رَبِّكَ قَدْ قَضَتْ فِي الْقُرُونِ الْمَاضِيَةِ إِنْ أَنْتُمْ تَعْلَمُونَ لِعَمْرِي لَا يَنْزِلُ عَلَى أَحَبَّتِي إِلَّا مَا هُوَ خَيْرٌ لَهُمْ وَلَكِنْ النَّاسُ لَا يَشْعُرُونَ وَلَّ وَجْهَكَ شَطْرَ الْمَقْصُودِ قُلْ
- 3 O my Lord, the Mighty, the Loving! I beseech Thee by Thy Most Beautiful Names and by Thy Beauty that hath shone forth from the horizon of Thy Most Glorious Name, to make me among those whom tribulation hath not kept back from Thy direction nor decree from turning toward Thy face. Then write down for me what is best for me. Verily, Thou art the Powerful, the Mighty, the Generous. 3 يَا رَبِّي الْعَزِيزَ الْوَدُودَ اسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى وَ بِجَمَالِكَ الَّذِي اشْرَقَ مِنْ أَفْقِ اسْمِكَ الْأَبْهَى بِأَنْ تَجْعَلَنِي مِنَ الَّذِينَ مَا مِنْهُمْ الْبَلَاءُ عَنْ شَطْرِكَ وَ لَا الْقَضَاءُ عَنْ التَّوَجُّهِ إِلَى وَجْهِكَ ثُمَّ اكْتُبْ لِي مَا هُوَ خَيْرٌ لِي أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْكَرِيمُ

NLAI_BH1.075

BH08256*To: Mirza Jafar, in Darakhsh*

- 1 He is the Most Holy, the Most Glorious. 1 هُوَ الْأَقْدَسُ الْأَبْهَى
- 2 All praise be to Thee, O Lord my God! This is one of the days of Thy Ridvan Festival whereon a servant of Thine hath extended an invitation to the Manifestation of Thine Essence and the Revealer of Thy Sovereignty, and hath decked forth a place in the prison to receive Thine all-glorious Beauty, O Thou Who art the Lord of earth and heaven! All glory be to this hour wherein He Who is the Dayspring of Thy transcendent might hath directed His steps from one room of the prison to another. I beseech Thee, O Thou Who art the King of Names and Creator of earth and heaven, to write down for such of Thy loved ones as have been debarred from entering the precincts 2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي هَذَا يَوْمٌ مِنْ أَيَّامِ رِضْوَانِكَ وَ فِيهِ اسْتَدْعَى أَحَدٌ مِنْ عِبَادِكَ مَظْهَرَ ذَاتِكَ وَ مَطْلَعَ سُلْطَانِكَ وَ زَيْنَ مَوْضِعاً مِنْ مَوَاضِعِ السَّجْنِ لَجَمَالِكَ الْأَبْهَى يَا إِلَهَ الْأَرْضِ وَ السَّمَاءِ يَا حَبِيباً لِلْسَّاعَةِ الَّتِي فِيهَا خَرَجَ مَطْلَعُ قِيَوْمِيَّتِكَ مِنْ مَقَرِّهِ مُقْبِلاً إِلَى مَقَرِّ آخِرٍ مِنَ السَّجْنِ اسْأَلُكَ يَا سُلْطَانَ الْأَسْمَاءِ وَ فَاطِرَ الْأَرْضِ وَ السَّمَاءِ بِأَنْ تَكْتُبَ لِأَحَبَّتِكَ الَّذِينَ مَنَعُوا عَنْ الدَّخُولِ فِي جِوَارِ رَحْمَتِكَ وَ الْحُضُورِ

of Thy mercy and standing before the throne of Thy might the recompense decreed for such as have attained Thy presence and beheld Him Who is Thy Beauty.

- 3 Thou hearest, O Lord, their sighs and lamentations in their separation and remoteness from Thee. I beseech Thee to ordain for them all the good Thou dost possess. Potent art Thou to do as Thou wilt. No God is there but Thee, the Almighty, the All-Praised.

DOR#20

لدى عرش عظمتک اجر من فاز بلقائک و زار
جمالک

3 ای ربّ تسمع حنینهم فی هجرک و صریحهم فی
فراقک اسألك بأن تکتب لهم کلّ خیر من
عندک انک انت المقتدر علی ما تريد لا اله الا
انت العزيز الحمید

INBA92:396b, AMB#20

BH08223

To: Haji Muhammad Nasir, in Qazvin

- 1 In the name of the Friend

1 بنام دوست

- 2 The springtime of divine mercy hath appeared in these days, and the Sun of heavenly bounty hath dawned from the horizon of the prison. Some have attained His presence, while others yearn for it from afar. The fire of separation hath consumed hearts, and the flame of remoteness from the Ancient Beauty hath melted both horizons and souls. O friends! The most tender and sensitive heart hath endured all grievous trials, that perchance some souls might be sanctified from the allusions and veils of all who dwell in the realms of creation and turn toward the All-Merciful. O friend! Behold all things save Him as transient, and hold fast unto the Eternal Beauty. Strive that thou mayest cause a soul to drink from the Salsabil of divine knowledge and lead it to the Most Great Horizon, for this deed is accounted as the king of deeds before the presence of the Almighty. Upon thee be the glory of God.

2 ربیع رحمت رحمانی در این ایام ظاهر و شمس
عنایت سبحانی از افق سخن طالع جمعی در قربش
واصل و جمعی در بعدش آمل نار هجر اکباد را
سوخته و آتش فراق جمال قدم آفاق و انفس
را گداخته ای دوستان جمیع بلایای شدیده را
قلب الطف ارقّ حمل نموده که شاید نفوسی چند
از اشارات و سبحات من فی الأكوان مقدّس
شده بشطر رحمن توجه نمایند ای دوست حقّ ما
سواه را فانی مشاهده کن و بجمال باقی متمسک
شو جهد کن شاید نفسی را از سلسبیل معارف
پیاشامانی و بمنظر اکبر کشانی چه که این عمل از
سلطان اعمال در پیشگاه حضرت متعال محسوب
علیک بهاء الله

BLIB_Or03116.079.08, BLIB_Or11096#172,

BLIB_Or15710.016b

BH08474

To: Muhammad Hashim in Shin, in Shiraz

- 1 He is God, the Most Wondrous, the Most Glorious! هو الله الأبدع الأبهى 1
- 2 This is a Book sent down in truth wherein mention is made of Our servant who was named Muhammad before Hashim, that he may rejoice within himself and be of those who draw nigh unto the Sanctuary of Beauty and then the Kaaba of Glory, and be detached from all else save God. هذا كتاب نزل بالحق وفيه يذكر عبدنا الذي سمي بمحمد قبل هاشم ليفرح في نفسه و يكون من المقبلين الى حرم الجمال ثم كعبة الاجلال وينقطع عن العالمين 2
- 3 O servant! Call to mind this Prisoner Who hath fallen into the pit of darkness through that which the hands of the oppressors have wrought, and upon Whom at every moment there descendeth tribulation and ordeal. Yet in all conditions He rendereth thanks and is among the thankful ones. Guard thyself lest the odors of discord stir thee, for this is My counsel unto thee and unto Our seeking servants. Remember thy Lord with thy heart and tongue, and place thy trust in Him in all matters, for verily He loveth those who place their trust in Him. ان يا عبد ذكر هذا المسجون الذي وقع في بئر الظلماء بما اكتسبت ايدي الظالمين و نزل عليه في كل حين بلاء و قضاء و انه يشكر في كل الأحوال و يكون من الشاكرين ان احفظ نفسك لئلا يحررك روايح الاختلاف و ان هذا وصيتي عليك و على عبادنا المريدن و ان اذكر ربك بقلبك و لسانك و توكل عليه في كل الأمور و انه يحب المتوكلين 3
- 4 And the glory rest upon thee and upon those who have held fast to the cord of the love of God in these grievous days. و البهاء عليك و على الذينهم تمسكوا بعروة محبة الله في هذه الأيام الشديدة 4

BLIB_Or15694.626, ALIB.folder18p447

BH08062

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

- 1 He is God, exalted be His sovereignty! هو الله تعالى عز سلطنته 1
- 2 O servant! Be trustworthy in the trust of thy Lord, which is the love of God and the love of His chosen ones. Withhold not thyself from bearing the trust which neither the heavens nor the earth could bear, save whom thy Lord willeth. Thus hath the matter been decreed, if thou be of them that know. Know thou that God hath made the hearts of His loved ones the treasury of the pearls of His love. Strive thou therefore to preserve them, and be thou faithful to the truth. Thus doth this Prisoner make mention of thee, that thou mayest be mindful of God, thy Lord, at morn and eventide. Beware lest thou forget the remembrance of thy Lord. Be thou intimate ان يا عبد كن اميناً في امانة ربك و هي حب الله و حب اصفياه و لا تمنع نفسك عن حمل امانة التي ما حملها السموات و لا الأرض الا من شاء ربك و كذلك قضى الأمر ان انت به عليم ثم اعلم بأن الله قد جعل قلوب احبائه مخزناً للآلئ حبه و انك انت فاجهد لحفظها و كن على الحق اميناً كذلك اذكرك هذا المسجون لتكون متذكراً بذكر الله ربك في كل بكور و اصيلا اياك ان لا تنس ذكر ربك ثم انس به و لا تكن من بدائع 2

with Him, and be not of them that are deprived of the wonders of His grace. Soon shall the world and all that thou beholdest perish, and sovereignty shall remain with God, thy Lord and the Lord of all created things.

الفضل محروما فسوف يفنى الدّنيا وما انت تشهد
ويبقى الملك لوجه الله ربّك و ربّ الخلاق
جميعا

BLIB_Or03114.068r, OSAI I.MMS

BH11686

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

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 This is a Book from Us to him who hath attained the lights of the Countenance and heard the call of his Lord, the All-Knowing, the All-Wise, that it may be unto him a glad-tiding from Our presence and a mercy from Us. Verily, the bounty of thy Lord hath encompassed the worlds. Thou art the first one to attain the divine presence in His Most Great Prison. Take heed lest what thou hast heard from the tongue of thy Lord, the Potent, the Powerful, be obliterated from thy heart. Make thou mention of Him all the time and call to mind the days when thou didst enter the most desolate of the cities until thou didst present thyself before the face of thy Lord, the Ruler of the Day of Judgement, and achieved that which is ordained for thee in His Preserved Tablet.

2 هذا كتاب من لدنا الى الذّى فاز بأنوار الوجه و
سمع نداء ربّه العليم الحكيم ليكون له بشارة من
لدنا و رحمة من عندنا ان فضل ربّك احاط
العالمين انك اول من زار الله في سجنه الأعظم
العظيم اياك ان تحو من قلبك ما سمعت من
لسان ربّك المقتدر القدير ان اذكره في كلّ الايام
و ايام التي دخلت فيها اخرب البلاد الى ان
حضرت تلقّاء وجه ربّك مالك يوم التّناد و
فزت بما قدّر لك في لوح حفيظ

3 Let not the happenings of the earth grieve thee. Turn thou unto the Most Glorious Horizon and detach thyself from the hosts of the heedless. Convey My greetings unto the faces of My loved ones and thy kindred who have believed in God, the Single, the One, the Mighty, the Praiseworthy.

3 لا يحزنك حوادث الأرض كن مقبلاً الى الأفق
الأبهى و منقطعاً عن جنود الغافلين كبر من قبلى
على وجه احبائى و ذوى قرابتك الذين آمنوا بالله
الفرد الواحد العزيز الحميد

NLAI_BH1.076a, BRL_DA#067

BH08261

- 1 In the Name of God, the One Who has power over whatsoever He pleaseth!
- 2 Glorified art Thou, O my God! Thou seest how I have been imprisoned in this city wherein none dwelleth save its inhabitants, and which is the most hideous and ruined of all the cities of the world. The heedless ones have prevented us from leaving it and have shut all doors before our faces. By Thy glory! I am not dismayed by this, for I have accepted all tribulations in Thy love and have chosen all ordeals in Thy path. But what perplexes me is certain of Thy decrees and ordinances - how Thou hast unsealed the musk-vessel among those who know not its fragrance but rather flee from it.
- 3 I bear witness, O my God, that in every one of Thy deeds there is wisdom upon wisdom, and mystery upon mystery, which Thou revealest in its time and manifesteth in its season. I beseech Thee by Thy Self not to withhold from those who love Thee this musk whose sweet scents have been wafted abroad. Verily, Thou art the Almighty, the Supreme, the Self-Subsisting.

1 بِسْمِ اللَّهِ الْمُقْتَدِرِ عَلَى مَا يَشَاءُ

2 سُبْحَانَكَ يَا أَلْهِى تَرَى بِأَنِّى حَبَسْتُ فِي هَذِهِ الْمَدِينَةِ الَّتِي لَمْ يَسْكُنْ فِيهَا أَحَدٌ إِلَّا أَهْلِهَا وَ أَنَّهَا أَقْبَحُ مَدَنِ الدُّنْيَا وَ أَخْرَبَهَا وَ مَنَعْنَا الْغَافِلُونَ عَنْ الْخُرُوجِ مِنْهَا وَ سَدُّوا عَلَيَّ وَجُوهَنَا كُلَّ الْأَبْوَابِ فَوَعَرَّتْكَ لَسْتُ أَجْزِعُ مِنْ ذَلِكَ لِأَنِّى قَبِلْتُ فِي حَبْكِ الْبَلَايَا كُلِّهَا وَ اخْتَرْتُ فِي سَبِيلِكَ الْقَضَايَا بِأَسْرَهَا وَلَكِنْ حَيَّرَنِي بَعْضُ قَضَائِكَ وَ تَقْدِيرِكَ فَكَيْتَ خَتَمَ أَنَاءِ الْمَسْكِ بَيْنَ الَّذِينَ لَا يَعْرِفُونَ فُوحَاتِهِ بَلْ يَفْرُونَ مِنْهُ

3 وَ أَشْهَدُ يَا أَلْهِى بِأَنِّى فَعَلْتُ لِحِكْمَةٍ بَعْدَ حِكْمَةٍ وَ سَرَّ بَعْدَ سَرٍّ تَكْشِفُهَا فِي حِينِهَا وَ تَظْهَرُهُ فِي وَقْتِهِ اسْأَلُكَ بِنَفْسِكَ بِأَنِّى لَا تَمْنَعُ مِنْ أَحَبِّكَ عَنْ هَذَا الْمَسْكِ الَّذِى سَطَعَ أَرِيَاخُهُ وَ أَنَّكَ أَنْتَ الْمُقْتَدِرُ الْمُهَيْمِنُ الْقَيُّومُ

INBA51:293, INBA49:073b, INBA49:326a,
INBA92:327b, SFI04.008a, QT108.059-060,
ASAT4.347x, FBAH.207

BH08362

- 1 He is the One, the Eternal!
- 2 The breezes of opposition from those who walk upon the shifting sands of heedlessness and negligence have wafted over the meadows of thy bountiful Lord, that what was recorded in the Tablets might be fulfilled. Say: The Youth hath grown so intimate with tribulations even as infants are intimate with their mothers' breasts. Whenever tribulations and trials touch Him, His love for God, the Mighty, the Trusted, the Knower of the seen and unseen, increaseth. Grieve not that I have become a captive in the hands of the enemies and that My family are prisoners in the land of falsehood. The Youth shall soon appear with the adornment of the All-Merciful amidst all existence. He shall be recognized by those who knew Him not, and shall be seen by those who saw Him not. On that day the heedless shall lament while the sincere shall rejoice.

1 هُوَ الْأَحَدِيُّ الْأَبَدِيُّ

2 قَدْ هَبَّتْ عَلَى رِيَاضِ رَبِّكَ الْفَيَاضُ نَسِيمُ الْأَعْرَاضِ مِنَ الَّذِينَ يَمْشُونَ فِي رَضَارِضِ الْغَفْلَةِ وَ الْإِغْمَاضِ لِيُثَبِّتَ مَا نَزَلَ فِي الْأَلْوَاحِ قُلْ إِنَّ الْغَلَامَ قَدْ أَنْسَ بِالْبَلَايَا كَأَنَّكَ الصَّبِيَّانِ إِلَى ثَدْيِ أُمَّهَاتِهِمْ كُلَّمَا يَمَسُّهُ الْبَلَاءُ وَ الْحَنُّ يَزْدَادُ حُبَّهُ إِلَى اللَّهِ الْعَزِيزِ الْمُؤْتَمِنِ وَ عَالِمِ السَّرِّ وَ الْعَلَنِ أَنْتُمْ لَا تَحْزَنُونَ بِمَا جَعَلْتُ أَسِيرًا فِي أَيْدِي الْأَعْدَاءِ وَ أَهْلِ أَسَارِي فِي أَرْضِ الزُّورَاءِ فَسَوْفَ يَظْهَرُ الْغَلَامُ بِطَرَاظِ الرَّحْمَنِ بَيْنَ الْأَكْوَانِ وَ يَعْرِفُهُ مَنْ لَمْ يَعْرِفْهُ وَ يَرَى مَنْ لَا يَرَاهُ يَوْمَئِذٍ يَنُوحُ الْغَافِلُونَ وَ يَفْرَحُ الْمُخْلِصُونَ

- 3 Blessed is he who is steadfast today and aideth his Lord and spreadeth His verses among His servants. He is indeed of the people of Baha in the Kingdom of eternity, and the Concourse on High shall assist him. Thus hath it been sent down from the heaven of God, the Exalted, the Great.

3 طوبى لمن استقام اليوم ونصر ربه وانتشر آثاره
بين عباده أنه من اهل البهاء في ملكوت البقاء و
ينصرنه اهل ملا الأعلى كذلك نزل من جبروت
الله العلى العظيم

INBA73:073, NLAI_BH1.476, NLAI_BH2.225a

BH08369

Say: O My loved ones and My chosen ones! Harken unto the call of this Prisoner Who is confined in this Most Great Prison. Should you find anyone who showeth the least sign of aversion, turn away from him and eschew his fellowship. This is what We have enjoined upon you in all the Tablets, and to this do all things bear witness, both from the unseen realm and from the visible world, and beyond them the Beauty of matchless glory. For they are the manifestations of Satan in this day. By God the True One! The name of God floweth not from their tongues except to turn the servants of the All-Merciful away from the shore of resplendent glory. Beware, O loved ones of God! Draw not nigh unto these people, nor associate with them in any place. Hold fast unto the cord of God, the Almighty, the All-Glorious, the All-Knowing. Sanctify your souls from the love of aught else but God, then detach yourselves from those who follow naught but the paths of the deluded ones.

قل ان يا احبائى ثم اصفياى اسمعوا نداء هذا
الحبيب المسجون فى هذا السجن الكبرى ان
وجدتم من احد اقل من ان يحصى روايح
الاعراض فأعرضوا عنه ثم اجتنبوه و هذا ما
وصيناكم به فى كل الألواح ويشهد بذلك كل
الأشياء من الغيب والشهود و من ورائهم جمال
عز بديع لأنهم مظاهر الشيطان اليوم تالله الحق
لن يجرى اسم الله على السهم الا بأن [ينصرف]
به عباد الرحمن عن شاطئ عز منير اياكم يا
احباء الله لا تتقربوا الى هؤلاء و لا تجتمعوا
معهم على مقر و كونوا من المعتصمين بحبل الله
المقتدر العزيز العليم قدسوا انفسكم عن حب غير
الله ثم انقطعوا عن الذينهم لا يسلكون الا سبل
المتوهمين

INBA38:100a, ASAT4.126x

BH11834

- 1 In the name of God, the Most Holy, the Most Glorious!
- 2 Harken unto My voice from the direction of the Prison, that the call of thy Lord, the All-Merciful, may draw thee to the dawning-place of His most excellent names and bring thee nigh unto a station that hath been recorded in the Tablets. Strive in thy Lord's Cause and make mention of Him amongst the servants, that perchance they may arise from the slumber of passion and turn towards the countenance of their Lord, the Most High, the Most Exalted. Thus hath the tongue of revelation spoken forth in this station which hath been illumined by

1 بسم الله الأقدس الأبهى

2 ان استمع ندائى عن جهة السجن ليجذبك نداء
ربك الرحمن الى مطلع اسمائه الحسنى و يقربك
الى مقام كان فى الألواح مسطورا ان اسع فى
امر ربك و اذكره بين العباد لعل يقوم عن رقد
الھوى و يقبلن الى وجه ربهم العلى الأعلى كذلك
نطق لسان الوحى فى هذا المقام الذى كان بأنوار
الوجه منيرا ان الذين اتبعوا الهوى اولئك ليس لهم

the lights of the Countenance. They that follow their passions have no way to reach unto God. Leave those who have denied their Lord to their vain imaginings, and commune with them whom the breathings of thy Lord's mercy have stirred. Thus doth the Pen command thee in this Tablet which hath been made to shine with the light of the Countenance. And glory be upon thee and upon whosoever hath stood firm in this Day wherein feet have slipped save those who have drawn nigh unto a station that hath been praised from all eternity.

الى الله سبيلا دع الذين كفروا بأهوائهم وآنس
مع الذين اخذتهم نفحات رحمة ربك كذلك
امرک القلم في هذا اللوح الذي كان بنور الوجه
مضيئا و البهاء عليك و على من استقام في هذا
اليوم الذي فيه زلت الأقدام الا من تقرب الى
مقام كان في ازل الآزال محمودا

NLAI_BH1.047

BH08670

To: Amatullah, in Isfihan

1 In the name of Him Who sendeth the winds!

1 بسم الذي هو مرسل الأرياح

2 O My handmaiden! Grieve not for that which hath befallen Us. We have ordained whatsoever hath appeared in the Tablets. Verily thy Lord is powerful over all things. The hosts of earth and heaven cannot frustrate Him. He hath decreed for Us the Most Great Prison, wherein lieth a wisdom which none knoweth save thy Lord, the All-Knowing, the All-Informed. Remember thy Lord in the hours of night and at the break of day, and He remembereth thee through His grace, and verily His remembrance of thee is better for thee than the kingdom of the worlds. Stand firm in the love of God and His Cause, for soon shall the world and all that is therein pass away, and there shall remain unto thee that which hath been ordained for thee. Verily thy Lord is the All-Bountiful, and all praise be to God, the King, the Compeller, the Almighty, the All-Powerful.

2 ان يا امتي لا تحزني عما ورد علينا انا قد قضينا
ما ظهر في الألواح ان ربك على كل شيء قدير
لا يعجزه جنود السموات والأرض قد قدر لنا
سجن الأعظم وفيه لحكمة ما اطلع بها احد الا
ربك العليم الخبير ان اذكرى ربك في آناء الليل
واطراف النهار وانه يذكرک بفضل من عنده و
ان ذكره اياک لخیر لک عن ملک العالمين ان
اثبتی على حب الله وامره فسوف يفنى الدنيا وما
فيها و يبقى لک ما قدر لک ان ربک لذو فضل
عظیم و الحمد لله الملك المهيمن العزيز القدير

INBA73:080, NLAI_BH1.483, NLAI_BH2.230a

BH09022*To: Rubabih mother of Lutfullah Muhibbat, in Qazvin*

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

1 الأقدس الأعظم الأبى

2 Whenever I remember Thee, O my God, in prison, I witness that all created things join with me in glorifying Thee, O Lord of Names and Attributes. Among them are those who know Thee and make mention of Thee, and those who make mention of Thee yet know not Thy sovereignty and power, even though, O my God, they may cling to one of Thy names. But since they have turned aside from what Thou didst desire, their mention shall not be remembered before Thy face. I beseech Thee by that Name through which Thou didst subdue all who are in Thy heaven and on Thy earth, and through which Thy power and sovereignty were made manifest, to draw Thy servants nigh unto the court of Thy gifts and the dawning-place of the light of Thy favors. Verily Thou art He Who hath ever been mighty through Thy sovereignty, and all-compelling through Thy power and strength. There is none other God but Thee, the Almighty, the Help in Peril, the Self-Subsisting.

2 كُلَّمَا اذْكُرَكَ يَا اِلٰهِي فِي السَّجْنِ اَشْهَدُ بِأَنَّ كُلَّ الْمَوْجُودَاتِ يَسْبِّحُونَكَ مَعِيَ يَا مَالِكَ الْأَسْمَاءِ وَالصِّفَاتِ وَ مِنْهُمْ مَنْ يَعْرِفُكَ وَيَذْكُرُكَ وَ مِنْهُمْ مَنْ يَذْكُرُكَ وَ لَا يَعْرِفُ سُلْطَنَتَكَ وَ اقْتِدَارَكَ وَ لَوْ أَنَّهُ يَا اِلٰهِي تَمَسَّكَ بِاسْمٍ مِنْ اَسْمَائِكَ وَلَكِنْ لَمَّا بَعْدَ عَمَّا ارَدْتَهُ لَذَا لَنْ يَذْكُرَكَ تَلَقَّاءَ وَجْهَكَ اسْئَلُكَ بِاسْمِكَ الَّذِي بِهِ سَخَّرْتَ مِنْ فِي سَمَائِكَ وَ اَرْضِكَ وَ ظَهَرَ بِهِ اقْتِدَارُكَ وَ سُلْطَنَتُكَ بِأَنْ تَقْرُبَ عِبَادَكَ اِلَى شَطْرِ مَوَاهِبِكَ وَ مَطْلَعِ ظُهُورِ نَوْرِ الطَّافِكِ أَنْتَ الَّذِي لَمْ تَزَلْ كُنْتَ مُقْتَدِرًا بِسُلْطَانِكَ وَ مِهْمِنًا بِقُدْرَتِكَ وَ اقْتِدَارِكَ لَا اِلٰهَ اِلَّا أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْمُسْتَعَانُ

INBA92:406

BH09182*To: Sister, in Tihiran*

In His Name, the Most Holy, the Most Glorious!

O My sister and the leaf of My Tree! Give ear to the call of this Wronged One raised from the direction of His renowned and infamous Prison: 'There is no God save Him, the Help-in-Peril, the Self-Subsisting', and say:

All grace, O Thou Beloved of the world, and all bounty and generosity, O Possessor of nations, are Thine for having called me to the heaven of Thy recognition and the ocean of Thy reunion. Thou hast aided me to recognize the Dawning-place of Thy Revelation and the Dayspring of the splendours of Thy Oneness. I beseech Thee by Thy name through which Thou hast conquered all the dwellers of earth and heaven, to ordain for me and for Thy handmaids that which will draw them close

to Thee in every world of Thy worlds. Write down, then, for me and for them, from Thy Supreme Pen, that which will be of benefit to me and to them in this world and the next. Verily, Thou rulest over whatever Thou desirest. Thou art verily the Most Powerful.

LTDT.268

BH11839

To: Aqa Siyyid Abutalib Shahmirzadi

¹ He is the Most Great, the Most Great!

¹ الأعظم الأعظم

² O Talib! The Sought One calls out to you, saying: Leave mankind behind you, then drink the wine of inner meanings from the cup of your Lord's countenance. And when you have partaken of the chalices and the warmth of the wine of your Lord's knowledge has seized you, then greet the dawn, arise amidst the concourse of the earth and say: "To Me, to Me, O people of righteousness, that I may draw you nigh unto the Most Sublime Vision and cause you to know your Lord, the Ordainer of destiny, through Whom the sun was darkened and the moon was cleft asunder!" Beware lest you deprive yourselves of that for which you were created. Abandon vain desire and hold fast unto the Lord of the Throne on high and of the earth below. This is better for you, as doth testify thereunto the Tongue of Ancient Days in His Most Great Prison, and he who hath knowledge of the Book. Blessed art thou for having attained unto recognition and held fast unto God, thy Lord, the Mighty, the Powerful, the All-Bountiful.

² ان يا طالب انّ المطلوب يناديك و يقول
دع الوري عن ورائك ثم اشرب حميّا المعاني
من كأس حميّا ربك و اذا تعاطيت الأقداح
و اخذت حرارة نهم معارف ربك فالتق
الأصباح قم بين ملاء الأرض و قل الى يا
اهل الفلاح لأقربكم الى المنظر الأكبر و اعرفكم
ربكم مالک القدر الذي به كسفت الشمس و
انشق القمر اياكم ان تجعلوا انفسكم محروما عما
خلقتم له دعوا الهوى و تمسكوا بمالك العرش و
الثرى هذا خير لكم و يشهد بذلك لسان القدم
في سجنه الأعظم و من عنده علم الكتاب طوبى
لك بما فزت بالعرفان و تمسكت بالله ربك
العزیز المقتدر المنان

BRL_DA#420

BH08842

To: *Fatimih Sultan Bagum*

1 In the Name of God, the Most Glorious

2 Glorified art Thou, O my God! This is a day among the days of Ridvan wherein Thou didst manifest Thyself to all who are on earth through Thy name, the All-Merciful, and didst reveal Thy power and dominion to all who dwell in the realms of creation. O Lord! Thou seest this day one of Thy loved ones who hath invited the Manifestation of Thy Being from one place to another within the prison, and a gathering hath been held in Thy name and adorned by Thy presence, such that the sun of Thy beauty hath shone forth from its horizon. Blessed is the soul that hath attained thereunto, and blessed the day that hath been honored by Thy manifestation, and blessed the land that hath been illumined by the lights of Thy countenance. O Lord! Ordain for him and for Thy servants who have been deprived of meeting Thee the reward of those who have attained Thy presence and arranged an assembly for Thy name and remembrance. Then write down for them what Thou hast written for those near unto Thee. Verily, Thou art powerful over all things.

DOR#18

1 بِسْمِ اللَّهِ الْأَبْهَى

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي هَذَا يَوْمٌ مِنْ أَيَّامِ الرِّضْوَانِ
الَّذِي فِيهِ تَجَلَّيْتَ عَلَى مَنْ عَلَى الْأَرْضِ بِاسْمِكَ
الرَّحْمَنِ وَظَهَرْتَ قُدْرَتَكَ وَ سُلْطَانَكَ عَلَى
مَنْ فِي الْأَكْوَانِ أَيْ رَبِّ تَرَى الْيَوْمَ أَحَدًا مِنْ
أَحِبَّائِكَ اسْتَدْعَى مَظْهَرَ ذَاتِكَ مِنْ مَحَلِّهِ إِلَى
مَحَلٍّ آخَرَ فِي السِّجْنِ وَ انْعَقَدَ مَجْلِسٌ بِاسْمِكَ وَ
زَيْنٌ بِنَفْسِكَ بَحِثَ اشْرَقَتْ مِنْ أَفْقِهِ شَمْسُ
جَمَالِكَ طَوْبَى لِنَفْسٍ فَازَتْ بِذَلِكَ وَ لِيَوْمٍ
تَشْرَفَ بِظُهُورِكَ وَ لِأَرْضٍ اشْرَقَتْ مِنْ أَنْوَارِ
وَجْهِكَ أَيْ رَبِّ قَدَّرَ لَهُ وَ لِعِبَادِكَ الَّذِينَ مَنَعُوا
عَنْ لِقَائِكَ أَجْرٍ مِنْ فَازَ بِلِقَائِكَ وَ رَتَّبَ مُجْمَعًا
بِاسْمِكَ وَ ذَكَرَكَ ثُمَّ أَكْتُبْ لَهُمْ مَا كُتِبَتْهُ لِلْمُقَرَّبِينَ
أَنْتَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

INBA51:609, INBA92:407a, AQMJ2.051,
AMB#18

BH08669

To: *Gul Bahar wife of Haji Muhammad Baqir Nabil*

1 In the Name of God, the Most Holy, the Most Exalted, the Most High!

2 O My handmaiden! Harken unto My call from the direction of the Prison, then make mention of thy Lord at eventide and at dawn. Cast behind thee all else besides Him - thus doth the Luminary of the horizons command thee. Grieve not over anything, but place thy trust in God. Verily, He is with His steadfast handmaidens. Remember thou the Youth and what hath befallen Him morning and evening. They who have denied God - these are they who dwell in heedlessness and error. Blessed art thou for having drunk the water of life from the

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَعْلَى

2 إِنْ يَا أُمَّتِي اسْمِعِي نِدَائِي عَنْ شَطْرِ السِّجْنِ ثُمَّ اذْكُرِي
رَبَّكَ فِي الْعِشَاءِ وَ الْإِشْرَاقِ دَعَى مَا سِوَاهُ عَنْ
وَرَاكِ كَذَلِكَ يَا مُرَكَّبُ نِيرِ الْآفَاقِ لَا تَحْزَنِي مِنْ
شَيْءٍ فَتَوَكَّلِي عَلَى اللَّهِ إِنَّهُ مَعَ أَمَائِهِ الْقَائِمَاتِ إِنْ
أَذْكُرِي الْغَلَامَ وَ مَا وَرَدَ عَلَيْهِ فِي الْبُكُورِ وَ الْأَصَالِ
إِنَّ الَّذِينَ كَفَرُوا بِاللَّهِ أَوَّلُكَ فِي غَفْلَةٍ وَ ضَلَالٍ
طَوْبَى لَكَ بِمَا شَرِبْتَ مَاءَ الْحَيَوَانِ مِنْ إِبَادِي
رَبِّكَ الْعَزِيزِ الْمُتَعَالِ آتَسَى بِهِ أَنْ يَكْفِيكَ عَنْ كُلِّ

hands of thy Lord, the Mighty, the Most High. Take comfort in Him - verily He sufficeth thee above all women and men. God shall soon send down that which shall gladden the hearts of His chosen ones. He is, in truth, the Almighty, the Glorious, the All-Bountiful. And the Glory rest upon whosoever hath turned unto the Countenance and detached himself from all earthly hopes.

اماء ورجال فسوف ينزل الله ما يستبشر به قلوب
اصفيائه انه هو المقتدر العزيز الفضال والبهاء على
من توجه الى الوجه وانقطع عن الآمال

AQA5#030 p.035

BH08903

To: The one who is with Nabil

¹ He is the Almighty

¹ هو العزيز

² Praise be to Thee, O my God! Thou beholdest my dwelling-place in the prison of the enemies, and my seat in the jail of the wicked, whereby I have become far removed from the nearness of Thy loved ones and forbidden from meeting Thy chosen ones. Through this the life of those whose hands are cut off from the hem of Thy robe hath become troubled, and whose bodies are kept distant from drawing nigh unto the lights of Thy beauty. Therefore, O my God! Glory be unto Thee! Since Thou hast prevented them from entering the sanctuary of Thy nearness and presence, cut not off from their hearts the sweet-scented breezes of Thy oneness and the winds of Thy holy bounty. Verily, Thou hast power over all things.

² فسبحانك اللهم يا الهى تشهد مقرى فى سجن
الأعداء و مقعدى فى حبس الأشتياء بحيث
صرت بعيداً عن قرب احبائك و ممنوعاً عن لقاء
اصفيائك و بذلك تكدر عيش الذين انقطعت
ايديهم عن ذيل ردائك و بعدت اجسادهم عن
التقرب الى انوار جمالك فسبحانك يا الهى لما
منعتهم عن الدخول فى حرم قربك و لقائك لا
تقطع عن قلوبهم نفحات عز احديتك و ارياح
قدس مكرمتك و انك انت على كلشى قدير

³ He was vigilant in preserving and protecting at all times, and was with his master in utmost truthfulness and sincerity, for therein lies divine good-pleasure. And peace be upon him who followeth guidance.

³ هو مراقب حفظ و ستر در جميع حال بوده و در
نهايت صدق و خلوص با صاحب خود بوده كه
رضای الهى در اينست و السلام على من اتبع
الهدى

INBA71:332, INBA92:142b

BH08827

- 1 I give praise to Thee, O Lord my God! I entreat Thee by Thy Name through which Thou didst cause the dawn to appear, and the winds to blow, and the seas to surge, and the trees to bring forth their fruits, and the earth to be beautified with its rivers, that Thou wilt aid all them that are dear to Thee with both Thy visible and invisible hosts. Render them, moreover, victorious over all those who have so rebelled in Thy land, and dishonored Thy name, and disbelieved in Thy signs, and broken Thy Covenant, and cast behind their backs Thy laws, and have to such an extent risen up against Thee, that they carried into captivity Thy kindred, and flung the Manifestation of Thy Self into prison, and immured Him Who is the Day-Spring of Thine Essence in the most desolate of cities.
- 2 Thou, O my Lord, art He whose strength is immense, Whose decree is terrible. Lay hold on Thine adversaries by the power of Thy sovereignty, and assemble Thy loved ones beneath the shadow of the tree of Thy oneness, that they may stand before Thy throne, and catch the accents of Thy voice, and gaze on Thy beauty, and discover the power of Thy might. Thou art, verily, the All-Powerful, the Almighty.

PM#035

1 سبحانك اللهم يا الهى استلک باسمک الذى به فلقت الأصباح وارسلت الأرياح و موجت البحار و زينت الأشجار بالأثمار و الأرض بالأنهار بأن تنصر احبائك بمجنود الغيب و الشهادة ثم اغلبهم على الذين بغوا فى ارضك و هتكوا حرمتك و كفروا بآياتك و نقضوا ميثاقك و نبذوا احكامك و قاموا بالمحاربة الى ان جعلوا اسارى اهلك و حبسوا مظهر ذاتك و مطلع كينوتك فى اخرى البلاد

2 اى رب انت القوى القدير و ذو الأمر الشدید خذ اعدائك بسلطانك ثم اجمع احبائك فى ظل سدره فردائيتك ليحضرن تلقاء عرشك و يسمعن نغماتك و ينظرن جمالک و يعرفن اقتدارک انت المقتدر العزيز القدير

INBA92:407b, PMP#035

BH08927

- 1 In the Name of God, the Most Mighty, the Most Holy, the Most Exalted
- 2 God hath heard the cry of His loved ones from all regions, and the gaze of God hath been fixed upon them in all conditions. The deeds of His servants escape not His knowledge, and He suffereth not to be lost the reward of anyone who draweth breath in His love, how much less of one who endureth hardships in His path. O My loved ones! Be steadfast in the love of God and His Cause. Despite all the tribulations that have befallen Him, He remembereth you in this prison. He loveth faithfulness, abandoneth not those who love Him, wasteth not the reward of those who seek Him, and remaineth not distant from those who draw nigh unto Him. For such a Lord must ye offer your praise and remembrance and render Him assistance through your own selves. We beseech God to gather you all in His most exalted Paradise. Verily He doeth what He willeth.

1 بسم الله الأعزّ الأقدس الأعلى

2 قد سمع الله نداء احبائه من الاقطار و كان طرف الله متوجها اليهم فى كل الأحوال لا يعزب عن علمه اعمال عبادہ ولا يضيع عنده اجر من تنفس فى حبه فكيف من حلى الشدائد فى سبيله يا احبائي ان اثبتوا على حب الله و امره انه مع ما ورد عليه من البلايا يذكرکم فى هذا السجن انه يحب الوفاء لا يدع من احبه و لا يضيع اجر من اراده و لا يبعد عن تقرب اليه لمثل هذا الرب ينبغي ثنائكم و ذکرکم و نصرتم اياه بانفسكم نسل

There is none other God but He, the Lord, the Mighty, the Generous.

الله بأن يجتمعكم في رضوانه الأعلى أنه هو فعّال لما
يشاء لا اله الا هو الربّ العزيز الكريم

INBA73:342a, NLAI_BH1.469, NLAI_BH2.213b

BH09085

Salat-i-Mayyit (Prayer for the Dead)

- 1 O my God! This is Thy servant and the son of Thy servant who hath believed in Thee and in Thy signs, and set his face towards Thee, wholly detached from all except Thee. Thou art, verily, of those who show mercy the most merciful. Deal with him, O Thou Who forgivest the sins of men and concealest their faults, as beseemeth the heaven of Thy bounty and the ocean of Thy grace. Grant him admission within the precincts of Thy transcendent mercy that was before the foundation of earth and heaven. There is no God but Thee, the Ever-Forgiving, the Most Generous.
- 2 [Let him, then, repeat six times the greeting "Allah-u-Abha," and then repeat nineteen times each of the following verses:]
- 3 We all, verily, worship God.
- 4 We all, verily, bow down before God.
- 5 We all, verily, are devoted unto God.
- 6 We all, verily, give praise unto God.
- 7 We all, verily, yield thanks unto God.
- 8 We all, verily, are patient in God.
- 9 [If the dead be a woman, let him say: This is Thy handmaiden and the daughter of Thy handmaiden, etc.]

1 يا الهى هذا عبدك وابن عبدك الذى آمن بك
و بآياتك و توجه اليك منقطعاً عن سواك
انك انت ارحم الراحمين اسئلك يا غفار
الذنوب و ستار العيوب بأن تعمل به ما ينبغي
لسماء جودك و بحر افضالك و تدخله في
جوار رحمتك الكبرى التى سبقت الأرض و
السماء لا اله الا انت الغفور الكريم

2 و بعد يشرع في التكبيرات في الأول

3 أنا كلّ لله عابدون

4 و في الثّاني أنا كلّ لله ساجدون

5 و في الثّالث أنا كلّ لله قانتون

6 و في الرّابع أنا كلّ لله ذاكرون

7 و في الخامس أنا كلّ لله شاكرون

8 و في السّادس أنا كلّ لله صابرون

9 كلّ منها تسع عشرة مرّة بعد از اداء هر تكبير
"الله ابهى" بايد هر يك از اذكار شش گانه ۱۹
مرتبه تلاوت شود و في النساء يقول هذه امتك
و ابنة امتك الى آخر

PM#167, BPRY.035

BRL_Mayyit, PMP#167, AVK4.203,
AHM.214, BSHN.005, GHA.138x,
TSBT.239, BSHA.077, OOL.B097a,
OOL.B097b

BH09628

To: Bibi Rawhani, in Bushruih

- 1 In the name of God, the Most Holy 1 بِسْمِ اللَّهِ الْأَقْدَسِ
- 2 O My handmaiden! Verily a noble letter hath been written for thee from the presence of the All-Merciful, the Most Compassionate. The veils of those who have denied the signs of thy Lord have come between thee and it. God willing, He may rend them asunder through His sovereignty and honor thee with that which hath been sent down from the presence of the Mighty, the All-Knowing. Once again it hath been revealed from the right hand of the throne of thy Lord, the Forgiving, the Generous. 2 يَا أَمْتِي قَدْ رَقِمَ لَكَ كِتَابٌ كَرِيمٌ أَنَّهُ مِنْ لَدَى الرَّحْمَنِ الرَّحِيمِ وَحَالَتَ بَيْنَكَ وَبَيْنَهُ حُجُبُ الدُّنْيَا كَفَرُوا بِآيَاتِ رَبِّكَ عَسَى اللَّهُ أَنْ يَخْرِقَهَا بِسُلْطَانِهِ وَيُشْرِفَكَ بِمَا نَزَلَ مِنْ لَدُنْ عَزِيزٍ عَلِيمٍ قَدْ نَزَلَ مَرَّةً أُخْرَى عَنْ يَمِينِ عَرْشِ رَبِّكَ الْغَفُورِ الْكَرِيمِ
- 3 Grieve thou not over anything, but place thy trust in Him under all conditions. Verily He is nearer to thee than thyself, and He, verily, encompasseth all the worlds. Make mention of Him among the handmaidens, that they may turn unto God and recognize thy Ancient Lord. Preserve what hath been revealed from the Supreme Pen, then recite it unto My handmaidens with a wondrous melody. 3 لَا تَحْزَنِي مِنْ شَيْءٍ فَتَوَكَّلِي عَلَيْهِ فِي جَمِيعِ الْأَحْوَالِ أَنَّهُ أَقْرَبُ مِنْكَ إِلَيْكَ وَأَنَّهُ لَخَيِطٌ عَلَى الْعَالَمِينَ أَنْ أذْكُرِيهِ بَيْنَ الْأَمَاءِ لَعَلَّ يَرْجِعُنَ إِلَى اللَّهِ وَيَعْرِفُنَ مَوْلَاكَ الْقَدِيمَ أَنْ أَحْفَظِي مَا نَزَلَ مِنَ الْقَلَمِ الْأَعْلَى ثُمَّ أَقْرِئِيهِ لَأَمَائِي بِلَحْنٍ بَدِيعٍ
- 4 Be thou so steadfast in the love of God that should all beings in the universe deny the All-Merciful, no disturbance would overtake thee. Thus doth thy Lord, the Mighty, the All-Bestowing, command thee. Verily He is the Ruler over whatsoever He willeth. Blessed is the one who soareth in My atmosphere, who hath detached himself from all else save Me, and who hath held fast unto the cord of God, the All-Knowing, the All-Informed. 4 أَنْ اسْتَقِمِّي فِي حُبِّ اللَّهِ عَلَى شَأْنٍ لَوْ يَكْفُرُ بِالرَّحْمَنِ مَنْ فِي الْأَكْوَانِ كُلِّهَا لَا يَأْخُذُكَ الْاضْطِرَابُ كَذَلِكَ يَأْمُرُكَ رَبُّكَ الْعَزِيزُ الْوَهَّابُ أَنَّهُ لَهْوُ الْحَاكِمِ عَلَى مَا يَرِيدُ طَوْبِي لِمَنْ طَارَ فِي هَوَائِي وَانْقَطَعَ عَنْ سِوَائِي وَتَمَسَّكَ بِعُرْوَةِ اللَّهِ الْعَلِيمِ الْخَبِيرِ
- 5 Convey My supreme glorification unto the faces of My handmaidens from this Prisoner, the Stranger, Who abideth alone. And praise be to God, the Lord of the worlds. 5 كَبَّرِي عَلَى وَجْهِهِ أَمَائِي مِنْ قَبْلِ هَذَا الْمَسْجُونِ الْغَرِيبِ الْفَرِيدِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

NLAI_BH1.031a, ASAT2.005x

BH09400*To: Unknown, in Sarchah*

1 He is the Most Holy, the Most Glorious!

2 Glorified art Thou, O my God! Praise be unto Thee for having delivered Thy Cause and manifested Thy sovereignty and power, and for having sent unto every chief that which made known unto him Thy path and the loftiness of what Thou didst desire for Thy creatures, after having been imprisoned by the hands of the heedless ones among Thy creation. I testify, O my God, that Thou art the One Who hath power over whatsoever Thou willest. The oppression of others cannot prevent that which Thou hast purposed through Thy will. Thou rulest as Thou pleasest by Thy command and doest what Thou desirest through Thy sovereignty. I beseech Thee, O my God, by this power which hath subdued all things, to assist those who have turned towards Thee and have aided the Manifestation of Thy Self. Then make them to be among the steadfast ones whom the veils of humanity have not withheld from beholding the Most Great Scene. Verily, Thou art the Almighty, the Exalted, the All-Wise.

1 الأقدس الأبهى

2 سبحانك يا الهى لك الحمد بما بلغت امرک و اظهرت سلطنتک و اقتدارک و ارسلت الى كل رئيس ما عرفه سبيلک و علو ما اردته لبريتک بعد الذى كنت مسجوناً بأيدى الغافلين من خلقک اشهد يا الهى بأنک انت المقتدر على ما تشاء لا يمنعک الظلم [مما] اردته بمشيئتک تحکم ما شئت بأمرک و تفعل ما تريد بسلطانک اسئلك يا الهى بهذه القدرة التى غلبت الأشياء بأن تنصر الذين اقبلوا اليک و نصروا مظهر نفسك ثم اجعلهم من الراشدين الذين ما منعهم احجاب البشر عن النظر الى المنظر الأكبر انک انت المقتدر العزيز الحكيم

INBA44:177a, INBA92:395, NFR.185, AQMJ2.089

BH09356*To: Fatimih, in Yazd*

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

2 My remembrance unto My handmaiden whom God hath manifested in His days that she may inhale the fragrances of her Lord, the All-Merciful, from the direction of the Ridvan. This is a mighty triumph. Give thanks unto thy Lord for having been present before the Face through one whom God hath related unto thee. This is an honor for thee, and thy Lord is the Ruler over whatsoever He willeth. He exalteth whomsoever He pleaseth through His command. Verily, He is the Protector of the doers of good. Blessed art thou and blessed are those handmaidens who have believed in God and who have detached themselves in His love from all else except Him. Take

1 بسم الله الأقدس الأبهى

2 ذكرى امتى التى اظهرها الله فى أيامه لتجد نفحات ربها الرحمن عن شطر الرضوان و هذا فوز عظيم ان اشكرى ربك بما حضر تلقاء الوجه من نسبه الله اليك انه عز لك و ربك هو الحاكم على ما يريد يرفع من يشاء بأمره انه ولى المحسنين طوبى لك و لآماء الآئى آمن بالله و انقطعن فى حبه عن العالمين أنسى بذكر اسمى ان ربك يذكرک فى هذا السجن العظيم و البهاء عليك و على الآئى

comfort in the remembrance of My Name. Verily thy Lord remembereth thee in this mighty prison. And upon thee be the glory, and upon those handmaidens who have attained unto this Most Great, this wondrous Remembrance. And praise be to God, the Lord of the worlds.

فزن بهذا الذكر الأعظم البديع و الحمد لله رب العالمين

AQA6#213 p.045a

BH09584

To: Muhammad Mustafa Baghdadi

1 He is God!

1 هو الله

2 This is the Most Glorious Book unto him who hath held fast to the cord of guidance. O Mustafa! Hear My call from the precincts of the Prison, that verily there is none other God but Him, the Lord of the Last and the First. Aid thy Lord according to thy power, then make mention of Him that perchance the fragrances of the remembrance of the name of thy Lord, the Most Exalted, the Most High, may be diffused. Say: O people! The Lord of the Throne and of the dust hath come, and from all His parts, even unto the hair, thou hearest the most great signs of your Lord. Say: Do ye forsake God and worship Lat and Uzza? This is naught but manifest error, O people of tyranny and transgression. And the Spirit be upon thee and upon those who are with thee among the companions of guidance.

2 هذا كتاب الأبهى الى الذي تمسك بحبل الهدى ان يا مصطفى اسمع ندائي عن شطر السجن بأنه لا اله الا هو رب الآخرة و الأولى ان انصر ربك بما استطعت ثم اذكره لعل ينتشر نفحات ذكر اسم ربك العلى الأعلى قل يا قوم قد جاء رب العرش و الثرى و تسمع من كل اركانه حتى الشعر آيات ربكم الكبرى قل أ تذكرون الله و تعبدون اللات و العزى ان هذا الا الضلال يا اهل البغى و الطغى و الروح عليك و على من معك من اصحاب الهدى

LHKM2.273

BH09185

To: Habib

1 He is the Most Great, the Most Great

1 الأعظم الأعظم

2 How canst thou grieve over anything after having endured tribulations in My love and calamities in My path? By My life! If thou but knew and saw with Mine eye, thou wouldst

2 أ تحزن من شيء بعد الذى ادركت البلايا فى حى و الرزايا فى سبيلى فوعمرى لو تعرف و تنظر بعينى تطير بشوقك الى سماء فرحى و ملكوت ابتهاجى

soar in thy longing to the heaven of My gladness, to the kingdom of My delight, and to the dominion of My joy and loving-kindness. Whence cometh sorrow unto thee? Is it from the world, after thou hast seen it passing, passing away? Is it from thy remoteness from My presence, after the Tongue of the All-Merciful hath testified that thou art with Him at all times? Be happy and say: O my Lord! Praise be unto Thee for having remembered me in Thy prison and sent unto me a Tablet that nothing in Thy earth can equal, and from which I have inhaled the fragrance of Thy mercy, O Thou in Whose hand is the dominion of the heavens and the earth.

و جبروت سروری و عنایتی من این یاتیکم الحزن
أ من الدنيا بعد الذي ترونها فانية فانية أ من بعدكم
عن ساحتي بعد الذي يشهد لسان الرحمن بأنكم معه
في كل الأحيان ان افرح و قل اي رب لك
الحمد بما ذكرتني في سجنك و ارسلت اليّ لوحاً لا
يعادله ما في ارضك و استنشقت منه رائحة رحمتك
يا من بيدك ملكوت السموات و الأرضين

INBA51:061, KB_620:054-055, NLAI_BH1.069a,
LHKM2.129

BH09463

¹ In the Name of God, the Everlasting One Who knoweth no death!

¹ بِسْمِ اللَّهِ الْأَبَدِيِّ بَلَا فَنَاءَ

² They have imprisoned Us in a city whose air is foul, wherein naught can be perceived save fever and wherein no sound is heard from its outskirts save the bleating of sheep. Though outwardly We are in straits, affliction and abasement, inwardly We find Ourselves in expansion, ease, amplitude and a glory that no glory of the worlds can equal. Say: Tribulation shall not deter Us from that which We have purposed, nor shall destiny prevent Us from that which We have been bidden. Can the crowing of the raven prevent the warbling of the dove? Nay, by my Lord, the All-Merciful! She warbleth upon the twigs of the Divine Lote-Tree and giveth glad tidings unto them that are nigh and unto the sincere ones. The hosts of the heedless shall not prevent her, and praise be to God, the Beloved of the mystics.

² قد حبسوننا في مدينة رديّة الهواء لا يرى فيها إلا
الأوْخام و لا يسمع من ارجائها إلا ترجيع ثغاء
الأغنام و لو نكون ظاهراً في ضيق و شدة و ذلة
ولكن في الباطن نجد نفسنا في بسط و رخاء و
وسع و عزّ لا يعادله عزّ العالمين قل لا يمنعنا
البلاء عما اردنا و لا القضاء عما به امرنا هل
يمنع نعيب الغراب هدير الورقاء لا فوربّي الرحمن
أنها تغرد على افنان سدرة المنتهى و تبشّر المقرّبين
و المخلصين و لا يمنعها جنود الغافلين و الحمد لله
محبوب العارفين

INBA73:353a,

NLAI_BH1.500a,

NLAI_BH2.241b

BH09472

- 1 In the name of Him before Whose fear all are struck with terror!
- 2 God hath heard thy cry and answereth thee from the direction of His Throne. Harken unto that which is being revealed unto thee. He is verily none other but God - His is the majesty and the glory. He giveth unto whomsoever He willeth whatsoever He pleaseth. He is in truth the Almighty, the All-Powerful. Grieve not over this world. Rather, rejoice in this Most Great Name, the Most Mighty. Despair not of God's grace and bounty. He sendeth down for whomsoever He loveth that which is best for him. He is verily the All-Forgiving, the All-Bountiful. Be thou steadfast in thy love for God, then make mention of Him and He verily maketh mention of thee in this Prison - the place wherefrom ascend and descend the angels that are nigh unto God. Say: All praise be to God, the Lord of all worlds.

1 بِسْمِ الَّذِي كُلٌّ مِنْ خَشْيَتِهِ مَشْفُقُونَ

2 قَدْ سَمِعَ اللَّهُ نِدَائَكَ وَيَجِيبُكَ عَنْ جِهَةِ الْعَرْشِ أَنْ اسْمَعْ مَا يُوحَى إِلَيْكَ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْعِظَمَةُ وَالْكِبَرِيَاءُ يُعْطَى مَنْ يَشَاءُ مَا يَشَاءُ أَنَّهُ هُوَ الْعَزِيزُ الْقَدِيرُ لَا تَحْزَنُ عَنِ الدُّنْيَا إِنْ اسْتَبَشَّرَ بِهَذَا الْأَسْمِ الْأَعْظَمِ الْعَظِيمِ لَا تَيْأَسْ مِنْ رُوحِ اللَّهِ وَفَضْلِهِ أَنَّهُ يَنْزِلُ لِمَنْ أَحَبَّهُ مَا هُوَ خَيْرُ لَهُ وَأَنَّهُ هُوَ الْغَفُورُ الْكَرِيمُ إِنْ اسْتَقَمَّ عَلَى حَبِّ اللَّهِ ثُمَّ أَذْكَرَهُ وَأَنَّهُ يَذْكُرُكَ فِي هَذَا السَّجْنِ مَقَامَ الَّذِي يَنْزِلُ وَيَصْعَدُ مِنْهُ مَلَائِكَةُ الْمُقَرَّبِينَ قُلْ إِنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA73:067a, NLAI_BH1.471, NLAI_BH2.221b

BH11848

- 1 In the name of God, the Most Wondrous!
- 2 This is a book from Baha unto a handmaiden among the handmaidens of God, that the melodies of her Lord may attract her and draw her nigh unto her Creator, and bestow upon her that which may solace her eyes and give her to drink that whereby her heart may be tranquillized and her breast illumined, her soul purified and her tongue moved to make mention, throughout her days, of her Creator, her Fashioner, her Beloved and her Goal, and to remember her Lord among the handmaidens of God. O My handmaiden! Be not grieved, rather be thou gladdened by the Tablet of God and its influence. Take hold of it with the hand of certitude, then give thanks unto thy Lord Who hath sent down unto thee the verses in this mighty Prison. And praise be to God, the Lord of the worlds.

1 بِسْمِ اللَّهِ الْأَبْدَعِ

2 هَذَا كِتَابٌ مِنْ لَدَى الْبَهَاءِ إِلَى أَمَةٍ مِنْ أَمَاءِ اللَّهِ لِتَجْذِبَهَا نِعَمَاتُ رَبِّهَا وَتَقَرِّبَهَا إِلَى مُوَجِّدِهَا وَتَرْزُقَهَا مَا تَقْرُبُهُ عَيْنُهَا وَتَشْرَبُهَا مَا يَسْكُنُ بِهِ قَلْبُهَا وَيَسْتَنِيرُ صَدْرُهَا وَتَرْكِي نَفْسُهَا وَيَنْطِقُ لِسَانُهَا فِي أَيَّامِهَا بِذِكْرِ مُوَجِّدِهَا وَخَالِقِهَا وَمُحِبِّبِهَا وَمَقْصُودِهَا وَتَذَكُّرِ مَعْبُودِهَا بَيْنَ أَمَاءِ اللَّهِ إِنْ يَا أُمَّتِي لَا تَحْزَنِي إِنْ ابْشَرِي بِلَوْحِ اللَّهِ وَآثَرِهِ خُذِيهِ بِيَدِ الْيَقِينِ ثُمَّ اشْكُرِي رَبِّكَ الَّذِي أَنْزَلَ لَكَ الْآيَاتِ فِي هَذَا السَّجْنِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

NLAI_BH1.034b

BH11850

1 He is the Most Holy, the Most Exalted

2 This is a Tablet from the Most High, the Most Holy One, from the Prisoner to the prisoner, that He may make him soar in the atmosphere of longing in such wise that neither the happenings of the world nor the tyranny of the hypocritical ones may grieve him, and that He may prosper him in the Cause of his Lord, the Mighty, the All-Wise. Sorrow not for that which hath befallen thee in the path of thy Lord, the Most High, the Most Great. Say:

3 O my Lord! Praise be unto Thee for having made me steadfast in Thy Cause and firm in Thy love, in such wise that neither tribulations have deterred me from Thy path nor calamities from turning unto Thy face. O my Lord! Ordain for me a seat of truth with Thee and decree for me that which shall cause me to endure through the endurance of Thy Kingdom. Verily, Thou art the Almighty, the Forgiver, the Merciful.

1 الأقدس الأعلى

2 هذا كتاب من لدى الأسير الى الأسير ليضعه طائراً في هواء الاشتياق على شأن لا يحزنه حوادث الآفاق و ظلم اهل النفاق و يوققه في امر ربه العزيز الحكيم لا تحزن بما ورد عليك في سبيل ربك العلي العظيم قل

3 اى رب لك الحمد بما جعلتنى ثابتاً في امرى و مستقيماً على حبل بحيث ما منعنى البلاء عن سبيلك و لا الرزايا عن التوجه الى وجهك اى رب فاجعل لى قدم صدق عندك و قدر لى ما يجعلنى باقياً بقاء ملكوتك انك انت المقتدر الغفور الرحيم

NLAI_BH1.063

BH09819

To: Baha'is of Qain, in Qa'in

1 In the Name of the Beloved of the horizons!

2 Praise be to the Beloved Who, through His supreme benevolence, sacrificed the Blessed Beauty for the life of the peoples of the world. How excellent is the state of the one who, amidst these darknesses, shineth even as a lamp. The Life of the World saith: O My handmaidens! Consider My mercy. While ye repose in your gatherings, the Ancient Beauty, together with a number of friends and members of the household, hath fallen into the hands of enemies and in this Most Great Prison is occupied with the remembrance of the friends of God. It therefore behooveth you to act in accordance with the requirements of love and to be ever turned toward God. And the glory be upon you.

1 باسم محبوب آفاق

2 حمد محبوبى را سزا كه نظر بعنايت كبرى طلعت ابها را مخصوص حيات اهل عالم فدا فرمود نيكوست حال كسيكه در [اين] ظلمات بمثابه مصباح برافروزد جان عالم ميفرمايد اى كنيزانم ملاحظهء رحمت نماييد شما در محافل خود آرميده ايد و جمال قدم با جمعى دوستان و اهل حرم در دست اعدا مبتلا و در اين سخن كبرى بذكر دوستان حق مشغول لذا بر شما لازم كه بشرايط حبه عمل نماييد و بحق ناظر و البهاء عليكم

INBA44:103a,

BLIB_Or11096#186,

BLIB_Or15710.021a

BH09852

To: Aqa Mirza Ali Nayib

1 He is God, exalted is He!

2 Glorified art Thou, O my God! Thou seest my tribulation in all these days. Thou hast imprisoned me with seventy souls from among Thy servants, in accordance with what Thou hast ordained in the tablets of Thy Cause through Thy fixed decree. Among them are those who gaze upon Thee, who are submissive unto Thee and humble before Thy Cause, and among them are those who rise up at one time and fall at another. I beseech Thee by those whose eyes Thou hast opened and who behold at every moment the signs of Thy power and the evidences of Thy greatness, that Thou forgive those who have been heedless, as a token of grace and bounty toward those who circle round Thee, whose faces are illumined by the lights of Thy countenance, and whose hearts are transformed by the fingers of Thy might. Verily, Thou art the Mighty, the Generous.

1 هو الله تعالى

2 سبحانك اللهم يا الهى ترى ابتلاي في كل الايام قد حبستني مع سبعين انفس من عبادك بما نزلته في الواح امرك من مبرم قضائك و منهم من كان ناظراً اليك و خاضعاً لك و خاشعاً لأمرك و منهم من يعلو مرة و يسفل اخرى اسئلك بالذين فتحت ابصارهم و يرون في كل حين آيات قدرتك و بينات عظمتك بأن تغفو عن الذين غفلوا فضلاً و كرامةً للذين يطوفون في حولك ويستضيء وجوههم من انوار وجهك و تقلب قلوبهم باصبعي قدرتك و انك انت العزيز الكريم

INBA19:045b, INBA32:043a, INBA73:369,
INBA49:073a, INBA92:311a, NLAI_BH1.518,
NLAI_BH2.255a, SFI04.007a

BH10055

To: Nazar Ali

1 He is the Almighty, the Most Glorious

2 O thou who walkest in the wilderness of guidance! Harken unto the call from the right side of the Most Exalted Tree: Verily, there is none other God but Me, the Mighty, the Bestower. By My life! Were all who are on earth to turn towards that which hath proceeded from the mouth of God, He would surely draw them to the horizon of His Cause. Thus hath the matter been decreed by thy Lord, the Chosen One. Blessed art thou for having attained unto the remembrance of God. Verily, He remembereth thee in the Prison midst tribulations the like of which the eye of time hath never beheld. To this testifieth He with Whom is the knowledge of all things and with Whom is the knowledge of the Tablets.

1 الأعظم الأبهى

2 يا ايها السائر في برية الهدى ان اسمع النداء من شطر الأيمن من شجر الأبهى انه لا اله الا انا العزيز المنان لعمري لو يتوجهن من على الأرض الى [ما ظهر] من فم الله ليجذبهم الى افق الأمر كذلك قضى الأمر من لدن ربك المختار طوبى لك بما فزت بذكر الله انه يذكرك في [السجن] في بلية لم تر عين الدهر شبهها يشهد بذلك من عنده علم كل شيء و من عنده علم الألواح

BLIB_Or15696.059d

BH09865

1 In the Name of God, the Most Unapproachable!

2 Glory be unto Thee, O my God! One of Thy handmaidens hath believed in Thee in this Revelation through which Thou hast manifested Thyself unto the people of Thy kingdom with Thy most beautiful names and most exalted attributes. The winds of Thy love seized her in such wise that she turned unto Thee and detached herself from all else except Thee. I beseech Thee, O my God, by Thyself and by Him Who was imprisoned in Thy path and bore tribulations in Thy love, leave her not to herself. Protect her from the assaults of the evil ones who call the people unto other than Thee. Comfort her eyes, O my God, by gazing upon the horizon of Thy favors. Verily, Thou art the Ruler over whatsoever Thou willest, and Thou art the Mighty, the Generous.

1 بِسْمِ اللَّهِ الْأَمْنَعِ

2 سُبْحَانَكَ يَا إِلَهِي أَمَّةٌ مِنْ أُمَّتِكَ آمَنْتُ بِكَ فِي هَذَا الظُّهُورِ الَّذِي تَجَلَّيْتَ بِهِ عَلَى أَهْلِ مَمْلَكَتِكَ بِأَسْمَائِكَ الْحُسْنَى وَصِفَاتِكَ الْعُلْيَا وَاخْذَتَهَا أَرْيَاحُ مَحَبَّتِكَ عَلَى شَأْنِ أَقْبَلْتَ إِلَيْكَ وَانْقَطَعَتْ عَنْ سَوَائِكَ اسْتُلِكَ يَا إِلَهِي بِنَفْسِكَ وَبِالَّذِي سَجَنَ فِي سَبِيلِكَ وَحَمَلَ الْبَلَايَا فِي حَبْكِ أَنْ لَا تَدْعُهَا بِنَفْسِهَا فَاحْفَظْهَا عَنْ رُمَى الشَّيَاطِينِ الَّذِينَ يَدْعُونَ النَّاسَ إِلَى دُونِكَ قَرِّ يَا إِلَهِي عَيْنَهَا بِالنَّظَرِ إِلَى أَفْقِ الطَّافِكِ أَنْتَ أَنْتَ الْحَاكِمُ عَلَى مَا تَشَاءُ وَأَنْتَ أَنْتَ الْعَزِيزُ الْكَرِيمُ

INBA92:373a

BH09921

1 In the Name of Him at Whose bidding the mountains pass away

2 Blessed is the face that shineth forth amidst the darkness of these days, and is not affected by the vain imaginings of the peoples, and beholdeth the lights of his Lord's countenance through the veils. By God! From his face do the dwellers in the cities of Names derive their radiance. O thou who hast turned toward Me! Hear My call from this Most Great Prison. By God! Whenever the winds blow from this direction, they waft the fragrances of thy Lord, the All-Merciful. Turn unto them that thou mayest discover the sweet savours of thy Lord therefrom and hear from their wafting that there is none other God but He and that He is the Object of worship of all worlds. And praise be to Him Who quickeneth, through a word from His presence, the hearts of them that know.

1 بِسْمِ الَّذِي تَمُرُّ الْجِبَالُ بِأَمْرِهِ

2 فَيَا طَوْبِي لَوَجْهِهُ يَسْتَضِيءُ فِي ظُلُمَاتِ تِلْكَ الْأَيَّامِ وَ مَا أَثَرٌ فِي قَلْبِهِ أَوْ هَامِ الْأَنَامِ وَيَرَى أَنْوَارَ وَجْهِ رَبِّهِ عَنْ وَرَاءِ الْأَعْجَابِ تَالَلَهُ أَنَّهُ مِمَّنْ يَسْتَضِيءُ مِنْ وَجْهِهِ سَكَّانُ مَدَائِنِ الْأَسْمَاءِ يَا أَيُّهَا الْمُقْبِلُ اسْمَعْ نِدَائِي عَنْ هَذَا السَّجْنِ الْأَكْبَرِ تَالَلَهُ كُلُّهَا تَمُرُّ الْأَرْيَاحُ مِنْ هَذَا الشَّطْرِ تَمُرُّ بِنَفْحَاتِ قَيْصِ رَبِّكَ الرَّحْمَنُ تَوَجَّهَ إِلَيْهَا لِتَجِدَ فُوحَاتِ رَبِّكَ مِنْهَا وَتَسْمِعَ مِنْ هُبُوبِهَا أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَأَنَّهُ لِمُعْبُودِ الْعَالَمِينَ وَ الْحَمْدُ لِمَنْ يَجِيءُ بِكَلِمَةٍ مِنْ عِنْدِهِ افْتِدَاةَ الْعَارِفِينَ

INBA73:344b,

NLAI_BH1.491a,

NLAI_BH2.235.12

BH10159

To: Shawkat sister of Muhammad Baqir Nabil, in Qazvin

- 1 He is the Most Glorious! هو الأبهى 1
- 2 God - there is no God but Him, the Protector, the Self-Subsisting. الله لا اله الا هو المهيمن القيوم 2
- 3 In the name of the Beloved of the worlds باسم محبوب عالميان 3
- 4 This is a Day wherein all the denizens of heaven are gazing upon the faces of those souls who are standing firm and steadfast in the path of truth, inasmuch as the Ancient Beauty hath entered into the Most Great Prison. The handmaids of God must, God willing, fix their gaze upon the Luminary of the horizons and be detached from the people of hypocrisy, and like unto the rays of the dawn of inner meanings, shine forth resplendent from the horizon of the Countenance of the All-Merciful amongst the handmaids of God. Be not grieved, for the hand of divine power is not fettered. He verily is powerful and mighty over all things. اليوم يوميست كه جميع اهل آسمان ناظرند بوجه نفوسيكه بر سبيل حق قائم و مستقيمند چه كه جمال قدم بسجن اعظم وارد انشاء الله بايد اماء الله بشطر نير آفاق ناظر باشند و از اهل نفاق منقطع و چون انوار فجر معاني از افق جبين رحمانى بين اماء الله مشرق و منير باشند محزون نباشيد يد قدرت مغلول نيست و اوست بر هر شىء قادر و توانا 4

BLIB_Or11096#189, BLIB_Or15710.022b

BH10330

He is the Mighty. Glorified art Thou, O my God! This is Thy servant who hath sewn the robe of the glory of Thy sovereignty and the garments of the sanctity of Thy Temple, and who emigrated with Thy Most Exalted Beauty until he entered with Him into this Most Great Prison. I beseech Thee therefore, O my God, not to sever the thread which Thou hast made a means between him and the lights of Thy Beauty and the knowledge of Thyself. Then make him steadfast in Thy love, and grant him the best of what lieth with Thee, and establish for him from Thy grace a seat of constancy, and prepare for him from Thy command in this Cause guidance.

هو العزيز فسبحانك اللهم يا الهى هذا عبدك الذى خيط رداء عز سلطنتك و اثارك قدس هيكلك و هاجر مع جمالك الاعلى الى ان دخل معه فى هذا السجن الكبرى اذا اسئلك يا الهى بأن لا تقطع خيط الذى جعلته سبباً بينه و بين انوار جمالك و معرفة نفسك ثم استقمه على حبك ثم ارزقه خير ما عندك ثم اجعل له مقعد ثبوت من فضلك و هيأ له من امرك فى هذا الامر رشداً

INBA71:334, INBA92:143a, BLIB_Or15696.088a,

AQMJ1.029

BH10639*To: Najaf-Ali, in Sarchah*

1 He is the Most Holy, the Most Glorious.

2 This is the Clear Book sent down from God, the Lord of the worlds, unto him who hath grasped His firm and mighty cord. He remembereth in the prison His servant that he may rejoice in the verses of God, the Lord of the mighty throne. Beware lest the things of the world withhold thee from the Lord of Names. Drink thou the water of life in My Name, the Mighty, the Wondrous. Say: O my God! Thou beholdest me turning towards the sanctuary of Thy presence and the Kaaba of Thy Cause. I beseech Thee by Thy radiant and luminous Beauty to make me steadfast in Thy love in such wise that the power of the oppressors shall not frighten me.

1 الأقدس الأبهى

2 كُتِبَ مِينَ نَزَلْ مِنْ اللَّهِ رَبِّ الْعَالَمِينَ لِمَنْ تَمَسَّكَ
بِحَبْلِهِ الْحَكَمَ الْمُتَيْنِ يَذْكُرُ فِي السَّجْنِ عَبْدَهُ لِيَفْرَحَ
بِآيَاتِ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ أَيَاكَ أَنْ يَمْنَعَكَ
مَا فِي الدُّنْيَا عَنْ مَالِكِ الْأَسْمَاءِ أَنْ اشْرَبْ كَوْثَرَ
الْحَيَوَانِ بِاسْمِي الْعَزِيزِ الْبَدِيعِ قُلْ يَا هَلِي تَرَانِي
مَقْبِلًا إِلَى حَرَمِ وَصْلِكَ وَكَعْبَةِ أَمْرِكَ اسْأَلُكَ
بِمَجَالِكِ الْمَشْرِقِ الْمُنِيرِ أَنْ تَجْعَلَنِي ثَابِتًا عَلَى حَبْلِكَ
عَلَى شَأْنٍ لَا يَخَوْفُنِي سَطْوَةُ الظَّالِمِينَ

INBA44:115a, BLIB_Or15696.059c

BH10535*To: father of pilgrim Aqa Muhammad Husayn*

1 God is Most Great with exceeding greatness!

2 O father of the emigrant! Hear the call of the King of Kings from the right-hand side from this Prison which We built by the hand of power for Our Own Self, the Truth, before the creation of the heavens and the earth - that there is no God but Me, the Beloved, from a beginning that hath no beginning. Then he whom God brought forth from thy loins, verily he hath emigrated with God and is now circling round the mighty throne.

1 الله اكبر تكبيراً

2 أَنْ يَا أَبَ الْمُهَاجِرِ اسْمِعْ نِدَاءَ مَالِكِ الْمُلُوكِ عَنْ
جِهَةِ الْأَيْمَنِ عَنْ هَذَا السَّجْنِ الَّذِي عَمَرْنَاهُ بِيَدِ
الْقُدْرَةِ لِنَفْسِنَا الْحَقِّ قَبْلَ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
بِأَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمَحْبُوبُ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ
لَهُ ثُمَّ الَّذِي أَخْرَجَهُ اللَّهُ عَنْ صُلْبِكَ أَنَّهُ هَاجَرَ مَعَ
اللَّهِ وَيَطُوفُ حِينَئِذٍ حَوْلَ عَرْشِ عَظِيمِ

BLIB_Or15694.627a, ALIB.folder18p500c

BH01782

To: son of Haji Ahmad Milani et al.

As for the matter of that person's dream, these words issued from the Source of Command: "We are commanded to look to the outward, not the inward. God willing this dream is true, and if, God forbid, it be mixed with fancy, We decree for him what We decreed for him who was in prison when he said 'The matter about which ye inquired is decreed.' Reflect that thou mayest understand, and be of the thankful ones."

و اما در باب رؤیای آنشخص مذکور از مصدر
امر اینکلمات ظاهر ما مأمور بظاهریم نه بیاطن و
انشاء الله این رؤیا صدقست و اگر خدا نخواسته
مشوب باشد قضینا له ما قضینا للذی کان فی
السجن اذ قال قضی الامر الذی فیہ تستفتیان
فکرتعرف و کن من الشاکرین انتهى

BLIB_Or15710.032x

BH11006

To: sister of Jinab-i-Rida

¹ He is the Most Glorious

² O handmaiden of God! Harken unto the call of this Youth Who hath been afflicted in the prison of envy and hath been slain at every moment by the sword of hatred - and God is my witness to what I say. I weep for My loneliness and solitude and exile. Purify thyself, then, from the love of aught else but Me, that thou mayest find a way to attain My presence.

¹ هو الأبهی
² ان یا امة الله اسمعی نداء هذا الغلام الذی ابلی فی
سجن الحسد و قتل فی کلّ حین بسیف البغضاء
و کان الله علی ما اقول شهیداً ان ابکی علی نفسي
و وحدتی و غربتی ثم طهری نفسك عن حب
سوائی لکی تجدین الی لقائی سبیلاً

BLIB_Or15694.622b, ALIB.folder18p499b

BH11070

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

² Glorified art Thou, O my God! Thanks be to Thee for having sacrificed me for the life of the worlds, and thanks be to Thee for having imprisoned me for the emancipation of the worlds. I beseech Thee by Thyself not to turn away Thy servants from the Dayspring of Thy grace, nor to withhold them from the

¹ بسم الله الأقدس الأتمنع الأبهی
² سبحانک اللهم یا الهی لک الحمد بما فدیتنی لحیوة
العالمین و لک الحمد بما حبستنی لعق العالمین
اسئلك بک ان لا تطرد عبادک عن مشرق

Kawthar of Life in Thy days. Thou art, verily, the All-Powerful, the Supreme, the Self-Subsisting.

فضلك ولا تمنعهم عن كوثر الحيوان في أيامك
أنك انت المقتدر المهيمن القيوم

INBA49:094b, INBA92:381b, AQMJ1.016b

BHU0032

To: words to Munirih Khanum

Date: 1288 ca. [1871-1872]

O My Leaf and My Handmaiden, verily We chose thee and accepted thee to serve My Most Great Branch, and this is by My grace which is not equalled by all the treasures of Earth and Heaven. Many maidens, in Baghdad, in Edirne, in this Most Great Prison, hoped for this bounty, but it was not given to them. You must render thanks unto God for this great bounty, and this exalted bestowal given unto you. May God be with you.

BKOG.348

BH10741

Date: 1288-10 ca. [1871-Dec]

He is the Helper

I testify that thou hast rendered victorious assistance unto thy Lord and art accounted among His helpers. By My testimony all things bear witness - this is the foundation, wert thou to be among those who know. What thou doest by His command and good-pleasure is true help in the sight of thy Lord, the All-Knowing, the All-Informed. Go forth but commit not that which would cause sedition. Trust in God—verily He seizeth whom He willest, and He hath power over all things. We have accepted what thou didst intend in the path of God. Return to thy place, then remember thy Lord, the Mighty, the Praise-worthy.

BKOG.323-324, BRHL.053-054

BH01732

Date: 1288-11-10 [1872-Jan-21]

- 1 Verily, the sea of calamity hath surged, and gales have overtaken the Ark of God, the All-Encompassing, the Self-Subsistent. O Mariner! Be not daunted by gales, for He Who is the Breaker of Dawns is with Thee in this darkness which hath enveloped the worlds. Place thy trust in God under all conditions, and fear not the tempests of hatred. Take refuge in God, thy Lord, the Almighty, the All-Knowing. He protecteth whomsoever He willeth through His sovereign might. He, verily, is the All-Knowing, the All-Wise.
- بِسْمِ اللَّهِ الْبَاقِي الدَّائِمِ الْعَزِيزِ الْعَظِيمِ قَدْ مَاجَ بَحْرُ
الْبَلَاءِ وَاحَاطَتِ الْأُمُوجُ فَلَكَ اللَّهُ الْمُهَيِّمِ
الْقَيُّومِ إِنْ يَا مَلَّاحَ لَا تَضْطَرِبْ مِنَ الْأَرْيَاحِ أَنْ
فَالِقِ الْأَصْبَاحِ مَعَكَ فِي هَذِهِ الظُّلُمَةِ الَّتِي احَاطَتْ
الْعَالَمِينَ تَوَكَّلْ عَلَى اللَّهِ فِي كُلِّ الْأَحْوَالِ وَلَا
تَخَفْ مِنْ هُبُوبِ عَوَاصِفِ الْبَغْضَاءِ إِنْ اسْتَعِذَ
بِاللَّهِ رَبِّكَ الْمُقْتَدِرِ الْعَلِيمِ أَنَّهُ يَحْفَظُ مِنْ يَشَاءُ
بِسُلْطَانٍ مِنْ عِنْدِهِ أَنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ
- 2 In the midst of darkness, the Face was radiant with a light that encompassed all who are in the heavens and on earth. In that state, We summon all beings unto God, and the gathering of those who disbelieved in God when He came with a wondrous Cause shall not frighten Us. The thief hath stolen what was revealed from the Throne and presented it before those who rule over the servants. Thus did that remote misbeliever. Say: Die in thy fury, O ignorant one! Dost thou imagine that thou canst outstrip Us? Nay, by My Name, through which the sweet savors of the Spirit have wafted over all things small and great! We have conveyed the Cause through Our messengers, for verily We are powerful. Then We spread it through the hands of those who turned away. The schemes of the schemers shall not harm it.
- فِي بَجْوَحَةِ الظُّلُمَةِ كَانَ الْوَجْهَ مُشْرِقًا بَضِيَاءًا احَاطَ
مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ أَنَا فِي تِلْكَ الْحَالَةِ
نَدْعُ الْبَرِيَّةَ إِلَى اللَّهِ وَلَا يَخْوَفُنَا اجْتِمَاعُ الَّذِينَ
كَفَرُوا بِاللَّهِ إِذْ أَتَى بِأَمْرِ بَدِيعٍ قَدْ سَرَقَ السَّارِقِ
مَا نَزَلَ مِنْ لَدَى الْعَرْشِ وَاحْضَرَهُ لَدَى الَّذِينَ
يَحْكُمُونَ عَلَى الْعِبَادِ كَذَلِكَ فَعَلَ ذَاكَ الْمُشْرِكِ
الْبَعِيدِ قُلْ مَتَ بَغِيضُكَ يَا أَيُّهَا الْجَاهِلُ هَلْ تَظُنُّ
أَنْتَكَ تَسْبِقُنَا وَلَا اسْمِي الَّذِي بِهِ فَاحَتْ نَفْحَاتُ
الرُّوحِ عَلَى كُلِّ صَغِيرٍ وَكَبِيرٍ أَنَا بَلَّغْنَا الْأَمْرَ بِأَيَادِي
الرُّسُلِ مِنْ لَدُنَّا أَنَا كَمَا قَادَرِينَ ثُمَّ نَشْرَاهُ بِأَيْدِي
الَّذِينَ اعْرَضُوا أَنَّهُ لَا يَضُرُّهُ مَكْرُ الْمَاكِرِينَ
- 3 The slinking whisperer hath appeared with My letter amongst the people, thinking thereby they would assail the Dayspring of the Cause and thereby diminish God's sovereignty over all else. Thus did his soul entice him, and the word of punishment from the presence of the Mighty, the All-Encompassing, was fulfilled against him. Say: Thereby is His Cause exalted, His verses spread abroad, and this Remembrance elevated, through which every wise matter hath been ordained.
- إِنَّ الْخَنَاسَ حَضَرَ بَغَايِي بَيْنَ النَّاسِ وَظَنَّ بِذَلِكَ
يَهْجُمُونَ عَلَى مَطْلَعِ الْأَمْرِ وَيَحْتَقِرُ بِهِ شَأْنَ اللَّهِ
فِيْمَا سِوَاهُ كَذَلِكَ سَوَّلَتْ لَهُ نَفْسُهُ وَحَقَّتْ عَلَيْهِ
كَلِمَةُ الْعَذَابِ مِنْ لَدُنْ غَالِبٍ مُحِيطٍ قُلْ بِذَلِكَ
يَرْفَعُ أَمْرُهُ وَيَنْتَشِرُ آيَاتُهُ وَيَعْلُو هَذَا الذِّكْرُ الَّذِي بِهِ
قَدَرُ كُلِّ أَمْرٍ حَكِيمٍ
- 4 Would that the servants would gather against Us and shed Our blood in this straight Path! We have sacrificed what We possess in God's path. This is attested by the tribulations We endure, and beyond them by the Pen through which God's Cause, the Mighty, the Wise, hath been established. Say: I await the day wherein I shall find Myself among the parties of the oppressors' hosts. By God! Then shall they hear what they have never heard before, and shall witness what no eyes
- يَا لَيْتَ يَجْتَمِعُونَ عَلَيْنَا الْعِبَادُ وَيَسْفِكُونَ دِمَائِنَا فِي
هَذَا السَّبِيلِ الْمُسْتَقِيمِ أَنَا فِدَيْنَا مَا عِنْدَنَا فِي سَبِيلِ اللَّهِ
يَشْهَدُ بِذَلِكَ مَا أَنَا فِيهِ مِنَ الْبَلَايَا وَعَنْ وِرَائِهَا قَلَمُ
الَّذِي بِهِ ثَبَتَ أَمْرُ اللَّهِ الْعَزِيزِ الْحَكِيمِ قُلْ أَنِّي أَكُونُ
مُنْتَظَرًا يَوْمَ الَّذِي فِيهِ أَرَى نَفْسِي بَيْنَ الْأَحْزَابِ مِنْ
جُنُودِ الظَّالِمِينَ تَاللَّهِ إِذَا يَسْمَعُونَ مَا لَا سَمِعُوا مِنْ

of those gone before have seen. He, verily, is the Ruler over what He willeth, and He is the Strong, the Powerful.

قبل ويرون ما لا رأيت عيون الذين سبقوا أنه هو
الحاكم على ما اراد وأنه هو القوى القدير

- 5 Say: O fly! Canst thou soar with the Dove in this atmosphere wherein no birds of the world have flown? All that befalleth Us is a mercy unto Us - to this testifieth every discerning believer. The atoms weep at Our affliction, yet We are in manifest joy. We have made gladness appear from the horizon of sorrows. He doeth what He willeth and ordaineth what He pleaseth.

5 قل يا أيها الذباب هل تقدر ان تطير مع الورقاء في
هذا الهواء الذي ما طارت فيه طيور العالمين كل
ما يرد علينا أنه رحمة لنا يشهد بذلك كل موقن
بصير توج الذرات لضرنا ونحن في فرح مبين قد
اظهرنا السرور من افق الأحران أنه يفعل ما يشاء
ويحكم ما يريد

- 6 O servant who gazeth toward God! Were I to recount for thee what hath befallen Us through the tyranny of the wicked ones and the rancor of the enemies, thou wouldst wail and weep until thy spirit would take flight from thy body. Therefore have We concealed it and shall continue to do so. Thy Lord, verily, is the Concealer, the Forgiving, the Merciful.

6 ان يا عبد الناظر الى الله لو اذكر لك ما ورد علينا
من ظلم الأتقياء وضغينة الأعداء لتنوح وتبكي
الى ان تطير الروح من جسدك لذا سترنا ونستر
أن ربك هو الستار الغفور الرحيم

- 7 We drink the cup of tribulation at all times, yet disclose it to no one, lest the dust of grief should cloud them in this resplendent morn. Grieve not at what We have revealed unto thee. Rejoice in God and His signs, and be thou of the thankful. He calleth thee from this Prison in such a state, purely for the sake of thy Lord, the Mighty, the Generous. My love and remembrance have preceded thee. Rejoice in this remembrance which hath flowed from the mouth of the Will of thy Lord, the Most Exalted, the Inaccessible. Thus have We sprinkled upon thee a drop from the ocean of Our tribulation, that thou mayest be of those who are informed.

7 نشرب كأس البلاء في كل الأحيان ولا نقصه
لأحد لئلا يغشيه غبار الحزن في هذا الصبح المنير
أنك لا تحزن بما نزلناه لك ان افرح بالله و
آياته وكن من الشاكرين أنه يدعوك من هذا
السجن في مثل تلك الحالة خالصاً لوجه ربك
العزیز الكريم قد سبقك حيي و ذكرى ان افرح
بهذا الذكر الذي جرى من فم مشية ربك المتعالی
المنيع كذلك رتحننا عليك رشحاً من طمطام بحر
بلائي لتكون من المطلعين

- 8 Stand firm in the Cause through God's might and power, and be of the steadfast. Convey My glorification to the faces of My loved ones who have turned to My countenance, spoken in My praise, and arisen to make mention of Me. These are assuredly among the triumphant. Blessed are they and those who love them for the sake of God. They are among the most exalted of creation in the sight of the Truth. Thus hath the matter been decreed in a preserved Tablet.

8 ان استقم على الأمر بحول الله وقوته وكن من
الرائخين كبر من قبلي على وجوه أحبائي الذين
اقبلوا الى وجهي ونطقوا بثنائي وقاموا على ذكرى
الا انهم من الفائزين طوبى لهم ولمن يحبهم لوجه
الله انهم من اعلى الخلق لدى الحق كذلك قضى
الأمر في لوح حفيظ

BLIB_Or11095#024, MAS4.239x,
RHQM2.0749-751 (147) (092-093x),
ASAT4.489x

BH00708

Date: 1288-11 ca. [1872-Jan]

- 1 God the Blessed, the Exalted, hath revealed unto certain of His Prophets in some of His revelations: By My glory and majesty! I shall assuredly sever all hope of any who hopeth in aught but Me, and shall clothe him with the garment of humiliation before all people, and shall remove him far from My grace and My relief. Doth My servant look to others in times of hardship when the key thereof is in My hands? How is it that I see My servant turning away from Me when I have given him what he hath not asked of Me? Shall one ask and I not be generous? Nay! Do not bounty and generosity belong to Me? Are not this world and the next in My hands? Were each one of the inhabitants of the heavens to ask of Me the like of the heavens and earth, and were I to grant his wish, this would not diminish from My dominion even to the extent of a gnat's wing.
- 2 Such utterances as these, most of which do not now come to mind, continually streamed forth from the Fountain of the All-Merciful's mouth. The cups of utterance have been filled with the wine of thy Lord's remembrance, the All-Merciful.
- 3 That which remaineth in this servant's memory hath been submitted. How can I describe how the verses of power, majesty and sovereignty were revealed and made manifest on that blessed night? It was as though the Salsabil of utterance was bestowed upon all creation, and the ocean of generosity washed over all nations, and the Mystery veiled in mystery was revealed unto all who dwell in the realm of the seen and unseen. Many utterances have entirely passed from memory.
- 4 Then at the seventh hour, one of the officers came and took away the Ancient Beauty, the two Most Great Branches, and Aqa Mirza Muhammad-Quli. As mentioned in the previous petition, the Ancient Beauty and the Greater Branch were placed in a location adjacent to the prison, Aqay-i-Aqa in another place, and His Holiness the Most Great Branch in the prison under chains. This servant and the other loved ones were imprisoned under chains in a very dark place within the building itself. On the second night a telegram arrived from the governor and they changed the location of the Ancient Beauty to an elevated dome above the prison. The two Most Great Branches and Aqay-i-Aqa were in His most holy presence.
- 1 قد اوحى الله تبارك و تعالى الى بعض انبيائه
فى بعض وحيه و عزى و جلالى لا قطع رجاء
كل مؤمل يؤمل غيرى و لا كسونه ثوب المذلة
بين الناس و لا بعدنه عن فضلى و فرجى ائومل
عبدى فى الشدايد غيرى و مفتاحها بيدى مالى
ارى عبدى معرضا عنى و قد اعطيته ما لم يستلنى
افاسئل فلا اجود كلا اليس الجود و الكرم لى
ليس الدنيا و الاخرة بيدى و لوان كل واحد من
اهل السموات سئلنى مثل السموات و الارض و
اعطيته ما نقص ذلك من ملكى على قدر جناح
بعوضة
- 2 و امثال اين بيانات كه اكثرى در نظر نيست
متصلا از كوثر فم رحمن جارى بوده قد تعاطت
اقداح البيان من نهر ذكر ربك الرحمن
- 3 آنچه بخاطر اين عبد مانده معروض داشته چه
عرض كنم كه در آن ليله مبارك آيات قدرت
و عظمت و سلطنت چه قسم جارى وسايل و
نازل بوده كان سلسيل البيان بذل على من فى
الامكان و بحر الكرم ترشح على الامم و سر المجلل
بالسر تجلى على من فى الغيب و الشهود و بسيار از
بيانات ايدا در نظر نمانده
- 4 بعد در ساعت سابعه يكي از ضباط آمده جمال
قدم و غصنين اعظمين و آقاى آقا ميرزا محمد قلى
را بردند در عريضه قبل عرض شده كه جمال
قدم و غصن اكبر را در محلى كه جنب ليمان
است و آقاى را در محل ديگر و حضرت غصن
اعظم را در ليمان تحت حديد اين عبد و ساير احبا
را در نفس سرايه محل بسيار مظلم تحت حديد
حبس نمودند در ليله ثانيه تلغراف از والى آمده
محل جمال قدم را تغيير دادند در قبه مرتفعه كه
فوق ليمانست تشریف بردند غصنين اعظمين و
آقاى در حضور اقدس

- 5 After thirty-eight and a half hours in the dome, again on Thursday at the fourth hour after sunrise they were summoned to the building for questioning. While proceeding to the assembly, the Tongue of Grandeur uttered these words: "Ye have taken your own principles and cast the principles of God behind your backs. Why do ye not understand?" This verse was repeatedly uttered by the Tongue of Grandeur.
- 6 After the Ancient Beauty's arrival, the Pasha and the members of the assembly apologized, saying they were obliged to investigate since three people had been killed and all the inhabitants of the city were fearful and terrified, therefore they must proceed according to law. The poor man seemed to have no knowledge of the law.
- 7 In any case, they asked about His blessed name and homeland, explaining that according to law these questions must be asked and recorded. He said: "It is more manifest than the sun." They asked again. He said: "It behooveth not to mention the name. Look at the government decree which is in your possession." Then with utmost courtesy they requested that He Himself tell them. The Temple of Grandeur sat composed upon the chair and spoke with the tongue of power and might: "My name is Baha'u'llah and My country is Nur. Be ye apprized of it."
- 8 Then the Ancient Face turned toward the Mufti and spoke, mighty in His grandeur: "Had ye but known, We would have caused you to hear the cooing of the Dove of Glory upon the branch of the Divine Lote-Tree, that ye might perceive what servitude hath spoken - that essence whose inmost reality is lordship." Those present were struck dumb by this eternal Word of God. Then, addressing all, He said: "What is the purpose of this gathering, this question and answer? If ye wish to acknowledge what is your true purpose and the desire of your hearts - for I do not wish to remain in this world even for an hour." And He recited verses from the Surih of the Kings, including this blessed passage: "I have never passed by a tree, but My heart addressed it saying: 'O would that thou wert cut down in My name, and My body crucified upon thee for My Lord's sake.'" During this utterance, the pillars of the All-Merciful were seized with trembling. Then He arose and the Beauty of Youth turned toward another place outside the gathering.
- 9 Indeed, what a wondrous day and remarkable time it was! In some souls the Sun of the Word of God had dawned and they showed forth their love. In truth, this servant is powerless to recount the divine utterances. The author of the Mathnavi has spoken words fitting for this station:
- 5 و توقف در قبه سی و هشت ساعت نیم بعد مجدد
یوم خمس ساعت رابع از نهار بسرایه طلب نمودند
لاجل سؤال و جواب حین توجه بمجلس لسان
عظمت باین کلمه ناطق: اخذتم اصول انفسکم و
نبدتم اصول الله عن ورائکم مالکم لاتفقهون این
آیه مکرر از لسان عظمت جاری
- 6 و بعد از ورود جمال قدم پاشا و اهل مجلس
معذرت خواستند که ما مکلف بتفحصیم چه که
سه نفس کشته شده اند و جمیع اهل بلد خائف
و هراسان لذا باید بموجب قانون عمل شود گویا
بیچاره از قانون هم اطلاع نداشته
- 7 باری سؤال از اسم مبارک و وطن نمودند و
معروض داشتند که موجب قانون این است
که این سئوالات بشود و نوشته گردد فرمودند
انه اظهر من الشمس مجدد سؤال شد فرمودند
لا ینبغی ذکر الاسم فانظروا فی فرمان الدولة الذی
عندکم بعد بکمال ملائمت عرض نمودند خود شما
بفرمائید اذا جلس هیکل العظمة مستویا علی
السیر و نطق بلسان القدرة و القوة اسمی بهاء
الله و مسکنی نور اذا فاعرفوا
- 8 ثم توجه وجه القدم الی المفتی و قال عزّ کبرائه
" لو عرفتم لاسمعناکم هدیر ورقاء العظمة علی
غصن سدره الربانیه لیظهر لکم ما قال العبودیه
جوهره کنهها الربوبیه فهت من حضر من کلمه
الله الابدی و بعد مخاطبا الی الكل فرمودند " ما
المقصود من هذا الاجتماع و السؤال و الجواب
لو تريدون اعترف بما هو مقصودکم و رجاء قلوبکم
لائی لاحب ان اکون فی الدنيا علی قدر ساعة " و
از آیات سور ملوک تلاوت فرمودند از جمله این
فقره مبارکه " ما مررت علی شجر الا و خاطبه
فؤادی یا لیت قطعت لاسمی و صلب علیک
جسدی فی سبیل ربی فی اثناء البیان قد اخذ
الاهتزاز ارکان الرحمن ثم بعد ذلک قام القیام و
توجه جمال الغلام الی محل اخر خارجا عن المجمع
- 9 باری عجب روزی و تجایب وقتی بوده در بعضی
از ناس شمس کلمه الله اشراق نموده اظهار محبت
نمودند فی الحقیقه این عبد از ذکر بیانات رحمانی
عاجز است صاحب مثنوی ذکر می نموده مناسب
این مقام است:

- 10 "Those words the Prophet spoke in that moment If cast upon night would turn it to dawn
آن خطاباتیکه گفت آدم نبی گر زند بر شب بر آید از شبی روز روشن گردد
- 11 That night would become bright as morning-tide Those holy words I cannot now describe
آنشب چون صبح من ندانم گفت باز آن اصطلاح
- 12 Thou knowest what the sun in Aries Speaks to the flowers with pure sincerity
خود تو دانی کافتاب اندر حمل می چه گوید با ریاحین بی دغل
- 13 Thou knowest what the crystal waters say Unto the flowers and saplings day by day"
هم تو میدانی که آن آب زلال می چه گوید با ریاحین با نهال
- 14 In truth, this servant was and will ever be powerless to recount the divine utterances and heavenly expressions.
باری این عبد از ذکر بیانات الهیه و اصطلاحات ربانیه عاجز بوده و خواهد بود
- 15 Afterward, the Pasha sent word requesting His return to the house and apologized for what had transpired. He said return to the prison was preferable, as many were imprisoned there. Some who were present before Him submitted that the townspeople were in commotion and the prisoners could not be brought out; it would be better to wait some days. Then He returned to the house, and this was at the eleventh hour on Thursday.
بعد پاشا فرستاد که به بیت مراجعت فرمائید و معذرت خواست از آنچه واقع شده فرمودند رجوع بحبس اولی است چه که جمعی محبوسند بعضی تلقاء وجه حاضر شده معروض داشتند که حال اهل بلد در حرکتند نمیتوان محبوسین را بیرون آورد چند یومی اگر توقف شود بهتر است بعد مراجعت به بیت فرمودند و آن حین ساعت احدی عشر یوم نحیس بود
- 16 The summary of the incident is this: From the moment the Ancient Beauty set forth from the Sanctuary until the time of His arrival, there elapsed sixty-nine and one-half hours. The halt at the caravanserai on the first night lasted five and one-half hours; the imprisonment beside the barracks endured eighteen and one-half hours; the confinement in the vaulted chamber above the barracks continued thirty-eight and one-half hours; and the entry into the caravanserai, and the sojourn therein for the second time, lasted seven hours. Thus was the matter consummated by the will of God, the All-Powerful, the All-Knowing, the All-Wise.
بمجل آنکه ابتدای خروج جمال قدم از حرم الی حین ورود شصت و نه ساعت و نیم منقضی شد توقف در سرایه لیله اولی ۵ ساعت و نیم محبس جنب لیمان هیجده ساعت و نیم حبس قبه فوق لیمان سی و هشت ساعت و نیم ورود سرایه و توقف در آن مره ثانیه هفت ساعت گذلک قضی الامر من لدی الله المقتدر العلیم الحکیم .
- 17 Furthermore, there is one named Sohbat from the people of Za' - upon him be God's curse - when he invented lies, when he made promises he broke them, and when he was trusted he betrayed. These are the attributes of the hypocrites, and a hundred thousand times worse than these exist in that vile one. Before the occurrence of these mentioned events, he arrived in this land and dwelt in the abode of the ungodly, and for some time associated with evil souls, then returned with false and erroneous reports. In every place he reached, he mentioned calumnies. He and Aqa Jan - upon both be God's wrath - became narrators of fabricated calumnies from false sources. Thus after the upheavals in the great city and the dismissal of Mushir and death of the Grand Vizier, they attributed these events as having occurred due to the oppression against Us,
و دیگر آنکه صحبت نامی است از اهل زاء علیه لعنة الله از احداث کذب و اذ اوعده خلف و اذ اوتمن خان این صفات منافقین است و صد هزار فوق آن در آن خبیث موجود قبل از وقوع این مقدمه مذکوره وارد این بلد شد و در مقر مشرکین منزل داشت و چندی با نفوس خبیثه معاشر و بعد با روایات کاذبه سقیمه مراجعت نمود و بهر محل که رسید مفتریاتی ذکر نمود او و آقا جان علیهما غضب الله راوی مجموعهات مفتریه از ناحیه کذب شدند چنانچه بعد از انقلابات مدینه کبیره و عزل مشیر و موت صدر اعظم نسبت دادند این امور لاجل ظلم بر ما واقع شده و این امور را رأس المشرکین خبر داده کل هذا کذب صراح

and claimed that the chief of the ungodly had foretold these matters - all of this is pure falsehood. Any fair-minded person who has attained even a portion of justice would testify to their lies, for all souls from among the Arabs, Persians and Turks were pursuing the Ancient Beauty and had risen up in complete enmity, and they did not consider others to even exist, and whatever befell others was merely incidental.

- 18 In any case, the seizure of the oppressors and what befell them and what will befall them has all been revealed with perfect clarity in the Tablet of Ra'is and other Tablets, and now this servant mentions some of these so all may know that those souls were and will be liars, and that the Dawning-Place of divine verses and Source of merciful outpourings had foretold what would occur. Among these is the Tablet of Ibn-i-Nabil - upon him be the Glory of God - which was revealed upon first arrival at the Most Great Prison, and the original is with the aforementioned person and copies of it are with Zaynu'l-Muqarrabin - upon him be the Glory of God - and the loved ones. Let them seek it out and investigate so they may know with certainty that the reins of knowledge have been in the hands of the Mighty, the All-Knowing. None knoweth the unseen except Him; He revealeth to whom He willeth and concealeth from whom He willeth what He willeth. Verily He is the All-Knowing, the All-Informed.

و هر عاقل منصفی که فی الجمله بصرف انصاف فائز شد یشهد بکذبهم چه که جمیع نفوس از عرب و عجم و ترک در صدد جمال قدم بودند و بعداوت تمام قیام نموده بودند و سایرین را داخل وجود نمیدانستند و بر سایر آنچه واقع شده بالتبع بوده

18 باری اخذ ظالمین و ما ورد علیهم و ما یرد کل در لوح رئیس و الواح اخری بکمال تصریح نازل و حال این عبد بعضی را ذکر مینماید تا کل بدانند که آن نفوس کاذب بوده و خواهند بود و مطلع آیات الهیه و منبع فیوضات رحمانیه بآنچه وارد شده خبر داده اند " از جمله لوح جناب ابن نبیل علیه بهاء الله است که در اول ورود بجن اعظم نازل و اصل نزد جناب مذکور موجود و سواد آن نزد جناب زین المقربین علیه بهاء الله و احبا موجود است جو یا شوند و تحقیق نمایند تا بیقین بدانند که زمام علوم پید مقتدر علم بوده لایعلم الغیب الا هو یظهر لمن یشاء و یستر لمن اراد ما اراد انه هو العلم الخبیر

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Lawh-i-Istintaq (Tablet of the Interrogation)

Date: 1289 ca. [early 1872]

- 1 In the Name of our Lord, the Most Inaccessible, the Most Holy, the Most Mighty, the Most Glorious!
- 2 Glorified art Thou, O Thou through Whom the Essence is realized in the Essence, and through Whom the Being of Eternity is adorned with the mantle of Names and Attributes! Through Thy Name, the Manifest, all manifestations have been made manifest from a beginning that hath no beginning, and through Thy Name, the Hidden, all that lay concealed remained hidden in the mystery of mysteries, such that naught hath appeared from pre-eternity, nor will appear unto a end that hath no end. Through the dawning of the Sun of Thy most glorious Beauty,

1 بسم ربنا الأَمَنع الأَقْدَس الأَعَزّ الأَبْهَى

2 سیحانک یا من بک حَقّق الذّات فی الذّات و تردّی کینونة القدم برداء الأسماء و الصّفات من اسمک الظّاهر ظهرت الظهورات من أوّل الذی لا أوّل له و باسمک الباطن استبطنت البطونات فی غیب الغیب بحیث ما ظهر من قدم القدم و لن یظهر الی آخر الذی لا آخر له بطلوع شمس جمالک الأَبْهَى طلع نیر العلاء من افق البداء

the Luminary of the heights hath risen from the horizon of origination, bearing glad-tidings unto them that dwell in the heaven of the divine cloud, the Concourse of eternity, and the denizens of worlds which no pen can describe nor the minds of the wise comprehend, and then unto them that dwell in this nether realm, that this indeed is the Most Glorious Beauty and the Most Resplendent Countenance, Who hath appeared in a manner sanctified above my mention, my indication, my knowledge, my description, my glorification, my praise, my sanctification, my exaltation, my attestation of His unity, and my recognition of His uniqueness, and above whatsoever lieth in the essence of my essence and the reality of my reality when His remembrance and His glory are concerned.

- 3 Therefore, O ye who were created in the Bayan through My verses to know Him, be not veiled from Him for Whom the entire Bayan is but as a ring upon the finger of His Will and a leaf in the paradise of His Cause. Glorified art Thou, O Thou Whom the Most Great Remembrance is powerless to remember, and the Pen of eternity is unable to praise! How then can this evanescent one, who is the most abject of servants before the gate of Thy grace which hath been opened unto all nations, venture to extol Thee save through a drop from the oceans of Thy bounty which surge over all created things, and through an outpouring from the fathomless deep of Thy favors which encompass all who dwell in the kingdoms of the first and the last? Whereupon the tongues of all things have been loosened with the most wondrous praise in glorification of Thy chosen Self, and the call hath been raised from the heart of the solid rock in the depths of the seas and from all the heights, that Thou art God, the Lord of the seen and the unseen.

- 4 Therefore, O my God, I beseech Thee by this bounty which hath encompassed all things, and by this mercy which hath preceded all who dwell in the realm of creation, that Thou wilt send down at this moment upon this evanescent one a breath from the breezes of Thy most bountiful grace and a waft from the fragrances of Thy creativity, whereby decayed bones are quickened and lifeless bodies are raised up - for verily Thou art God, the Ever-Abiding, the Everlasting, the Ancient of Days - that I may arise to praise Thy loved ones and make mention of those whom Thou hast made the lights of guidance amidst Thy creation and the torches of unity among Thy servants and Thy creatures, and that I may speak that which Thou dost confirm and inspire within me, for I know nothing and Thou art the All-Knowing, the All-Informed.

مبشراً لمن في لاهوت العماء وملأ البقاء واهل
عوالم الذي لا يذكر بقلم الانشاء ولا يدركها
حقائق اولى التهي ثم من في ناسوت الأدنى بأن
هذا لجمال الأبهى والطلعة الأسنى قد ظهر بما هو
مقدس من ذكرى وإشارتي وعرفاني ودالاتي و
تقديسي وتسبيحي وتنزيهي ونجدي وتوحيدي
وتفريدي آياه وما هو في جوهر جوهرى وساذج
ساذجي لدى ذكره وبهائه

3 إذا يا من خلقت في البيان بآياتي لعرفانه لا تحتجبوا
عن الذي كان البيان كله كلفة خاتم في اصبع
ارادته وورقة لرضوان امره فسيحانك يا من لن
يقدر ان يشير بذكرك ذكر الأعظم و لن يقدر
ان يجرى على ثنائك قلم القدم فكيف يقدر و
يستطيع ان يحترج بذكرك هذا الفاني الذي يكون
احقر الخدام لدى باب فضلك الذي فتح على
الأمم ألا بترشح من ابجر جودك الذي تموج على
كل الموجودات و طفع من طمطم عناية
التي تلجلجت على من في ملكوت الأوليات و
الآخريات حيث فتحت السن كل الأشياء بأبدع
الأذكار بثناء نفسك المختار و ارتفع النداء من
قلب صخرة الصماء في قعر البحار و ما في على
الأطوار بأنك انت الله رب ما يرى و ما لا يرى

4 إذا يا الهى اسألك بهذه العناية التي احاطت كل
الأشياء وهذه الرحمة التي سبقت من في الانشاء
بأن ترسل حينئذ على هذا الفاني نسمة من نسمة
جود وهائيتك و نفعة من نفعات بدعك التي
بها اهتزت عظام الرميمة و قامت اجساد الميتة
بأنك انت الله الباقي الدائم القديم لأقوم بها على
ثناء احبتك و اذكر الذين جعلتهم انوار الهداية بين
خلقك و مشاعل التوحيد بين عبادك و بريتك
و انطق بما تؤيدني و تلهمني من عندك لأنني لا
اعلم شيئاً و أنك انت العليم الخبير

5 Thou knowest, O my God, that my love for them and my remembrance of them are purely for Thy sake and sanctified from beholding aught else but Thee. I desire, O my God, that they may become fully aware of the truth of all matters in Thy days, and recognize that which had been hidden from them with true recognition, that thereby their beings, their realities, their spirits, and their likenesses may endure in every world of Thy worlds, knowing Thy truth, perceiving that which hath appeared from Thee, and understanding what Thou hast desired for them in the pavilion of Thy bounty and grace. For verily, O my God, should they become aware of all things yet remain veiled from even a single thing, they would be veiled to that extent from Thy most great perspective and would not turn to Thee with complete vision. This can only be achieved through sanctification from all that Thou hast created and wilt create, all that Thou hast manifested or wilt manifest, even as Thy true and perspicuous Tongue hath spoken: "Were the eyes, though as vast as the heavens and earth, to turn for less than the twinkling of an eye toward any direction save this, they could not behold this Most Exalted Vision as becometh its right to be seen."

6 Exalted, exalted is Thy Cause, O my God, and sublime, sublime is Thy Revelation, O my Beloved! Most grievous is it unto this servant, beyond all grief, that anyone should be veiled in such days as these, the like of which the eyes of creation have never witnessed, nor hath any in all existence beheld their parallel - days wherein Thou hast appeared with the pure essence of Thy Beauty, the camphor of Thy Countenance, and the pristine nature of Thy Beloved-ness, and wherein the heavens and earth have been encompassed by the manifestations of Thy grace and the evidences of Thy favors, such that every hidden matter, treasured secret, and guarded mystery hath been revealed, and the Sun of Meanings hath shone forth from the horizon of the heaven of exposition, manifesting itself through the revelations of Thy most beauteous Names and most exalted Attributes unto all who dwell in the realm of possibility and the kingdoms of creation.

7 They who desire to enter upon this most mighty and impregnable carpet, this most exalted and lofty station, must needs have their hearts sanctified from the mention of the allusions of the past and the words established by the ignorant ones who have become renowned for learning and excellence. Praise be unto Thee, O my God, for having assigned unto them that enter upon this most exalted and most sublime carpet a station that cannot be attained by the birds of the hearts of them that dwell in eternity, nor by the realities of any in all creation,

5 وانت تعلم يا الهى ان حبي اياهم وذكرى لديهم يكون خالصاً لوجهك ومطهرّاً عن مشاهدة غيرك اتى احب يا الهى انهم يطلعون بمواقع الأمور فى ايامك حتى الاطلاع ويعرفون ما هو المستور عنهم حق العرفان ليقبى بذلك كينوناتهم وحقايقهم و ارواحهم و امثالهم فى كل عالم من عوالمك عارفاً بحقك ومطلعاً بما ظهر من عندك و ما اردت لهم فى سرادق عنايتك و فضلك لأنهم يا الهى لو يطلعون بكل الأمور ويحتجبون عن شئ احتجبوا بقدر ذلك عن منظرك الأكبر و ما توجهوا اليك بتمام البصر وهذا لم يكن الا بتقدسه عن كل ما خلقت و تخلق و ظهرت او تظهر حيث نطق بذلك لسانك الحق المبين لو يكون البصر على كبر السموات والأرض ويتوجه بطرف طرفه اقل عما يحصى الى جهة اخرى لم يقدر أن ينظر الى هذا المنظر الأعلى على ما ينبغى له من حق النظر

6 تعالى تعالى امرك يا الهى و تباهى تباهى ظهورك يا محبوبى قد صعب على هذا العبد فوق كل صعوبة بأن يحتجب احد فى مثل تلك الأيام التى ما رأت عيون الابداع شبهها و لا ابصر من فى الاختراع مثلاً حيث ظهرت فيها بصرف جمالك و كافور طاعتك و ساذج محبوبيتك و احاطت السموات والأرض ظهورات عنايتك و يروزات الطافك بحيث طلع كل امر مكنون و كنز مخزون و رمز مصون و اشرفت شمس المعانى عن افق سماء التبيان و تجلت بظهورات اسمائك الحسنى و صفاتك العليا على من فى الامكان و الأكوان

7 و الذين يريدون ان يدخلوا هذا البساط الممتع المنيع و هذا المقر المتعالى الرفيع ينبغى لهم ان تكون قلوبهم مقدسة عن ذكر اشارات القبل و كلمات التى اسسوها اولى الجهل الذين اشتهرت انفسهم بالعلم و الفضل لك الحمد يا الهى بما جعلت للواردين فى هذا البساط الأرفع الأعلى مقاماً لا تناله طيور افئدة اهل البقاء و لا حقايق من فى الانشاء كما نطق به مظهر وحيك و مطلع الهامك

even as hath been uttered by the Manifestation of Thy Revelation, the Dayspring of Thy Inspiration, and the Point of Thy Will: "A single drop from the ocean of that Manifestation is mightier than all utterance." Thus too hath it been revealed in the Qayyumu'l-Asma and other Tablets concerning this most exalted station, in such wise as to stupefy the minds of them that are possessed of understanding.

و نقطة مشيتك نطفة سنة ذلك الظهور تكون اقوى عن كل البيان و كذلك نزل في قيوم الكتب والواح اخرى في ذكر هذا المقام الاعلى علي شأن تتخير منه عقول اولي الالباب فما اعلى علو هذا الخلق الذي خلقتهم من ساذج امرك و انشأتهم من جوهر فطرتك اذا يا الهى كيف يليق ان يكون هذا الخلق البديع و هذا الصنع الرفع الرفيع

- 8 How sublime then is the loftiness of these beings whom Thou hast created from the essence of Thy Cause and brought into existence from the substance of Thy nature! How then, O my God, can it be befitting that this wondrous creation and this most exalted and sublime handiwork - I am astonished, O my God, at the heaviness of certain ears, the covering of eyes, and the veils over certain hearts, such that by Thy Call the Thrones were shaken, the heavens were cleft asunder, the endless veils were rent, and the mountains of the realities of all contingent things were crushed through but a single gleam from the effulgences of the lights of Thy Countenance. Yet despite all this, some among Thy servants and creatures have not awakened, though Thou callest out at all times with the most exalted call above their heads, and standest before their eyes with all lights. Thou hast brought forth from the sleeve of Will the Hand of Divine Purpose, and sayest with the sovereignty of might and grandeur: "Behold this Hand of My power which I have stretched out over the heaven of My grandeur, the realm of My might, the kingdom of My sovereignty, the domains of My eternity, the regions of My Cause, and I have rolled them all up, and all that I have ordained in them through My all-encompassing knowledge, in My hand - and lo, it is white with the lights of My Countenance, radiant with the splendor of My Beauty, and gleaming with the lights of My brow. Through My grace and bounty have I bestowed it upon whoso entereth My kingdom and My realm of might." Yet they make mention, amidst the surgings of these oceans of light, of the utterances of them that are steeped in darkness and pride.

8 انى اكون متحيراً يا الهى من وقر بعض الآذان و غطاء الأبصار و غشاوة بعض القلوب بحيث من ندائك اهتزت الأعراش و انفطرت السموات و خرقت حجاب اللانهايات و اندكت جبال حقايق الممكآت بتجلي من اشراقات انوار وجهك و مع كل ذلك ما انتبه بعض عبادك و بريتك مع انك تنادى في كل الأحيان بأعلى النداء فوق رؤوسهم و بكل الأنوار تكون قائماً تلقاء عيونهم قد اخرجت لهم من جيب الارادة يد المشية و تقول بسلطان القوة والعظمة فيها هذه يد اقتدارى التي بسطتها على لاهوت عظمى و جبروت قدرتى و ملكوت سلطنتى و ممالك قدى و اقاليم امرى و اطويت كلها و ما قدرت باحاطة على فيها فى يدى و انها بيضاء من انوار وجهى و شعشاع من ضياء طلعتى و متألئى من انوار جبينى قد اعطى بفضلى و كرمى لمن يدخل فى ملكوتى و جبروتى و هم يذكرون عند تموجات البحر النور روات اولى الظلمة و الغرور

- 9 O my God! All existence is ashamed of their remembrances, yet they are not ashamed. All contingent things are abashed by their words, yet they feel no shame. Can one who hath been awakened by Thy call, who hath arisen through the spirit of Thy Cause, and been quickened by the breath of Thy mercy, and drunk from the chalice of Thy bounty, move his tongue to make mention of vain imaginings which were upon the tongues of the heedless among Thy creatures and the ignorant among Thy people? Nay, by Thy Chosen Beauty! Save him for whom

9 فى الهى قد نجل كل الوجود من اذكارهم و هم لا يخجلون يستحي كل الممكآت من اقوالهم و هم لا يستحيون هل الذى انتبه من ندائك و قام بروح امرك و حى من نفس رحمتك و شرب عن كأس عنايتك يجرى لسانه بذكر الموهومات التي كانت فى السن الغافلين من بريتك و الجاهلين من خلقك لا وجمال المختار الا الذى جعلت

Thou hast made hearing a sign of torment from Thee and sight a pit of hell in his face by Thy command.

له السَّمْع آية العذاب من عندك والبصر حفرة السَّقر في وجهه بأمرك

- 10 O my God! I have committed transgressions through these mentions before the Sovereign of Thy grandeur, but verily Thou knowest that fire consumeth my very hairs when I hear the words of those who have not discovered the mysteries of Thy Cause and the hidden things within Thy knowledge, and who have forsaken the lofty stations and contented themselves with base ranks as though they had forgotten what was sent down from the heaven of Thy Command. Thou didst say—and Thy word is the truth—“O son of the Supreme Horizon! I have ordained for thee from the Divine Tree the purest fruits. How is it that thou hast turned away from them and art content with that which is inferior? Return unto that which is better for thee in the supreme horizon.”

10 فيا الهى قد اجترحت بتلك الأذكار بين يدي سلطان عظمتك ولكن انك تعلم بأن النار تلتهم من شعرائى بما اسمع اقوال الذين ما اطلعوا بأسرار امرك وخفيات ما فى علمك وتركوا مقامات العالية واقتنعوا بمراتب الدانية كأنهم نسوا ما نزل من جبروت امرك قلت و قولك الحق يا بن منظر الأعلى قدّرت لك من شجر الأبهى فواكه الأصفى كيف اعرضت عنها ورضيت بالذى هو ادنى فارجع الى ما هو خير لك فى الأفق الأعلى

- 11 And I see some of them, O my God, who have been veiled by a word from the Book, although it was revealed explicitly, without allusion, that all the Bayan cannot equal one word from Him. All that hath been mentioned of proof and evidence, then of argument and verses and clear tokens and signs, was naught but for this Most Great, Most Great Revelation, wherein no word was mentioned and no thing was found and no letter was uttered except it was a sign of Thy Cause and an evidence of Thy sovereignty, even as the Tongue of Will from Thy presence hath spoken: “All that hath been created and shall be created is a sign unto Him. He created by His word that it might be His proof unto Himself on the Day of His manifestation.” Nay, He hath made, O my God, all the Bayan dependent upon Thy leave and acceptance. Say: His word is the truth. By Thy glory! If Thou shouldst forgive the Bayan and all that is therein, it would not diminish anything from Thy dominion, and if Thou shouldst not accept the Bayan and all that is therein, it would not add anything to Thy dominion. Rather, if Thou acceptest it, those enchanted hearts will enter beneath the shade of the canopy of Thy love, and if Thou rejectest it, it will perish as though it had never been mentioned before.

11 و ارى بعض منهم يا الهى احتجوا بقول من الكتاب بعد الذى انه نزل بالتصريح من غير التلويح بأن كلّ البيان لا يعادل بكلمة من عنده كل ما ذكر من الحجّة و البرهان ثمّ الدليل و الآيات و البيّنات و العلامات لم يكن الا لهذا الظهور الأعظم الأعظم بحيث ما ذكرت فيه كلمة و ما وجد فيه شيء و ما نطق بحرف الا و يكون آية لأمرك و برهاناً لسلطنتك كما تكلم به لسان المشية من عندك كلّ ما خلق و يخلق يكون آية له خلق بقوله من عنده ليكون حجته لنفسه يوم ظهوره بل جعل يا الهى كلّ البيان معلّقاً بأذنك و قبولك قل و قوله الحق فوعزّتك لو تغفّرّ البيان و من فيه لا ينقص عن ملكك من شيء و ان لا تقبلن البيان و من فيه لا يزيد فى ملكك من شيء بل ان تقبل ذلك تدخل تلك الأفئدة المتيمة فى ظلّ ظلال محبتك و ان تردّه ينفى كأنه لم يكن له ذكر من قبل

- 12 Therefore I beseech Thee, O Lord of existence and King of the seen and unseen, to aid all to turn toward the horizon of Thy grace and bounty, sanctified from the allusions of before and after, and to make them know what Thou hast revealed in Thy Book, that they may hold fast unto the essence thereof, for this is Thy purpose in what was truly revealed and Thy beloved in what Thou didst send down in Thy Books and Thy Tablets. Verily, Thou art the Almighty, the Supreme, the Exalted, the Mighty, the All-Wise.

12 اذا أسألك يا مالک الوجود و مالک الغيب و الشهود بأن تؤيّد الكلّ على التوجّه الى افق فضلك و افضالك مقدّساً من اشارات القبل و البعد و تعرفهم ما نزلته فى كتابك ليتمسكوا بجوهر ما فيه لأنّ هذا مقصودك فيما نزل بالحقّ و محبوبك فيما انزلته فى كتبك و الواحك انك انت المقتدر المهيمن المتعالى العزيز الحكيم

- 13 O my eternal God! Thou art witness and well aware that this servant hath at all times and under all conditions sought naught but Thy good pleasure, and God willing, through Thy grace will continue thus. At all times the eyes of this servant have been fixed upon the Most Great Horizon and his heart turned to the Source of Thy Cause. Whatsoever he hath seen and become cognizant of, he hath, purely for Thy sake, conveyed to Thy friends in service, that perchance worthy souls might drink from the Living Waters which in these days of manifestation have streamed forth from the Finger of grace and bounty, and might turn toward the Dayspring of Thy Cause and the Dawning-Place of revelation.
- 13 ای اله ابدی تو شاهد و گواهی که این عبد در جمیع احیان و اوان جز طالب رضای تو نبوده و انشاءالله بعنایت تو نخواهد بود همیشه اوقات چشم این عبد بمنظر اکبر بوده و قلب بمصدر امر متوجه و آنچه دیده و عارف بآن شده خالصاً لوجهک خدمت دوستان تو معروض داشته که شاید نفوس قابله از کوثر حیوان که در ایام ظهور از اصبع فضل و احسان جاری شده بیاشامند و بمطالع امر و مشرق وحی توجه نمایند
- 14 For some time this servant chose silence over speech, until in these days it was observed that a dark and gloomy dust had arisen from the direction of heedless souls, and there was fear lest it might darken some weak eyes. Therefore did this servant, placing his trust in Thee and detached from all else besides Thee, deem it necessary to lay before Thy loved ones who recline upon the couch of steadfastness and have quaffed the wine of Thy tender mercy, certain matters that have transpired, that perchance they might protect the weak from the darkness of selfish desires and satanic doubts. I swear by Thy greatness, O my Lord, that at this moment all my limbs tremble and my frame doth shake. How can this servant be worthy that his words find acceptance or his utterances be remembered? How can utter nothingness raise the banner of existence, and how can absolute nothingness manifest itself before the revelation of the Ancient of Days? For to present such matters is itself a claim to existence, which is counted among the gravest of sins.
- 14 و چندی بود که این عبد صمت را بر نطق اختیار نموده تا آنکه در این ایام مشاهده شد که غبره تیره ظلماتیه از شطر نفوس غافله در حرکت آمده و بیم آن رفت که بعضی از ابصار ضعیفه را تیره نماید لذا این عبد متوکلاً علیک و منقطعاً عما سواک بر خود لازم شمرد که بعضی از امور واقعه را خدمت احبای تو که بر بساط استقامت آرمیده‌اند و از رَحیق عنایت نوشیده‌اند معروض دارد که شاید ضعف را از ظلمت هواهای نفسانیه و شبهات انفس شیطانیه حفظ فرمایند قسم بعظمت تو ای پروردگار که در این وقت جمیع اعضا مرتعش و ارکان متزلزل این عبد کجا قابل آنست که کلماتش مقبول آید و یا بیانش مذکور شود نیست بحت چگونه علم هستی برافرازد و عدم صرف کجا تلقاء ظهور قدم اظهار وجود نماید چه که عرض همین مطالب اظهار وجود است و آن از اعظم خطیئات محسوب
- 15 Yet since it is offered for the sake of drawing near Thy servants to the shore of nearness and reunion, and for the turning of souls to the Qiblih of all who are in earth and heaven, therefore do I seek forgiveness from the ocean of Thy pardon, even though this servant knoweth with certainty that Thou hast ever been and art sanctified above the mention, recognition and acceptance of men. Their acceptance profiteth Thee not, neither doth their rejection harm Thee. No description can reach Thy most holy court, and no mention can attain the threshold of Thy oneness. Indeed, the very mention of oneness in Thy most holy court is pure sin and sheer heedlessness, for its dignity deriveth from its relation to Thee, not from Thy relation to it. Were Thou to cast them all away, who could prevent Thee in this? And wert Thou to exalt them as Thou
- 15 ولكن چون لأجل تقرب عباد بشاطی قرب و لقا و اقبال نفوس بقبلة من فی الأرض و السماء عرض میشود لذا از بحر غفران طلب عفو مینمایم مع آنکه این عبد یقین میداند که تو لم یزل از اذکار و عرفان و اقبال ناس غنی بوده و هستی لا ینفک اقبالهم و لا یضرک اعراضهم هیچ وصفی بساحت اقدس نرسد و هیچ ذکرى به بساط احدیت درنیاید بلکه ذکر احدیت در ساحت اقدس ذنب صرفست و غفلت محض چه که شرافت او به نسبتها الیک بوده لا بنسبتک الیها لو تطردھا بأسرھا من یقدر ان ینفک فی ذلک و لو ترفعھا کما رفعتھا من

hast exalted them, who could object to Thy deed? Thou art the One Who is praised in all that Thou hast willed and willest, in all that Thou hast said and sayest, and in all that Thou hast manifested and manifestest.

- 16 By Thy might, O my God! I love not to choose for myself save what Thou hast chosen for me, nor do I wish to speak save what Thou hast commanded me. Let the gaze of my very essence be directed to the horizon of Thy commandments and the Dawning-Place of Thy laws. Wert Thou to roll up the carpet of mention that is spread throughout the earth, I would say: Thou art the Ruler in Thy Cause. And wert Thou to command me to that which all in the kingdom would deny, I would say: Thou art the One to be obeyed in Thy judgment. I beseech Thee, O my God, to make me one of those who speak not except by Thy leave, and move not except by Thy will. Verily Thou art the Almighty, the Most Exalted, the All-Subduing, the Self-Subsisting.

- 17 It is submitted that, at the time when the Beauty of the Ancient of Days entered the prison of 'Akka, for some days the Cause was passing through a most grievous crisis. The details were, in those very days, related to certain of the friends; to repeat them now is not necessary. All were in the utmost distress and hardship, until one day a Tablet was revealed from the Source of the Cause, and this servant was writing in the presence of the Countenance. Then was a verse sent down from the heaven of the divine Will, wherein this prison was designated by the name of the Most Great Prison. This servant imagined that it had been so named in view of the afflictions that had descended, and the hardships endured. Yet, on another day, verses were revealed, the purport of which was this: He saith, "Reflect: for what cause have We called this prison 'Most Great'?" When this utterance, proceeding from the Dawning-place of the revelation of the All-Merciful, was made manifest, this servant found himself greatly perturbed and shaken. Nevertheless, trusting in God, I remained composed, and dared not, in any wise, to venture upon a question. Until, one day, mention was laid before the Throne of the love and turning of heart displayed by one of the people of this city. A special Tablet was revealed for him from the heaven of Oneness, wherein, in detail, He recounted the events that had transpired in this land. That Tablet is still extant. After the revelation of that Tablet, this servant understood that the cause of this prison being called "Most Great" was the universal afflictions which were to befall the Beauty of Oneness. Then, on a certain day, one of the companions rose up, together with some of the friends, to dispute and contention—though he himself was the wrongdoer and the oppressor. He presented

يقدر ان يعترض على فعلك انك انت المحمود
في كل ما اردت و تريد و في كل ما قلت و
تقول و في كل ما اظهرت و تظهر

16 فوعزتک یا الهی لا احب ان اختار لنفسی الا
ما اخترته لی و لا اريد ان اتکلم الا بما امرتني
به يكون طرف کینونتی ناظراً الى افق اوامرک
و مشرق احکامک لو تطوى بساط الأذکار
المنبسطة المنتشرة في الأرض لأقول انت الحاکم
في امرک و لو تأمرني بما ينکره من في الملک
لأقول انت المطاع في حکمک اسألك اللهم
بأن تجعلني من الذين لم يتکلموا الا باذنک و لم
يتحرکوا الا بإرادتک انک انت المقتدر المتعالی
المهيمن القيوم

17 عرض میشود حين ورود جمال قدم در سجن عکا
چندی امر بسیار شدید بود و تفصیل آن در همان
ایام خدمت بعضی از دوستان عرض شد تکرار
آن لازم نیست جمیع در کمال عسر و مشقت
بودند تا آنکه یومی از ایام لوحی از مصدر امر
نازل و این عبد تلقاء وجه تحریر مینمود آیهی از
سما مشیت نازل و این سجن را سجن اعظم موسوم
فرمودند این عبد گمان نمود که نظر به این شداید
وارد است که باین اسم موسوم شده تا آنکه
یومی از ایام آیاتی نازل مضمون آن اینست که
میفرمایند تفکر نمائید بجه سبب این سجن را باعظم
نامیدیم این بیان که از مطلع وحی رحمن ظاهر
شد این عبد خود را بسیار مضطرب و متزلزل
مشاهده نمود و لکن متوکلاً علی الله ساکن بودم
و بهیچوجه بر سؤال جسارت ننمودم تا آنکه روزی
ذکر محبت و اقبال یکی از اهل این مدینه تلقاء
عرش عرض شد لوحی مخصوص او از سما
احدی نازل در آن لوح مفصلاً امورات حادثه
این ارض را ذکر فرمودند و آن لوح حال موجود
است بعد از تزیل آن لوح این عبد دانست که
سبب اعظمت این سجن بلایای کلیه است که بر
جمال احدیه وارد میشود تا آنکه یومی از ایام یکی
از همراهان با بعضی از اصحاب بتزاع و جدال
برخاست مع آنکه خود او خاطی و ظالم بود
عریضه بساحت اقدس معروض داشت و در آن

a petition to the Most Holy Court, and in that petition laid claim to his own wronged condition. In answer, a Tablet in Persian was revealed from the clouds of the divine sorrow, and its text is as followeth:

18 He is God

19 It beseemeth not a lover to express his existence and self before his Beloved. Should he take but one step beyond this path, he would no longer be counted among the true lovers. Love accepteth not a living soul; The falcon preyeth not on lifeless game.

20 Yea, certain lovers have recounted their grievous trials in the presence of the Best-Beloved of all creation, their purpose being communion with the Beloved and attentiveness to the Lord of their adoration, not the mention of self and desire. Now a messenger from the most exalted purposes of glory's Object hath descended and uttereth certain words - understand ye who speaketh and what He saith. By God! Were ye to know and learn what lieth behind the veil of grandeur of the mysteries of your Lord, the Most Exalted, ye would sacrifice yourselves out of love for God, the Lord of all names.

21 In any case, the aforementioned messenger related a tale that once, when We were at the Mount of Splendor, and the Beloved of all horizons went forth to the mountains, He implored with utmost humility those who claimed to love Him, saying that though this journey and migration might outwardly seem easy and simple, yet inwardly it was severe and a test, and though appearing as sovereignty and power, in reality it concealed countless hardships and distress. "Consider not your own desires and burden not yourselves - let Me migrate alone." Whatever words of love and kindness He spoke, whether by allusion or clearly stated, proved ineffective. This servant and a group, claiming we desired naught save the good-pleasure of the Friend and had no purpose but the countenance of the Beloved, secluded ourselves in our own imagination, heedless of the counsel and certainty of the Friend, and resolved to journey forth. We became fellow-travelers and companions with the Countenance of the Beloved. After traversing some distance in the wilderness, the fire of love was extinguished and the beauty of longing was veiled, until we passed beyond that place. We began to see good deeds as evil and counted evil deeds as good, until we arrived at the Green Island. There the divine ark settled upon the Judi of the Cause.

22 Thereafter we traveled morning and night upon the steeds of desire through the wilderness of suspicion and fancy - sometimes together, sometimes apart, sometimes in love, sometimes

عریضه اظهار مظلومیت خود نمود در جواب او
لوحی بلسان پارسی از سحاب حزن سبحانی نازل
و صورت آن این است

18 هو الله

19 عاشق را نزد معشوق اظهار هستی و خودبینی
جایز نه اگر خطوه‌ئی از این سبیل تجاوز نماید از
عشاق محسوب نه نکند عشق نفس زنده قبول
نکند باز موش مرده شکار

20 بلی بعضی از عاشقان اظهار صدمات شاید خو
را در پیش گاه محبوب امکان نموده‌اند و مقصود
از آن اشتغال با محبوب و اصغای حضرت
مقصود بوده نه ذکر نفس و هوی حال قاصدی
از اعلی مقاصد عز مقصود نازل و بکلماتی ناطق
است بفهمید که که میگوید و چه میگوید تالله
لو عرفتم و علمتم ما وراء ستر الکبرياء من اسرار
ربکم العلی الاعلی لفدیتم انفسکم حباً لله مالک
الاسماء

21 باری قاصد معهود حکایتی ذکر نموده که وقتی در
طور اشراق بودیم و محبوب آفاق بقصد جبل‌ها
بیرون تشریف بردند و بعجز تمام از مدعیان محبت
رجا فرمودند که این سفر و هجرت اگرچه بظاهر
سهل و آسانست ولیکن در باطن شدید و باب
امتحان و اگر بصورت سلطنت و اقتدار مشهود
ولکن در معنی بخت و اضطراب لایحیی مکنون
عرض خود مبرید و زحمت بر خود مدهید و
بگذارید تا بنفس خود هجرت نمایم آنچه کلمات
محبت‌آمیز و شفقت‌انگیز بود تلویحاً و تصریحاً
فرمودند مفید نیفتاد این بنده و جمعی بادعای آنکه
زادی بجز رضای دوست نخواهیم و مقصودی جز
وجه محبوب نداریم بگان خود معتکف و از نصیح
و یقین دوست غافل عزم سفر نمودیم و با طلعت
محبوب همسفر و همسیر گشتیم قدری که بادیه
پیودیم نار حب محمود و جمال شوق محبوب تا
آنکه از آن مقام تجاوز نمودیم حسنات را سیئات
مشاهده نمودیم و سیئات را عین حسنات شمردیم

22 تا آنکه وارد جزیره خضرا شدیم فلک الهی در
آن ارض روحانی بر جودی امر مستوی گشت
و بعد بمراکب هوی در پیدای ظنون و اوهام در

in heedlessness we passed our days and nights. The Salsabil of utterance flowed constantly from the Kawthar of the mouth of the All-Merciful, yet thirst was absent; the lights of His countenance shone from the horizon of glory, yet acceptance was not to be found. Each day we increased in conjecture and imagination while decreasing in attention to the Truth. In such unacceptable conditions and unseemly circumstances, we became so immersed in the depths of heedlessness and desire that we grew unconscious even of our own state.

- 23 Throughout all conditions we observed the Countenance of the Beloved showing perfect kindness and gentleness. Some of us wondered: if divine all-encompassing knowledge exists, how could we be accepted despite such reprehensible deeds? Finally we considered the Truth heedless and ourselves wise and knowing, unaware that the Most Great Mercy preventeth the rending of veils. If we rendered any service, we followed it with reproach and injury.

- 24 After that land, He desired to migrate and again forbade all from accompanying Him. We neither perceived nor awakened to what was the cause of this prohibition and what was its reason. Once again we migrated and traversed wildernesses with the Lord of our adoration until we arrived at another land and settled with the Friend in one place, secretly occupying ourselves with the desires of self until the fire of passion prevailed and we were debarred from the Most Glorious Horizon. Through the frequency of attainment, we lost sight of the value of union, and the veil of shame was rent asunder.

- 25 And now We have confined the Beloved in a certain place, and at every moment, with such measure of strength and power as we possess, we spare Him not—from the arrows of suspicion and the spears of vain imaginings. For we have found Him a prisoner, incarcerated, and alone. Our heedlessness hath reached such a pitch that, in that very spot—upon which all the denizens of the Concourse on high are gazing, and from which they seek assistance—we, in that blessed place, utter aloud the most vile of words, and commit the most erring, the most ruinous of deeds. Woe unto us! How little have the words of God taken effect in us; and yet we have not been awakened. At the least, if we be not faithful, let us not be treacherous; if we render not service, let us not inflict injury. Not a single night are we mindful of Him, nor occupy ourselves with turning unto Him.

صبح و شام سائر بودیم گاهی مجتمع و گاهی متفرق و گاهی بجز و گاهی بغفلت ایام و لیلی بسر میبردیم سلسبیل بیان در کلّ احیان از کوثر فم رحمن جاری ولكن عطش مفقود و انوار وجه از افق اجلال مشرق ولكن اقبال غیر موجود هر روز بر وهم و گمان افزودیم و از توجه بحق کاستیم و با این احوال غیر مرضیه و شئونات غیر لایقه چنان در غمرات غفلت و هوی غرق شدیم که از احوال خود هم غفلت نمودیم

- 23 و در جمیع احوال طلعت محبوب را با کمال شفقت و ملاطفت ملاحظه مینمودیم بعضی از ما متحیر که اگر احاطه علیّه الهیه موجود چگونه میشود با این افعال ردیه مقبول شویم بالأخره حق را غافل و خود را عاقل و عالم شمردیم غافل از آنکه رحمت کبری مانعست از هتک استار و اگر خدمتی نمودیم اتعناہ بالملّ و الأذی

- 24 و بعد از آن ارض اراده هجرت فرمودند و مجدداً کلّ را از حضور منع نمودند مستشعر نشدیم و متنبّه نگشتیم که علت منع چیست و سبب چه مرّة اخری هجرت نمودیم و با حضرت مقصود بادیه‌ها پیودیم تا آنکه وارد بارض اخری [شدیم] و با دوست در یک محلّ آرمیدیم و سرّاً بهوای نفس مشغول گشتیم تا آنکه آتش هوی غلبه نمود و از منظر اهی ممنوع شدیم و از کثرت لقا قدر وصال از نظر افتاد و پرده حیا از هم درید

- 25 و حال محبوب را در محلّ حبس نموده‌ایم و در کلّ حین از سهام ظنون و رماح اوهام بقدر وسع و قوه براو دریغ نمیداریم چه که محبوس و مسجون و فریدش یافته‌ایم غفلت بمقامی رسیده محلّی را که جمیع اهل ملأ اعلی باو ناظرند و از او مستمّد در آن محلّ مبارک جهره باقیج کلمات ناطقیم و باضلّ اعمال و اخسر آن عامل فتباً لنا ما اثرت فینا کلمات الله و مع ذلک متنبّه نشدیم و اقلاً اگر وفا نمودیم جفا ننمائیم نه شی بدکری ذاکر و نه به توجّهی مشغول

26 They relate that Fadil of Khurasan was among the most wretched of servants, and that he would waylay travellers. He fell in love with a maidservant, and came to her one night and climbed the wall. Thereupon he heard someone reciting this verse: "Hath not the time come for them that believe, that their hearts should be humbled for the remembrance of God?" It smote his heart, and he cried out: "Yea, O my Lord! The time hath come, and it is now!" Then he returned, repented, and set out for the Sacred House of God; and he abode there thirty years, until his spirit ascended unto the most lofty horizon. How strange! He heard the Word of God from the tongue of one of His servants, and it fell with such power upon him that, in one instant, he turned from the abyss of earthly existence unto the horizon of the All-Merciful. Yet we, servants that we are, have, night after night and day after day, successively and unceasingly, heard the melodies of the Breath of the All-Merciful from the Tongue of power and majesty—yet it hath had not such effect upon us that we should, at the least, become aware of the foulness of our deeds and actions, our suspicions and vain imaginings.

27 The tale having reached this point, the heaven of utterance was thunderstruck upon the summit of Judi, and the Pen was cut off from the fingers—dazed and bereft of sense. "Nothing shall befall us save that which God hath ordained for us." We beseech God to open our eyes, and to cause us to know our own selves and our deeds. If we be not granted success in the knowledge of His own Self—glorified be He—may we at least be granted to know our heedless selves; and may He remove from our faces the veils that hinder, that we may behold Him shining from the horizon of grace and loving-kindness; that we may sever ourselves from all who dwell in the realm of possibility and the worlds of being, and turn unto Him with our whole hearts. Verily He is our Lord, the All-Merciful. And we ask Him to assist us to repentance and return, at every morn and eventide; and to preserve the Dayspring of the lights of His Countenance from the spears of His loved ones—for He hath desired no helper but Him, and unto Him is his beginning and his end. And he saith: "There is none other God but God." Ended.

28 Though it was revealed in general terms, yet He said it was intended particularly for those souls that have turned aside, who now outwardly lay claim to love; but hereafter that which is in their inmost hearts shall be made manifest. It was read to a number of the friends, yet it was hidden from that very person. All men have known, and do know, that certain claimants to the love of the All-Merciful in 'Iraq and other cities were occupied with unseemly deeds; yet the mercy of the All-Merciful

26 حکایت کنند که فضیل خراسانی کان من اشقی العباد و یقطع الطریق انه عشق جاریه و اتاها لیلۃ فصعد الجدار اذا سمع احداً یقرأ هذه الآیة ا لم یأن للذین آمنوا ان تخشع قلوبهم لذكر الله و اثر فی قلبه فقال یلی یا ربی آن و حان فرجع و تاب و قصد بیت الله الحرام و اقام فیہ ثلاثین سنة الى ان صعد روحه الى الأفق الأعلى عجب است که کلمه الله را از لسان یکی از عباد شنید و چنان مؤثر افتاد که در یک آن از حسیض امکان بافق رحمن راجع شد و این عباد در لیلی و ایام متتابعاً متوالیاً نعمات نفس رحمانی را از لسان قدرت و عظمت استماع نمودیم و این قدر تأثیر نموده که اقلاً بقیح افعال و اعمال و ظنون و اوهام خود مطلع شویم

27 حکایت که باین مقام رسید فلک بیان بر جودی لسان منصعق و مدهوش و قلم از بنان منقطع و بیهوش لن یصیبنا الا ما کتب الله لنا نسأل الله بأن یفتح ابصارنا و یعرفنا انفسنا و اعمالنا ان لم نوفق علی معرفه نفسه سبحانه نوفق علی معرفه انفسنا الغافله و یکشف عن وجوها حجبات المانعة لنراه مشرقاً عن افق الفضل و العنايه و ننقطع غمّن فی الامکان و الأكوان و نتوجه الیه بکلنا انه هو ربنا الرحمن و نسأله بأن یوفقنا علی التوبه و الانابه فی کلّ صباح و مساء و یحفظ مشرق اشراق انوار وجهه عن رماح احبائه لانه ما اراد معیناً سواه و انه مبداء و مثواه و یقول لا اله الا الله انتهی

28 اگرچه بعموم نازل شده و لکن فرمودند مخصوص است بنفوس معرضه که حال در ظاهر ادعای حب مینمایند و بعد ما فی سرهم ظاهر خواهد شد و از برای عدهئی از احباب قرائت شد و از خود او مستور بود جمیع ناس دانسته و میدانند که بعضی از مدعیان محبت رحمانیه در عراق و مدن اخری باعمال ناشایسته

prevented the rending of the veil and the disclosure of their acts. Even so, that tyrannous soul, during the days of his sojourn in 'Iraq, was secretly engaged in the drinking of wine and in other deeds besides; and in the latter days of 'Iraq he would at times pass from secrecy to open display. Yet, notwithstanding this, the circlers around the Veil would conceal him—although continually words of counsel were revealed from the Dawning-place of the divine verses, as is mentioned in most of the Tablets that have been sent down.

مشغول بودند و لکن رحمت رحمانیه مانع از خرق حجاب و کشف اعمال بود چنانچه آن نفس ظالم در ایام توقف عراق سرّاً بشرب خمر و بعضی از اعمال دیگر مشغول بود و در اواخر ایام عراق گاهی از سر بجهر تجاوز می نمود و مع ذلک طائفین حول ستر مینمودند مع آنکه متصلاً از مطلع آیات الهیه کلمات نصیحیه نازل بود چنانچه در اکثری از الواح منزله مذکور است

- 29 The acts and deeds of certain people of the Bayan in the early days of the Cause were not and are not hidden from anyone, yet they considered such matters acceptable and believed themselves authorized by God, exalted be His station, although the foundation of God's commands has been sanctified from evil, unacceptable deeds and His most holy court purified from repugnant, unseemly conditions. By His very truth, during the years in Iraq and the days of exile, night and day clear and explicit verses descended from the heaven of will, forbidding the servants from all that God had not ordained, and these were dispatched to all regions, until, praise be to God, some of the servants came to know and act upon what God desired, and the fragrance of the divine sanctification and purification wafted among creation. In view of people's lack of awareness of the divine commands, this word was heard from the tongue of oneness as a favor to them: "God forgives what is past." We beseech God to assist them to achieve sanctification and purification and to act in accordance with what they have been commanded by the All-Knowing, the All-Informed.

29 و اعمال و افعال بعضی از اهل بیان در اول امر بر احدی پوشیده نبوده و نیست و لکن همچو میدانستند که این امور مقبول است و از جانب حق تعالی شأنه مأذونند مع آنکه بساط اوامر حق مقدس از اعمال ردیه غیر مرضیه بوده و ساحت اقدسش منزّه از شئون مکرهه نالایقه و نفسه الحق که در سنین توقف عراق و ایام هجرت لیلاً و نهراً از سماء اراده آیات واضحیه صریحه در نهی عباد از غیر ما حکم به الله نازل و باطراف ارسال میشد تا آنکه الحمد لله بعضی از عباد به ما اراد به الله عارف شدند و عامل گشتند و نفعه تقدیس و تنزیه امریه الهیه مابین بریه مرور نمود نظر بعدم اطلاع ناس از اوامر الهیه تفضلاً لهم از لسان احدیه این کلمه استماع شد عفا الله عما سلف نسأل الله ان یوفقهم علی التقدیس و التنزیه و العمل بما امروا به من لدن علیم خبیر

- 30 In truth, that oppressive soul and Rida-Quli were ever secretly engaged in reprehensible deeds, and this servant repeatedly counseled them both - whether in Iraq, in the Land of Mystery, or in the Most Great Prison - that perchance they might take heed and awaken from their slumber of heedlessness. But it had no effect whatsoever. Neither words of counsel nor manifest healing utterances influenced them, until Rida-Quli openly engaged in drinking and shameful acts with certain Christians. Thus did God banish him by His authority, whereupon he allied himself with the evil ones - namely Siyyid Muhammad and Aqa Jan.

30 باری نفس ظالم و رضا قلی لازال سرّاً باعمال شنیعه مشغول بودند و این عبد بکرات هر دو را نصیحت مینمود چه در عراق و چه در ارض سر و چه در سجن اعظم که شاید متنبه شوند و از خواب غفلت متنبه گردند ابدأ تأثیری نمود ما تأثرت فیها کلمات النصیحیه و بیانات الشافیه المعلنه تا آنکه رضا قلی با بعضی از نصاری جهرة بشرب و اعمال شنیعه مشغول گشت لذا اطرده الله بسلطانه و با خبیثین هم یعنی سید محمد و آقا جان متصل شد

- 31 Some time passed, and one day he sent a petition to the Most Holy Court expressing repentance for his past transgressions, followed by another petition some days later. However, since he had repeatedly repented yet violated God's Covenant and Testament, his petitions were not accepted. Moreover, certain

31 چندی از میان گذشت یومی عریضه بساحت اقدس فرستاد مشعر به توبه از خطیئات ماقبل و همچنین چند یوم بعد عریضه انخری و لکن چون بکرات توبه نموده و نقض عهد و میثاق الله از او ظاهر لذا عریض مقبول نیفتاد و بعضی اعمال از

deeds emerged from him that were without precedent or parallel, causing the Cause of God to be compromised among the servants. This evanescent servant does not wish to mention them, though perhaps the angels who spread tidings will broadcast throughout the earth the deeds of that rejected evil one. The curse of God be upon the wrongdoing people! Through the association of that evil one with other evil ones, the fire of sedition and hatred was kindled to such an extent that neither pen nor utterance can reckon it. However, the All-Merciful extinguished and quenched it. Verily, He is the Almighty, the Powerful.

- 32 Every person of insight perceives from the Ancient Beauty's rejection of these souls the fragrance of sanctification and detachment, for the deeds of Rida-Quli and the evil Aqa Jan and his transgression are evident and manifest to all. We beseech God to open people's eyes and make known to them, through His deeds and judgments - exalted and glorified be He - that which demonstrates the sanctity of His Essence, the detachment of His Being, and the purity of His Cause. Though most people are asleep, there exist, through divine grace, certain pure souls and penetrating eyes who distinguish truth from falsehood and recognize from the fragrance of every matter that which brings tranquility to their hearts and souls. Verily, they are honored servants.

- 33 The matter reached such a state that the Ancient Beauty secluded Himself in the house and commanded that the door be closed to all. No one could attain His presence by any means, and outwardly, no directive emerged from the Dayspring of divine commands in response to all that was heard of the calumnies of the ungodly and the schemes of the malicious ones.

- 34 Then one day in the month of Rajab or Sha'ban, a letter arrived from Aqa Siyyid 'Ali, titled "The Most Great," son of the brother of Aqa'i Ism'ullah - upon him be all the most glorious Glory. After its contents were presented before His countenance, there was revealed from the Dawning-Place of the All-Merciful's utterance an answer in the form of a most mighty, most holy Tablet which God made a mercy unto the sincere ones and a punishment unto the ungodly. After the revelation of that blessed Tablet, the horizon of this land changed and appeared crimson red, increasing each day, until one day verses of grace were revealed from the Dawning-Place of mercy. Upon hearing them, this servant was assured, praise be to God, that divine wrath had been specifically directed toward those evil souls. Some verses of that blessed Tablet concerned the longing and yearning of the lovers, while others dealt with the

او ظاهر که شبه و مثل نداشته و سبب تضییع امر الله بن عباد گشته این عبد فانی دوست نداشته که ذکر نماید شاید که ملائکه ناشرات اعمال آن خبیث مردود را در ارض انتشار دهند الا لعنته الله علی القوم الظالمین و در اتصال آن خبیث و خبیثین اشتعلت نار الفتنة و البغضاء علی شأن لا یحصیه القلم و البیان ولكن الرحمن انعمها و اطفأها انه هو المقتدر القدير

- 32 هر ذی بصری از طرد جمال قدم آن نفوس را عرف قیص تقدیس و تنزیه استنشاق مینماید چه که اعمال رضا قلی و آقا جان خبیث و ذنبه نزد کل واضح و مشهود است نسأل الله بأن یفتح عیون الناس و یعرفهم من اعماله و احکامه جل و عز ما یدل علی تقدیس ذاته و تنزیه نفسه و ساذج امره اگرچه اکثری از ناس نائمند و لکن بعضی از انفس زکیه و ابصر حدیده بعنایت رحمانیه موجود انهم یمیزون الحق عن الباطل و یعرفون من عرف کل امر ما تطمئن به قلوبهم و نفوسهم الا انهم عباد مکرمون

- 33 باری امر بمقامی رسید که جمال قدم در بیت عاکف و امر بسد باب از کل فرمودند و بهیچوجه ملاقات از برای احدی ممکن نه و بر حسب ظاهر آنچه از مفتریات مشرکین و حیل مبغضین استماع میشد ابدأ از مطلع اوامر الهیه امری ظاهر نه

- 34 تا آنکه یومی از ایام در شهر رجب او شعبان مکتوبی از جناب آقا سید ۱۱۰ [علی] قبل اکبر ابن اخ جناب آقائی اسم الله مه علیه من کل بهاء ابهه لدی العرش حاضر بعد از عرض ما فی المکتوب لدی الوجه جواب لوح امنع اقدس الذی جعله الله رحمة للمخلصین و نقمة للمشرکین از مطلع بیان رحمن نازل بعد از تنزیل آن لوح مبارک افق این ارض تغییر نمود و بحمره تمام ظاهر و در هر یوم در ازدیاد بود تا آنکه یومی از ایام آیات عنایت از مطلع رحمت نازل بعد از استماع آن این عبد مطمئن شد که الحمد لله که غضب الهی مخصوص نفوس خبیثه بوده بعضی از آیات آن لوح مبارک در شوق و اشتیاق عشاق بوده

wrath and overwhelming power against the people of hypocrisy. And here is that blessed Tablet, these are His words, exalted be His grandeur:

35 “O My Name Mihdi! There hath appeared before Our face that which thy nephew hath composed in praise of his Lord. We have perceived therefrom his longing and yearning, and have revealed for him that which shall kindle ardor and burning in the love of God, the Lord of the Day of Judgment. Blessed is he who readeth and pondereth that which hath been sent down from God, the Almighty, the All-Powerful.

36 “In the Name of God, the Most Ancient, the Most Great

37 “Indeed the hearts of the sincere are consumed in the fire of separation: Where is the gleaming of the light of Thy Countenance, O Beloved of the worlds? Those who are near unto Thee have been abandoned in the darkness of desolation: Where is the shining of the morn of Thy reunion, O Desire of the worlds? The bodies of Thy chosen ones lie quivering on distant sands: Where is the ocean of Thy presence, O Enchanter of the worlds? Longing hands are uplifted to the heaven of Thy grace and generosity: Where are the rains of Thy bestowal, O Answerer of the worlds? The infidels have arisen in tyranny on every hand: Where is the compelling power of Thine ordaining pen, O Conqueror of the worlds? The barking of dogs is loud on every side: Where is the lion of the forest of Thy might, O Chastiser of the worlds? Coldness hath gripped all mankind: Where is the warmth of Thy love, O Fire of the worlds? Calamity hath reached its height: Where are the signs of Thy succor, O Salvation of the worlds? Darkness hath enveloped most of the peoples: Where is the brightness of Thy splendor, O Radiance of the worlds? The necks of men are stretched out in malice: Where are the swords of Thy vengeance, O Destroyer of the worlds? Abasement hath reached its lowest depth: Where are the emblems of Thy glory, O Glory of the worlds? Sorrows have afflicted the Revealer of Thy Name, the All-Merciful: Where is the joy of the Dayspring of Thy Revelation, O Delight of the worlds? Anguish hath befallen all the peoples of the earth: Where are the ensigns of Thy gladness, O Joy of the worlds?

38 Thou seest the Dawning Place of Thy signs veiled by evil suggestions: Where are the fingers of Thy might, O Power of the worlds? Sore thirst hath overcome all men: Where is the river of Thy bounty, O Mercy of the worlds? Greed hath made captive all mankind: Where are the embodiments of detachment, O Lord of the worlds? Thou seest this Wronged One lonely in exile: Where are the hosts of the heaven of Thy Command, O Sovereign of the worlds? I have been forsaken in a foreign

و بعضی در قهر و اقتهار اهل نفاق و صورت آن لوح مبارک این است

35 قوله جلّ کبریائه ان یا اسمی مهدی قد حضر لدی الوجه ما انشأه ابن اخیک فی ثناء مولاه و عرفنا منه الشوق و الاشتیاق و نزلنا له ما یحدث به الشغف و الاحتراق فی حبّ الله مالک يوم الطلاق طوبی لمن یقرأ و یتفکر فیما نزل من لدی الله المقتدر القدیر

36 بسم الله الأقدم الأعظم

37 قد احترق المخلصون من نار الفراق این تشعشع انوار لقائک یا محبوب العالمین قد ترک المقربون فی ظلماء المهجران این اشراق صبح وصالک یا مقصود العالمین قد تبلبل اجساد الأصفیاء علی ارض البعد این بحر قریبک یا جذاب العالمین قد ارتفعت ایدای الرجاء الی سماء الفضل و العطاء این امطار کرمک یا مجیب العالمین قد قام المشرکون بالاعتساف فی کل الأطراف این تسخیر قلم تقدیرک یا مسخر العالمین قد ارتفع نباح الکلاب من کلّ الجهات این غضنفر غیاض سیطوتک یا قهار العالمین قد اخذت البرودة کل البریة این حرارة محبتک یا نار العالمین قد بلغت البلیة الی الغایة این ظهورات فرجک یا فرج العالمین قد احاطت الظلمة اکثر الخلیقة این انوار ضیائک یا ضیاء العالمین قد طالت الأعناق بالنفاق این اسیاف انتقامک یا مهلک العالمین قد بلغت الذلّة الی التّهایة این آیات عزّتک یا عزّ العالمین قد اخذت الأحران مطلع اسمک الرحمن این سرور مظهر ظهورک یا فرج العالمین قد اخذ الهمّ کلّ الأمم این اعلام ابتهاجک یا بهجة العالمین

38 ترى مشرق الآيات فی سبحات الاشارات این اصبع قدرتک یا اقتدار العالمین قد اخذت رعدة الظمّاً من فی الانشاء این فرات عنايتک یا رحمة العالمین قد اخذ الحرص من فی الابداع این مطالع الانقطاع یا مولی العالمین ترى المظلوم فريداً فی الغربة این جند سماء امرک یا سلطان العالمین قد ترکت وحده فی ديار الغربة این مشارق وفائک

land: Where are the emblems of Thy faithfulness, O Trust of the worlds? The agonies of death have laid hold on all men: Where is the surging of Thine ocean of eternal life, O Life of the worlds? The whisperings of Satan have been breathed to every creature: Where is the meteor of Thy fire, O Light of the worlds? The drunkenness of passion hath perverted most of mankind: Where are the daysprings of purity, O Desire of the worlds? Thou seest this Wronged One veiled in tyranny among the Syrians: Where is the radiance of Thy dawning light, O Light of the worlds? Thou seest Me forbidden to speak forth: Then from where will spring Thy melodies, O Nightingale of the worlds? Most of the people are enwrapped in fancy and idle imaginings: Where are the exponents of Thy certitude, O Assurance of the worlds? Baha is drowning in a sea of tribulation: Where is the Ark of Thy salvation, O Savior of the worlds? Thou seest the Dayspring of Thine utterance in the darkness of creation: Where is the sun of the heaven of Thy grace, O Light-Giver of the worlds? The lamps of truth and purity, of loyalty and honor, have been put out: Where are the signs of Thine avenging wrath, O Mover of the worlds? Canst Thou see any who have championed Thy Self, or who ponder on what hath befallen Him in the pathway of Thy love? Now doth My pen halt, O Beloved of the worlds.

يا وفاء العالمين قد اخذت سكرات الموت كل الآفاق اين رشحات بحر حيوانك يا حيوة العالمين قد احاطت وساسوس الشيطان من في الامكان اين شهاب نارك يا نور العالمين قد تغير اكثر الوري من سكر الهوى اين مطالع التقوى يا مقصود العالمين ترى المظلوم في حجاب الظلام بين اهل الشام اين اشراق انوار صباحك يا مصباح العالمين تراني ممنوعاً عن البيان من اين تظهر نعماتك يا ورقاء العالمين قد غشت الظنون و الأوهام اكثر الأنام اين مطالع ايقانك يا سكينه العالمين قد غرق الهباء في بحر البلاء اين فلك نجاتك يا منجي العالمين ترى مطلع آياتك في ظلمات الامكان اين شمس افق عنايتك يا نوار العالمين قد خبت مصابيح الصدق و الصفاء و الغيرة و الوفاء اين شؤونات غيرتك يا محرّك العالمين هل ترى من ينصر نفسه او يتفكر فيما ورد عليها في حبك اذا توقف القلم يا محبوب العالمين

39 "The branches of the Divine Lote-Tree lie broken by the on-rushing gales of destiny: Where are the banners of Thy succor, O Champion of the worlds? This Face is hidden in the dust of slander: Where are the breezes of Thy compassion, O Mercy of the worlds? The robe of sanctity is sullied by the people of deceit: Where is the vesture of Thy holiness, O Adorner of the worlds? The sea of grace is stilled for what the hands of men have wrought: Where are the waves of Thy bounty, O Desire of the worlds? The door leading to the Divine Presence is locked through the tyranny of Thy foes: Where is the key of Thy bestowal, O Unlocker of the worlds? The leaves are yellowed by the poisoning winds of sedition: Where is the downpour of the clouds of Thy bounty, O Giver of the worlds? The universe is darkened with the dust of sin: Where are the breezes of Thy forgiveness, O Forgiver of the worlds? This Youth is lonely in a desolate land: Where is the rain of Thy heavenly grace, O Bestower of the worlds?

39 قد كسرت اغصان سدره المنتهى من هبوب ارياح القضاء اين رايات نصرتك يا منصور العالمين قد بقي الوجه في غبار الاقتراء اين ارياح رحمتك يا رحمن العالمين قد تكدر ذيل التقديس من اولى التدليس اين طراز تنزيهك يا مزين العالمين قد ركد بحر العناية بما اكتسبت ايدي البرية اين امواج فضلك يا مراد العالمين قد غلق باب اللقا من ظلم الأعداء اين مفتاح جودك يا فتاح العالمين قد اصفرّت الأوراق من سموم ارياح التفاق اين جود سحاب جودك يا جواد العالمين قد تغير الأكوان من غبار العصيان اين نفحات غفرانك يا غفار العالمين قد بقي الغلام في ارض جلدباء اين غيث سماء فضلك يا غياث العالمين

40 "O Supreme Pen, We have heard Thy most sweet call in the eternal realm: Give Thou ear unto what the Tongue of Grandeur uttereth, O Wronged One of the worlds! Were it not for the cold, how would the heat of Thy words prevail, O Expounder of the worlds? Were it not for calamity, how would the sun of Thy patience shine, O Light of the worlds? Lament not because of the wicked. Thou wert created to bear

40 ان يا قلم الأعلى قد سمعنا نداءك الأحلى من جبروت البقاء ان استمع ما ينطق به لسان الكبرياء يا مظلوم العالمين لو لا البرودة كيف تظهر حرارة بيانك يا مبين العالمين و لو لا البلية كيف اشرفت شمس اصطبارك يا شعاع العالمين لا تجزع من الأشرار قد خلقت للاصطبار يا صبر

and endure, O Patience of the worlds. How sweet was Thy dawning on the horizon of the Covenant among the stirrers of sedition, and Thy yearning after God, O Love of the worlds. By Thee the banner of independence was planted on the highest peaks, and the sea of bounty surged, O Rapture of the worlds. By Thine aloneness the Sun of Oneness shone, and by Thy banishment the land of Unity was adorned. Be patient, O Thou Exile of the worlds. We have made abasement the garment of glory, and affliction the adornment of Thy temple, O Pride of the worlds. We see the hearts are filled with hate, and to overlook is Thine, O Thou Concealer of the sins of the worlds. When the swords flash, go forward! When the shafts fly, press onward! O Thou Sacrifice of the worlds. Dost Thou wail, or shall I wail? Rather shall I weep at the fewness of Thy champions, O Thou Who hast caused the wailing of the worlds.

41 “Verily, I have heard Thy Call, O All-Glorious Beloved; and now is the face of Baha flaming with the heat of tribulation and with the fire of Thy shining word, and He hath risen up in faithfulness at the place of sacrifice, looking toward Thy pleasure, O Ordainer of the worlds.

42 O ‘Ali-Akbar, thank thy Lord for this Tablet whence thou canst breathe the fragrance of My meekness, and know what hath beset Us in the path of God, the Adored of all the worlds. Should all the servants read and ponder this, there shall be kindled in their veins a fire that shall set aflame the worlds.”

43 In those days, this servant had never heard verses of divine wrath expressed with such majesty, and thus was deeply contemplative about what would transpire and what matter would emerge from the dawning-place of the unseen. In any case, each day the corruption and opposition of the wicked increased, until Rida-Quli took a large collection of writings in his possession, mixed certain passages with blasphemous statements, and distributed them to many of the townspeople, claiming: “I was one of their followers but have now repented and become Muslim.” He, Aqa Jan and Siyyid Muhammad, all three declared their remorse before the people, claiming to be followers of Islam. The town became so agitated that most people openly engaged in cursing and hatred. When the wicked Siyyid Muhammad observed that the Ancient Beauty was confined to His house, the door apparently closed, and the Most Great Branch separated from the companions, he seized the opportunity to establish friendship and association with some of the companions.

العالمین ما احلی اشراقک من افق الميثاق بين اهل التفاف واشتياقک بالله يا عشق العالمين بك ارتفع علم الاستقلال على اعلى الجبال و تموج بحر الافضال يا وله العالمين بوحدتك اشرفت شمس التوحيد و بغربتك زين وطن التجريد ان اصطبّر يا غريب العالمين قد جعلنا الذلة قيص العزة و البلية طراز هيکلك يا غفر العالمين ترى القلوب ملئت من البغضاء و لك الاغضاء يا ستار العالمين اذا رأيت سيفاً ان اقبل اذا طار سهم ان استقبل يا فداء العالمين أ تروح او انوح بل اصيح من قلة ناصريک يا من بك ارتفع نوح العالمين

41 قد سمعت ندائك يا محبوب الأبهى اذا انار وجهه البهاء من حرارة البلاء و انوار كلمتك النوراء و قام بالوفاء في مشهد الفداء ناظراً رضائك يا مقدر العالمين

42 ان يا على قبل اكبر ان اشكر الله بهذا اللوح الذي تجدد منه رايحة مظلوميّتي و ما انا فيه في سبيل الله معبود العالمين لو يقرأه العباد طراً و يتفكرون فيه ليضرم في كل عرق من عروقهم ناراً يشتعل منها العالمين

43 اين عبد تا آن يوم از لسان عظمت آيات قهریه باين شأن استماع نموده لذا بسيار متفکر که چه واقع خواهد شد و چه امری از مطلع غيب ظاهر شود باری در هر يوم فساد و اعراض اشقيا در تزايد بوده تا آنکه رضا قلی یک بسته کبير سواد نوشتجات که نزدش بود بعض فقرات آن را بفقرات کفرآمیز مخلوط نموده و بدست اکثري از اهل اين بلد داده و چنان مذکور نمود که من از حضرات بوم و حال تائب شدم و مسلم گشتم او و آقا جان و سيد محمد هر سه نزد ناس اظهار ندامت نموده و خود را از اهل اسلام قلم دادند و بقسمی اين بلد منقلب شد که اکثر ناس جهره بشتم و بغضا قيام نمودند و سيد محمد خييت چون مشاهده نمود که جمال قدم در بيت ساکن و باب بر حسب ظاهر مسدود و حضرت غصن اعظم هم از مابين اصحاب خارج فرصت غنيمت

نموده با بعضی از اصحاب بنای مراوده و دوستی گذاشتند

- 44 These servants remained quiet and patient, with no word issuing from the Source of Command regarding these matters, relying upon God and waiting to see what would appear and what would emerge from the pavilion of the unseen into the realm of manifestation. Then on Monday the twelfth of Dhi'l-Qa'dah, at eleven o'clock, an uproar arose. It was observed that the Pasha of the town with all his soldiers, bearing drawn swords, had surrounded the house. They likewise arrested all the companions. This servant was occupied with writing the revealed verses. Such commotion and disturbance was witnessed in the city that nothing could exceed it. Suddenly all the townspeople along with soldiers and officers were stirred up, raising such shouts and clamor that the pen is powerless to describe it. At that moment, being in His presence, He said: "Pay no attention to their clamor."

44 و این عباد ساکن و صابر ابداً در این امور امری از مصدر امر صادر نه متوکلاً علی الله در محل نشسته تا چه ظاهر شود و از سرادق غیب بعرضه ظهور چه جلوه نماید تا آنکه در یوم اثنین ثانی عشر شهر ذی القعدة ساعت یازده از روز غوغا برخاست مشاهده شد که پاشای بلد با جمیع عسکریه مع اسیاف مسلوله بیت را احاطه نمودند و همچنین کل اصحاب را اخذ نمودند و این عبد بتحریر آیات منزله مشغول بود و بقسمی مدینه در حرکت و اضطراب مشاهده شد که فوق آن ممکن نه بغتة کل اهل بلد مع عساکر و ضباط بهیجان آمده و بقسمی نعره و ضوضا مرتفع که قلم از ذکر آن عاجز است

- 45 Then the blessed tongue spoke verses while this servant was occupied with recording them. The Most Great Branch came before Him and reported that they had summoned Him to the government house. The Ancient Beauty went with the Most Great Branch. The Greater Branch and Aqayi Aqa Mirza Muhammad-Quli and this servant wished to accompany them but were forbidden. After an hour they returned and took the Greater Branch and this servant also. Upon arrival at the government house, the officials stated that seven Persians had gone and killed Aqa Jan, Siyyid Muhammad and Rida-Quli. How excellent are these words about the youths of the hosts of divine wrath:

45 در آن اثنا تلقاء وجه حاضر فرمودند لا تلتفت الی ضوضائهم بعد لسان مبارک بآیات ناطق و این عبد به تحریر آن مشغول که غصن اعظم بین یدی حاضر و معروض داشتند که بیاب حکومت خواسته اند جمال قدم مع غصن اعظم تشریف بردند غصن اکبر و آقائی آقا میرزا محمد قلی و این عبد خواستیم همراه برویم منع فرمودند بعد از ساعتی آمدند غصن اکبر و این عبد را هم بردند بعد از ورود سرایه اهل حکومت مذکور نمودند که هفت نفر از انجم رفته اند آقا جان و سید محمد و رضا قلی را کشته اند الله در من قال فی فتیه من جنود القهر

- 46 Their assaults left no sound or fame for thunder; A people who, when encountered, were angels in beauty; But when fought against became as demons.

46 ما ترکت للرد کراتهم صوتاً و لا صیتا قوم اذا قوبلوا کانوا ملائکه حسنا و ان قوتلوا کانوا عفارینا

- 47 And all the people were observed to be agitated and fearful, and the signs of wrath so encompassed them that most of the townspeople and government officials were deprived of food and sleep that night. Strange it is that although the Ancient Beauty had, for several months, along with the Two Most Great Branches, closed His door and had no association whatsoever with anyone from within or without - and Siyyid Muhammad himself had written to various places that all the companions had turned away - yet after this vile and false incident occurred, upon which be the curse of God and His loved ones, he went to the government council and claimed that the

47 و جمیع ناس مضطرب و خائف مشاهده شدند و بشأنی آثار قهر احاطه نمود که اکثری از اهل بلد و اهل حکومت در آن لیل از اکل و نوم ممنوع ماندند عجب در آنست مع آنکه جمال قدم در اشهر معدودات مع غصنین اعظمین سد باب نموده و ابداً با احدی از خارج و داخل معاشرت نمیفرمودند و خود سید محمد باطراف نوشته که جمیع اصحاب اعراض نمودند مع ذلک بعد از وقوع این امر خبیثه کاذبه علیها لعنة الله و لعنة اولیائه در مجلس حکومت رفته و ذکر نموده که

Ancient Beauty had ordered these people to be killed. Yet, by God, the All-Compelling, the Self-Subsisting, no such command was ever outwardly issued from the Seat of Authority, and He had always forbidden all from committing such acts, saying: "The dog barks and the wolf howls; leave them be and do not confront them. Be ye of the patient ones."

جمال قدم امر فرمودند که این نفوس را بقتل رسانیدند مع آنکه والله المهیمن القیوم که ابداً بر حسب ظاهر از مقرر امری صادر نشد و لا زال کلّ را از ارتکاب این امورات نهی میفرمودند و میفرمودند انّ الکلب ینبح و الذئب یعوی ان اترکوهما ولا تتعرضوا بهما و کونوا من الصّابرين

48 In any case, one of the divine loved ones inquired of this servant from a distant land about the details of the government council meeting. This servant submitted what was remembered to him, and now it is recorded again in this paper so that all creatures may benefit from the divine utterances of that night. It was the first night, at the time of the evening prayer, when He went to the Pasha's council. A large gathering was assembled there, all in utmost terror and agitation. The Ancient Beauty was seated reclined at the head of the council and uttered not a word, as the council members were occupied in consultation and discussion among themselves. None accompanied Him to that council except the Most Great Branch. Then the Pasha rose and submitted that He should proceed to another location, as they now wished to interrogate those who had been arrested. Thus He went to another place known as the police detention center, and in that prison we were present before His face: the Two Most Great Branches, Aqay-i-Aqa Mirza Muhammad-Quli, Aqa Muhammad-'Ali Isfahani, Aqa Muhammad-Javad, and Aqa Muhammad-Husayn ibn Haji 'Ali-'Askar, along with some officials and others from the government. Until the seventh hour He remained in that place, continuously uttering verses of grandeur. Among other things, He said to this servant: "Do you remember the verses that were revealed the night before?" Then in the most exalted voice He recited these verses:

48 باری یکی از احبای الهی تفصیل مجلس حکومت را از این عبد از دیار بعیده استفسار نمود این عبد آنچه در نظر بود خدمت ایشان معروض داشت و حال در این ورقه مکرراً ذکر میشود تا جمیع بریه از بیانات الهیه در آن لیلہ مستفیض شوند لیلہ اولی حین صلوٰۃ عشا بود که در مجلس پاشا تشریف بردند و [در] آن مجلس جمع کثیری مجتمع بوده و جمیع در کمال وحشت و اضطراب جمال قدم در صدر مجلس متکماً جالس و ابداً تکلم نفرمودند چه که اهل مجلس بشورا و مکالمه بین خود مشغول بودند و در آن مجلس جز حضرت غصن اعظم احدی را همراه نبردند بعد پاشا برخاسته معروض داشت که در محلّ دیگر تشریف ببرید چه که حال میخواستیم حضرات اخذین را استنطاق نمائیم لذا در محلّ دیگر که بمجلس اداره موسوم است تشریف بردند و در آن مجلس غصنین اعظمین و آقائی آقا میرزا محمد قلی و آقا محمد علی اصفهانی و آقا محمد جواد و آقا محمد حسین ابن حاجی علی عسکر تلقاء وجه حاضر بودیم و بعضی از اهل سرایه از ضبّاط و غیره و الی ساعه سابعه در آن محلّ تشریف داشتند و متصلاً بآیات عظمت ناطق از جمله باین عبد فرمودند در نظرت هست آیاتی که در لیلۀ قبل نازل شده و بعد بأعلی البیان تلاوت فرمودند و آن آیات این است

49 In the Name of the Everlasting, the Eternal, the Mighty, the Great

49 بسمه الباقی الدائم العزیز العظیم

50 The ocean of tribulation hath surged, and its waves have encompassed the Ark of God, the Help in Peril, the Self-Subsisting. Fear not, O Mariner, the tempestuous winds, for He Who causeth the dawn to break is with thee in this darkness that hath enveloped the worlds. Put thy trust in God under all conditions, and fear not the violent gusts of the winds of hatred. Take refuge in God, thy Lord, the All-Powerful, the All-Knowing. He, verily, protecteth whomsoever

50 قد ماج بحر البلاء و احاطت الأمواج فلك الله المهیمن القیوم ان یا ملاح لا تضطرب من الأریاح انّ فالق الأصباح معک فی هذه الظلمة الّتی احاطت العالمین توکل علی الله فی کلّ الأحوال و لا تخف من هبوب عواصف البغضاء ان استعذ بالله ربّک المقتدر العظیم انه

He willeth through His sovereign might. He is, in truth, the All-Knowing, the All-Wise.

يحفظ من يشاء بسلطان من عنده أنه هو العليم الحكيم

- 51 In the midst of darkness, the Face was radiant with a light that encompassed all who are in the heavens and on earth. In that state We summoned all created things unto God, and We were not daunted by the gathering of those who disbelieved in God when He came with a wondrous Cause.

51 في بجوحة الظلمة كان الوجه مشرقاً بضياء احاط من في السموات والأرضين أنا في تلك الحالة ندع البرية الى الله ولا يخوفنا اجتماع الذين هم كفروا بالله اذ اتى بأمر بدیع

- 52 The thief hath stolen that which was revealed from the Throne and presented it before those who rule over the servants. Thus did that distant idolater. Say: Die in thy wrath, O thou ignorant one! Dost thou imagine that thou canst outstrip Us? Nay, by My Name, through which the fragrances of the Spirit have wafted over all things small and great! We delivered Our Cause through Our messengers, for verily We were powerful. Then We spread it through the hands of those who turned away. The schemes of the schemers can never harm it.

52 قد سرق السارق ما نزل من لدى العرش و احضره لدى الذين يحكمون على العباد كذلك فعل ذاك المشرك البعيد قل مت بغيضك يا ايها الجاهل هل تظن أنك تسبقنا لا واسمى الذى به فاحت نفحات الروح على كل صغير و كبير أنا بلغنا الأمر بأيدى الرسل من لدنا أنا كفاً قادرين ثم نشرناه بأيدي الذين اعرضوا انه لا يضره مكر الماكرين

- 53 The sneaking whisperer came before the people with My Book, thinking thereby to assault the Dayspring of the Cause and to demean God's station in all else. Thus did his soul entice him, and the word of chastisement was realized from the presence of the Almighty, the All-Encompassing. Say: Thereby is His Cause exalted, His verses spread abroad, and this Remembrance elevated, whereby every wise matter hath been ordained.

53 ان الخناس حضر بكاتبى بين الناس وظن بذلك يهجمون على مطلع الأمر و يحتقر به شأن الله فيما سواه كذلك سولت له نفسه و حقت عليه كلمة العذاب من لدن غالب محيط قل بذلك يرفع امره و ينتشر آياته و يعلو هذا الذكر الذى به قدر كل امر حكيم

- 54 Would that the servants would gather against Us and shed Our blood in this straight Path! We have sacrificed what We possess in the path of God. This is attested by the tribulations We endure, and beyond them the Pen whereby God's Cause, the Mighty, the Wise, hath been established. Say: I await the day wherein I shall behold Myself among the parties of the oppressors' hosts. By God! Then shall they hear what they have never heard before, and shall see what no eyes of those who preceded them have ever seen. He, verily, is the Ruler over what He willeth, and He is the Strong, the Powerful.

54 يا ليت يجتمعون علينا العباد و يسفكون دماءنا في هذا السبيل المستقيم اننا فدينا ما عندنا في سبيل الله يشهد بذلك ما انا فيه من البلايا و عن ورائها قلم الذى به ثبت امر الله العزيز الحكيم قل انى اكون منتظراً يوم الذى فيه ارى نفسى بين الأحزاب من جنود الظالمين تالله اذا يسمعون ما لا سمعوا من قبل و يرون ما لا رأيت عيون الذين هم سبقوا انه هو الحاكم على ما اراد و انه هو القوى القدير

- 55 Say: O lowly gnat! Canst thou soar with the Dove in this atmosphere wherein no birds of the worlds have ever soared? All that befalleth Us is a mercy unto Us - to this every discerning believer beareth witness. The atoms lament Our affliction, while We are in manifest joy. We have manifested gladness from the horizon of sorrows. He doeth what He willeth and ordaineth what He pleaseth.

55 قل يا ايها الذباب هل تقدر ان تطير مع الورقاء في هذا الهواء الذى ما طارت فيه طيور العالمين كل ما يرد علينا انه رحمة لنا يشهد بذلك كل موقن بصير تنوع الذرات لضرنا و نحن في فرح مبين قد اظهرنا السرور من افق الأحزان انه يفعل ما يشاء و يحكم ما يريد

- 56 In those moments, He paid no attention to the officials. The Blessed Countenance was turned toward the Most Great Branch and the Greater Branch (may my spirit be sacrificed

56 و در آن احوال ابدأ بمأمورين اعتنا نفرمودند وجه مبارك متوجه بحضرت غصن اعظم و حضرت

for them both) and some of the loved ones who were present in service. Then the ocean of the All-Merciful's utterance surged forth, and among other things He said:

- 57 "God, the Blessed and Exalted, revealed to one of His Prophets in His revelation: 'By My glory and majesty! I shall surely cut off the hope of every hopeful one who hopes in other than Me, and I shall clothe him in the garment of humiliation before all people, and I shall keep him distant from My grace and My relief. Does My servant hope in other than Me in times of hardship while the key is in My hand? Why do I see My servant turning away from Me when I have given him what he has not asked of Me? Shall I be asked and not be generous? Never! Does not generosity and bounty belong to Me? Are not this world and the next in My hands? If everyone in the heavens and earth were to ask of Me the equivalent of the heavens and earth, and I were to give it to them, it would not diminish My dominion by so much as the wing of a gnat.'"

- 58 And similar utterances which most are not recalled continually flowed from the divine lips. The cups of utterance were filled with the wine of thy Lord's remembrance, the All-Merciful. What this servant remembers has been presented. How can I describe how the signs of power, grandeur and sovereignty flowed, streamed and descended on that blessed night! It was as if the Salsabil of utterance was bestowed upon all creation, and the sea of generosity sprinkled upon the nations, and the mystery enveloped in mystery was manifested to all in the unseen and visible realms. Many utterances are not remembered at all.

- 59 Verily, at the seventh hour, one of the officers came and took away the Blessed Beauty, the two Greatest Branches, and His Honor Aqa Mirza Muhammad-'Ali. As was mentioned in the previous petition, they confined the Blessed Beauty and the Greater Branch in a place adjacent to the port, and His Honor Aqa Mirza Muhammad-'Ali in another location, while the Most Great Branch was imprisoned in the port under chains. This servant and the other friends were confined under chains in the seraglio itself, a most darksome place.

- 60 On the second night, a telegram came from the governor and they changed the Ancient Beauty's location to a high domed chamber above the prison. This was at the time of the evening prayer, and the Most Great Branch, the Greater Branch and Aqay-i were also in the Most Holy Presence. The stay in the

غصن اکبر روحی لهما الفداء و بعضی احباً که در خدمت حاضر بودند بوده بعد بحر بیان رحمن موج از جمله فرمودند

57 قد اوحى الله تبارك و تعالى الى بعض انبيائه في بعض وحيه وعزتي و جلالى لأقطع رجاء كل مؤمل يؤمل غيرى و لأكسوته ثوب المذلة بين الناس و لأبعدته عن فضلى و فرجى أ يؤمل عبدى فى الشدائد غيرى و مفتاحها بيدى ما لى ارى عبدى معرضاً عني و قد اعطيته ما لم يسألني فأسأل فلا اجد كلاً أليس الجود و الكرم لى أ ليس الدنيا و الآخرة بيدى و لو ان كل واحد من اهل السموات و الأرض سألني مثل السموات و الأرض و اعطيته ما نقص ذلك من ملكي على قدر جناح بعوضة

58 و امثال این بیانات که اکثری در نظر نیست متصلاً از کوثر فم رحمن جاری بوده قد تعاطت اقداح البیان من نحر ذکر ربک الرحمن آنچه بخاطر این عبد مانده معروض داشته چه عرض کنم که در آن لیلۀ مبارکہ آیات قدرت و عظمت و سلطنت چه قسم جاری و سایل و نازل بوده کأن سلسبیل البیان بذل علی من فی الامکان و بحر الکرم ترشح علی الأمم و سر المجلل بالسر تجلی علی من فی الغیب و الشهود بسیار از بیانات ابداً در نظر نمانده

59 بعد در ساعت سابعه یکی از ضباط آمده جمال قدم و غصنین اعظمین و آقائی آقا میرزا محمد قلی را بردند در عریضه قبل عرض شده که جمال قدم و حضرت غصن اکبر را در محلی که جنب لیمانست و آقائی را در محل دیگر و حضرت غصن اعظم را در لیمان تحت حدید این عبد و سایر احباً را در نفس سرایه محل بسیار مظلم تحت حدید حبس نمودند

60 در لیلۀ ثانیہ تلغراف از والی آمده محل جمال قدم را تغییر دادند در قبه مرتفعه که فوق لیمان است تشریف بردند غصنین اعظمین و آقائی در حضور امین اقدس و توقف در قبه سی و هشت ساعت و نیم بعد مجدّد یوم خمیس ساعت رابع از نهار بسرایه طلب نمودند لأجل سؤال و جواب

dome was thirty-eight and a half hours. Then again on Thursday, at the fourth hour after sunrise, they summoned them to the building for questioning.

- 61 While proceeding to the assembly, the Tongue of Grandeur uttered these words repeatedly: "You have taken hold of your own principles and cast the principles of God behind your backs. What is wrong with you that you do not understand?" After the Pasha and the members of the assembly arrived, they apologized saying that they were obliged to investigate since three people had been killed and all the people of the city were frightened and terrified, therefore the law must be followed. Apparently the poor man had no knowledge even of the law.
- 62 They inquired concerning the blessed Name and birthplace, and submitted that according to the law, these questions must be asked and recorded. He replied: "Verily, it is more manifest than the sun." When the question was repeated, He declared: "It behooveth not to mention the Name. Look ye into the governmental decree that is with you." Thereafter, with utmost gentleness, they requested: "Do Thou Thyself speak."
- 63 Then did the Temple of Grandeur seat Himself upright upon the divan and speak with the Tongue of Power and Might: "My Name is Baha'u'llah and My country is Nur. Be ye apprized of it!" He then turned His blessed Countenance toward the Mufti and declared in His transcendent majesty: "Were ye to know, We would cause you to hear the cooing of the Dove of Grandeur upon the branch of the Divine Lote-Tree, that there might be manifested unto you that which speaketh: 'Servitude is a substance whose essence is Lordship.'"
- 64 All present were struck with amazement at the eternal Word of God. Thereafter, addressing all, He declared: "What is the purpose of this gathering and this questioning and answering? If ye desire, I will confess to that which is your aim and the desire of your hearts, for I love not to remain in this world for the duration of an hour." And He recited verses from the Surih of Kings, including this blessed passage: "I passed by no tree but My heart addressed it, saying: 'O would that thou wert cut down in My name and My body crucified upon thee in the path of My Lord!'"
- 65 During this exposition, trembling seized the pillars of the All-Merciful. Then He arose and the Beauty of the All-Knowing departed to another place, withdrawing from the assembly.
- 61 حين توجه بمجلس لسان عظمت باین کلمه ناطق اخذتم اصول انفسکم و نذتم اصول الله عن ورائکم ما لکم لا تفقهون این آیه مکرر از لسان عظمت جاری و بعد از ورود جمال قدم پاشا و اهل مجلس معذرت خواستند که ما مکلف به تفحصیم چه که سه ۳ نفس کشته شده اند و جمیع اهل بلد خائف و هراسان لذا باید بموجب قانون عمل شود گویا بیچاره از قانون هم اطلاع نداشته
- 62 باری سؤال از اسم مبارک و وطن نمودند و معروض داشتند که موجب قانون این است که این سؤالات بشود و نوشته گردد فرمودند آنه اظهر من الشمس مجدد سؤال شد فرمودند لا ینبغی ذکر الاسم فانظروا فی فرمان الدولة الذی عندکم بعد بکمال ملائمت عرض نمودند خود شما بفرمائید
- 63 اذاً جلس هیکل العظمة مستویاً علی السریر و نطق بلسان القدرة و القوة اسمی بهاء الله و مسکنی نور اذاً فاعرفوا ثم توجه وجهه القدم الی المفتی و قال عز کبريائه لو عرفتم لأسمعناکم هدیر و رقاء العظمة علی غصن سدره الربانیة لیظهر لکم ما قال العبودیة جوهرة کنهها الربوبیة
- 64 فهبت من حضر من کلمة الله الأبدی و بعد مخاطباً الی الکلی فرمودند ما المقصود من هذا الاجتماع و السؤال و الجواب لو تريدون اعترف بما هو مقصودکم و رجاء قلوبکم لأنی ما احب ان اکون فی الدنيا علی قدر ساعة و از آیات سور ملوک تلاوت فرمودند از جمله این فقره مبارکه ما مررت علی شجر الا و خاطبه فؤادی یا لیت قطعت لاسمی و صلب علیک جسدی فی سبیل ربی
- 65 و فی اثناء البیان قد اخذ الاهتزاز اركان الرحمن ثم بعد ذلک قام القیام و توجه جمال العلام الی محل آخر خارجاً عن المجمع

- 66 Verily, it was a day of wonders and a time of marvels. In some of the people, the Sun of the Word of God shone forth, and they manifested love. In truth, this servant is powerless and incapable of recounting the divine utterances. The author of the Mathnavi hath made mention befitting this station:
- 66 باری عجایب روزی و عجایب وقتی بوده در بعضی از ناس شمس کلمه الله اشراق نموده اظهار محبت نمودند فی الحقیقه این عبد از ذکر بیانات رحمانی عاجز است صاحب مثنوی ذکر می نموده مناسب این مقام است
- 67 "That discourse which the Prophet spoke that day, If it should strike the night, would turn it day;
- 67 آن خطابات که گفت آدم نبی گر زند بر شب برآید از شبی روز روشن گردد
- 68 That dark night would become bright as the morn, But I cannot speak that sacred tongue now born.
- 68 آن شب چون صبح من نتانم گفت باز آن اصطلاح
- 69 You know what says the sun in Aries, To herbs and plants in gardens such as these;
- 69 خود تو دانی کافتاب اندر حمل می چه گوید با ریاحین با دقل
- 70 You know what says that pure and flowing stream, To plants and flowers that on its borders gleam."
- 70 هم تو میدانی که آن آب زلال می چه گوید با ریاحین با نهال
- 71 Verily, this servant hath been and shall ever be powerless to mention the divine utterances and heavenly expressions.
- 71 باری این عبد از ذکر بیانات الهیه و اصطلاحات ربانیه عاجز بوده و خواهد بود
- 72 Later the Pasha sent word requesting a return to the house and apologized for what had transpired. They said returning to the original prison was preferable since many were imprisoned there. Some who were in His presence submitted that since the people of the city were in commotion, the prisoners could not be brought out, and it would be better to wait some days. Then they returned to the house, and this was at eleven o'clock on Thursday.
- 72 بعد پاشا فرستاد که بیت مراجعت فرمائید و معذرت خواست از آنچه واقع شده فرمودند رجوع بحبس اولی است چه که جمعی محبوسند بعضی تلقاء وجه حاضر شده معروض داشتند که حال اهل بلد در حرکتند نمیتوان محبوسین را بیرون آورد چند یومی اگر توقف شود بهتر است بعد مراجعت بیت فرمودند و آن حین ساعت احدی عشر یوم خمیس بود
- 73 In brief, from the time of the Blessed Beauty's departure from the sanctuary until His return, sixty-nine and a half hours had elapsed: five and a half hours' stay in the palace the first night, eighteen and a half hours in prison near the barracks, thirty-eight and a half hours confined above the barracks, and seven hours in the palace the second time. Thus was the matter ordained by God, the Mighty, the All-Knowing, the Wise.
- 73 مجمل آنکه ابتدای خروج جمال قدم از حرم الی حین ورود شصت و نه ساعت و نیم منقضی شد توقف در سرایه لیلۀ اولی ۵ ساعت و نیم محبس جنب لیمان هیجده ساعت و نیم حبس قبه فوق لیمان سی و هشت ساعت و نیم ورود سرایه و توقف در آن مره ثانیه هفت ساعت کذلک قضی الامر من لدی الله المقتدر العليم الحکیم
- 74 Furthermore, there is one among the people of dissension, upon whom be God's curse - when he speaks he lies, when he makes a promise he breaks it, and when trusted he betrays. These are the attributes of the hypocrites, and a hundred thousand times worse are found in that vile one. Before these mentioned events occurred, he arrived in this land and dwelled among the ungodly, associating with evil souls for some time. Then he returned spreading false and erroneous accounts. Wherever he went, he spread fabrications. He and Aqa Jan, upon them
- 74 و دیگر آنکه صحبت نامیست از اهل زاء علیه لعنة الله اذا حدث کذب و اذا وعد اخلف و اذا ائتمن خان این صفات منافقین است و صدهزار فوق آن در آن خبیث موجود قبل از وقوع این مقدمه مذکور و ارد این بلد شد و در مقر مشرکین منزل داشت و چندی با نفوس خبیثه معاشر و بعد با روایات کاذبه سقیمه مراجعت نمود و بهر محل که رسید مفترباتی ذکر نمود او و آقا جان علیهما غضب الله راوی مجعولات مفتربه از ناحیه کذب شده اند چنانچه بعد از انقلابات مدینه کبیره و

both be God's wrath, became narrators of fabricated falsehoods from the realm of lies. After the upheavals in the great city and the dismissal of the counselor and death of the Grand Vizier, they attributed these events to persecution against us, claiming the chief of the ungodly had foretold this - all of this is pure falsehood. Any fair-minded person who has attained even a trace of justice would testify to their lies, for all souls from Arab, Persian and Turk were pursuing the Ancient Beauty with complete enmity, not considering others worthy of notice, and whatever befell others was merely incidental.

- 75 In any case, the seizure of the oppressors and what befell them and what will befall them have all been clearly revealed in the Tablet of Ra'is and other Tablets. Now this servant shall mention some of these so all may know those souls were and are liars, and that the Dawning Place of divine verses and Source of merciful bounties had foretold what would transpire. Among these is the Tablet to Ibn-i-Nabil, upon him be the Glory of God, which was revealed upon first arrival at the Most Great Prison. The original tablet is with the aforementioned person and copies are with Zaynu'l-Muqarrabin, upon him be the Glory of God, and the friends. Let them investigate and verify so they may know with certainty that the reins of knowledge have been and shall ever be in the hands of the Mighty, the All-Knowing. None knoweth the unseen except Him. He revealeth to whomsoever He willeth whatsoever He willeth, and concealeth from whomsoever He desireth whatsoever He desireth. He is verily the All-Knowing, the All-Informed. Some of the verses revealed in the Tablet of Ibn-i-Nabil are these:

- 76 He is the Most Holy, the Most Glorious

- 77 Kaf. Za. When We called unto thee from beyond the Sea of Grandeur on the crimson earth from the horizon of tribulation: Verily there is none other God but Him, the Mighty, the Bestower. Stand firm in My Cause, and be not of those who, when given what they desired, denied God, the Lord of Lords. God shall soon seize them with His might, for He is the Omnipotent, the All-Compelling. Know thou that God hath already seized with power and dominion the greatest of those who pronounced judgment against Us.... Soon shall We depose one like unto him and seize their prince who ruleth the land, for I am the Mighty, the Compelling.

- 78 Not long passed before the one who was the direct cause of the exile of the Truth and the Family of God was himself exiled from the great city, and their leader from whom all decrees issued forth perished. Now observe that despite these

عزل مشیر و موت صدر اعظم نسبت دادند این امور لأجل ظلم بر ما واقع شده و این امور را رأس المشرکین خبر داده کلّ هذا کذب صراح و هر عاقل منصفی که فی الجمله بعرف انصاف فائز شده بشهد بکذبهم چه که جمیع نفوس از عرب و عجم و ترک در صدد جمال قدم بودند و بعداوت تمام قیام نموده بودند و سایرین را داخل وجود نمیدانستند و بر سایر آنچه واقع شده بالتبع بوده

75 باری اخذ ظالمین و ما ورد علیهم و ما یرد کلّ در لوح رئیس و الواح اخری بکمال تصریح نازل و حال این عبد بعضی را ذکر مینماید تا کلّ بدانند که آن نفوس کاذب بوده و خواهند بود و مطلع آیات الهیه و منبع فیوضات رحمانیه بآنچه وارد شده خبر داده‌اند از جمله لوح جناب ابن نبیل علیه بهاء الله است که در اول ورود بجن اعظم نازل و اصل لوح نزد جناب مذکور موجود و سواد آن نزد جناب زین‌المقرّبین علیه بهاء الله و احبا موجود است جویا شوند و تحقیق نمایند تا یقین بدانند که زمام علوم بید مقتدر علیم بوده و خواهد بود لا یعلم الغیب الا هو یظهر لمن یشاء ما یشاء و یستر لمن اراد ما اراد انه هو العلیم الخبیر بعضی آیات منزله در لوح ابن نبیل اینست

76 هو الأقدس الأبهی

77 ک ظ نادیناک عن وراء قلزم الکبریاء علی ارض الحمراء من افق البلاء انه لا اله الا هو العزيز الوهاب ان استقم علی امری و لا تکن من الذین اذا اوتوا ما ارادوا کفروا بالله ربّ الأرباب سوف يأخذهم الله بقهر من عنده انه هو المقتدر القهار فاعلم انّ الذین حکموا علینا قد اخذ الله کبیرهم بقدره و سلطان و بعد آیاتی چند نازل تا به این آیه میرسد قوله جلّ کبریائه سوف نعزل الذی کان مثله و نأخذ امیرهم الذی یحکم علی البلاد و انا العزيز الجبار

78 چنانچه چندی نگذشت نفسی که سبب مباشر نفی حق و آل الله بود از مدینه کبیره نفی نمودند و کبیرشان که جمیع حکم از او صادر بدرک رفت حال ملاحظه کنید مع این آیات منزله که

verses which were revealed aforetime in God's Book and spread throughout the lands, the Zanjani spoke after the fact, claiming the Chief of the Misguided had foretold it. Nay! The curse of God be upon the liars!

- 79 Likewise consider the Suriy-i-Ra'is which was revealed after the exile to the Land of Mystery and arrival at the seashore, and also the verses of the Temple specifically revealed for the King of Paris and the people of that land, foretelling what would later befall him. His word, exalted be His grandeur:

- 80 "O King! Harken to the call from this Fire kindled within the verdant Tree upon this elevated Mount on the white holy spot behind the Sea of Eternity: 'Verily there is none other God but Me, the Ever-Forgiving, the Most Merciful'" until His words, exalted be His grandeur: "O King! We heard from thee a word thou spakest when the Russian monarch asked thee concerning the war decree. Thy Lord is verily the All-Knowing, the All-Informed. Thou didst say: 'I was asleep upon my couch when the cry of the oppressed subjects awakened me, until they were drowned in the Black Sea.' Thus did We hear, and thy Lord beareth witness to what I say. We testify that it was not their cry that awakened thee, but rather thy passions, for We tested thee and found thee heedless. Know thou the meaning of words and be among the discerning.

- 81 "We desire not to address thee with harsh words, out of respect for the station We have given thee in this outward life. We have chosen courtesy and made it the attribute of them that are nigh unto God. It is a garment that befitteth all, both great and small. Well is it with him who adorneth his temple therewith, and woe unto him who is deprived of this great bounty. Hadst thou been sincere in thy word, thou wouldst not have cast the Book of God behind thy back when it was sent unto thee from the presence of Him Who is the Mighty, the Wise.

- 82 "We have tested thee thereby and found thee other than what thou didst claim. Arise and make amends for what hath escaped thee. Soon will the world and all that thou possessest perish, and the kingdom will remain with God, thy Lord and the Lord of thy forefathers. It behooveth thee not to conduct affairs according to the dictates of thy desires. Fear thou the sighs of this Wronged One and shield Him from the darts of such as act unjustly. For what thou hast done, affairs shall be altered in thy kingdom, and the empire shall depart from thy hands, as a punishment for thy action. Then wilt thou find thyself in manifest loss, and commotion shall seize all the

از قبل در کتاب الهی نازل و در بلاد منتشر
صحبت زنجانی بعد از وقوع گفته رئیس المغلین
اخبار داده الا لعنة الله على الكاذبين

- 79 و همچنین سوره رئیس را ملاحظه نمائید که
بعد از هجرت ارض سر و ورود شاطی بحر نازل
شده و همچنین آیات هیکل که مخصوص ملک
پاریس و اهل آن دیار نازل و اخبار فرموده اند
از آنچه بعد بر او واقع شده قوله جل کبریائه

- 80 ان یا ملک ان استمع النداء من هذه النار المشتعلة
من الشجرة الخضراء في هذا الطور المرتفع على
البقعة المقدسة البيضاء خلف قلم البقاء انه لا
اله الا انا الغفور الرحيم الى ان قال عز کبریائه
ان یا ملک انا سمعنا منك كلمة تكلمت بها اذ
سألك ملك الروس عما قضى من حكم الغزا ان
ربك هو العليم الخبير قلت كنت راقداً في المهاد
يقظني نداء العباد الذين ظلموا الى ان غرقوا في
البحر الأسود كذلك سمعنا وربك على ما اقول
شبهه نشهد بانك ما يقظك النداء بل الهوى لانا
بلوناك وجدناك في معزل ان اعرف لحن القول
و كن من المتفرسين

- 81 انا ما نحب ان نرجع اليك كلمة سوء حفظاً
لمقام الذي اعطيناك في الحيوه الظاهرة انا اخترنا
الأدب و جعلناه سجيّة المقربين انه ثوب يوافق
النفوس من كل صغير و كبير طوبى لمن جعله
طراز هيكله ويل لمن جعل محروماً من هذا الفضل
العظيم لو كنت صاحب الكلمة ما نبذت كتاب
الله وراء ظهرک اذ ارسل اليك من لدن عزيز
حكيم

- 82 انا بلوناك به ما وجدناك على ما ادعيت قم
وتدارك ما فات عنك سوف تنفي الدنيا و ما
عندك و يبقى الملك لله ربك و رب آبائك
الأولين لا ينبغي لك ان تقتصر الأمور على ما
تهوى به هواك اتق زفريات المظلوم ان احفظه
من سهام الظالمين بما فعلت تختلف الأمور في
مملكتك و يخرج الملك من كفك جزاء عملك
اذاً تجد نفسك في خسران مبین و يأخذ الزلازل
كل القبائل في هناك الا بأن تقوم على نصره
هذا الأمر و تتبع الروح في هذا السبيل المستقيم أ

people there, unless thou arisest to help this Cause and followest Him Who is the Spirit in this straight Path. Hath thy pomp made thee proud? By My Life! It shall not endure; nay, it shall soon pass away, unless thou holdest fast to this firm Cord. We see abasement hastening after thee, while thou art of the heedless."

- 83 The friends of God are aware that during Our sojourn in the land of mystery, exalted Tablets were revealed and sent to certain monarchs to complete God's testimony. Among these was a Tablet to the King of Paris who was, in those days, pre-eminent among kings. The reason for this was that one day, while in the presence of the Divine Throne, it was mentioned how after the Russian-Ottoman dispute, the King of Paris had risen to aid the Ottomans. After conflict, strife, bloodshed and plunder, several monarchs intervened and a peace treaty was established. Subsequently, the Russian King inquired of the King of Paris: "We both belonged to the same people - what caused you to dishonor those of your own faith and assist those of another?" He replied in writing that there was no reason save that when Russian forces had suddenly attacked and drowned Ottoman subjects in the Black Sea, the cry of those oppressed ones had awakened him from slumber, and he had risen to assist them. After relating this incident, it was declared: "Now We shall send him a Tablet and test him. If he rises to assist the oppressed people of Bayan, We shall confirm the truth of what he claimed. Otherwise, his falsehood in what he asserted and declared will become evident." Thus a Tablet was revealed and sent to him, but no response ever came, despite the fact that one of his ministers, who secretly professed love for the Cause, had reported to the Most Holy Court that he had personally delivered the Tablet to the king and had verbally conveyed all details. Nevertheless, no answer was received. It was then that, following the absence of any reply to that Tablet, this second Tablet was revealed and sent, written in French. Now observe what was revealed explicitly, without any ambiguity, in that Tablet concerning what would later befall him. Blessed are they who read! Blessed are they who ponder! Blessed are they who are fair-minded!

- 84 Ponder likewise the wondrous creation, and its despatch in power and majesty; and behold how, after the Proof had been made complete and might had been manifested, tribulations

عزّک عزّک لعمری آنّه لا یدوم و سوف یزول
الّا بأنّ تمسّک بهذا الحبل المتین قد نری الدّله
تسعی عن ورائک و انک من الرّاقدين انتهی

83 و معلوم احبّای الهی بوده در ایّام توقّف در
ارض سرّالواح منیعہ مخصوص بعضی از ملوک
لا تمام حجّۃ الله نازل و ارسال شد از جمله بملک
پاریس که در آن ایّام رأس ملوک بود لوحی
نازل و سبب آن آنکه روزی تلقاء عرش حاضر
بودم فرمودند بعد از دعوی روس و عثمانی
ملک پاریس باعانت عثمانی برخاست و بعد از
نزاع و جدال و قتل و غارت جمعی از ملوک
بمیان آمدند و حکم مصالحه محقّق شد بعد ملک
روس از ملک پاریس سؤال نمود که من و تو
هر دو اهل یک ملت بودیم سبب چه بود که
باهانت اهل مذهب خود و اعانت غیر مذهب
قیام نمودی جواب نوشت که سببی نداشت
مگر آنکه نفوس از رعیت عثمانی را شما در بحر
اسود بغتّه بر ایشان هجوم نمودید و جمیع را غرق
کردید ندای آن مظلومان مرا از خواب بیدار
نمود و باعانت برخاستم بعد از اتمام این فقره
فرمودند حال ما لوحی باو میفرستیم و او را
امتحان مینمائیم اگر باعانت مظلومین اهل بیان
برخواست تصدیق مینمائیم او را در آنچه گفته
والّا یظهر کذبہ فیما ادّعی و قال لذا لوحی باو
نازل و ارسال شد ابداً خبری از او نرسید مع
آنکه وزیری از وزرای او که سرّاً اظهار حبّ
مینمود بساحت اقدس معروض داشته که
مخصوصاً لوح را بملک رساندم و تفصیل را هم
لساناً معروض داشتم معذلک جوابی نرسید این
بود که بعد از عدم وصول جواب آن لوح این
لوح ثانی نازل و بخطّ فرنساوی شخصی نوشته و
ارسال داشت حال ملاحظه در لوح نمائید آنچه
بعد بر او وارد شده از قبل تصریحاً من غیر تلویح
در آن لوح نازل طوبی للقارئین طوبی للمتفکّرين
طوبی للمنصفین

- 84 و همچنین در خلق بدیع و ارسال آن بقدرت و
عظمت تفکّر نمائید و ملاحظه کنید بعد از اتمام

of famine, dearth, and fear encompassed Persia. Tidings of these matters were revealed in divers Tablets. By God—beside Whom there is none other God—were souls to reflect upon that wondrous creation, upon its sending forth, upon its Tablet, and upon what thereafter befell, it would suffice them all; and the divine proof would become to every one evident and manifest, more apparent than the sun itself. Yet those fabricated beings are busied with their own world; they have taken no portion, nor shall they ever take a portion, of the holy breaths and the fragrance of the verses of the All-Merciful—save such as God willeth.

جّت و اظهار قدرت چگونه بلایا از قحط و غلا و خوف عجم را احاطه نمود اخبار این امور کلّ در الواح متعدّده نازل شده فوالله الذی لا اله الا هو اگر نفوس در خلق بدیع و ارسال او و لوح او و آنچه بعد وارد شده تفکّر نمایند جمیع را کافیت و برهان الهی اظهار از شمس بر کلّ مبرهن و واضح میشود و لکن کینونات جعلیه بعالم خود مشغول اند از انفس سبحانیّه و عرف آیات رحمانیّه قسمتی نبرده و نخواهند برد الا من شاء الله

85 Even as is plainly seen, notwithstanding this Most Great Exaltation, this Supreme Manifestation, and these clear and perspicuous signs, certain of the servants have chosen to follow souls who have ever been, and shall ever remain, behind a veil, and from whom no matter hath ever appeared. What profit is there? This servant hath not leisure; otherwise I would lay before them all that hath appeared and doth appear—every one of the signs of God, revealed expressly, without interpretation or equivocation. We beseech God to aid His servants to be fair-minded, and to efface from them the vain imaginings they possess, and what hath been handed down in former times.

85 چنانچه مشاهده میشود مع این اعلاء کبری و ظهور عظمی و آیات و اوضاحت بعضی از عباد متابعت نفوسی را اختیار نموده اند که همیشه خلف قناع بوده و خواهند بود و ابداً امری از آن نفوس ظاهر نشده چه فایده که این عبد فرصت ندارد والا جمیع آنچه ظاهر شده و میشود کلّ را از آیات الله که بالتّصریح من غیر تأویل نازل شده معروض میداشت نسأل الله بأن يؤیّد العباد علی الانصاف و محو ما عندهم من الأوهام و ما ذکر فی الأسلاف

86 Truly wondrous is the case of them that followed the deluded ones after the fragrance of the Best-Beloved had been diffused among the worlds—like those who have been veiled by Siyyid Muhammad of Isfahan and his sayings, who never had any true knowledge of the root of the Cause and who hath, from earliest times, been occupied with corruption, remaining shut out from the Most Holy and Inaccessible Truth. Though it be but a common proverb, it befiteth this station: Behold the blind man, led by the staff of another blind! By God, by God! Whosoever hath sight, and whosoever possesseth a sense of smell, who hath but once beheld him, hath found in his countenance the trace of hellfire, and in his breath the stench of the denizens of Sijjin. Each day he is busied with some deception. When we entered the Most Great Prison he named himself “Quddus Effendi,” imagining that a meaningless name would raise up the one so named. Woe unto him, and unto them that follow him! And likewise he called Aqa Jan—the chief of the idolaters—“Sayfu’l-Haqq,” and promised him ‘Iraq, as is witnessed by Aqa Jan’s own letter still extant, written unto the “chief of the idolaters,” wherein he implored and crieth for aid, saying: “When shall that promise thou gavest be fulfilled?” In this land, before every person, he would say:

86 انّ العجب فی الذّین اتّبعوا الدّفعاء بعد الذّی تضوّع رائحة المحبوب بین العالمین مثل آنکه بسید محمد اصفهانی و اقوال او که ابداً از اصل امر مطلع نبوده و لازال بفساد مشغول از حقّ امّنع اقدس محتجب مانده اند اگرچه قول عوام است و لکن مناسب این مقام کوری نگر عصاکش کوری دگر شود فوالله فوالله هر ذی بصر و ذی شمی که یک مرتبه او را دیده از وجهش اثر بحیم و از نفسش رایحه اهل بیجین یافته هر روز بتدلیسی مشغول چون وارد بیجین اعظم شدیم اسمش را قدّوس افندی گذاشت بگان آنکه اسم بی معنی سبب اعلائی مسمی خواهد شد و یل له و لمن اتّبعه و همچنین آقا جان را رئیس المشرکین سیف الحقّ نامید و عراق را باو وعده داد چنانچه مکتوب خود آقا جان الان موجود است که رئیس المشرکین نوشته و استغاثه نموده آن وعده که دادید چند وقت دیگر ظاهر میشود باری در این ارض نزد هر شخصی ذکر نمود که من سیف

"I am the Sword of God, and ere long I shall conquer most lands." God's curse be upon the liars!

الحَقِّمَ واكثر بلاد را عنقریب فتح میکنم الا لعنة
الله على الكاذبين

87 At this point, verses were revealed from the heaven of divine will, exalted be His glory. He says:

87 در این مقام آیاتی از سماء مشیت الهیه نازل قوله
عزّ کبریائه

88 The Most Holy, Most Great, Most Glorious

88 الأقدس الأعظم الأبهى

89 Verily in the tribulations of the Lord of all creation in every time there are signs for all who dwell in the realms of being. He has accepted hardship for the ease of all creatures, and difficulty for the comfort of all who dwell in the realm of possibility. My self be a sacrifice for His favor, my being be a sacrifice for His mercy, and my spirit be a sacrifice for His grace that has encompassed all horizons. No morning dawned except that He was surrounded by the darkness of allusions from those who denied God, the Revealer of verses. Yet nothing can prevent Him from what He desires in God's Cause, the King of the Day of Mutual Calling. At times He calls out with His clear tongue, and at others He beckons with the finger of certitude, summoning all to God, the Lord of all men. Were We to recount what has befallen Us, the heavens would be cleft asunder and the mountains would crumble.

89 انّ فى ابتلاء مالک الامکان فى کلّ الأحيان
لآیات لمن فى الأكوان قد قبل الشدّة لرخاء
البریة و المشقة لراحة من فى الامکان نفسى
لفضله الفداء و کینونى لرحمته الفداء و روحى
لعنایته اتى احاطت الآفاق ما اصبح الا و
احاطته ظلمات الاشارات من الذین کفروا
بالله منزل الآیات و انه لا یمنعه شیء عما اراد
فى امر الله مالک يوم التناد مرة ینادى بلسانه
المبین و طوراً یشیر باصبع یقین و یدع الكل الى
الله مالک الرقاب لو نذكر ما ورد علینا لتنفطر
السماء و تنخر الجبال

90 Those who denied took pride in their titles. The mute one named himself Quddus and claimed what the slinking whisperer claimed, while the other named himself the Sword of Truth and said "I am the conqueror of lands." God has sent one who struck his mouth, that all might be convinced that he is the tail of Satan, cut off by the sword of the All-Merciful. He continued to await the days of his glory and manifestation as promised by him who denied God, the Cleaver of daybreak. Thus does God seize those who turn away from Him and arise to waste His Cause among the servants.

90 انّ الذین کفروا افتخروا بما عندهم من الألقاب
انّ الآخرس سمى نفسه بالقدّوس و ادعى فى نفسه
ما ادعى الخناس و الآخرسمى نفسه بسيف الحق و
قال اتى انا فاتح البلاد قد بعث الله من ضرب على
فه لیوقنّ الكل بانه ذنب الشیطان قطع من سيف
الرحمن قد کان ان ینظر ایام عزّه و ظهوره بما
وعده من کفر بالله فالتق الأصباح کذلک يأخذ
الله من اعرض عنه و قام على تضییع امره بین
العباد

91 When they perished, the spring breezes blew and the gates of heaven were opened and the clouds rained. Blessed is he who has attained the knowledge of God in His days and has completely detached himself from all directions. Say: Does not the Lord of the heavens and earth suffice you? He has indeed come with the truth in His Name, the One Who oversees creation. Illumine your heart with the Most Great Lamp which the Lord of Eternity has lit, then stand firm in the Cause through the sovereignty of your Lord, the Powerful, the Chosen One.

91 فلما هلكوا سرت اریاح الربیع و فتحت ابواب
السماء و امطر السحاب طوبى لمن فاز بعرفان
الله فى ایامه و انقطع بکله عن کل الجهات قل
أ و لم یکفکم ربّ السموات و الأرض انه قد
اتى بالحق باسمه المهیمن على الابداع انک نور
قلیك بمصباح الأعظم الذی اوقده مالک القدم
ثم استقم على الأمر بسلطان ربک المقتدر المختار

92 Any person who appeared in this city was among the divines of the great city, and Aqa Jan frequented him and related to him in detail: "I am the Sword of Truth, and soon most lands

92 انتهى شخصی در این مدینه از علمای مدینه کبیره
بوده آقا جان نزد او مراوده داشت نزد او هم
تفصیل را ذکر نموده که من سيف الحق عنقریب

will be conquered by my hand.” That ignorant divine, though far from the path of truth, uttered a fitting word, as if the Holy Spirit spoke through his tongue. Thus, after the slaying of the idolaters, he immediately appeared with the Pasha of the land before Aqa Jan’s corpse and declared: “This accursed one claimed ‘I am the Sword of Truth,’ but now it is evident that the Sword of Truth was that which struck his waist and consigned him to the lowest depths of hell.”

فتوحات اکثر بلاد بدست من خواهد شد آن شخص عالم جاهل اگرچه از سبیل حق بعید بوده کلمه خوبی ذکر نموده کائن روح القدس نطق علی لسانه چنانچه بعد از قتل مشرکین فی الفور مع پاشای بلد بر سر نعش آقا جان حاضر مذکور نمود این ملعون میگفت من سیف الحقم حال معلوم شد که سیف الحق آن بود که بر کمرش خورد و بأسفل الجحیم مقرر شد داد

- 93 Praise be to God, after this incident and the return of the idolaters to the lowest depths of hell, the rains of mercy poured forth day and night, after having been withheld for several years during which people suffered from drought and famine.

93 باری الحمد لله بعد از وقوع این فقره و رجوع مشرکین بأسفل الجحیم امطار رحمت لیلاً و نهاراً باریده بعد از آنکه در چند سنه رحمت ممنوع بود و ناس بقحط و غلا معذب و مبتلا

- 94 When We were in Adrianople, that vile one had written a letter to someone. Among its contents, We observed that he had plagiarized a passage from a Tablet revealed in Iraq and attributed it to himself. That passage reads: “We are as the rising sun and as the manifest moon.” That heedless and vile soul failed to realize that the realm of the Phoenix has never been, nor will ever be, the playground of flies, and darkness has no right to claim the station of the sun. By God! Seeing some people as weak and foolish, he arose with his personal fabrications, such that some have taken his forged writings and read them. The writer and reader have both lost, and through various whispers and intrigues, he prevented people from the Lord of mankind and led some astray through past delusions.

94 باری وقتی که در ادرنه بودیم کاغذی آن خبیث بشخصی نوشته بود از جمله ملاحظه شد یک فقره از فقرات لوحی که در عراق نازل شده بود سرقت نموده و باسم خود نوشته و آن فقره این است چون شمس مشرقیم و چون قر لایح و آن غافل پلید این قدر ادراک ننموده که عرصه سیمرغ جولانگه ذباب نشده و نخواهد شد و ظلمت را نمی رسد که دعوی شمسی نماید فوالله چون بعض ناس را ضعیف و احمق دید لذا بمفتریات نفسیه قیام نمود چنانچه بعضی مجعولات قلبیه او را اخذ نموده و میخوانند قد خسر الکاتب و القاری و یوساوس و دسائس مختلفه ناس را از رب الناس منع مینمود و باوهم سابقه بعضی را گمراه نمود

- 95 Even so, a certain person met this servant in the market-place and said: “For an hour I desire to meet with thee—on condition that none be present save thee and me.” I had never seen him before. I replied, “Very well.” A time was fixed, and he came. Some discourse ensued, and it became apparent that he held intercourse with one who had associated partners with God. He then said, “They have told me that thou art of the Shi’ih.” At this, such laughter overcame this servant that the reins of patience slipped from my hand. The man marvelled and said, “Wherefore dost thou laugh?” I answered: “O hapless poor one! Thy Shi’ih, scattered in the lands of Persia like pebbles, to what station have they attained? or what rank have they possessed with God, that now thou wouldst fain walk in the footsteps of those rejected, deluded souls? Hast thou not seen that all were false and in sheer error—inasmuch as, with their

95 چنانچه این بنده را شخصی در سوق ملاقات نمود مذکور داشت که ساعتی میخواهم تو را ملاقات کنم بشرط آنکه احدی جز من و تو نباشد و این عبد از قبل او را ندیده بودم گفتم بسیار خوب وقتی معین شد و آمد بعضی ذکرها بیان آمد و معلوم شد که با مشرک بالله مراوده دارد و ذکر نمود بمن گفته اند تو از شیعیانی در این اثنا این عبد را بشانی ضحک غلبه نمود که زمام صبر از دست رفت آن شخص تعجب نمود گفت سبب ضحک چیست گفتم ای بیچاره فقیر شیعیان شما که در دیار ایران مثل حصاة ریخته اند بچه مقامی رسیدند و یا چه شأنی عندالله داشته اند که تازه تو میخواهی بر اثر آن متوهمین مردوده مشی نمائی

own hands, they slew the Inviolable Truth? God's curse be upon the oppressors!"

- 96 After these words were spoken, he became very thoughtful. Then, for the sake of God, I conveyed to him some of the exalted words I had heard from the Source of the Cause. It was observed that he was not devoid of capacity. Among other things, I said to him: "Consider - of all that the Shi'ites possessed and counted as fundamental to their religion and community, which of these claims are true, now that you wish to enter the ocean of divine truth and wisdom based on such vain imaginings and false utterances? Did these Shi'is of whom you speak truly comprehend the meaning of the Resurrection? "No," he replied. I asked: Did they recognize the Balance? "No," he replied. Did they understand the gathering and raising of the dead? "No," he replied. Was that which they understood concerning the Mention of the Qa'im, as they comprehended it, the truth? "No," he replied. Then I stated: "You yourself bear witness that all was false. Now this matter which they have told you - how do you know it to be true?"

- 97 Then I sat upright facing him and spoke what I had memorized of the verses of God, the Sovereign, the Supreme, the Self-Subsisting, and I conveyed to him that which I was commanded by God, the Mighty, the Beloved. I said: O servant! Have you not heard what the Tongue of Grandeur hath spoken when He was established upon His throne, supreme over all who witness and are witnessed? His word is truth: "Abandon what you possess of vain imaginings, then hearken unto that which your Lord, the Mighty, the All-Knowing, doth speak. How long will ye follow your desires? The Sun of Guidance hath dawned. Turn ye towards it, sanctified from that which was mentioned aforetime by your divines. By God! This is the Manifestation of God and the sign of His hiddenness from all else. It cannot be compared with what was mentioned in the remotest past, nor can it be known through the words of the contentious. Draw nigh unto Him with illumined eyes and radiant faces. Thus have ye been commanded in the Tablets from God, the Powerful, the All-Knowing, the All-Informed." And His word, exalted be His grandeur, addressing someone: "We behold thee immersed in the pool of the veiled ones and the waters of the heedless ones' imaginings. Come forth therefrom through My name and My sovereignty, then plunge into this Most Great Ocean, whereof every drop proclaimeth 'There

آیا ندیدی که کلّ باطل و در ضلالت صرف بوده‌اند چنانچه حق منبع را بیادی خود شهید کردند الا لعنة الله على القوم الظالمين

- 96 بعد از القاء این کلمه بسیار متفکر شد بعد لوجه الله بعضی از کلمات منیع که از مصدر امریه استماع نموده بودم باو القا نمودم مشاهده شد که خالی از استعداد نیست از جمله مذکور داشتم که تو فکر کن از آنچه نزد شیعیان بود و از اساس مذهب و ملت خود می‌شمردند کدام یک صدق بود که حال تو می‌خواهی بر اثر آن اوهام و کلمات کذب به بحر صدق و حکمت ربّانیه وارد شوی آیا این شیعیان که می‌گوئی معنی قیامت را ادراک نموده بودند قال لا گفتم آیا میزان را عارف شدند قال لا گفتم آیا حشر و نشر را فهمیدند قال لا گفتم آیا آنچه در ذکر قائم نزدشان مذکور است بقسمی که ادراک نموده‌اند حق بوده قال لا بعد مذکور داشتم که خود شاهدی کلّ کذب بود حال این فقره که بتو گفته‌اند از کجا دانستی که صدق است

- 97 بعد جلست مستویاً مقابلاً الیه و نطقت بما حفظت من آیات الله الملك المهيمن القيوم والقيت عليه ما امرت به من لدى الله العزيز المحبوب قلت يا عبد اما سمعت ما نطق به لسان العظمة اذ استوى على عرشه المهيمن على كل شاهد و مشهود قال و قوله الحق دعوا ما عندكم من الأوهام ثم استمعوا ما ينطق به لسان ربكم العزيز العلام الى متى تتبعون الهوى قد اشرق شمس الهدى ان اقبلوا اليها مقدسين عما ذكر من قبل من علمائكم تالله هذا لظهور الله و آية بطونه لما سواه لا يقاس بما ذكر في ازل الآزال ولا يعرف بما عندكم من كلمات اهل الجدل تقرّبوا اليه بعيون نوراء و وجوه بيضاء كذلك امرتم في الألواح من لدى الله المقتدر العليم الخبير و قوله جلّ كبريائه مخاطباً لأحد قد نراك متغمساً في غدير المحتجبين و مياه اوهام الغافلين ان اخرج منه باسمى و سلطاني ثم تغمس في هذا البحر الأعظم الذي ينطق كل قطرة منه لا اله الا انا المقتدر المتعالى المهيمن العزيز الكريم

is none other God but Me, the Powerful, the Exalted, the Supreme, the Mighty, the Generous.”

- 98 I said: “O man, for the sake of God I speak, and purely for God I make mention. Cast away these vain imaginings and ascend from these base, limited, and fanciful stations, that you may soar on wings of divine mercy to the heavens of the Lord’s command and attain success. Today is the day of ‘Say: God!’ then leave them to amuse themselves in their vain discourse.’ This blessed verse was revealed aforetime specifically for this Day, for in this Revelation it has become clear and evident that the Truth alone is sovereign over all and has not taken, nor will ever take, any partner or likeness. Though the followers of religions previously acknowledged this statement, most were false in their claim, for each day they would set up a partner for God.”

- 99 Then, at this point, this servant submitted what was befitting and mentioned what is required today. I said to act upon this same verse which I have cited - leave these vain souls and their utterances and enter into the sweet and wondrous expanse, that you may drink of the everlasting wine from the verse of divine mercy which states: “Through My manifestation is established the decree of innovation, and this is truly the innovation of the heavens and the earth. Pass beyond before and after, and with the eye of manifestation behold the Manifestation itself, for all are commanded thus in this Most Great Revelation, and this is specific to this Revelation.” Then I mentioned that certain weak souls were prevented by that evil being from the Chosen One through such utterances, just as Yahya writes to some “You are of my followers” - and the intent of this statement is clear. Every lying scribe has gone astray. Now observe where stands the station of that evil being’s utterances and where stands the station that the Lord of Lords has desired for His servants. O brother, cast away all the limited, unworthy phrases of the past and soar with new wings in the sweet and wondrous expanse, that through divine grace you may drink of the new wine and fathom the mystery of this wondrous Cause. Furthermore, some servants have complained about certain actions of weak souls who circle round, attributing these to God, exalted be His glory. Thus has one person asked, how it can be that while this Cause proclaims its truth and its exaltation has encompassed the world, certain souls who claim connection with the Truth occupy themselves with unseemly deeds? In any case, this matter stems from that heedless one’s negligence. It seems he has not heard this poem

98 گفتم ای مرد لوجه الله میگویم و خالصاً لله ذکر
مینمایم بریز این اوهام را و از این مقامات کثیفه
محدوده متوهمه صعود نما تا به پرهای رحمت
رحمانی بسماوات حکم ربّانی عروج نمائی و فائز
شوی الیوم یوم قل الله ثم ذرهم فی خوضهم
یلعبون است و این آیه مبارکه از قبل مخصوص
این یوم نازل شده چه که در این ظهور واضح
و مبرهن گشت که نفس حق وحده سلطان
است بر کلّ و شریک و شبیه اخذ نموده و
نخواهد نمود اگرچه از قبل اهل ملل به این
بیان مقرر و معترف بودند و لکن اکثر کاذب
بودند چه که هر روز شریکی از برای حق قرار
میدادند

99 و بعد در این مقام آنچه سزاوار بود این عبد
معروض داشت ذکر نمود الیوم تکلیف چیست
گفتم عمل بهمین آیه که عرض کردم بگذار
این انفس موهومه و اقوالشان را و در فضای
خوش بدیع وارد شو تا نخر باقی از آیه رحمت
رحمانی که میفرماید بظهوری ثبت حکم البدع و
انّ هذا لبديع السموات و الارضین پیاشای از
قبل و بعد بگذر بنفس ظهور بعین ظهور ناظر شو
چه که کلّ در این ظهور اعظم به این مأمورند
و این مختصّ باین ظهور است و بعد ذکر نمودم
که بعضی از نفوس ضعیفه را آن نفس خبیثه
بامثال این اذکار از مختار منع نمود چنانچه یحیی
هم به بعضی مینویسد انت من شیعی و مقصود
از این عبارت معلوم قد ضلّ کلّ کتاب کذاب
حال مشاهده کن بجاست مقام اذکار آن نفس
خبیث و مقامی که حضرت ربّ الأرباب از
برای عباد خواسته ای برادر جمیع الفاظ محدوده
نالایقه قبل را بریز و پرهای بدیع در فضای
خوش بدیع طایر شو تا بعنایت الهی از نخر بدیع
پیاشای و بسر این امر بدیع پی بری و دیگر آنکه
بعضی از عباد از بعضی اعمال نفوس ضعیفه که
طائف حولند شکایت نموده اند و آن را بحق جلّ
و عزّ نسبت داده اند چنانچه شخصی ذکر نموده که
چگونه میشود مع اظهار حقیّت و اعلاء این امر
که عالم را احاطه نموده بعضی نفوس که خود را
نسبت بحق میدهند باعمال ناشایسته مشغول باشند

famous among people which says: 'Should all creation turn to unbelief, No dust would settle on His garment's hem.'

باری این فقره از غفلت آن غافل است گویا این شعر که مابین ناس مشهور است نشینده که میگویند گر جمله کاینات کافر گردد بر دامن کبریاش نشیند گرد

- 100 One day I was present before the Throne when the Countenance of God turned toward me and He said: "Hast thou heard that the sincere ones are in great danger? O servant in attendance before the Throne! The outward divines have differed concerning the companions of the Messenger as to whom the title of 'companion' may truly be applied. Some have said the companions were those who were in His presence for a year or more and who arose to strive in the path of God. Others have said that whoever attested to the oneness of God and met the Messenger was counted among the companions, even if but once. Some have said this title applies to those whom the Messenger Himself specifically addressed by this name. Others have said they were those who were trusted by Him and were present in His journeys and at home. But most of the divines have said that whoever accepted Islam and saw the Prophet, peace be upon Him and His companions, even for the briefest time, was among the companions. According to this, forty thousand souls were with Him during the Farewell Pilgrimage, and on the day of His passing, one hundred and twenty-four thousand gathered in Medina. According to the latter view, all these souls were called companions. Nevertheless, there were but few who had drunk from the pure wine of certitude and had entered the source of the merciful outpourings. In any case, such words arise from heedlessness and continue to do so. We beseech God to assist all to do what He loves and is pleased with. O friends of Truth! Be not content with mere hearing, nor attach your hearts to past imaginings. For by God, today malicious souls have prevented the weak ones from the Divine Law through past imaginings."

100 روزی در ساحت عرش حاضر بودم قد توجه الی وجه الله قال أ سمعت أن الخلقین فی خطر عظیم ای عبد حاضر لدی العرش علای ظاهره در اصحاب رسول اختلاف نموده اند که آیا اسم صحابه بر چه نفسی صادقست بعضی گفته اند صحابی نفوسی هستند که در یک سنه او اکثر در خدمت آن حضرت بودند و بجهاد فی سبیل الله قیام نمودند و بعضی گفته اند که هر کس اقرار بر کلمه توحید نمود و رسول را ملاقات کرد او از صحابه محسوب است اگرچه مرّة واحده بوده و بعضی گفته اند این اسم در باره نفوسی صادقست که مخصوص حضرت رسول او را باین اسم خطاب فرموده و بعضی گفته اند نفوسی هستند که عند حضرت موثق بوده اند و در سفر و حضر حاضر ولیکن اکثری از علما گفته اند کل من اسلم و رآ النبی صلی الله علیه و صحبه ولو اقل زمان انه من الصحابة از این قرار در حجة الوداع چهل هزار نفس با حضرت بودند و یوم وفات حضرت در مدینه صد و بیست و چهار هزار نفر جمع شدند بر کل این نفوس بقول اخیر اسم صحابه صادق مع ذلک معدودی بودند که از زلال نحر ایقان نوشیده اند و بمبداء فیوضات رحمانه وارد شده اند باری امثال این سخنان از غفلت شده و میشود نسأل الله ان یؤید الکلی علی ما یحب و یرضی باری ای دوستان حق بسمع قناعت نکنید و باو هام قبل دل میندید فوالله الیوم نفوس خبیثه ضعفا را باو هام قبله از شریعه الهیه منع نموده اند

- 101 Hear the petition of this servant present before the Throne, and with steadfast feet stand firm upon the path of oneness. Truth hath been made so manifest that none hath any excuse to turn away. All divine books bear witness and point to this, as some time ago one of the friends from different religions submitted a petition containing two well-known traditions that had been translated from Greek into Arabic in ancient books.

101 بشنوید عرض این عبد خادم لدی العرش را و با رجل مستقیمه بر صراط احدیه قائم شوید حق بشأنی ظاهر که احدی را مجال اعراض نمانده جمیع کتب الهیه مشعرو مدلل بر آن چنانچه چندی قبل یکی از دوستان که از ملل مختلفه بوده عریضهئی عرض نموده و در آن عریضه دو روایت معروض داشته که در کتب قدیمه از لسان یونانی بلسان عربی ترجمه شده

- 102 The first passage states: "Satan shall appear in the Isle of Qaf and shall prevent the people from the All-Merciful. When that time cometh, turn ye toward the Holy Land from whence the Breath of God passeth." And Qaf is Cyprus, which is well-known, as all Turks call it "Satan's Isle." And the Holy Land is known to be where the Throne is now established.
- 103 The second passage states: "Hubab shall appear on the isle ascribed to him. He is short of stature, with a long beard, narrow of forehead and chest, with yellow eyes and hair, with camel-like fur on his back and goat-like hair on his chest. When that time cometh, draw ye near unto Carmel, even if ye must crawl, then turn toward the Holy Valley, the gathering place, the white spot." It is known that Hubab is the name of Satan and serpent. He says Satan will appear in the isle ascribed to him, which is Cyprus, known as Satan's Isle. And He says "When that time cometh, draw ye near unto Carmel" - and Carmel is the mountain facing Akka - "even if ye must crawl on your chest, then turn toward the Holy Valley, the gathering place, the white spot" - these three being titles of the land of Akka, as is well known to all. Mount Carmel stands opposite to Akka, and though it be with difficulty, even if it be upon its breast, then turn ye towards the holy valley, the land of the gathering, the white spot - these three titles belong to the land of Akka, as is renowned amongst all and recorded in the books. Would that someone might journey to Cyprus and with their own eyes behold in that person all these attributes that have been mentioned.
- 104 In any case, O servants of God, there is no need for such mentions, and examples of such mentions are purely out of grace, for this lowly servant has supposed that through such examples some might awaken from the slumber of heedlessness. Otherwise, Truth is sanctified from the mention of this or that. He cannot be known except through His own Self, nor can He be described except by that which His Essence hath described for His Essence. All else are created by His command and return to their places in the worlds of His creation and invention.
- 105 We hope that the petitions of this servant, having been offered purely for the sake of God, may become healing for hearts and light for breasts, that all may arise in the love of God in such wise that none shall have opportunity for turning away or objection, and may regard as utter nothingness all that the idolaters have said or will say. Therefore I say: I turn unto Thee, O my God, for what I have committed in Thy presence. Forgive me then by Thy sovereignty and grace. Verily Thou
- فقرة اولی سیظهر الشیطان فی جزیره قاف و یمنع
الناس عن الرحمن اذا حان ذاک الحین توجّهوا
الی الارض المقدّسة منها تمرّ نسمة الله انتهی و
قاف قبرص است و این مشهور است چنانچه
جميع ترک قبرص را شیطان جزیره سی میگویند
و ارض مقدّسه هم معلوم که حال مقرّ عرش
واقع شده
- و فقرة ثانی یظهر الحباب فی جزیره المنسوبة الیه أنّه
قصیر القامة کثیر اللّحية ضیق الجبهة و الصدر اصفر
العین و الشعر لظهره ویر کالایل و لصدرة شعر
کالمعز اذا اتی ذلک الوقت تقرّبوا الی الكرمل ولو
بالکلکال ثمّ اقبلوا الی الواد المقدّس ارض المحشر
بقعة البیضاء انتهی معلوم بوده که حباب اسم
شیطان و حیّه است میفرماید ظاهر میشود شیطان
در جزیره ئی که منسوب باوست که قبرص باشد
چنانچه بجزیره شیطان معروفست و میفرماید اذا
اتی ذلک الوقت تقرّبوا الی الكرمل و کرمل
جبلست مقابل عکا ولو بالکلکال اگرچه بسینه
باشد ثمّ اقبلوا الی الواد المقدّس ارض المحشر بقعة
البیضاء این سه لقب ارض عکاست چنانچه بین
کلّ مشهور و در کتب مذکور و کاش نفسی
به قبرص میرفت و جمیع این صفات که مذکور
است بعین ظاهر در آن شخص مشاهده مینمود
- باری ای عباد حقّ محتاج باین اذکار نیست و
امثال این اذکار لأجل تفضّل صرفه است که
این بنده ذلیل گمان نموده که بامثال آن بعضی
از خواب غفلت بیدار شوند والا حقّ مقدّس
از ذکر این و آن لا یعرف الا بنفسه و لا ینعت
الا بما نعت به ذاته لذاته ما سواه مخلوق بأمره و
راجع الی اماکنه فی عوالم ابداعه و اختراعه
- امیدواریم که عرایض این عبد چون خالصاً لوجه
الله معروض شده شفای قلوب واقع شود و
ضیاء صدور تا کلّ بحبّ الله بر شأنی قیام نمایند
که احدی را مجال اعراض و اعتراض نماند و
جميع ما قاله المشرکون او یقولون را لاشیء محض
انگارند اذاً اقول تبّت الیک یا الهی بما اجترحت

art the Most Generous of the generous. And praise be to Thee,
O God of the worlds.

في ساحتك فاغفر لي بسلطانك وفضلک انک
انت اکرم الأکرمين و الحمد لک يا اله العالمين

106 The servant of God

خادم الله 106

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Study guide to this volume

This second collection from the early ‘Akka period shares its companion volume’s conditions of severe imprisonment but exhibits a distinctive range of modes: a rapturous mystical vision in which a heavenly Maiden visits the prison-throne (Lawh-i-Ru’ya); a formal institutional prescription for Houses of Justice, issued from behind sealed walls (Lawh-i-Baytu’l-’Adl); an extended meditation on the Azali crisis — the murder of three Babi opponents and the consequent interrogation of Baha’u’llah — that incorporates one of the most searching litanical laments in the corpus (Lawh-i-Istintaq); and a series of personal prayers in which the prisoner articulates the interior life that sustains him under conditions of absolute deprivation. Together these texts demonstrate that the ‘Akka confinement, far from narrowing the scope of Baha’u’llah’s thought, produced some of its most formally varied and spiritually daring compositions.

The Prison as Threshold: A Mystical Vision and Its Meaning

Key Passages

While We were seated upon the throne, there entered a radiant leaf, clad in fine white raiment, appearing as the full moon rising from the horizon of heaven... She smiled and swayed like a willow branch in the vision of the All-Merciful... Then We beheld her black tresses upon her white neck, as though night and day had embraced in this Most Glorious Spot and Ultimate Goal. — BH01325

At that moment she cried out, saying: “May all existence be a sacrifice for Thy tribulations, O King of earth and heaven! How long wilt Thou confine Thyself among these people in the city of ‘Akka? Repair to Thy other realms, to places whereupon the eyes of the people of names have never fallen.” Thereupon We smiled. — BH01325

O men of wisdom among the companions of My crimson Ark! This Remembrance hath fallen upon a day whereon My Herald — He Who hath proclaimed My sovereignty and heralded unto the people the heaven of My Will, the ocean of My Purpose and the sun of My Manifestation — was born. We have further glorified it through another day whereon was manifested the Hidden Mystery, the Treasured Secret, the Well-Guarded Symbol. — BH01325

Context for Study

The Lawh-i-Ru'ya (Tablet of the Vision, BH01325) presents one of the most formally beautiful and theologically complex mystical accounts in the Baha'i writings. Like the vision of the Maiden in the Suriy-i-Haykal (BH00007), this Maiden enters Baha'u'llah's presence radiating divine light, but here she is drawn to him by love rather than commissioned to announce him — she “walks while Glory served her” and is described in terms that echo the Song of Songs (the black tresses on the white neck, the sweetness of her nectar), the *Mathnavi*'s mystical eros, and the Shi'i tradition of the Huri of Paradise. The vision functions simultaneously as spiritual autobiography (the prison contains an inner world of infinite dimensions), as theological claim (the figure whose physical person is imprisoned in 'Akka presides over a “throne” from which heavenly beings approach), and as gentle irony: the Maiden pleads for the prisoner to leave 'Akka for “other realms,” and “thereupon We smiled” — a smile that encompasses both affectionate refusal and the knowledge that the confinement is itself the divine will. The closing lines situate the vision on the anniversary of the Bab's birth and the date of the “Hidden Mystery's” manifestation, weaving the personal and the sacred calendar together in a way that recalls the way medieval Christian mystics dated their visions to specific liturgical occasions. The tradition of the feminine divine vision runs from Boethius's Lady Philosophy (who visits him in prison) to Dante's Beatrice, from the Sufi idea of the *hubb* that takes on the face of the beloved, to the Islamic angel who appeared to the Bab in Shiraz. Here, however, the Maiden is not a teacher but an adoring presence who bears witness to the prisoner's true station.

Questions for Reflection

1. The Lawh-i-Ru'ya describes an “inner throne” within the prison cell, from which Baha'u'llah receives a heavenly visitor. What theology of the relationship between physical imprisonment and spiritual sovereignty is being expressed here? Compare with Paul's prison letters (“The peace of God which passeth all understanding” from Philippians 4:7), with Boethius's Lady Philosophy appearing to a prisoner awaiting execution, and with the Buddhist teaching that the mind's liberation is independent of the body's conditions.
2. The Maiden, though a celestial figure, expresses sorrow at Baha'u'llah's imprisonment and pleads with him to “repair to other realms.” What does her compassion tell us about the emotional range of the divine world, in which even heavenly beings grieve at a prophet's suffering? Compare with Islamic tradition's account of the heavens weeping at Imam Husayn's martyrdom.
3. The vision ends with “thereupon We smiled.” This smile encompasses the deepest form of spiritual acceptance: not stoic resignation but joyful recognition of the divine purpose in the tribulation. Where else in the corpus, or in religious literature more generally, does this quality of accepting smile appear?
4. The Maiden is described in terms strongly reminiscent of the Song of Songs (“black tresses upon her white neck, as though night and day had embraced”). What is the theological function of erotic imagery in mystical writing? Compare with the use of the Song of Songs in Christian mysticism (Bernard of Clairvaux, John of the Cross) and in Sufi poetry (Rumi's *Mathnavi*, Hafiz).

5. The vision is dated to a double anniversary: the Bab's birthday and the manifestation of the "Hidden Mystery." What does the interpretation of visionary experience through the sacred calendar suggest about the relationship between personal spiritual experience and historical revelation?

Building Justice from a Sealed Room: The Lawh-i-Baytu'l-'Adl

Key Passages

It hath been prescribed that in every city a House of Justice be established wherein shall gather together people to the number of Baha, and should it exceed this number it mattereth not. They should consider themselves as entering the Presence of God, the Most High, and as beholding Him Who is invisible. It behooveth them to be the trusted ones of the Merciful among men and the deputies of God for such as dwell on earth. — BH01525

How many children are seen in the land without father or mother — if no attention is paid to their education and training they will remain fruitless, and a fruitless soul's death is preferable to its life. Likewise with the wealthy and noble who through weakness and old age or other cause have fallen into poverty and abasement. These souls must, for God's sake, consider and reflect upon all such matters and others pertaining to the earth, and implement what they deem proper. — BH01525

Man's honor lieth in wisdom, understanding and praiseworthy character, not in the accumulation of riches and pride and vainglory. All were created from dust and unto it shall return... Ye are the pearls of the sea of oneness — consider the pearl, whose luster and dignity are inherent to itself. Were it to be wrapped in the finest of silks, that silk would prevent the manifestation of its freshness and beauty. Its adornment is within itself. — BH01525

Context for Study

The Lawh-i-Baytu'l-'Adl (BH01525), composed from within the 'Akka prison, is one of the earliest explicit prescriptions of the House of Justice as a civic and administrative institution. Its most striking feature is the practical scope of its mandate: the Houses of Justice are charged not only with promoting the Cause and ensuring spiritual steadfastness but with caring for orphans, supporting the elderly poor, developing cities, and "the policies that God hath made the foundation of cities and the fortress of His servants." The institution is conceived as consultative ("they should consult together in such wise as to win the good pleasure of God") and representational ("deputies of God for such as dwell on earth"). Each meeting is to be conducted as though in the presence of God himself. The theological anthropology underlying this institutionalism is articulated in the pearl image: true human dignity is inherent, not conferred by wealth or rank, and the adornment of silk (external goods, worldly position) can actually obscure the soul's inherent luminosity. The institutional prescription thus follows from the anthropological claim: if human dignity is intrinsic and inherent, then the social institutions of justice must protect and cultivate that dignity, especially in its most vulnerable manifestations (orphaned children, impoverished elderly). Political

philosophy recognizes this cluster of ideas: it resonates with Aristotle's claim that the polis exists for *eudaimonia* (the good life), with Rawls's theory of justice as fairness oriented toward the least well-off, and with Islamic *waqf* institutions designed to provide for the vulnerable from communal resources. What is distinctive in the Lawh-i-Baytu'l-'Adl is the claim that such institutions, when constituted with the right spiritual intention, become themselves forms of divine presence in the world.

Questions for Reflection

1. The Houses of Justice are instructed to "consider themselves as entering the Presence of God" at each meeting. What is the spiritual discipline implied by this instruction, and how does it relate to the governance outcomes the institution is meant to produce? Compare with the Quaker practice of opening business meetings with silence, the Islamic concept of *shura* (consultation) grounded in divine command, and the Confucian ideal of governance as moral self-cultivation.
2. The Lawh-i-Baytu'l-'Adl was composed from within a prison while Baha'u'llah was forbidden all public activity. What does the act of prescribing social institutions for a future community, from a position of total powerlessness, tell us about the relationship between prophetic vision and political temporality?
3. The mandate to care for orphaned children and impoverished elderly is grounded not in law but in the statement that "a fruitless soul's death is preferable to its life" — implying that the human capacity for growth and contribution is inherently valuable and must be protected. How does this ground a theory of social welfare differently from utilitarian, rights-based, or divine-command approaches?
4. The pearl metaphor: "Its adornment is within itself." How does this image of intrinsic dignity function as a critique of status hierarchies based on wealth and birth, and as a foundation for a different concept of social honor? Compare with Kant's principle of treating persons as ends in themselves rather than means.
5. How does the Lawh-i-Baytu'l-'Adl's vision of consultative governance relate to the development of the Baha'i administrative order, including the Universal House of Justice? What continuities and transformations can be identified between this early prescription and the institutions that eventually emerged?

The Azali Crisis and the Litany of "Where Is?"

Key Passages

The barking of dogs is loud on every side: Where is the lion of the forest of Thy might, O Chastiser of the worlds? Coldness hath gripped all mankind: Where is the warmth of Thy love, O Fire of the worlds? Calamity hath reached its height: Where are the signs of Thy succor, O Salvation of the worlds? Darkness hath enveloped most of the peoples: Where is the brightness of Thy splendor, O Radiance of the worlds? —
BH00015

Thou seest this Wronged One lonely in exile: Where are the hosts of the heaven of Thy Command, O Sovereign of the worlds? I have been forsaken in a foreign land: Where are the emblems of Thy faithfulness, O Trust of the worlds? The agonies of death have laid hold on all men: Where is the surging of Thine ocean of eternal life, O Life of the worlds?
— BH00015

Thou seest Me forbidden to speak forth: Then from where will spring Thy melodies, O Nightingale of the worlds? Most of the people are enwrapped in fancy and idle imaginings: Where are the exponents of Thy certitude, O Assurance of the worlds? Baha is drowning in a sea of tribulation: Where is the Ark of Thy salvation, O Savior of the worlds?
— BH00015

Context for Study

The Lawh-i-Istintaq (Tablet of the Interrogation, BH00015) arose from one of the most dangerous episodes of the 'Akka imprisonment: the murder of three Azalis by members of the Baha'i community, which resulted in the investigation of Baha'u'llah by Ottoman authorities and threatened the further restriction of the entire community. Within this extraordinary document, embedded in Baha'u'llah's account of the Azali crisis, is a litany of more than forty "Where is?" invocations, in which the darkness, coldness, and barking that surround the prisoner are set against the divine names and attributes that should — by any theological expectation — be active in the world. The formal structure is that of the Psalms of lament ("How long, O Lord?"; "Where is thy God?") and the Islamic *munajat* (intimate address to God), but the theological content is sharper: each invocation names a specific dimension of divine power (might, warmth, succor, radiance, faithfulness, life, melody, certitude, salvation) and confronts its apparent absence with the name of God that is supposed to embody it. The litany culminates with "Baha is drowning in a sea of tribulation: Where is the Ark of Thy salvation, O Savior of the worlds?" — a moment of supreme self-reference in which the Manifestation of God addresses God as the Savior he himself has come to embody, from within the drowning. This theological paradox — the Savior calling for salvation, the Source of divine names invoking those names in prayer — belongs to the deepest structure of prophetic consciousness: it is present in Jesus's cry from the cross ("My God, my God, why hast thou forsaken me?"), in Jeremiah's complaints ("Thou hast deceived me, O Lord"; Jeremiah 20:7), and in Imam Husayn's prayer at Karbala.

Questions for Reflection

1. The "Where is?" litany names divine attributes and asks where they are in the present darkness. This is a form of prayer that holds God accountable to his own nature. Where does this form of prayer appear in the Psalms, in Islamic *munajat* tradition, in Lamentations, and in Jewish liturgy? What does the tradition of holding God accountable suggest about the nature of the divine-human relationship?
2. The litany includes both the situation of the external world ("the barking of dogs is loud") and the situation of Baha'u'llah himself ("this Wronged One lonely in exile"). What is the theological significance of the prophet including his own desolation within a prayer addressed to the God he claims to manifest? Is this a moment of genuine theological tension, or does the form of the prayer presuppose its own answer?

3. The Lawh-i-Istintaq was written in the context of the Azali murders — an episode that forced Baha'u'llah to be interrogated by Ottoman authorities and that threatened the entire community. How does this specific historical context shape the theological content of the litany?
4. The litany ends “Baha is drowning in a sea of tribulation: Where is the Ark of Thy salvation, O Savior of the worlds?” The “Ark” imagery has been used throughout the Edirne and ‘Akka writings to describe the community of believers. What does it mean for Baha'u'llah to address himself as the one who needs the Ark? How does this resolve the paradox of the prophet who is himself the “Savior of the worlds” calling for salvation?
5. The account in BH00015 of the Azali crisis carefully distinguishes between the violent acts of certain individuals and the community as a whole, and reflects on how the actions of those who “claim to believe” can harm the Cause more than the actions of avowed opponents. What theory of communal responsibility and individual accountability is implicit in this distinction?

The Interior Landscape of the ‘Akka Years

Key Passages

Glorified art Thou, O my God! Thou knowest that my sole aim in revealing Thy Cause hath been to reveal Thee and not my self, and to manifest Thy glory rather than my glory. In Thy path, and to attain Thy pleasure, I have scorned rest, joy, delight. At all times and under all conditions my gaze hath been fixed on Thy precepts, and mine eyes bent upon the things Thou hast bidden me observe in Thy Tablets. I have wakened every morning to the light of Thy praise and Thy remembrance, and reached every evening inhaling the fragrances of Thy mercy. — BH01438

O Salman! In all matters follow the example of God and be content with His divine decrees. Observe how this Servant, though from all directions outwardly beset with hardships and though all outer doors are shut, and though at every moment the demons are busy extinguishing the lamp of God and quenching His fire, is yet so radiant and illumined that “the heavens and earth are lit up thereby,” and is so manifest among men as though no harm had ever touched Him. — BH01403

Glorified art Thou, O my God! Thou seest me dwelling in this prison-house that lieth behind the seas and the mountains, and knowest full well what I have endured for love of Thee and for the sake of Thy Cause. Thou art He, O my God, Who hath raised me up at Thy behest, and bidden me to occupy Thy seat, and to summon all men to the court of Thy mercy. — BH01386

Context for Study

Alongside the formal theological and institutional tablets, the early-‘Akka writings preserve a series of more intimate texts in which Baha'u'llah articulates the spiritual practice that sustains his ministry from within the sealed prison. BH01438, which is among the most transparent personal

testimonies in the entire corpus, states with singular directness that the sole aim of the entire revelation has been “to reveal Thee and not my self” — a claim that subordinates prophetic identity to divine service in a way that echoes the apophatic self-emptying of the Christian mystics (Eckhart’s “God is not this and not that”; the Sufi concept of *fana*’, annihilation of the self before God). The morning and evening rhythm of praise and fragrance is specifically named: the spiritual discipline is not spectacular but quotidian, maintained through a habitual orientation rather than through extraordinary experiences. BH01403 offers a remarkable external perspective on the same interior life: Baha’u’llah describes himself in the third person as “this Servant” who, though “all outer doors are shut,” is “so radiant and illumined that the heavens and earth are lit up thereby.” The self-description is not boastful but phenomenological — an observation about the relationship between inner state and outward demeanor that has independent significance for the theology of prophetic consciousness. BH01386’s prayer from “this prison-house that lieth behind the seas and the mountains” situates geographical isolation within a framework of divine commission: the remoteness of ‘Akka from the world is precisely the condition from which the divine summons is issued to “all men.”

Questions for Reflection

1. BH01438 states that the aim of the revelation has been “to reveal Thee and not my self.” This is a claim about the transparency of prophetic identity: the prophet’s function is to transmit divine light, not to accumulate personal glory. Compare with Jesus’s statement “The Father is greater than I” (John 14:28), with Muhammad’s insistence that he is only a servant and messenger (Qur’an 3:144), and with the Buddhist principle that the Dharma rather than the Buddha-figure is the object of reliance.
2. The morning and evening rhythm of prayer and praise in BH01438 suggests that spiritual discipline is maintained through habit rather than through intensity. How does this account of religious practice compare with the Benedictine Rule’s *ora et labora* (pray and work), with the Islamic five daily prayers as a structuring of the entire day around divine remembrance, and with the Jewish liturgical pattern of morning (*Shacharit*) and evening (*Maariv*) prayer?
3. BH01403 speaks of being “radiant and illumined” despite all outer doors being shut and the “demons” working to extinguish the light. The image of undiminishable inner light amid external darkness is a recurring theological claim about the Manifestation’s relationship to adversity. How should we understand this claim phenomenologically: is it a description of Baha’u’llah’s actual psychological state, a theological claim about what the Manifestation is by nature, or both?
4. BH01386 addresses God as the one who “hath raised me up at Thy behest, and bidden me to occupy Thy seat.” The claim to “occupy Thy seat” (the divine throne) is one of the strongest theophanic statements in the corpus. How does it relate to the Sufi doctrine of the *insan al-kamil* (the Perfect Human), the Shi‘i doctrine of the Imam as the locus of divine manifestation, and the Christian claim that Jesus “sat down at the right hand of God” (Hebrews 1:3)?
5. Taken together, BH01438, BH01403, and BH01386 suggest that the interior life of the ‘Akka period was characterized by morning and evening praise, transparent service, and undimmed radiance. What spiritual disciplines, if any, would allow a contemporary reader to approach — even asymptotically — the interior quality these texts describe?

A Guiding Question for the Whole Volume

The second early-'Akka collection presents revelation in its most paradoxical form: from a prison that is also a throne, from a sealed room that prescribes open institutions, from a prisoner who is addressed by a heavenly Maiden, and from a Manifestation of God who calls out to God in the language of the Psalms' most searching lament. The entire volume turns on the question of what it means to say that God is present in the world when the most concentrated point of that presence is the most physically constrained.

A guiding question for the whole volume might therefore be: **What does the coexistence, within the same prison cell and the same period of time, of visionary rapture, institutional prescription, formal legal protest, and anguished litany suggest about the nature of prophetic consciousness, and how does the capacity to hold all these registers simultaneously constitute a distinctive form of spiritual wholeness?**