



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 44:

Writings of Baha'u'llah prior to 1873
(1290 A.H.) part II



Version: 1.0 • Revision date 23-May-2026

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

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

Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

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

Introduction to volume 44

This is the second of four volumes containing Tablets of Baha'u'llah whose date is as yet undetermined but which were probably revealed prior to 1873. It is best approached not as a linear dossier but as a set of recurring thematic clusters that disclose, from different angles, the self-understanding of the Revelation in the years before 1873 (1290 A.H.).

One such cluster turns on proof, authority, and the epistemology of recognition. In Lawh-i-Amr (BH01822), Baha'u'llah recounts an encounter in 'Iraq with an emissary of the divines who—after conceding the extraordinary character of His knowledge—demands an act “beyond the combined forces” of humankind; the narrative pivots on the paradox that even when a criterion is met, communal will can still retreat into evasion and delay. Closely allied is the pilgrim-oriented redefinition of sacred geography in BH01821, which transposes pilgrimage from a remembered House to the “Most Great House” newly disclosed in the “temple of the Youth,” framing recognition itself as the decisive rite. Read beside these, BH01820 presses the same issue in admonitory mode: the “Calf” and “Samiri” become types for post-revelatory misrecognition, while the proof of the Manifestation remains, ultimately, self-attesting rather than socially ratified.

A second cluster gathers texts of steadfastness under trial and the policing of charismatic counterfeit—themes that, in this period, are inseparable from the consolidation of a distinct community of allegiance. In BH01737 (addressed to “Jamal”), firmness is urged in language that anticipates later Covenant discourse: do not “sever... the hands of the Cause,” teach without pause, and discriminate carefully between receptive and rejecting hearts. In BH01814, the rhetoric sharpens into an explicit warning about a figure who fabricates accusations against the Manifestation and seeks to foment doubt. Relatedly, a striking anti-pretension clause appears in the cluster surrounding BH02902: the text reports sedition and alludes to the cry of the “Calf,” while warning that anyone who advances a claim “before the completion of a full thousand years” has, by that very act, ruptured faith—an early attempt to set temporal guardrails around claims to renewed manifestation.

A third cluster is more pastoral and administrative, revealing the practical mechanics by which the Cause is sustained through correspondence, moral counsel, and the circulation of Tablets. BH01847 addresses “Nabil” with a blend of proclamation and concrete ethical instruction—warnings against corruption, injunctions about entering houses by permission and not consuming others’ substance, and a notable directive about reporting: unreliable news and fear-driven speech are framed as moral hazards requiring vigilance. BH01884 likewise reads as community-facing guidance: it centers the “fear of God” as the motor of sanctification, folds in greetings to named individuals and families, and couples affection with exhortation to arise and disregard the “words of the opposers.” Even when the prose is brief, one glimpses a transmission network and a disciplined ethos of support, humility, and perseverance.

Finally, several Tablets can be fruitfully clustered as gendered and lyric modes of address, where devotional intimacy and metaphysical elevation meet. BH01804, addressed to a “Leaf of Paradise,” is especially distinctive for its exalted sacralization of the recipient, speaking of a primal encounter with the Divine and employing the name “’Ali before Muhammad” in a dense symbolic register to articulate pre-existence, manifestation, and the mirror-like capacity of the human soul. This devotional key reappears in other letters to women (e.g., BH01727 and BH01845 in the volume’s broader sequence), but it is answered here by an explicitly poetic epistle (BH01734), where Persian couplets and lyric tropes (“’Attar... love’s seven cities”) become a medium for articulating spiritual exhilaration, inadequacy of language, and the experiential force of revelation. Taken together, these clusters show a community simultaneously being formed, tested, and taught to read—not only texts, but history, rumor, sacred space, and the inner life—as the drama of recognition unfolds.

Contents

BH01697	1
BH01699	3
BH01727 to Khadijih Baygum wife of the Bab, in Shiraz	5
BH01737 to Jamal Burujirdi	7
BH01734 to Mulla Hamid	9
BH01785 to Ismiu'l-Ha (one of the Nurayn-i-Nayyirayn), in Isfahan	11
BH01820 to Siyyid Ibrahim, in Ardistan	13
BH01822 Lawh-i-Amr	14
BH01804 to Khadijih Baygum wife of the Bab, in Shiraz	17
BH01813 to Husayn Nahri (Mahbubush-Shuhada), in Isfahan	18
BH01814 to Mirza Husayn Munajjim-bashi Tafrishi	20
BH01821 to HajiwWho has been named Muhammad Qabl-i-Rida	22
BH01845 to Sister of Haji Siyyid Muhammad et al., in Isfahan	24
BH01858 to Nimat et al., in Najafabad	26
BH01847 to Mulla Muhammad Qa'ini (Nabil-i-Akbar), in Tihran	28
BH01828 to Siyyid Muhammad Al-Husayni (son of Siyyid Jafar Yazdi)	30
BH01876 to Muhammad Ali, in Ardistan	32
BH01884 to Haji Muhammad Husayn Tabib, in Baghdad	34
BH01868 to Ibn Asdaq (Hand of the Cause)	35
BH01887 to Khalil	37
BH01875	39
BH01908 to Mihdi	41
BH01903 to Zaynul-Muqarrabin	43
BH01905	45
BH01940	46

BH01949 to Fatimih Daughter of Muhammad Ali, in Isfahan	48
BH04754 to Ustad Baqir in Baghdad Najjar, in Medina	50
BH01972 to Muhammad Ismail Buranjani	51
BH01975 to Haji Muhammad Husayn from Kaf (emigrant)	53
BH01948 to Aqa Siyyid Husayn	55
BH01974	57
BH02017 to Aqa Mirza Abdul-Husayn, in Qazvin	59
BH02004 to Mirza Hasan Tabib, in Qazvin	60
BH02006 to Ali Effendi	62
BH02010 to Haji Mirza Siyyid Muhammad Afnan	64
BH02020 to Mirza Hashim Khan	66
BH02052 to Muhammad Rida Isfahani Arbab, in Sabzivar	67
BH02060 to Haji Muhammad Ibrahim Afnan (Muballigh), in Yazd	69
BH02048 to Mulla Ali in Sad, in Isfahan	71
BH02033 to Letter of the Living	72
BH02085 to Mirza Aqa Bashir Ilahi (Bashiru's-Sultan), in Shiraz	74
BH02107 to Husayn Nahri (Mahbubush-Shuhada), in Isfahan	76
BH02077 to Ismiu'l-Ha (one of the Nurayn-i-Nayyirayn), in Isfahan	78
BH11722 to Aqa Siyyid Ali Zargar in Isfahan	79
BH02088 to Abu-Talib son of Haji Mirza Musa	81
BH04645 to He who called unto God in Hebrew	83
BH02082	84
BH02151 to Ismiu'l-Ha (one of the Nurayn-i-Nayyirayn)	86
BH02129 to Ismi	88
BH02154	89
BH02215 to Aqa Mirza Ali Nayib	91
BH02199 to Zaynul-Muqarrabin	93
BH02228	94
BH02265 to Mirza Fath-Ali Fath-i-Azam	96
BH02284 to Siyyid Mihdi Dahaji	98
BH02266 to Ibn Asdaq (Hand of the Cause)	99
BH02289	101

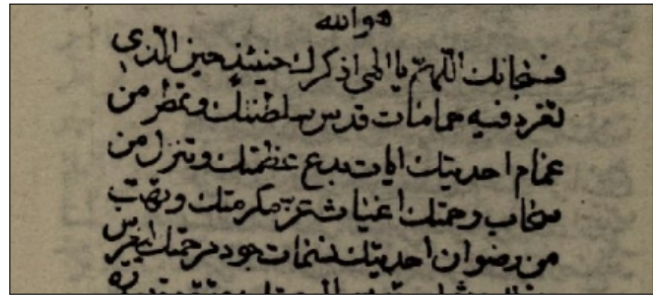
BH02349 to Abdu'l-Husayn son of Zi, in Qazvin	102
BH02361 to He Who Asked God	104
BH02321	105
BH02339	107
BH02377 to Hasan who became a believer, in Kashan	108
BH02407 to Haydar in Madina, in Medina	110
BH02405 to Mirza Rahim in Shin, in Shiraz	111
BH02378 to Mulla Ali in Sad, in Isfahan	113
BH02413 to Mirza Fath-Ali Fath-i-Azam	114
BH02390 to Haji Mirza Siyyid Muhammad Afnan	116
BH02391	117
BH02404	119
BH02428 to Muhammad Mustafa Baghdadi, in Medina	120
BH02459 to Aqa Muhammad Kazim, in Isfahan	122
BH02440 to Abu'l-Qasim Khan	123
BH02462 to Aqa Siyyid Jim	125
BH02468 to Mulla Muhammad Zarandi (Nabil-i-Azam)	126
BH11729 to Aqa Mihdi son of martyr in Kaf	128
BH02436 to Khanum Maryam	129
BH02457 to Muhammad Kazim whose father was martyred	130
BH02490 to Mustafa from Nun	132
BH11732	133
BH02516 to Mirza Fath-Ali Fath-i-Azam, in Ardistan	135
BH02552 to Mirza Haydar Ali, in Ardistan	136
BH02519 to Aqa Kuchik, in Kakan Qaf	137
BH02532 to Mulla Ahmad, in Sarchah	139
BH02539 to Muhammad Baqir in Sad, in Isfahan	140
BH02536 to Aqa Siyyid Jim	142
BH02553 to Mirza Husayn Munajjim-bashi Tafrishi	143
BH02504 to Mr Juyandih	145
BH02534 to son of Ismullah Jamal	146
BH02511 to Aba-Basir	148

BH02550 to Jinab-i-Ghawghayi Ishq	149
BH02562 to Uthman	150
BH02512	152
BH02518	153
BH02533	155
BH02535	156
BH02563 Lawh-i-Rada'r-Ruh	158
BH02634 to Varaqih, in Bushruiyih	159
BH02584 to Karim in Shin, in Shiraz	161
BH02610 to Aqa Muhammad Sadiq	162
BH02613 to Ayn Bi	164
BH02633 to father of Husayn	165
BH02617 to Mirza Baqir	167
BH02635 to Mulla Imamvirdi	168
BH02587 to Rida et al.	170
BH02628 to The one Related to Our Servant Baqir	171
BH02594	173
BH02605	174
BH02708 to Aqa Ali Akbar, in Yazd	176
BH02675 to Aqa Shaykh Sadiq, in Yazd	177
BH02691 to Muhammad Kazim in Isfahan brother of Sadiq who emigrated with God . . .	179
BH02703 to Mirza Abdullah Falah from Sad	180
BH02704 to Isma'il 516 (Khi 6 Nun 6 Alif Bi)	182
BH02672 to Aqa Siyyid Husayn from Zi Vav	183
BH02693	184
BH02695	186
BH02705	187
BH02706	188
BH02727	190
BH11736 to Aqa Mirza Mihdi	191
BH02737 to Fatimih, in Isfahan	193
BH02782 to Muhammad Baqir son of Aqa Muhammad Ali, in K	194

BH02766 to Muhammad Rida brother of deceased, in Medina	195
BH02750 to Shaykh Salman Hindijani	197
BH02797 to Muhammad-Ali	198
BH02728	199
BH02779	201
BH02785	202
BH11738	203
BH02865 to Mulla Ghulam-Husayn Bushruihi	204
BH02869 to Abu'l-Qasim from Sad, in Isfahan	206
BH02873 to Nabil Qabl-i-Ali, in Karbila	207
BH02874 to Ali Nur in Isfahan	208
BH02904 to Mirza Muhammad (Vakil)	210
BH02860 to Mirza Muhammad Taqi Afnan	211
BH02849 to Siyyid Mihdi Dahaji	212
BH02858 to Dhabih (Haji Muhammad Isma'il Kashani)	213
BH02902 to Bibi Khan	215
BH02833 to Sultan Arab	216
BH02871	218
BH02872	219
BH09209	221
BH02973 to Abul-Hasan-i-Ardikani, in Ardistan	222
BH02935 to son of Fath-i-Azam, in Ardistan	223
BH02937 to Harful-Ba (Baqir)	224
BH03022 to Mulla Muhammad, in Khunsar	226
BH03029 to Aqa Siyyid Muhsin, in Medina	227
BH04736 to Haji Mir Abdur-Rahim, in Ti Vav	228
BH02939 to Abudarda	229
BH02944 to Mirza Muhammad Husayn Tadhkarihchi	231
BH02940 to Zaifullah (Mrs.)	232

BH01697

Date: 1290 [1873] or earlier



INBA92

- 1 He is God! Glorified art Thou, O my God! I make mention of Thee in this hour when the doves of the sanctity of Thy sovereignty warble, and from the clouds of Thy oneness there rain down wondrous verses of Thy grandeur, and from the clouds of Thy mercy there pour forth the rains of Thy gracious favors, and from the paradise of Thy oneness there waft the breezes of Thy bountiful mercy, whereby the trees of the sanctity of Thy divinity are planted, and the Lote-Tree of Thy singleness puts forth leaves of the knowledge of Thy Being, and the branches of Thy mercy bear the fruits of Thy grace, and all who are in the heavens and earth hasten to the fields of Thy riches, and all who are in the depths of creation dwell near to Thy Lordship, and drink from the cups of Thy beauty, and ascend to the highest horizon of Thy glory, and the lovers mount up to the pavilion of nearness to Thee, and those who have attained soar in the atmosphere of union with Thee, and those drawn nigh race in the gardens of Thy presence, and the sincere are enshrouded thereby in the heaven of Thy eternity.
- 2 Glorified, glorified art Thou above all that those who make mention of Thee mention, or those who describe Thee describe! For all mention returns to its nest in the realities of Thy servants, and all description descends to its place in the hearts of Thy creatures. And since this is so, how can the description of Thy creation reach unto Thee? By Thy glory, O my Beloved! All eyes are bewildered before the wondrous dawning of the lights of Thy beauty, and every tongue falls silent before the melodies of the nightingale of Thy majesty, and all ears are deaf before the manifestations of the dawning-places of Thy wisdom's might, and all minds are as nothing before the modes of Thy novel sovereignty, and all souls vanish before the emergence of the sanctity of Thy knowledge, and all bodies tremble before the signs of Thy creative power, and all bones turn to dust before the shining forth of the mysteries of Thy strength.
- هو الله فسبحانك اللهم يا الهى اذكرك حينئذ حين الذى تغرد فيه حمامات قدس سلطنتك و تمطر من غمام احديتك آيات بدع عظمتك و تنزل من سحاب رحمتك اغياث عز مكرمتك و تهب من رضوان احديتك نسائم جود مكرمتك و تهب من رحمتك ليغرس بذلك شجرات قدس الوهيتك و تتوزق سدره فردائيتك بأوراق عرفان هويتك و تثمر اغصان رحمانيتك بثمرات بدع رحمتك و ليسر عن كل من [فى] السموات و الأرض الى ميادين غنائك و يسكن كل من فى لجج الموجودات فى جوار ربوبيتك و يشربن عن كؤوس جمالك و يعرجن الى اعلى افق اجلالك و يصعدن العاشقون الى رفرف قربك و يطيرن الواصلون فى هواء وصلك و يركظن المقربون فى رياض لقائك و يكفنن به المخلصون فى سماء بقائك
- فسبحانك سبحانك عن كل ما يذكرك الذّاكرون او يصفك الواصفون لأنّ كلّ الأذكار يرجعن الى اوكارهم فى حقائق عبادك و كلّ الأوصاف ينزلن الى مواقعهم فى افتدة برّيتك و لما كان الأمر كذلك كيف يصل اليك وصف خلقك فوعزّتك يا محبوبى كلّ العيون متحيّرة عن بدايع اشراق انوار جمالك و كلّ اللسان كليل عند تغنيات عندليب جلالك و كلّ الآذان صمم لدى ظهورات مشارق عزّ حكمتك و كلّ العقول معدوم عند شئون بدع سلطنتك و كلّ النفوس مفقود لدى بروزات قدس معرفتك و كلّ الأجساد مهترّ عند آيات صنع قدرتك و كلّ العظام رميم لدى اشراق اسرار قوتك

3 Therefore, O my God, since the servant acknowledges all this and confesses to all this, it behooveth the wonders of Thy bounty and the fullness of Thy grace and favor to make him detached from all else but Thee and to cause him to return from all save Thee to the stream of meeting with Thee, that there may flow from his tongue the wondrous oceans of Thy wisdom, and from his heart the signs of Thy mighty power and strength, and from his tongue the embroideries of Thy melody, and from his inmost heart the traces of Thy favor. For Thou, O my God, didst create him by Thy command and teach him the interpretation of Thy Book and make known to him the treasures of Thy knowledge and inspire him with the jewels of Thy wisdom and teach him what Thou hadst concealed from others by Thy grace.

4 Dost Thou see within Thyself, O my God, that Thou shouldst drive away a poor one who hath detached himself unto Thee, or turn back a needy one who hath stood before the sanctuary of Thy beauty, or abase a lowly one who hath clung to the cord of Thy glory? Glory be unto Thee! Glory be unto Thee! Thou art too great to disappoint one who hath stood before the pavilions of Thy grandeur or to withhold from one who hath come to the canopies of Thy grace and mercy.

5 Therefore I beseech Thee, O my God, if my blood be acceptable in Thy path, then shed it by Thy bounty, and if my heart be worthy of Thy knowledge, then burn it with Thy fire, and if my head be fitting for Thy good-pleasure, then raise it upon the spear by Thy power, that I may follow Thy chosen ones in Thy realm and walk in the footsteps of Thy trusted ones in Thy lands. By Thy glory, O my God! My heart yearns for Thee, and mine eyes hope for Thy beauty, and my heart awaits meeting with Thee, and shouldst Thou will to delay in all this, to burn me in these days and torment me in these nights among these transgressors, then accept from me that which Thou didst desire from me in the Most Exalted Concourse before Thy near angels, though none knoweth the knowledge thereof save after its appearance in Thy land, and shouldst Thou change all this to manifest Thy sovereignty - verily Thou art powerful over this, and Thou art the Protector, the Self-Subsisting.

6 Then I beseech Thee, O my God, by Him Whom Thou didst manifest on the day of Thy arising and by Him Whom Thou wilt manifest in the resurrection of Thy beauty, to make her to whom this Tablet hath been returned one of the dwellers in the chambers of Thy good-pleasure. Then grant her, O my God, that whereby her eyes may be consoled, for Thou art the All-Bountiful, the Most Generous.

3 اذاً يا الهى لما كان العبد معترفاً بكل ذلك و مقراً بجميع ذلك ينبغي لبدائع احسانك و جوامع فيضك و فضلك بأن تجعله منقطعاً عن دونك و ترجعه عن كل ما سواك الى شريعة لقائك ليجرى عن لسانه بدائع بحور حكمتك و عن قلبه آيات عز قدرتك و قوتك و عن لسانه طرائز لحنك و عن فؤاده آثار فضلك اذ انك يا الهى خلقتة بأمرك و علمته من تأويل كتابك و عرفته خزائن علمك و اهمته جواهر حكمتك و علمته ما احتجته عن دونه بفضلك

4 أ ترى فى نفسك يا الهى بأن تطرد مسكين الذى انقطع اليك او ترد فقير الذى قام لدى حرم جمالك او تذلل ذليل الذى تمسك بجبل عزك فسبحانك سبحانك انت اعظم من ان تحيب من قام لدى خيام عظمتك او تمنع من جاء الى قباب فضلك و رحمتك

5 اذاً اسئلك يا الهى ان كان دمي قابلاً فى سبيلك فاسفكه باحسانك و ان كان قلبي لايقاً لعرفانك فاحرقه بنارك و ان كان رأسي مقبولاً فى رضائك فارفعه على السنان بقدرتك لاقتدى بأصفيائك فى مملكتك و اتبع امنائك فى بلادك فوعزتك يا الهى قلبي مشتاق اليك و عيوني راجى لجمالك و فؤادى منتظر للقائك و ان تريد ان تأخر فى كل ذلك لتحرقنى فى مذ الأيام و تعذبنى فى مذ الليالى بين ايدى هؤلاء الفاسقين فاقبل منى فداء الذى طلبت منى فى ملأ الأعلى بين يدى الملائكة المقربين و لا يحيط بعليه احد الا بعد ظهوره فى ارضك و ان تبدل كل ذلك لاطهار سلطنتك و انك انت قادر على ذلك و انك انت المهيمن القيوم

6 ثم اسئلك يا الهى بالذى ظهرته فى يوم قيامك و بمن تظهره فى قيامة جمالك بأن تجعل التى رجع هذا اللوح اليها من طلعات غرف رضوانك ثم اعطها يا الهى ما تقر به عينها و انك انت فضل كريم ١٥٢

BH01699

Date: 1290 [1873] or earlier

1 He is the Mighty!

1 هو العزيز

2 Glorified art Thou, O my God! Thou art He Who hath raised up the heavens by Thy command and established the earth by Thy will, and ordained between them that which befitteth Thy sovereignty and beseemeth Thy glory. Then after this, Thou didst create by Thy will and manifest all beings by Thy wisdom, and didst send unto them Messengers from Thy presence and reveal unto them Books from Thy side, and didst manifest Thyself unto the chosen ones among Thy Messengers through the lights of Thy mighty Self-Subsistence, and didst raise them to the heights of Thy glorious Divinity, such that Thou didst make them the Dawning-Places of Thy oneness and the Manifestations of Thy Self-Sufficiency and the Daysprings of Thy Identity and the repositories of Thy eternal wisdom. And Thou didst give them a proof from Thee and evidence from Thy presence, and didst make Thy greatest proof to be the verses sent down from the heaven of Thy uniqueness, and Thy mightiest evidence to be the melodies appearing from the tones of Thy wondrous Self-Sufficiency.

2 فسبحانك اللهم يا الهى انت الذى رفعت السموات بأمرى واسكنت الأرض بارادتك وقدرت بينهما ما ينبغى بسلطنتك و يليق لعزتك ثم بعد ذلك خلقت بمشيئتك و اظهرت الأنام بحكمتك و ارسلت اليهم رسلاً من عندك و انزلت عليهم كتباً من لدنك و تجليت على اهل صفوتك من رسلك بأنوار عزّ قيوّميّتك و ارفعتهم الى معارج عزّ الوهيّتك بحيث جعلتهم مشارق احديّتك و مظاهر صديّتك و مطالع هويّتك و مجامع حكمة ازليّتك و اعطيّتهم حجة منك و برهاناً من لدنك و جعلت اعظم حجّتك آيات النازلة من سماء فراديتك و اكبر برهانك نغمات الظاهرة من الحان بدع صمدانيّتك

3 Then after this, Thou didst command the servants to obey them in Thy dominion and to turn unto them in Thy kingdom, that all might submit to the Manifestations of Thy Self and follow the Dawning-Places of the Sun of Thy Beauty, that they might gather all the servants upon the path of Thy grace and cause them to drink from the oceans of Thy bounty and to enter the paradise of Thy oneness and to dwell in the precincts of Thy mercy. And Thou didst not desire in all this, O my God, save that Thou mightest cause them to enter the eternal, everlasting City and join them to the immortal, sempiternal pavilions.

3 ثم بعد ذلك امرت العباد بطاعتهم في مملكتك و الرجوع اليهم في ملكك لينقاد الكلّ لمظاهر نفسك و يتبع الكلّ لمشارق شمس جمالك ليجمعوا كلّ العباد على شريعة فضلك و يشرّبوا عن بحور فيضك و يدخلوا في رضوان احديّتك و يسكنوا في جوار رحمتك و ما اردت يا الهى في كلّ ذلك الا بأن تدخلهم في مدينة الباقية الدائمة و تصلهم الى رفارف الأبدية السرمديّة

4 Despite this, they differed regarding Thy Cause and objected to Thy chosen ones and showed pride before the Manifestations of Thy Self, until they separated themselves from the precincts of Thy mercy and fled from the shadow of Thy loving-kindness. And the days passed and the nights elapsed until the matter reached unto Thy Most Great Manifestation in the beauty of Thy Most High Name. Then was the veil removed from Thy beauty and the sun of Thy grace shone forth and the moons of Thy bestowals appeared and the stars of Thy favors dawned and the seas of Thy power surged and the breezes of Thy might stirred and the paradise of Thy glory was adorned and the dove

4 مع ذلك اختلفوا في امرى و اعترضوا بصفوتك و استكبروا على مظاهر نفسك حتى تفرّقوا عن جوار رحمتك و فروّوا عن ظلّ مكرماتك و مضت الأيام و قضت الليالى حتى انتهى الأمر الى مظهر الكبرى في جمال اسمك العلى الأعلى اذا كشف الحجاب عن جمالك و اشرقت شمس افضالك و لاحت اقر احسانك و باحت انجم عنايتك و تموجت البحر قدرتك و تهيّجت نسيمات قوتك و تزيّنت رضوان بهائك و تغردت ورقاء لقائك مع ذلك كلّ انكروا

of Thy meeting warbled. Despite all this, all denied Thy truth and turned away from Thy beauty and showed pride before Thy presence, and none answered Thee in this and none turned to Thy good-pleasure, and they visited upon the Dawning-Place of Thy beauty that which maketh the Pen tremble to recount and the ink to weep for what befell Him and the people of Paradise to lament for what descended upon Him and the dwellers of the heavens to cry out for what was inflicted upon Him.

- 5 And after this, when His beauty was concealed from Thy servants and raised to His holy station and returned to His mighty hiding place in the throne of Thy grandeur, then did most of Thy servants claim to love Him and the people of Thy kingdom made mention of Him and Thy creatures prostrated themselves before Him. Glory be unto Thee! Glory be unto Thee! How great is the heedlessness of Thy servants at the manifestation of Thy Being and how mighty their turning unto Thee after the concealment of Thy majesty! By Thy might, O my God, these people walk only in the paths of blind imitation after the setting of the sun of Thy guidance, and they follow Thee only after the disappearance of Thy countenance.

- 6 Glory be unto Thee! Glory be unto Thee! The people of the pavilions of the Divine Realm are bewildered by Thy Cause, how much more the people of the Kingdom in the lands of the mortal world! All the mystics are naked of the wonders of Thy wisdom, and all the divines are foolish before the manifestations of Thy knowledge, and all the philosophers are powerless before the tokens of Thy mighty sovereignty, and all the eloquent ones fall short of attaining the arenas of Thy grandeur, and all the wealthy ones are poor before the surging of the seas of Thy riches, and all the learned ones are ignorant before Thee, and all the mighty ones are as nothing before Thee.

- 7 By Thy might! The streams of Thy knowledge have ever flowed and the wonders of Thy wisdom have ever been manifest and the gates of Thy paradise have ever been open, yet none can enter therein or drink therefrom or witness its mystery save those who have detached themselves unto Thee and turned with their whole being unto Thee.

- 8 I beseech Thee therefore, O my God, by Thy all-encompassing mercy and Thy manifest favors and Thy consummate wisdom, that Thou protect us in the fortress of Thy protection and provide us with the fruits of Thy paradise and give us to drink from the cups of Thy beauty. Then raise us to a station wherein we behold no difference among Thy chosen ones and witness no

حقّك و اعرضوا عن جمالک و استکبروا عن لقاءک و ما اجابک احد في ذلک و ما اقبل احد الى رضائک و وردوا على مطلع جمالک ما يهتز القلم عن ذکره و يبکی المداد عما جرى عليه و توضّح اهل الفردوس فيما ورد به و يصح اهل السموات فيما نزل عليه

- 5 و بعد ذلک لما غاب جماله عن عبادک و رفع الى مقام قدسه و رجع الى ممکن عزّه في عرش عظمتک اذا يدعی محبته اکثر عبادک و يذكره اهل مملکتک و يسجدوه بریتک فسیحانک سیحانک ما اعظم اغفال عبادک عند ظهور ذاتک و ما اکبر اقبالهم عند غیب جلالک فوعزّتک یا الهی هؤلاء الأنام ما یمشون الا في سبل التقليد عند غروب شمس هدایتک و ما يتبعوک الا بعد غیبة وجهتک

- 6 فسیحانک سیحانک تحیرت في امرک اهل سراقق الالهوت و کیف اهل المملکوت في اراضی الناسوت کلّ العرفاء عریان عن بدایع حکمتک و کلّ الفقهاء سفهاء عند ظهورات علمک و کلّ الحکماء عجزاء عن معارف عزّ سلطنتک و کلّ البلغاء قصراء عن البلوغ الى مبادین عظمتک و کلّ الأغنياء فقراء لدى توجّج بحور غنائک و کلّ العلماء جهلاء لدىک و کلّ العظماء عدماء عندک

- 7 فوعزّتک لم یزل شرایع علمک جاریة و بدایع حکمتک ظاهرة و ابواب رضوانک مفتوحة ولكن لن یقدر احد ان یدخل فیها او یشرب عنها او یشهد سرّها الا الذین انقطعوا الیک و رجعوا بکلّهم علیک

- 8 فأستلک یا الهی برحمتک الواسعة و نعمائک الظاهرة و بحکمتک البالغة بأن تحفظنا في حصن حمايتک و ترزقنا من ثمرات رضوانک و تشرّبنا عن کؤوس جمالک ثم ارفعنا الى مقام ما نری في اصفيائک من تفاوت و ما نشهد في آیاتک من

variation in Thy signs, for verily Thou art the Omnipotent over all things and verily Thou art the Mighty, the Self-Subsisting.

اختلاف اذ أنك انت المقتدر على كل شيء و
أنك انت العزيز القيوم

INBA92:119, DWNP_v3#08 p.066-069

BH01727

To: Khadijih Baygum wife of the Bab, in Shiraz

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Exalted, the Most Glorious
بسم الله الأقدس العليّ الأبهى
- 2 The remembrance of God unto the Leaf of Paradise, that she may hear the melodies of the Leaf of Eternity from this Branch which hath been raised up in His Most Glorious Name, that she may be drawn by the breezes of God. O blessed Leaf! Harken unto the call of thy Lord once again from this most delicate and sweet Voice. By God! Were all things to hear but one note of His melodies with the ear of their inmost nature, they would surely be drawn unto the court of glorified might. Blessed art thou in that thou hast sanctified thyself from all else save God thy Lord and hast taken up thy dwelling beneath the shade of thy Lord's protection in a station that is, in truth, impregnable.
ذكر الله ورقة الفردوس لتسمع اطوار ورقة البقاء
من هذا الغصن الذي ارتفع باسمه الأبهى لتكون
من نفحات الله مجذوبا ان يا ورقة المباركة اسمعي
نداء ربك مرة اخرى من هذا الخنجر الألف
الأحلى تالله لو يسمعن نغمة من نغماته كل
الأشياء بسمع الفطرة لتجذبها الى ساحة عز
محمودا فطوبى لك بما قدست نفسك عما سوى
الله ربك واتخذت في ظل عصمة ربك مقاما
كان على الحق منيعا
- 3 Fear God, then remember Him with thy tongue and thy heart, and turn not unto those who have disbelieved and turned away after having believed, and who were far removed from the shore of grace. Guard thy heart from allusions, then taste of the fruits of this blessed, pure and lofty Tree which hath appeared in truth at the midmost heart of the horizons with lights whereby every percipient soul hath been illumined. Be thou assured within thyself that God is with thee and by thee, and He is indeed nigh unto His servants. He will never deprive thee of the breezes of His holiness and will remember thee in truth, and He doth watch over thee. Grieve not for the adversity and hardship that hath touched thee, for God shall soon transform them through His mercy from His presence, and He hath power over all things.
اتقى الله ثم اذكره بلسانك و قلبك ولا تلتفتي
الى الذينهم كفروا و اعرضوا بعدما آمنوا و كانوا
عن شاطئ الفضل بعيدا ان احفظي قلبك عن
الاشارات ثم ذق من اثمار هذه الشجرة المباركة
المطهرة المرتفعة التي ظهرت بالحق في قطب
الافاق بأنوار استضاء منها كل مقبل ذكيا ان
اطمئني في نفسك بما كان الله معك و بك
و انه كان بعباده قريبا و انه لن يحرمك عن
نفحات قدسه و يذكرك بالحق و انه كان عليك
رقيبا و لا تحزني عما مستك من البأساء و
الضراء فسوف يبدلها الله برحمة من عنده و انه
كان على كل شيء قديرا قولي
- 4 Say: O my Lord! I beseech Thee by Thy Beauty which Thou hast manifested and raised up in truth and sent unto all the worlds, and which Thou hast named in the Concourse on High
اي رب اسئلك بجمالك الذي اظهرته و بعثته
بالحق و ارسلته على العالمين جميعا و سميته في الملاء
الأعلى بالنبأ العظيم و بين ملاء الانشاء باسم عليا ثم

as the Most Great Announcement and among the hosts of creation as Ali, then by His latter manifestation in the Most Glorious Name, that Thou deprive me not of the breezes of the might of Thy mercy, and cast me not far from the shore of the grace of Thy nearness and bounty, for Thou hast ever been the All-Wise over all things. O my Lord! Give me to drink from the Kawthar of Thy favor and the Tasnim of Thy grace and bounty, that it may purify me from all that Thy good-pleasure abhorreth and deliver me from this malady that hath seized me, for Thou hast ever been the All-Forgiving, the All-Merciful unto Thy servants. O my Lord! Rend asunder the veils that have come between Thee and me, then heal me with the Kawthar of healing from the fingers of Thy mercy which have preceded all things and encompassed all who dwell in the kingdom. O my Lord! Cast me not into despair of Thy wondrous gifts and beauteous bounty, then grant me what Thou hast of the cups of eternity and make me steadfast in Thy Cause, for Thou hast power over all things.

- 5 He is God! God willing, may that divine Leaf be ever mindful of this remembrance that hath been revealed, and be assured of God's tender mercies which have ever encompassed that Leaf and, God willing, will continue to do so. Regarding what you mentioned about the mother of His Holiness the Exalted One (may my soul be sacrificed for all else beside Him) desiring that you should turn in that direction - it would be most welcome should you choose to go; no harm shall come to you. God willing, may you ever repose beneath the divine Tree and dwell within the pavilion of the protection of the Cause.
- 6 Be not distressed by the tribulations that have befallen you, for trials have ever been and shall ever be the portion of God's chosen ones. How excellent, then, is the state of one who is content and thankful for whatsoever befalleth them, for nothing descendeth upon any soul from God save that which is better for that soul than all that hath been created between the heavens and the earth. Since people are unaware of this mystery and the mystery thereof, they find themselves sorrowful when trials overtake them. God willing, may you ever dwell in the abode of assurance and be nourished by the fruits of understanding, for He is indeed the Best of Providers and the Best of Protectors.
- 7 And the Spirit and Glory be upon you and upon those with you and upon every penitent servant, and praise be to God, the Lord of the worlds.

LTDT.044-045x, ADMS#129x

بظهوره الأخرى في قبص الأبهى بأن لا تحرمني
عن نفحات عز رحمتك ولا تجعلني بعيداً عن
شاطئ فضل قربك واحسانك وانك قد
كنت على كل شيء حكيماً اي رب فاستقني
كوثر عنايتك ثم تسنيم فضلك و الطافك
ليطهرني عما يكرهه رضائي ويخلصني عن هذا
الداء الذي اخذني وانك قد كنت بعبادك
غفوراً رحيماً اي رب فانخرق حجاب التي حالت
بينى وبينك ثم اشفني بكوثر الشفاء من انامل
رحمتك التي سبقت كل الأشياء واحاطت من
في الملك جميعاً اي رب لا تيأسني عن بديع
مواهبك وجميل احسانك ثم ارزقني ما عندك
من كؤوس البقاء ثم اثبتني على امرك وانك
بكل شيء قدير

5 هوالله انشاءالله آنورقه الهية بين ذكر كه مذكور
شد در كل ايام متذكر باشند و بديع رحمت الهى
مطمئن كه لمزل فضل حق شامل آن ورقه بوده
وانشاءالله خواهد بود و اينكه مذكور نموده بوديد
كه والده حضرت اعلى روح ما سواء فداه ميل
دارند كه بان شطر توجه نمائيد بسيار محبوبست
اگر تشریف بريد لا بأس عليك انشاءالله لازل
در ظل شجره الهية مستريح باشيد و در سراق
عصمة امر ساكن

6 از مصائب وارده مكدّر مياشيد چه كه لازل
بلايا مخصوص اصفياى حق بوده و خواهد بود
پس نيكواست حال نفسيكه به ما ورد عليه راضى
و شاكر باشد چه كه وارد نمى شود بر نفسى من
عند الله الا آنچه از براى آن نفس بهتر است از
آنچه خلق شده مابين سموات و ارض و چون
ناس باين سر و سرّ آن آگاه نبستند لذا در موارد
بلايا خود را محزون مشاهده مينمايند انشاءالله
لمزل و لايزال بر مقر اطمينان ساكن باشيد و از
اثار عرفان مرزوق و انه لهُ خير الرازقين و خير
الحافظين

7 و الروح و البهاء عليك و على من معك و على
كل عبد منيب و الحمد لله رب العالمين

INBA51:259, INBA92:216x, BLIB_Or15694.464,

KB_620:252-254, ALIB.folder18p400,

ADM2#110 p.198x, LHKM3.289x,

BH01737*To: Jamal Burujirdi**Date: 1290 [1873] or earlier*

- 1 He is the Most Inaccessible, the Most Holy, the Most Glorious. 1 هو الأَمَنع الأَقْدَس الأَبهى
- 2 This is a Book which speaketh with truth and maketh mention of them that have believed in God and His sovereignty in these days wherein the pillars were shaken and feet did slip, and heedlessness seized all who dwell on earth save them who purified their hearts from all who are in the heavens and on earth and entered beneath the shadow of a mercy that encompasseth all the worlds. By God! They walk in this earthly life with legs of iron upon holy ground, and in the next life they soar with two wings of the Cause unto an atmosphere that hath been raised above the comprehension of the worlds, until they alight upon the thrones of oneness at the right hand of the throne of their Lord, the All-Merciful, and there circle round them the youths of Paradise who were created from the breath of God. Thus doth God single out whom He willeth through His grace, and provide His servants with a bounty that hath been sent down from the heaven of grace. 2 هذا كُتَاب ينطق بالحقّ و يذكر الذين هم آمنوا بالله و سلطانه فى هذه الأيام التى فيها اضطربت الأرض جميعا إلا الذينهم طهروا قلوبهم عن كلّ من فى السموات و الأرض و دخلوا فى ظلّ رحمة كانت على العالمين محيطا تالله أنهم يمشون فى الحياة الدنيا برجل الحديد على ارض القدس وفى الآخرة يطيرن بجناحين الأمر الى هواء الذى كان عن ادراك العالمين مرفوعا الى ان يستقرن على سرر التفريد عن يمين عرش ربهم الرحمن و يطوفن عليهم غلمان الجنان الذينهم كانوا من نفس الله مخلوقا كذلك يختص الله من يشاء بفضل من عنده و يرزق عباده من نعمة التى كانت من سماء الفضل منزولا
- 3 O Jamal! Bear thou witness within thyself that there is none other God but Him, and that He Who hath appeared with the truth is indeed the Primal Manifestation between earth and heaven, and through Him hath appeared the sovereignty of God and His power, then His greatness and His majesty, and through Him hath shone forth the Sun of Justice from a holy and luminous horizon, and through Him was perfected the proof of God and His evidence, and was exalted the Word of God and His glory, and through Him was established the Beauty of the Ancient of Days upon the throne of manifest might. 3 ان يا جمال فاشهد فى نفسك بأنّه لا اله الا هو و الذى ظهر بالحقّ انه لظهور الأولى بين الأرضى و السماء و به ظهرت سلطنة الله و اقتداره ثم عظمتة و كبريائه و به اشرفت شمس العدل عن افق قدس منيرا و به تمت حجة الله و برهانه و علت كلمة الله و اعزازه و به استوى جمال القدم على عرش عزّ مبینا
- 4 Know thou moreover that thy letter came before Us and We became aware of what was therein of thy love for the direction of nearness, the spot wherein all things proclaim that there is none other God but Him and that He is indeed powerful over all things. However, We withheld the Pen and caused it not to 4 ثمّ اعلم بأنّ حضر بين یدینا کتابک و اطلعنا بما فيه من حبّک شطر القرب مقرّ الذى فيه ينطق كلّ شىء بأنّه لا اله الا هو و انه قد كان على كلّ شىء قدیرا ولكن انا امسكنا القلم و ما اجريناه

flow with a reply, due to a wisdom that had been inscribed in the Mother Book by the Holy Finger. And when the appointed time arrived, We sent down this Tablet from the heaven of command and dispatched it unto thee as a mercy from Us upon thee, and as guidance and remembrance for them that have taken God as their guardian.

على الجواب لحكمة التي كانت في أمّ الألواح من اصبع القدس مسطورا و اذا جاءت الميقات نزلنا هذا اللوح من سماء الأمر و ارسلناه اليك رحمة من لدنا عليك و هدى و ذكرى للذينهم اتخذوا الله لأنفسهم وكيلا

5 We have ordained for thee in the Tablets of destiny a station that was exalted in truth. Beware lest thou deprive thyself of thy portion. Then stand firm in the Cause in such wise that if the idolaters were to gather against thee, thou wouldst not turn unto them, by My sovereignty that encompasseth the worlds.

5 و قدّرنا لك في الواح القضاء مقاما كان على الحق رفيعا اياك ان لا تحرم نصيبك ثم استقم على الأمر بحيث لو يجتمع عليك المشركون انك لن تلتفت اليهم بسلطاني الذي كان على العالمين محيطا

6 Say: O people! Fear ye God and sever not the hands of the Cause with the swords of turning away, for this is an injustice that hath been grievous before the Throne. By My life! Whoso in this day findeth the fragrance of his Lord from the garment of these words shall abandon what he possesseth, even were it the kingdoms of the heavens and earth, and shall regard the earth and all that is thereon as the most paltry thing in his sight, and shall take unto himself a path unto God.

6 قل يا قوم خافوا عن الله و لا تقطعوا ابادى الأمر بأسيايف الاعراض و انّ هذا ظلم قد كان لدى العرش عظيما فوعمرى من يجد اليوم رايحة ربه من قيص تلك الكلمات ليدع ما عنده ولو يكون ملكوت ملك السموات و الأرض و يشهد الأرض و ما عليها احقر شيء عنده و يتخذ لنفسه الى الله سبيلا

7 Arise in the Cause of thy Lord, then remind the people with wisdom and utterance, and tarry not for less than a moment. Preserve thou this Tablet, then read it with spirit and fragrance that it may attract thee to a holy and exalted court. Thus have We commanded thee and inspired thee and cast upon thee that thou mayest thank God, thy Lord, and be preserved in an impregnable stronghold.

7 قم على امر ربك ثم ذكّر الناس بالحكمة و البيان و لا توقّف اقلّ من حيناً ان احفظ هذا اللوح ثم اقرأه بروح و ربحان ليجذبك الى ساحة قدس عليا كذلك امرناك و الهمناك و القيناك لتشكر الله ربك و تكون على عصمة منيعا

8 And if thou findest a pure heart, cast upon it what the Spirit hath cast upon thee, and if thou findest one who turneth away, leave him to himself that he may be consumed by his own fire, then turn with a beauteous countenance unto God, thy Lord. Verily He shall suffice thee against all who are in the heavens and on earth, and shall aid thee in the Cause that thou mayest be steadfast on the straight path.

8 و ان وجدت قلباً طاهراً فألق عليه مالقى الروح عليك و ان وجدت معرضاً دعه بنفسه ليحترق بنارها ثم اقبل الى الله ربك بوجه جميلا و انه يكفيك عن كلّ من في السموات و الأرض و يؤيدك على الأمر ان تكون على الصراط مستقيما

9 O Jamal! Be thou beautiful in the Cause of thy Lord and turn not unto the world and what hath been created therein, then seek from God, thy Lord, a station that was praiseworthy in truth. And glory be upon thee and upon them that have detached themselves from all things and held fast unto the handle that was manifest in truth.

9 ان يا جمال كن جميلاً في امر ربك و لا تلتفت الى الدنيا و ما خلق فيها ثم ابتغ من الله ربك مقاماً كان على الحق محمودا و البهاء عليك و على الذين هم انقطعوا عن كلّ الأشياء و تمسكوا بعروة التي كانت على الحق مبينا

INBA83:221, BLIB_Or03114.055,
BLIB_Or15702.286, BLIB_Or15737.156,
ALIB.folder18p323

BH01734

To: Mulla Hamid

Date: 1290 [1873] or earlier

- 1 He is God In the Name of God, the Most Merciful, the Most Compassionate
 1 هو الله بسم الله الرحمن الرحيم
- 2 Despair not of the Spirit of God, with us art thou familiar and by us art thou perceived.
 2 لا تيأس من روح الله ما بتو مأنوس وتو محسوس
- 3 "Attar traversed love's seven cities, While we remain in the bend of a single lane. When thy musk-laden pen remembers us, It earns the reward of freeing two hundred slaves."
 3 ما هفت شهر عشق را عطار گشت ما هنوز اندر خم یک کوچه ایم کلک مشکین تو [هر دم] که ز ما یاد کند ببرد اجر دو صد بنده که آزاد کند
- 4 This weak servant and frail countenance knows not by what meaningless and obsolete words to express his thoughts, for whatever is presented before that Presence is mere falsehood, and whatever is mentioned is pure misbelief.
 4 این بندهء ضعیف و طلعت نحیف نمیداند بکدام کلمات مهمل غیر مستعمل اظهار مطلب نماید که هر چه در آنحضرت عرض شود افک صرف است و آنچه ذکر آید شرک محض
- 5 "Were people not veiled and dense, And were throats not constricted and weak, In thy praise I would render justice to meaning, And would open lips with speech other than this."
 5 گر نبودی خلق محبوب و کثیف ور نبودی حلقها تنگ و ضعیف در مدیحت داد معنی دادمی غیر این منطق لبی بگشادمی
- 6 But as the saying of the great ones goes, "That which cannot be fully attained should not be fully abandoned." Therefore, with a dull tongue and ailing body, I venture to express and submit that the sprinkling which descended from the cloud of thy gracious heaven upon the soil of words, and the outpouring which was bestowed from the rain-laden cloud of thy mercy upon the essences of allusions, became a light and entered the hearts of the yearning ones, and became a joy and descended upon the breasts of the sorrowful ones. Indeed, how can the meadow smile until the cloud weeps?
 6 ولكن كلام بزرگان است ما لا یدرک کله لا یترک کله لهذا با لسان کلیل و جسم علیل اظهار میرود و عرض میشود رشتی که از سحاب سماء مکرمت در اراضی کلمات نازل فرمودید و طفحی که از غمام جرباء مرجمت در هوایات اشارات میذول داشتید نوری گردید و بر قلوب مشتاقان وارد شد و سروری گشت و بر سینهء محزونان نازل آمد بلی تا نگرید ابر کی خندد چمن
- 7 Glory be to God! Was this musk-laden breeze from Paradise that made all we possessed paradisiacal? Or was this the blast of the trumpet from the Tree of Sinai that made us transcend our very souls and join the Beloved? When I heard mention of the Friend, I immediately arose and said:
 7 سبحان الله مگر این نفحهء مشک از بهشت بود که آنچه در دست بود بهشتیم و یا این نفحهء صور از شجرهء طور آمد که از سر جان گذشتیم و بجانان پیوستیم چون ذکر دوست شنیدم فوراً برخاستم و گفتم
- 8 "Whence comes this musician who spoke the Friend's name? That I might sacrifice my soul and garment for the Friend's message. The heart comes alive with hope for the beloved's faithfulness, The soul dances to the melody of the Friend's words."
 8 این مطرب از کجا است که برگفت نام دوست تا جان [و] جامه بذل کنم بر پیام دوست دل زنده میشود بامید وفای یار جان رقص میکند بسماع کلام دوست

- 9 Not finding the messenger, I sat down and again endeavored to peruse the letter. All the pearls of unity that were hidden in the shell of praise became manifest. Truly it gave fresh spirit to the dejected state and boundless light to the consumed soul, as though the Holy Spirit breathed within it. This is what they meant when they said, "The earth has a share from the cup of the noble ones." It was as if I began life anew and drank the honey-wine of grace from the fountain of the Beloved's mouth.
- 10 "May thy divine realm be intimate with the human realm, Blessed be thy hand and arm."
- 11 And if the established carpet-spreader were to lay out the carpet of oneness and spread the blessed cushions of love, perhaps the eyes of the yearning ones would be illumined by the rays of the pure light of Beauty, and the eyes of the enraptured ones would be brightened by the fountain of distinction of the Sovereign of Glory. Although these words will not be pleasing to the lofty taste and discriminating mind of your exalted presence, since we have an excuse for expression, surely you will have forgiveness on your tongue, for "The excuse of the noble ones is accepted."
- 12 In the degrees of love and stations of affection, these two verses suffice:
- 13 "O arrow of Thy grief, the lovers' hearts its target, A world absorbed in Thee, while Thou art absent from their midst. Sometimes in the monastery confined, sometimes in the mosque residing, Meaning I seek Thee, house to house. My purpose in the Ka'bih and the temple is Thou, Thou art my purpose, the Ka'bih and temple but pretexts."
- 14 Alas for this pen, and injustice from this ink and paper that have rendered me helpless! I know not what you will experience upon reading it. Therefore I say: Verily, we are God's, and verily, unto Him do we return.
- 9 چون قاصد را نیافتم قاعد شدم و مجدّد زیارت نامه کوشیدم آنچه از لآلی توحید که در صدف تحمید مکنون شده بود مشهود گشت الحقّ حالت افسرده را روح تازه و جان سوخته را نوری بی‌اندازه بخشید کأنّ روح القدس فیها یتنقّس اینست که فرموده‌اند و للأرض من كأس الكرام نصیب گویا قسمت عمر از سرگرفتم و شهد نمر عنایت از چشمهء دهان محبوب نوشیدم
- 10 محرم لاهوت تو ناسوت باد آفرین بر دست و بر بازوت باد
- 11 و اگر فراش مثنوی بساط احدیّت را مبسوط نماید و وساید مبروک محبّت را بگستراند شاید که چشم مشتاقان از پرتو نور صرف جمال منور گردد و عین مجذوبان از عین الفصل سلطان جلال روشن شود و اگرچه این کلمات مطبوع طبع بلند اختر و خاطر مشکل‌پسند حضرت عالی نخواهد افتاد ولکن چون ما را عذر بر [بیان] است الیه شما را ذکر عفو بر لسان العذر عند کرام الناس مقبول
- 12 در مراتب محبّت و مقامات مودّت باین دو فرد اکتفا رفت
- 13 ای تیر غمت را دل عشاق نشانه خلقی بتو مشغول تو غایب ز میانه گه معتكف دیرم و گه ساکن مسجد یعنی که تو را میطلبم خانه بخانه مقصود من از کعبه و بتخانه توای تو مقصود توای کعبه و بتخانه بهانه
- 14 فریاد از دست این قلم و پیداد از این مرکّب و این کاغذ که مرا عاجز نمود نمیدانم بشما چه بگذرد از ملاحظه آن اذاً اقول انا لله و انا الیه راجعون

INBA36:345.02, BLIB_Or15722.247,
NLAI_BH1.319, BRL_DA#596,
TZH4.150x, RHQM1.335-335 (408)
(247x), MSHR4.258-259x, MSHR4.365x,
MSHR5.069x, MSHR5.342x

BH01785

To: *Ismi'u'l-Ha (one of the Nurayn-i-Nayyirayn), in Isfahan*

Date: 1290 [1873] or earlier

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 has surpassed all others in the service of God, his Lord, the Mighty, the Loving, and who has arisen to serve his Lord in a manner befitting Him. Verily thy Lord is the Truth, the Knower of things unseen. Sorrow not over anything, for by My Self, the Truth, thou art with Us in the kingdom of earth and heaven. Can anything be hidden from His knowledge? Nay, by His Self, the One Who dominates all that was and shall be. Our trusted servant has appeared before Our presence and mentioned what thou didst desire in thy love for thy Lord, the Mighty, the Beloved. We beseech God to assist thee in all conditions and aid thee in serving His Cause. He, verily, is the Witness of all deeds and transcendent above all that is witnessed.

3 After the letter Sin, along with all the Tablets and materials, met with trials, and then through divine assistance safely reached the seat of the throne, and when the petitions of the people all fell into the hands of untrustworthy souls and some were lost and did not reach the Most Holy Court, yet that which pertained to your honor arrived safe and sound at the seat of the Cause. This is from God's bounty to you.

4 Regarding the aforementioned matter, His Honor Ism-i-Mihdi has written the details, and regarding the land matter, the details were conveyed to Amin. He mentions that at first the intention was for it to be kept in utmost secrecy, but later some of the servants made it public, therefore Amin himself was instructed to keep it in complete secrecy. He will mention it to your honor. A special Tablet was revealed from the heaven of the Divine Will for Aqa Siyyid Muhammad-Rida and was sent. They must act according to the conditions mentioned therein. Review whatever Tablets reach that land and then deliver them. And regarding certain Tablets containing certain mentions, We commanded the Greater Branch - they were written repeatedly and sent to certain places. It would be appreciated if a copy of the Tablet of Aqa Siyyid Muhammad-Rida could be sent to the land of Kha and Nun.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى

2 هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِي سَبَقَ مَا سِوَاهُ فِي خِدْمَةِ اللَّهِ رَبِّهِ الْعَزِيزِ الْوَدُودِ وَ قَامَ عَلَى خِدْمَةِ مَوْلَاهُ عَلَى شَأْنٍ يَنْبَغِي لَهُ أَنْ رَبِّكَ لَهُو الْحَقُّ عَلَامُ الْغُيُوبِ لَا تَحْزَنْ مِنْ شَيْءٍ وَنَفْسِي الْحَقُّ أَنْتَ مَعَنَا فِي الْمُلْكِ وَ الْمُلْكُوتِ هَلْ يَعْزُبُ مِنْ عِلْمِهِ مِنْ شَيْءٍ لَا وَنَفْسُهُ الْمَهِيْمَةُ عَلَى مَا كَانَ وَ مَا يَكُونُ قَدْ حَضَرَ لَدَى الْوَجْهِ عَبْدُنَا الْأَمِينُ وَ ذَكَرَ مَا أَرَادَتْهُ فِي حُبِّ رَبِّكَ الْعَزِيزِ الْحَبِيبِ نَسْتَلِ اللَّهَ بِأَنْ يُوَفِّقَكَ فِي كُلِّ الْأَحْوَالِ وَ يُؤَيِّدَكَ عَلَى خِدْمَةِ أَمْرِهِ إِنَّهُ لَهُو الشَّاهِدُ عَلَى الْأَعْمَالِ وَ الْمُتَعَالَى عَلَى الْمَشْهُودِ

3 بَعْدَ أَنْكَه حَرْفِ سَيْنَ مَعَ جَمِيعِ الْوَاكِ وَ اسْبَابِ مَبْتَلَا شَدَّ وَ بَعْدَ بَاعَاتِ رَحْمَاتِهِ مَحْفُوظاً بِمَقَرِّ عَرْشِ فَائِزِ گشت و عرایض ناس کلها بدست نفوس غیر مرضیه افتاد و بعضی از میان رفت و بساحت اقدس نرسید و لکن آنچه متعلق بآنجناب بود صحیحاً سالملاً بمقر امر وارد هذا من فضل الله عليك

4 در فقره معهود جناب اسم الله المهدی تفصیل را نوشته اند و در فقره ارض تفصیل آن به امین القا شد ذکر مینماید اول مقصود آن بود که در غایت ستر باشد بعد بعضی از عباد جهر نمودند لذا خود امین مأمور شد که در منتهی ستر مستور دارد بآنجناب ذکر خواهد نمود لوحی مخصوص آقا سید محمد رضا از سماء مشیت نازل و ارسال شد باید بشرایطی که در آن مذکور است عمل نمایند الواح منزله آن ارض آنچه میرسد ملاحظه نمائید و بعد برسانید و بعضی الواح که حامل بعضی اذکار بود به غصن اکبر امر نمودیم مکرر نوشته بعضی جهات ارسال گشت سواد لوح آقا سید محمد رضا به ارض خا و نون اگر ارسال شود محبوبست

- 5 We beseech God to ordain for thee that which shall gladden the eyes of creation. He, verily, is the Almighty, the All-Powerful. And may He make thee a banner of the mention of His name amongst His servants. Thus do We show thee at this hour. Give thanks unto thy Lord for having enabled thee to serve His Cause and ordained for thee that which none knoweth save His all-knowing Self. We beseech Him to send down upon thee from the heaven of His bounty that which shall increase thy love and steadfastness at all times in the Cause of thy Lord, the All-Merciful. He, verily, is the Ruler over whatsoever He willeth.
- 6 I am seated and the servant in attendance before Me is before his Lord's face, writing what descends from the heaven of Command on this night from whose horizon hath shone forth the Sun of Certitude. Can anything grieve thee after We have given thee to drink of the choice sealed wine and singled thee out for Our mention among the worlds? By My life! Thy head hath been adorned with the crown of thy Lord's love, the Most High, the Most Great. The denizens of the highest Paradise behold it and send their blessings upon thee. Thy Lord, verily, is the Witness unto all things. He, verily, is the All-Knowing, the All-Informed.
- 7 Say: O my God! Praise be unto Thee for having mentioned me in Thy Tablets and made me turn to Thy will, and become effaced before Thy good-pleasure, and a servant of Thy Cause, and one who speaks Thy praise amongst Thy servants, and one who seeks protection in Thy custody and shelter in Thy presence. I beseech Thee by Thy Name through which all things spoke and the sun of power and might shone forth from the horizon of Thy will, to behold me at all times with the glances of Thy mercy, then send down from the heaven of Thy grace that which will make me soar in the atmosphere of my love and yearning for Thee. Thou art verily the Almighty, the Transcendent, the Single, the Mighty, the All-Wise.
- 5 نَسْتُلِ اللَّهَ أَنْ يَقْدِّرَ لَكَ مَا تَقَرُّ بِهِ عَيْنُ الْإِبْدَاعِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ وَيَجْعَلَكَ عِلْمَ ذِكْرِ اسْمِهِ بَيْنَ الْعِبَادِ كَذَلِكَ نُرِيدُكَ فِي هَذَا الْحَيْنِ أَنْ أَشْكُرَ رَبَّكَ بِمَا جَعَلَكَ مُؤَيِّدًا عَلَى أَمْرِهِ وَقَدَّرَ لَكَ مَا لَا أَطْلَعُ بِهِ أَحَدٌ إِلَّا نَفْسَهُ الْعَلِيمَ وَنَسْتُلُهُ أَنْ يَنْزِلَ عَلَيْكَ مِنْ سَمَاءٍ فَضْلُهُ مَا يَزِدُّكَ بِهِ حَبِّكَ وَاسْتِقَامَتَكَ فِي كُلِّ الْأَحْيَانِ عَلَى أَمْرِ رَبِّكَ الرَّحْمَنُ أَنَّهُ هُوَ الْحَاكِمُ عَلَى مَا يَرِيدُ
- 6 أَنِّي أَكُونُ جَالِسًا وَعَبْدُ الْحَاضِرِ لَدَى الْوَجْهِ كَانَ إِمَامَ وَجْهِ رَبِّهِ وَيَكْتُبُ مَا يَنْزِلُ مِنْ سَمَاءِ الْأَمْرِ فِي هَذِهِ اللَّيْلَةِ الَّتِي أَشْرَقَتْ مِنْ أَفْقِهَا شَمْسُ الْيَقِينِ هَلْ يَحْزَنُكَ مِنْ شَيْءٍ بَعْدَ الَّذِي سَقَيْنَاكَ رَحِيقَ مَخْتُومٍ وَاخْتَصَصْنَاكَ لَذِكْرِنَا بَيْنَ الْعَالَمِينَ لِعَمْرِي قَدْ كَانَ رَأْسُكَ مَزِينًا بِأَكْلِيلِ حَبِّ رَبِّكَ الْعَلِيِّ الْعَظِيمِ تَرِيهِ أَهْلُ مَلَأَ الْأَعْلَى وَيَصَلُّونَ عَلَيْكَ أَنَّ رَبَّكَ هُوَ الشَّاهِدُ عَلَى كُلِّ شَيْءٍ أَنَّهُ هُوَ الْعَلِيمُ الْخَبِيرُ
- 7 قُلْ يَا إِلَهِي لَكَ الْحَمْدُ بِمَا ذَكَرْتَنِي فِي الْوَاحِكِ وَجَعَلْتَنِي مَقْبَلًا بَارَادَتِكَ وَفَانِيًا عِنْدَ رِضَائِكَ وَخَادِمًا لِأَمْرِكَ وَنَاطِقًا بِذِكْرِكَ بَيْنَ عِبَادِكَ وَمُسْتَجِيرًا بِذِمَّتِكَ وَلَائِدًا بِحَضْرَتِكَ اسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ نَطَقَتِ الْأَشْيَاءُ وَأَشْرَقَتِ شَمْسُ الْقُدْرَةِ وَالْإِقْتِدَارِ مِنْ أَفْقِ ارَادَتِكَ أَنْ تَنْظُرَنِي فِي كُلِّ الْأَحْيَانِ بِلِحَازِ مَرْحَمَتِكَ ثُمَّ أَنْزِلْ مِنْ سَمَاءٍ فَضْلَكَ مَا يَجْعَلُنِي طَائِرًا فِي هَوَاءِ شَوْقِكَ وَاسْتِثْيَاكَ أَنْتَ الْإِلَهُ الْمُقْتَدِرُ الْمُتَعَالَى الْفَرْدُ الْعَزِيزُ الْحَكِيمُ

BLIB_Or11096#027, NLI.32p139r

BH01820

To: Siyyid Ibrahim, in Ardistan

Date: 1290 [1873] or earlier

- 1 He is the Mighty, the Sorrowful. 1 هو العزيز المحزون
- 2 Your letter hath reached the dawning-place of grief and arrived at the dayspring of tribulations. May God reward thee with a goodly reward which no alteration shall follow, for He, verily, hath power over all things. 2 نامه آنجناب بر ممکن حزن وارد و بر مطلع بلايا واصل بخزاك الله جزاء حسناً لا يعقبه البداء و انه على كل شيء قديرا
- 3 O Ibrahim! The idol of self and desire hath encompassed the world. All have turned away from God and become worshippers of desire. Beseech the True One that He make manifest a Friend who, through the power of the All-Glorious, may shatter and cast down the idols of creation. 3 ای ابرهیم بت نفس و هوئی عالم را احاطه نموده جمیع از خدا گذشته اند و بهوی عاکف شده اند از حق بخواه خلیلی هویدا و ظاهر فرماید تا بقوت سبحان بتهای امکان را بشکند و فرو ریزد
- 4 Though it hath ever been the custom of men to turn eagerly to vain imaginings while turning away from the Sovereign of certitude, until the Spirit of God appeared manifest and evident among all things, yet all remain occupied with the vain imaginings of their own souls, to such extent that they cling to the cord of fancy while cut off from the Sure Handle. 4 اگرچه لمزل عباد را عادت آنکه بوهیم مقبل بوده و از سلطان یقین معرض تا نفس الله بین ما سواه مشهود و لائح جمیع بوهیمات نفوس خود مشغول بشأنیکه بحبل وهم متشبث و از عروة الوثقی منقطع
- 5 Consider My first Manifestation: when it appeared from the most holy and exalted Horizon, none turned towards that Essence of Oneness. Yet they would endure countless hardships and become detached from all things that they might attain to circumambulating a stone which, according to some, was created. The Lord of Lords had risen from the horizon of His name, the Mighty, the All-Bestowing, yet all would run through the wilderness that they might be blessed with visiting dust. 5 در ظهور اولم ملاحظه کن که چون از افق قدس اعلی ظاهر احدی بآن سازج احدیه اقبال ننمود ولكن مشقتهای لایحصى تحمل مینمودند و از جمیع منقطع شده تا بطواف جبری که بقولی خلق شده فائز شوند رب الارباب از افق اسمہ العزیز الوهاب طالع و مشرق بود ولكن کل در بادیه ها میدویدند که بزیارت تراب مرزوق شوند
- 6 Observe this Day, which is the Lord of all days and the most wondrous time before and after. The True One, exalted be His grandeur, hath appeared with complete manifestation and concealment, yet should any soul observe with the slightest fairness, he would testify that the like of this Revelation hath never appeared in creation. Nevertheless, they cling to a name, of whose reality none had any knowledge, while turning away from Him Who brought it into being. Fie upon them and their deeds! 6 اليوم را مشاهده نما که سید ایام و ابدع زمان قبل و بعد است و حق جل کبریا نه تمام ظهور و بطون طالع و مشرق و هر نفسیکه باقل مایحصى بطرف انصاف ملاحظه نماید شهادت میدهد که شبه این ظهور در ابداع ظاهر نشده و مع ذلک باسمى از اسماء که احدی اطلاع بر امر او نداشته تمسک جسته و از موجد آن معرض گشته فاف لهم و بما هم یعملون
- 7 Even though at the time of departure He informed all that the Calf would bellow after the departure of the Ancient Beauty, and the Samiri would appear, and the birds of night would stir after the setting of the Sun, yet though all witnessed this, 7 مع آنکه در حین خروج جمیع را اخبار نموده که عجل بعد از خروج جمال قدم بنعره آید و سامری ظاهر شود و طیور لیل بعد از غیبت شمس بحرکت آیند مع ذلک کل مشاهده نموده

they recognized it not. Rather, most became worshippers of the Calf and followers of Samiri, turning entirely away from the Truth. Their abode is naught but the fire - how wretched the dwelling-place of the deniers!

و عارف نشده‌اند بلکه اکثری عاکف عجل و تابع سامری شده و از حق بالکلیه معرض گشته‌اند و ما مأویهم الا النار فبئس مثنوی المعرضین

- 8 O Ibrahim! Walk with perfect steadfastness upon the path of God. Close thine eyes to all else but Him and open them to His beauty, for all today are evanescent and accounted as utter nothingness before God. Fix thy gaze ever upon the essence of the Cause and that whereby the Cause is established.

8 ای ابرهیم باستقامت تمام بر صراط الله مرور کن و از ما سوی الله چشم پیوش و بجمالش بگشا که کل الیوم فانی و لاشیء محض عندالله مذکورند لازال باصل امر و ما حقیق به الأمر ناظر باش

- 9 Seek not to rely upon anyone in thy recognition of the Truth, for that Essence of eternity hath never been and shall never be known except through Itself. It hath never depended upon the acceptance or rejection of anyone. Its proof hath been Its Own Self, and Its evidence that which It hath revealed through Its grace. Were one to observe with illumined vision, all the movements of the Truth - whether standing or sitting, walking or resting, speaking or silent - would be seen as distinguished and sanctified above the deeds of all who are in the heavens and the earth. The Truth hath never been confused with aught else, yet doubt hath ever existed and shall continue to exist in deluded souls.

9 و در عرفان حقّ باحدی تمسک مجو چه که آن سازج قدم بدون خود معروف نشده و نخواهد شد ابداً بتصدیق و تکذیب احدی منوط نبوده دلیلش نفسش بوده و برهانش آنچه از فضلش ظاهر فرموده و اگر ببصر منیر ملاحظه شود جمیع حرکات حقّ چه از قیام و قعود و مثنی و سکون و بیان و سکوت ممتاز و مقدّس از افعال کلّ من فی السموات و الأرض مشاهده شود لازال حقّ بدویش مشتبّه نبود و لکن شبهه در انفس وهمیه بوده و خواهد بود

- 10 Purify thy breast from the allusions of the veiled ones and sanctify thy heart from doubt. Strive to the extent of thy capacity to teach the Cause of God. This is the fruit of existence for every existent being today. The eye of God hath ever been and shall be, God willing, fixed upon thee. Moreover, convey to all the friends, both men and women, greetings from the tongue of God. God willing, may thou circle round the Truth as a shadow circles round the sun.

10 صدر را از اشارات اهل حجاب پاک و مقدّس نما و قلب را از ریب منزّه کن و در تبلیغ امر الله بقدر وسع جهد نما اینست ثمره وجود هر ذی وجودی الیوم لازال طرف الله بتو ناظر بوده و انشاءالله خواهد بود دیگر جمیع احباب را من ذکور و اناث من لسان الله تکبیر برسانید انشاءالله حول حقّ سائر باشی چون ظلّ حول شمس

INBA38:121, INBA57:049, RSR.119x

BH01822

Lawh-i-Amr

To: Mulla Ali Bajistani

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Great
- 2 This is the Tablet of Command which hath been sent down from the presence of Him Who is the Lord of Destiny, that He might draw mankind nigh unto the Most Great Scene, this

1 الأقدس الأعظم

2 هذا لوح الأمر قد نزل من لدن مالک القدر ليقربّ الناس الى المنظر الأكبر هذا المقام الأطهر

Most Pure Station, round which circle the angels brought near. Say: The Hour hath passed, and the stars have fallen, and the moon hath been cleft asunder, if ye would but understand. And the Herald hath cried out between earth and heaven: "The Kingdom is God's, the Almighty, the All-Compelling, the Self-Subsisting!" Every atom beareth witness unto Him Who sendeth down the verses, yet most men do not testify. Their wretchedness hath overcome them, and their desires have held them back, and today they rush headlong in the wilderness of error. When it is said unto them: "Have ye not heard the Call of Truth?" they say: "Yea." And when it is said unto them: "Have ye not witnessed God's majesty and power?" they say: "We saw and we disobeyed." Nay, they are unaware.

الَّذِي يَطُوفُ فِي حَوْلِهِ مَلَائِكَةُ مَقْرَبُونَ قُلْ قَدْ قَضَتِ السَّاعَةُ وَسَقَطَتِ النُّجُومُ وَانْشَقَّ الْقَمَرُ اِنْ اَنْتُمْ تَفْقَهُونَ وَنَادِ الْمُنَادُ بَيْنَ الْاَرْضِ وَالسَّمَاءِ اِنَّ الْمَلِكَ لِلّٰهِ الْمَقْتَدِرِ الْمُهَيْمِنِ الْقَيُّومِ يَشْهَدُ كُلُّ الذَّرَّاتِ لِمَنْزِلِ الْاَيَاتِ وَلَكِنَّ النَّاسَ اَكْثَرُهُمْ لَا يَشْهَدُونَ قَدْ غَلَبَتْ عَلَيْهِمْ شَقْوَتُهُمْ وَمَنْعَتُهُمْ شَهْوَتُهُمْ وَهُمْ الْيَوْمَ فِي هَيْمَاءِ الضَّلَالِ يَهْرَعُونَ اِذَا قِيلَ لَهُمْ اِمَّا سَمِعْتُمُ الصَّيْحَةَ بِالْحَقِّ يَقُولُونَ بَلَىٰ وَاِذَا قِيلَ لَهُمْ اِمَّا رَاَيْتُمْ عَظَمَةَ اللّٰهِ وَاقْتَدَارَهُ يَقُولُونَ رَاٰنَا وَعَصَيْنَا اِلَّا اَنْهُمْ لَا يَشْعُرُونَ

- 3 There hath appeared in this Revelation what hath never appeared before. As to the infidels that have witnessed what hath been manifested, they murmur and say: "Verily, this is a sorcerer who hath devised a lie against God." They are indeed an outcast people.

3 قَدْ ظَهَرَ فِي هَذَا الظَّاهِرِ مَا لَا ظَهَرَ فِي اَزَلِ الْاَزَالِ وَمِنَ الْمُشْرِكِينَ مَنْ رَأَىٰ وَقَالَ هَذَا سَاحِرٌ افْتَرَىٰ عَلَى اللَّهِ اِلَّا اَنْهُمْ قَوْمٌ مَّدْحُضُونَ

- 4 Tell out to the nations, O Pen of the Ancient of Days, the things that have happened in 'Iraq. Tell them of the messenger whom the congregation of the divines of that land had delegated to meet Us, who, when attaining Our presence, questioned Us concerning certain sciences, and whom We answered by virtue of the knowledge We inherently possess. Thy Lord is, verily, the Knower of things unseen. "We testify," said he, "that the knowledge Thou dost possess is such as none can rival. Such a knowledge, however, is insufficient to vindicate the exalted station which the people ascribe to Thee. Produce, if Thou speakest the truth, what the combined forces of the peoples of the earth are powerless to produce." Thus was it irrevocably decreed in the court of the presence of thy Lord, the All-Glorious, the Loving.

4 اِنْ يَا قَلَمَ الْقَدَمِ وَاذْكُرْ لِلْاُمَمِ مَا ظَهَرَ فِي الْعِرَاقِ اِذْ جَاءَ رَسُولٌ مِنْ مَعْشَرِ الْعُلَمَاءِ وَحَضَرَ تَلَقَّاهُ الْوَجْهَ وَسَأَلَ مِنَ الْعُلُومِ اجْتِنَاهُ يَعْلَمُ مِنْ لَدُنَّا اِنَّ رَبَّكَ لِعَلَامِ الْغُيُوبِ قَالَ نَشْهَدُ عِنْدَكَ مِنَ الْعُلُومِ مَا لَا احَاطَهُ اَحَدٌ اَنْهُ لَا يَكْفِي الْمَقَامَ الَّذِي يَنْسِبُوهُ النَّاسُ اِلَيْكَ فَاَتَيْنَا بِمَا يَعْجِزُ عَنِ الْاِتْيَانِ بِمَثَلِهِ مِنْ عَلَيِ الْاَرْضِ كُلِّهَا كَذَلِكَ قَضَى الْأَمْرُ فِي مُحَضَرِ رَبِّكَ الْعَزِيزِ الْوَدُودِ

- 5 "Witness! What is it thou seest?" He was dumbfounded. And when he came to himself, he said: "I truly believe in God, the All-Glorious, the All-Praised." "Go thou to the people, and tell them: 'Ask whatsoever ye please. Powerful is He to do what He willeth. Nothing whatsoever, be it of the past or of the future, can frustrate His Will.' Say: 'O ye congregation of the divines! Choose any matter ye desire, and ask your Lord, the God of Mercy, to reveal it unto you. If He fulfill your wish, by virtue of His sovereignty, believe ye then in Him, and be not of those that reject His truth.'" "The dawn of understanding hath now broken," said he, "and the testimony of the All-Merciful is fulfilled." He arose and returned unto them that sent him, at the bidding of God, the All-Glorious, the Well-Beloved.

5 فَاَنْظُرْ مَاذَا تَرَىٰ اِذَا اَنْصَعَقَ فَلَمَّا اَفَاقَ قَالَ اٰمَنْتُ بِاللّٰهِ الْعَزِيزِ الْحَمِيدِ اِذْ هَبَ اِلَى الْقَوْمِ قُلْ فَاَسْأَلُوا مَا شِئْتُمْ اِنَّهُ هُوَ الْمُقْتَدِرُ عَلٰى مَا يَشَاءُ لَا يَعْجِزُهُ مَا كَانَ وَ مَا يَكُونُ قُلْ يَا مَعْشَرَ الْعُلَمَاءِ اِنْ اجْتَمَعُوا عَلٰى اَمْرٍ ثُمَّ اَسْأَلُوا رَبَّكُمْ الرَّحْمٰنَ اِنْ اِظْهَرَ لَكُمْ بِسُلْطَانٍ مِنْ عِنْدِهِ اٰمَنُوا وَلَا تَكُونُوا مِنَ الَّذِينَ هُمْ يَكْفُرُونَ قَالَ الْاَن طَلَعَ فُجْرُ الْعُرْفَانِ وَتَمَّتْ حُجَّةُ الرَّحْمٰنِ قَامَ وَرَجَعَ اِلَى الْقَوْمِ بِأَمْرِ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْحَبِيبِ

- 6 Days passed and he failed to come back to Us. Eventually, there came another messenger who informed Us that the people had given up what they originally had purposed. They are indeed a contemptible people. This is what happened in 'Iraq, and to what I reveal I Myself am witness. This happening was noised abroad, yet none was found to comprehend its meaning. Thus did We ordain it. Would that ye knew this!
- 7 By My Self! Whoso hath in bygone ages asked Us to produce the signs of God, hath, no sooner had We revealed them to him, repudiated God's truth. The people, however, have, for the most part, remained heedless. They whose eyes are illumined with the light of understanding will perceive the sweet savors of the All-Merciful, and will embrace His truth. These are they who are truly sincere.
- 8 O thou who hast turned to God! Harken unto that which is revealed unto thee from the Sinai of grandeur and power. Verily, there is no God but Me, the All-Compelling, the Self-Subsisting. I have created all contingent things for Myself and have brought all beings into existence through My command. I am the One Who doeth what He willeth through My word "Be" and it is. Grieve not at anything. Arise to aid thy Lord, detached from all who dwell on earth. A station hath been ordained for thee in a guarded Tablet. Be as God's fire unto all else, that through thee the hearts of creation may be set ablaze. Thus have We commanded thee from the presence of One mighty and wise.
- 9 Say: O my Lord! I am he who is content with Thy good-pleasure and who hath desired naught save Thy face, and have caused my will to be extinguished in what Thou hast willed. I beseech Thee by Thy Most Great Name, through which the ocean of eternity surged, to ordain for me what Thou hast ordained for the people of Baha who are established upon the Crimson Ark and who sail upon the sea of grandeur. Thou art the Lord of Names and the Creator of earth and heaven. There is no God but Thee, the All-Knowing, the All-Wise.
- 6 قضت أيام معدودات و ما رجع إلينا إلى أن
ارسل رسولاً آخر أخبرنا بأن القوم اعرضوا عما
ارادوا و هم قوم صاغرون كذلك قضى الأمر
في العراق أني شهيد على ما أقول و انتشر هذا الأمر
في الأقطار و ما استشعر احد كذلك قضينا ان
انتم تعلمون
- 7 لعمري من سأل الآيات في القرون الخالية اذا
اظهرنا له كفر بالله ولكن الناس اكثرهم غافلون
ان الذين فتحت ابصارهم بنور العرفان يجدون
نفحات الرحمن و يقبلون اليه الا انهم هم المخلصون
- 8 انك انت يا أيها المقبل إلى الله ان استمع ما يوحى
إليك من سيناء العظيمة و الاقتدار انه لا اله الا
انا المهيمن القيوم قد خلقت الممكنات لنفسى و
ذرات الكائنات لأمرى انا المقتدر على ما اشاء
بقولى كن فيكون لا تحزن من شئ قم على نصره
مولاك منقطعاً عن العالمين قد قدر لك مقام
في لوح حفيظ كن نار الله لما سواه لتشتعل منك
افتدة الخلق كذلك امرت من لدن عزيز حكيم
- 9 قل اى ربّ انا الذى رضيت برضائك و ما
قصدت الا وجهك و افنيت مرادى فيما اردت
اسألك باسمك الأعظم الذى به تموج بحر القدم
بأن تكتب لى ما كتبه لأهل البهاء الذين استقرّوا
على الفلك الجمراء و يسرون على قلزم الكبرياء
انك انت مالك الأسماء و فاطر الأرض و
السماء لا اله الا انت العليم الحكيم

BSW#02.30x, GWB#067x

INBA34:145, BLIB_Or15707.079,
BLIB_Or15735.242, NLAI_BH3.157,
BRL_DA#660, GWBP#067 p.090x,
AQAI#024, AVK2.274.04x, SFI13.017,
ASAT1.207x, TISH.276-278, FBAH.143,
DLH2.218, HYK.242, LDR.430x

BH01804

To: Khadijih Baygum wife of the Bab, in Shiraz

Date: 1290 [1873] or earlier

- 1 He is the Most Exalted, the Resplendent, the All-Glorious 1 هو العليّ البهيّ الأبهيّ
- 2 O Leaf of Paradise! Bear thou witness within thyself that there is none other God but Him, and that 'Ali before Muhammad is His Beauty, His Mystery, His Command, His Grace, His Mercy, His Remembrance, His Manifestation and His Concealment to all who are in the heavens and on earth. Through Him were the heavens raised up and from the earth were revealed treasures of transcendent glory. Through Him were the clouds lifted up, the sun did shine, and the moon of the Cause gleamed forth from a holy and luminous dayspring. Through Him did rivers flow, seas surge, and fire appear from the Divine Lote Tree made manifest. 2 ان يا ورقة الفردوس ان اشهدى في نفسك بأنه لا اله الا هو وان علياً قبل محمد جماله و سره و امره و فضله و رحمته و ذكره و ظهوره و بطونه علي من في السموات والأرض جميعا وبه رفعت السموات و ظهرت من الأرض ككائز عرّ دريّا وبه رفعت الغمام واشرفت الشمس و لاح قمر الأمر عن مشرق قدس منيرا وبه جرت الأنهار و توجت البحار و ظهرت النار عن سدره عرّ مينا
- 3 Therefore render thanks unto God that the All-Merciful established Himself upon thee in the form of the name 'Ali, and that thou wert the Throne of God though none among the believers, even the most distinguished, knew thereof. Thou didst commune with God thy Lord and didst enter the depths of union with Him in ancient times. Thy soul was joined to the soul of the All-Merciful and thou wert overtaken by the lights of the daybreak of His presence - a station none hath attained, whether lowly or great. Thou didst experience the Resurrection and enter the highest paradise in His presence, and wert honored with the meeting of God before the creation of the heavens and earth - this hath been sent down from the Pen of the Most Resplendent Name. Thine eyes beheld the Eye through whose movement all created things offered up their souls, as testified by a clear and glorious Tablet. Thou didst hear the melodies of God with thine ears and wert established in the most exalted Paradise. Thou wert a mirror of God as the sun of love shone upon thee in perfect form, and thou wert anointed by thy Lord every morn and eve. 3 فانك انت فاشكرى الله بما استوى عليك الرحمن على هيكل اسم علياً وانك كنت عرش الله من دون ان يطلع بذلك احد من كل مؤمن فريدا و انك انت عاشرت مع الله ربك و دخلت في لحيّ الوصال في زمن قديما و اتصل نفسك بنفس الرحمن و اخذتك انوار فجر لقائه و هذا مقام الذي ما فاز به احد من كل صغير و كبيرا و ادركت القيامة و دخلت اعلى الجنان بين يديه و شرفت بقاء الله قبل خلق السموات والأرض و هذا ما نزل من قلم اسم بهياً و وقعت عيناك على عين الذي بجركة منها فدت الممككات ارواحهم و يشهد بذلك لوح عرّ مينا و سمعت لحنات الله بسمعك و كنت في على الفردوس مكينا و كنت مرآة الله بما اشرق عليك شمس الحب على هيكل عرّ سويّا و كنت ممسوحاً برّبك في كل بكور و عشياً
- 4 Blessed art thou, O Leaf of Eternity, O Land of Faithfulness, O City on High in the sacred precincts of nearness! Thou art the first Throne to appear in creation, as ordained in a preserved and mighty Book. Thou art the first earth upon which descended the waters of longing, drinking from a sweet and flowing spring. Thou art the first garden wherein sang the Nightingale of Holiness with verses that encompassed all worlds. Thou art the first station whereon shone the Pre-existent Sun, though thou knewest it not. Thus did thy Lord's 4 فهنيئاً لك يا ورقة البقاء ثم يا ارض الوفاء ثم يا مدينة الأعلى في رفرف قرب امينا و انك انت أول عرش ظهر في الابداع بما قدر في كتاب عرّ حفيظا و أول ارض نزل عليها مياه الشوق و سقت من فرات عذب معينا و أول رضوان غنت فيه عندليب القدس بآيات التي كانت على العالمين محيطا و انك انت أول مقام الذي تجلت عليه شمس القدم و انك ما كنت به عليما كذلك

mercy precede thee and His grace encompass thee from the presence of One Mighty, Praiseworthy.

- 5 All this came upon thee while thou wert heedless thereof. And when thou didst become aware within thyself and turn to God, We revealed unto thee what had been hidden from thee and from all possessed of insight. Thus do We bring forth the earth's treasures and pearls for whomsoever We wish, for verily We have power over all things. Were We to wish, We could bring forth from every land its pearls and mysteries and whatsoever is treasured therein, but what is decreed is decreed and judgment hath been passed.

- 6 Know thou that what indicated thy love for thy Lord hath come before Us, and We have answered thee with verses that would confound the minds of the wise and the understanding of every knower. This is that thy heart might find peace, thy soul be tranquil, and thou rejoice with exceeding joy. Preserve thou this Tablet and recite it every day. Let none prevent thee, even if all on earth should try.

- 7 Thou art the best among the women of the world if thou remainest steadfast in love. Recite this Tablet with sweet and manifest melody that thy song may ascend to the Divine Lote Tree and thy fragrance draw thee to a faithful and holy dawning-place. The Spirit, Glory and Great Declaration be upon thee, that thy protection may encompass all worlds.

سبقتك رحمة ربك واحاطك الفضل من لدن عزيز حميدا

5 كل ذلك ورد عليك حين غفلت عنه و اذا لما استشعرت في نفسك واستقبلت الى الله نلقى عليك ما كان مستورا عنك وعن كل ذي بصر بصيرا كذلك نخرج كائنات الارض و لآليها لمن نشاء و انا نكنا على كل شئ قديرا و لو نشاء لنخرج من كل الارض لآليها و اسرارها و ما كنز فيها ولكن قضى ما قضى و كان الحكم مقضيا

6 ثم اعلمى بان حضر بين يدينا ما كان مدلا لحبك ربك و اجبتك بايات التي تذهل عنها عقول العقلاء ثم عرفان كل عارف عليما ليظمن بها قلبك وتسكن بها نفسك و تفرح بفرح عظيما و انك فاحفظي هذا اللوح ثم اقرئي في كل يومك و لا تلتفتي الى احد و ان يمنعك كل من في الارض جميعا

7 و انك انت خير نساء العالمين ان كنت على الحب مستقيما فاقرئي هذا اللوح على لحن البديع بصوت مليح مبينا لترفع بذلك نعماتك الى سدرة القدس و تجذبك نفحاتك الى مطلع قدس و فيا و الروح و البهاء و التكبير منك عليك لتكون عصمتك على العالمين محيطا ١٥٢

INBA36:101, INBA71:265, ASAT5.292x

BH01813

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

Date: 1290 [1873] or earlier

- 1 He is the Most Wondrous in the Most Glorious Horizon!
- 2 Glorified be He Who hath sent down the verses in truth and made them a guidance and remembrance for all the worlds, and through them hath caused the servants to know His exalted and mighty Self, and through them hath caused all created things to speak forth that which He hath testified of Himself by His

1 هو البديع في الأفق الأبهى

2 سبحان الذي نزل الآيات بالحق وجعلها هدى و ذكرى للعالمين و بها عرف العباد نفسه العلي العظيم و بها انطق الممكنات على ما شهد لنفسه بنفسه بأنه لا اله الا انا المقتدر العزيز القدير

own Self, that there is none other God but I, the Powerful, the Mighty, the Omnipotent.

- 3 He whose vision God hath made penetrating recognizeth Him by His own Self and by His manifestation between the heavens and the earth. And for him who is powerless to recognize His Self by His Self, He hath made the verses a proof, lest he be deprived of the Sun of Divine knowledge in the days of his Lord, and that His proof may be completed unto all His servants. This is of His grace unto them, that they may be thankful and be numbered among the grateful ones.

3 و الَّذِي جَعَلَ اللَّهُ بَصْرَهُ حَلِيداً يَعْرِفُهُ بِنَفْسِهِ وَ بظهوره بين السموات والأرضين و الَّذِي عَجَزَ عَنْ عِرْفَانِ نَفْسِهِ بِنَفْسِهِ جَعَلَ الْآيَاتِ لَهُ دَلِيلاً لِّثَلَا يَجْعَلُ مُحْرَوماً عَنْ شَمْسِ الْعِرْفَانِ فِي أَيَّامِ رَبِّهِ وَيَتِمَّ حُجَّتُهُ عَلَى الْعِبَادِ وَ هَذَا مِنْ فَضْلِهِ عَلَيْهِمُ لِيَشْكُرُوهُ وَ يَكُونَنَّ مِنَ الشَّاكِرِينَ

- 4 Be thou steadfast, O thou who gazest upon God, in the Cause of thy Lord. By God the Truth! There hath appeared a test whereby all who are in the heavens and on earth were thunderstruck, save those whose hands God took within the hands of grace and delivered from the wrongdoing people, and aided them through the truth, and sent down upon their hearts tranquility from His presence, and severed them from the idolaters. But the test is a test for those who are not firm in the Cause. As for him who is established upon the throne of certitude and hath recognized God by His own Self, the tempests of trials shall not move him, nor shall the hurricanes of tests, and they shall not turn their gaze from a holy and gracious scene. These have passed beyond this world and all that is therein, even though outwardly they may be occupied with its bounties, for God hath made their hearts purified from the mention of aught else but Him and hath chosen them for His most wondrous and glorious remembrance.

4 اِنْ اثْبَتْ يَا أَيُّهَا النَّاطِرُ إِلَى اللَّهِ فِي أَمْرِ مُوَلَاكَ تَأَلَّاهُ الْحَقُّ قَدْ ظَهَرَتْ فِتْنَةٌ أَنْصَعَتْ عَنْهَا كُلٌّ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِ إِلَّا الَّذِينَ أَخَذَ اللَّهُ أَيْدِيَهُمْ بِأَيْدِي الْفَضْلِ وَ نَجَّاهُمْ مِنَ الْقَوْمِ الظَّالِمِينَ وَ نَصَرَهُمُ بِالْحَقِّ وَ أُنْزِلَ عَلَى قُلُوبِهِمْ سَكِينَةٌ مِنْ عِنْدِهِ وَ انْقَطَعَتْ عَنْ الْمُشْرِكِينَ وَلَكِنَّ الْفِتْنَةَ فِتْنَةٌ لِلَّذِينَ مَا اسْتَقَرُّوا عَلَى الْأَمْرِ وَ مِنْ اسْتَقَرَّ عَلَى سُرِيرِ الْإِيقَانِ وَ عَرَفَ اللَّهُ بِنَفْسِهِ لَنْ يَحْرُكَهُ عَوَاصِفُ الْأُمْتَحَانِ وَ لَا قَوَاصِفُ الْإِفْتِتَانِ وَ أَنَّهُمْ لَنْ يَحْوِلُوا أَبْصَارَهُمْ عَنْ مَنْظَرِ قُدْسِ كَرِيمِ أَوْلَئِكَ مَرَّوْا عَنْ الدُّنْيَا وَ مَا فِيهَا وَلَوْ يَشْتَغِلْنَ فِي الظَّاهِرِ بِآلَائِهَا لِأَنَّ اللَّهَ جَعَلَ قُلُوبَهُمْ مَطْهَرًا عَنْ ذِكْرِ دُونِهِ وَ اخْتَصَمَهُمْ لَذِكْرِهِ الْأَبَدِ الْبَدِيعِ

- 5 Be thou steadfast in the Cause in such wise that should all who are in the heavens and on earth oppose thee, thou wouldst not be disturbed within thyself and wouldst be of them that are firmly established. Thus have We imparted unto thee the word of truth that thy heart may be gladdened thereby and thou mayest remember thy Lord amongst His idolatrous servants.

5 اِنْ اسْتَقِمَّ عَلَى الْأَمْرِ بِشَأْنٍ لَوْ يَعْتَرِضُ عَلَيْكَ كُلٌّ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِ لَنْ تَضْطَرِبَ فِي نَفْسِكَ وَ تَكُونُ مِنَ الرَّاسِخِينَ كَذَلِكَ الْقَيِّنَاكَ قَوْلُ الْحَقِّ لِيُنْشَرْ بِهِ قَلْبُكَ وَ تَذَكَّرَ رَبِّكَ بَيْنَ عِبَادِهِ الْمُشْرِكِينَ

- 6 Know thou that thy letter hath come before Us and We have witnessed that wherewith thou didst call upon God, thy Lord and the Lord of all worlds. Blessed art thou, O servant, for having attained unto the recognition of thy Lord. However, strive within thyself to be among the steadfast ones whom no hindrance can hinder, nor the gloating of enemies, nor the turning away of all creation. Rend asunder the veils, then behold thy Lord with thine own eyes, then detach thyself from the eyes of all the worlds, for whoso gazeth upon Him with any eye but His own shall never know Him, and this is an undoubted truth.

6 ثُمَّ اعْلَمْ أَنَّ حَاضِرَ بَيْنِ يَدَيْنَا كِتَابُكَ وَ شَهِدْنَا مَا نَادَيْتَ بِهِ اللَّهُ رَبِّكَ وَ رَبَّ الْعَالَمِينَ فَطُوبَى لَكَ يَا عَبْدَ مَا فَزَتْ بِعِرْفَانِ رَبِّكَ وَلَكِنْ فَاسِعٌ فِي نَفْسِكَ بِأَنْ تَكُونَ مِنَ الثَّابِتِينَ الَّذِينَ لَنْ يَمْنَعَهُمْ مَنَعٌ مَانِعٌ وَ لَا ثِمَاتَةٌ مَشْمُوتٌ وَ لَا أَعْرَاضٌ اخْتِلَاقٌ أَجْمَعِينَ اِنْ أُخْرِقَ الْأَجْبَابُ ثُمَّ أَنْظَرَ رَبِّكَ بِبَصَرِكَ ثُمَّ انْقَطَعَ عَنْ أَبْصَارِ الْعَالَمِينَ لِأَنَّ مَنْ يَنْظُرُ إِلَيْهِ بَعِينَ سِوَاهُ لَنْ يَعْرِفَهُ وَ أَنَّ هَذَا الْحَقَّ يَقِينٌ

7 Know thou further that God hath accepted from thee what thou hast done and what thou hast not done, as a grace from His presence, for He is indeed the All-Bountiful, the Most Generous. He hath ordained for thee in the heaven of His Cause that which He hath desired for thyself. Soon shall it descend upon thee - fear not, neither be thou grieved, for He is the Protector of the doers of good. He shall provide thee with the good of this world and the next if thy feet slip not from this Path which hath been raised up in truth from the presence of One mighty and wise. He knoweth what is in thy heart and in His grasp is the kingdom of all things. He giveth what He willeth and taketh what He pleaseth.

8 Beware lest thou grieve over anything save that which hath befallen My own Self from him who was created by My word, and God is witness unto this. Today the feet have slipped of those who have taken vain imaginings as their lord instead of God and were behind a mighty veil. Beware lest thou consort with those in whose hearts thou perceivest hatred for God, thy Lord and the Lord of all that hath been created between the heavens and the earth. Thus have We instructed thee and made mention of thee at this time when sorrows have encompassed Me from every direction from those who have been heedless of the remembrance of God, the Mighty, the Wise.

9 The Spirit and Glory be upon thee and upon those who are with thee among those who have been seized by the breezes of the Cause from this exalted Paradise.

7 ثُمَّ اعْلَمْ أَنَّ اللَّهَ قَبِلَ مِنْكَ مَا عَمَلْتَهُ وَ مَا لَا عَمَلَتَهُ فَضْلاً مِنْ عِنْدِهِ وَ أَنَّهُ هُوَ الْفَضَالُ الْكَرِيمُ وَ قَدَّرَ لَكَ فِي سَمَاءِ الْأُمَرِ مَا ارَادَ لِنَفْسِكَ فَسَوْفَ يَنْزِلُ عَلَيْكَ لَا تَخَفْ وَ لَا تَحْزَنْ وَ أَنَّهُ وَلِيُّ الْمُحْسِنِينَ وَ يَرْزُقُكَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِنْ لَمْ يَزَلْ قَدَمَاكَ عَنْ هَذَا الصِّرَاطِ الَّذِي ارْتَفَعَ بِالْحَقِّ مِنْ لَدُنْ عَزِيزٍ حَكِيمٍ وَ أَنَّهُ يَعْلَمُ مَا فِي قَلْبِكَ وَ فِي قَبِضَتِهِ مَلَكُوتُ كُلِّ شَيْءٍ يَعْطِي مَا يَشَاءُ وَ يَأْخُذُ مَا يَرِيدُ

8 أَيَاكَ إِنْ لَا تَحْزَنْ عَنْ شَيْءٍ إِلَّا بِمَا وَرَدَ عَلَى نَفْسِي مِنَ الَّذِي خَلَقَ بِقَوْلِي وَ كَانَ اللَّهُ عَلَى ذَلِكَ لَشَهِيدَ وَ لَقَدْ زَلَّتْ الْيَوْمَ أَقْدَامُ الَّذِينَ اتَّخَذُوا الْوَهْمَ لِأَنْفُسِهِمْ رَبّاً مِنْ دُونِ اللَّهِ وَ كَانُوا فِي حِجَابِ عَظِيمٍ أَيَاكَ إِنْ لَا تَعَاشِرْ مَعَ الَّذِينَ تَجِدُ مِنْ شَطَرِ قُلُوبِهِمْ بَغْضَ اللَّهِ رَبِّكَ وَ رَبِّ مَا خَلَقَ بَيْنَ السَّمَوَاتِ وَ الْأَرْضَيْنِ كَذَلِكَ الْقَيْنَاكَ وَ اذْكُرْنَاكَ فِي هَذَا الْحَيْنِ الَّذِي اخَذْتَنِي الْأَحْزَانَ مِنْ كُلِّ الْأَقْطَارِ مِنَ الَّذِينَ غَفَلُوا عَنْ ذِكْرِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

9 وَ الرُّوحُ وَ الْبَهَاءُ عَلَيْكَ وَ عَلَى مَنْ مَعَكَ مِنَ الَّذِينَ اخَذْتَهُمْ نَفَحَاتِ الْأُمَرِ مِنْ هَذَا الرِّضْوَانِ الرَّفِيعِ

INBA51:593, BLIB_Or15694.300,
ALIB.folder18p339, LHKM3.114,
RSR.114bx

BH01814

To: *Mirza Husayn Munajjimashi Tafrishi*

Date: 1290 [1873] or earlier

1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Exalted, the Most High! God beareth witness that there is no God but Him and that this is indeed 'Ali Who hath appeared from the horizon of the Most Glorious. He heareth and seeth and speaketh in all things saying "I am God, there is no God but Him, the Mighty, the Powerful, the Luminous."

1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ الْعَلِيِّ الْأَعْلَى شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ أَنَّ هَذَا الْعَلِيَّ قَدْ ظَهَرَ عَنْ أَفْقِ الْأَبْهَى يَسْمَعُ وَ يَرَى وَ يَنْطِقُ فِي كُلِّ شَيْءٍ بِأَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْمُنِيرُ

- 2 I have sent the Messengers from before which hath no before, and I shall send until an end which none among contingent beings can reckon save My All-Numbering, All-Knowing Self. We have ordained in every name the dawning-places of Our most beautiful names and the manifestations of Our most exalted attributes, and We reveal from it as We wish according to a measured decree, if ye be of those who know. And We have made all things mirrors of My Self that they might face this Sun, the Dawning, the Holy, the Manifest, the Wondrous. Thus hath My mercy encompassed all contingent things and My grace all the worlds.
- 3 And thou, O First Pillar of My Name, hear My call from this Tree which hath been raised up in truth and speaketh at the pole of eternity that "There is no God but Him and that this Beauty is His splendor unto all who are in the heavens and the earth." Thy mention hath been made before the Face, therefore have We sent down unto thee the verses and dispatched them to thee as a grace from Us upon thee that thou mayest be of the thankful. We have heard the yearning of thy heart and thy longing for God, thy Lord and the Lord of all worlds. Be thou steadfast in the Cause of thy Lord in these days wherein all souls are disturbed and all feet have slipped save those whom God hath preserved through a power from Him, for He is the Mighty, the Powerful.
- 4 Then know thou that he whom We created through a breath from the breaths that appeared from a Pen of ancient glory - when the sweet savors of might wafted forth he emerged from behind the veil and warred against My Supreme, Most Great Self. When God preserved Me from his plot, he then arose with another plot. By God the Truth! He hath fabricated such words against Me whose falsehood would be recognized by anyone possessed of discernment though it be less than a barley-corn. Were someone to say that the Most Great Sea containeth no water, would any soul accept this? No, by My True Self, save every remote ignorant one. And were it to be said the sun hath no light, would any soul believe it? No, by My True Self, if ye be of the certain ones. By God the Truth! All that he hath attributed to My Holy, Transcendent, Mighty, All-Knowing Self - its falsehood is more obvious than what We have mentioned to thee, were people to look with their eyes and be of those who see.
- 5 And thou - purify thyself from all veils then place these ones beneath thy left foot. Put thy trust in God in all matters and be of those who trust. Take care that thou grieve not at anything - rather rejoice in the gladness of the Cause though at this moment the Eye of God weepeth and His heart yearneth
- 2 قد ارسلت الرسل من قبل الذى لا قبل له و سأرسل الى آخر الذى لن يحصيه احد من الممكنات الا نفسى الحصى العليم و قدرنا فى كل اسم مطالع اسمائنا الحسنى و مظاهر صفاتنا العليا و نظهر منه كيف نشاء على قدر مقدور ان انتم من العارفين و جعلنا كل شىء مرآة لنفسى ليقابلن بهذه الشمس المشرق المقدس الظاهر البديع كذلك احاطت رحمى كل الممكنات و فضلى على العالمين
- 3 و انتك انت يا ركن الأول من اسمى اسمع ندائى من هذه السدرة التى ارتفعت بالحق و تنطق فى قطب البقاء على انه لا اله الا هو و ان هذا الجمال لبهائه على من فى السموات و الارضين و لقد ذكر تلقاء الوجه ذكرى لذا انزلنا اليك الايات و ارسلناها اليك فضلاً من لدنا عليك لتكون من الشاكرين و سمعنا حنين قلبك و اشتياقك الى الله ربك و رب العالمين ان استقم على امر ربك فى تلك الايام التى اضطربت كل النفوس و زلت كل الاقدام الا من عصمه الله بقدره من عنده و انه هو المقتدر القدير
- 4 ثم اعلم بان الذى خلقناه بنفحة من نفحات التى ظهرت من قلم عز قديم فلما هبت روائح العز خرج عن خلف القناع و حارب بنفسى العلى العظيم فلما حفظنى الله عن مكره اذا قام على مكر اخرى تالله الحق افترى فى حقى كهائلاً يعرف كذبها كل من كان له دراية ولو كان اقل من الشعير و لو يذكر احد بان بحر الأعظم لم يكن فيه الماء هل يقبل منه نفس لا فونفسى الحق الا كل جاهل بعيد و اذا قيل الشمس ليس لها من نور هل يصدقه نفس لا فونفسى الحق ان انتم من الموقنين تالله الحق كلما نسب الى نفسى المقدس المتعالى العزيز العليم كذبه اظهر عما اذكرناه لك لو كان الناس ينظرون بأبصارهم و يكونون من المبصرين
- 5 و انتك انت طهر نفسك عن كل الحجابات ثم ضع هؤلاء تحت قدمك اليسرى فتوكل على الله فى كل الأمور و كن من المتوكلين اياك ان لا تحزن فى شىء فافرح بفرح الأمر ولو ان عين الله

and His tongue uttereth this wise remembrance. And were We to detail for thee what hath befallen Us, thou wouldst forget all that thou hast heard from the beginning of creation until now, and God is witness and knowing of this. But We have concealed it, and God shall soon manifest one who will mention it truthfully among all creatures.

- 6 Say: O people! By God! These fabricated, false words will never veil the Ancient Beauty nor change the Cause of God though all the worlds should oppose from behind these ones. And thou, O servant, hear My call then be steadfast in My Cause and fear no one, for thy Lord will guard thee from the hosts of devils. And the glory be upon thee and upon those who are steadfast in the Cause through the sovereignty of thy Lord, the Mighty, the Wise.

WOB.174x

حينئذ يبكي وقلبه يحنّ ولسانه ينطق بهذا الذّكر الحكيم وأنا لو نفصل لك ما ورد علينا لتنسى كلّ ما سمعت من أوّل الابداع الى حينئذ و كان الله على ذلك لشهيد و عليم ولكن أنا سترنا فسوف يظهر الله من يذكره بالحق بين الخلائق اجمعين

6 قل يا قوم تالله بهذه الكلمات المجعولة الكذبة لن يسترجع جمال القدم ولن يبدل امر الله ولو يعترض عن وراء هؤلاء كلّ العالمين و أنك انت يا عبد اسمع ندائي ثم استقم على امرى ولا تخف من احد لأنّ ربك يحرسك عن جنود الشياطين و البهلاء عليك و على الذينهم استقاموا على الأمر بسلطان ربك المقتدر الحكيم

INBA18:049, INBA73:177, BLIB_Or15694.330,
ALIB.folder18p344

BH01821

To: *HajiwWho has been named Muhammad Qabl-i-Rida*

Date: 1290 [1873] or earlier

- 1 He is the Most Wondrous, the Most Inaccessible!
- 2 This is a Book sent down in truth from the presence of One mighty and beautiful. Therein doth God make mention of one of His servants, that he may be of them that remember, and that He may quicken thereby his heart and his inner being, and that he may give thanks unto God and be of the thankful ones.
- 3 O thou who believest in God! Thou hast visited the House of God aforetime and wast among them that made pilgrimage. Therefore, strive within thyself to visit the Most Great House of God which hath appeared in the temple of the Youth. Blessed be God, the best of creators, through Whom every direction was intended, every house confirmed, and every wise matter made manifest.
- 4 Say: The sanctuary of God hath appeared and the Most Great House hath been built by the hands of might and power from the presence of One mighty and powerful. Say: By God! This is verily the sanctuary of God and His House, round which

1 هو الأبدع الأمتع

2 هذا كتاب نزل بالحقّ من لدن عزيز جميل و فيه يذكر الله عبداً من عبادہ ليكون من المتذكّرين و ليحيى به قلبه و فؤاده ويشكر الله و يكون من الشّاكرين

3 ان يا ايها المؤمن بالله انك قد زرت بيت الله من قبل و كنت من الزّائرين اذا فاسع في نفسك لتزور بيت الله الأعظم التي ظهر على هيكल الغلام فتبارك الله احسن الخالقين الذي به قصد كلّ جهة و حقّق كلّ بيت و ظهر كلّ امر حكيم

4 قل قد ظهر حرم الله و بنيت بيت الأعظم بأبّادى القدرة والقوّة من لدن مقتدر قدير قل تالله أنّ هذا الحرم الله و بيته التي يطوفن في حولها اهل ملاّ الفردوس ثمّ ملائكة المقرّبين و بأمره قد ظهر

circle the denizens of the All-Highest Paradise and the angels drawn nigh. By His command have appeared the Place of Commemoration, the Holy Place, and the Spot of Security for all who are in the heavens and on earth. And verily it is God's perspicuous Book.

مشعر الأمر وحلّ القدس ومقام الأمن لمن في
السّموات والأرض وأنه لكاتب الله المبين

- 5 Say: O people! Wage not war against Him Who hath come unto you with a proof from God and Who summoneth you unto His Self that standeth over the worlds. He desireth from you no recompense; His reward is with Him Who sent Him with the truth and dispatched Him unto all created things. O people! Make not your deeds null and void, and deny not what hath been sent down in truth from God, the Most High, the Most Great. And should ye deny it, what proof have ye for your cause? Bring it forth then, and be not among them that tarry.

5 قل يا قوم لا تحاربوا بالذي جاءكم ببرهان من الله و
يدعوكم الى نفسه القائمة على العالمين و ما يريد منكم
جزاء ان اجره الا على الذي بعثه بالحق و ارسله
على الخلائق اجمعين و يا قوم لا تبطلوا اعمالكم و
لا تكذبوا ما نزل بالحق من لدى الله العليّ العظيم
وانتم ان تكذبوا بها فما حجتكم في امركم فأتوا بها و
لا تكوننّ من الصّابرين

- 6 Beware lest ye dispute concerning God after He hath appeared with all the signs, which none denieth save every hateful enemy. Verily, they who have disbelieved and joined partners with God, were God to come unto them from the heaven of His Cause surrounded by a company of angels, were the earth to be cleft asunder and to yield up its treasures, and were the sky to be rent - they would never believe. Nay, were they to witness every sign their associating of partners would but increase. Thus have their souls enticed them, and they were among the deniers.

6 أيّاكم ان لا تتخاصموا بالله بعد الذي ظهر بكلّ
الآيات و لا ينكرها الا كلّ مبغض لعين انّ
الذينهم كفروا و اشركوا لو يأتيهم الله من سماء
الأمر و في حوله قبيل من الملائكة و تنشقّ
الأرض و يخرج كنوزها و تنفطر السّماء انهم لن
يؤمنوا ابداً بل لو يشهدن كلّ آية ليزداد شركهم
كذلك سولت لهم انفسهم و كانوا من المنكرين

- 7 And thou, O servant, hearken unto the words of Him Who counseleth thee for the sake of God, and be not of the heedless. Purify thyself, then look into the proof whereby God hath manifested His Cause in every age, then into this firm and mighty proof, that thou mayest be assured in the Cause of God to such degree that were all who are in the heavens and earth to oppose thee, thou wouldst not turn unto them and wouldst remain possessed of clear vision and manifest proof.

7 و أنّك انت يا عبد اسمع قول من ينصحك لوجه
الله و لا تكن من الغافلين طهر نفسك ثمّ انظر
في حجة التي بها اظهر الله امره في كلّ عصر ثمّ
هذه الحجّة المحكم القويم لتكون مطمئناً على امر الله
بحيث لو يعترض عليك كلّ من في السّموات و
الأرض أنّك لا تلتفت اليهم و تكون على بصيرة
و برهان مبين

- 8 Say: God is the Creator of all things and standeth over every soul. He witnesseth what His servants commit and recompenseth them for what they have wrought. And verily He is the Rewarder of the doers of deeds.

8 قل الله خالق كلّ شيء و قائم على كلّ نفس و
يشهد ما يرتكب به عباده و يجزيهم جزاء ما عملوا
و أنّه مجزي العاملين

- 9 Turn thy heart at all times toward the court of God, thy Lord, with sublime humility, that the breezes of grace may waft over thee and the breathings of holiness may take hold of thee from the direction of a mighty throne. By God, besides Whom there is none other God! A single breath thereof excelleth whatsoever hath been created between the heavens and earths.

9 توجه بقلبك في كلّ الأيام الى شطر الله ربّك
بخضوع منيع لتهبّ عليك ارياح الفضل و
تأخذك نفحات القدس عن جهة عرش عظيم
فوالله الذي لا اله الا هو لن يعادل بنفحة منها
كلّ ما خلق بين السّموات والأرضين

- 10 Shun all that directeth thee unto passion, and draw nigh unto the court of thy Lord, the Most High, the Most Exalted, with a pure and radiant heart. Grieve not for this world and what lieth therein, for it shall perish more quickly than a moment, and there shall endure what hath been ordained for thee by thy Lord, whereby thine eyes shall be solaced, thy soul find rest, thy body repose, and thy heart rejoice. Thus doth the Pen of the Command give thee glad tidings through God's favor unto thee, that thou mayest be of them that are gladdened.
- 11 Beware lest thou deprive thyself of the bounty of God, thy Lord and the Lord of all worlds. And glory be upon thee and upon them that have entered beneath the shadow of their Lord, the All-Merciful, the Most Compassionate.

10 تجنّب عن كلّ ما يأمرك الى الهوى وتقرّب الى جهة ربّك العلىّ الاعلىّ بقلب طاهر منير لا تحزن عن الدنيا وما فيها لأنها يفنى اقرب من حين و يبقى ما قدر لك من لدن ربّك وبه تقرّ عيناك وتستريح نفسك ويستقرّ جسدك ويفرح قلبك وكذلك يشرك قلم الأمر بفضل الله عليك لتكون من المستبشرين

11 اياك ان لا تمنع عن نفسك فضل الله ربّك و ربّ العالمين والبهاء عليك وعلى الذينهم دخلوا في ظلّ ربهم الرحمن الرحيم

INBA83:232,

BLIB_Or15725.522,

ALIB.folder18p329

BH01845

To: Sister of Haji Siyyid Muhammad et al., in Isfahan

Date: 1290 [1873] or earlier

- 1 He is God, the Most Holy, the Most Inaccessible, the Most Glorious
- 2 God makes mention of one of His handmaidens to establish her in the Cause and turn her wholly toward God, the Protector, the Mighty, the Self-Subsisting, and to detach her from those who have disbelieved and associated partners with God, that her face may be illumined by this Light which has appeared and shone forth from this Dayspring, from whose horizon have risen suns whose number none knows save God, with Whom is the knowledge of all things in a preserved and mighty Tablet.
- 3 O handmaiden of God! Thy letter came before the Throne and We learned of its contents and have answered thee with these words which God has made a testimony unto all who are in the heavens and on earth, that thou mayest read them morning and evening and give thanks to thy Lord that the Pen of God, the Protector, the Mighty, the Best-Beloved, has flowed over thy name. And wert thou to be present before the Throne and hear what has been revealed from the mouth of God, thou wouldst swoon away within thyself and be attracted by the raptures of God, the King, the Mighty, the Speaking, the Manifest.

1 هو الله الأقدس الأبعد الأسمى

2 ذكر الله امة من امائه ليستقيمها على الأمر ويقلّبها بكلمها الى الله المهيمن العزيز القيوم وينقطعها عن الذين كفروا واشركوا لتستضيء وجهها بهذا النور الذى ظهر ولاح عن هذا المشرق الذى طلعت عن افقه شمس لا يعلم عدتها الا الله الذى عنده علم كل شىء فى الواح عزّ محفوظ

3 ان يا امة الله قد حضر بين يدى العرش كتابك و عرفنا بما فيه واجبتك بتلك الكلمات التى جعلها الله حجة على من فى السموات والأرض لتقرأها فى كلّ عشى وبكور وتشكرى ربّك بما جرى على اسمك قلم الله المهيمن العزيز المحبوب و انتك لو كنت حاضرة لدى العرش و سمعت ما نزل من فم الله لتنعقتى فى ذاتك و تجتذبنى من جذبات الله الملك العزيز الناطق المشهود

- 4 Beware, beware lest thou grieve over anything. Then guard thyself lest the blasts of chastisement from the breaths of those who have disbelieved and associated partners with God and were among the heedless prevent thee. And when it is said unto them, "By what proof have ye believed in God?" they will surely say "The verses." Yet when the verses of thy Lord are recited unto them, their faces turn black and they return to their abodes in a punishment that no device of any schemer, nor plot of any plotter, nor deception of those who have disbelieved and associated partners with God and turned upon their heels, can avert.
- 5 Be thou steadfast in the Cause of thy Lord in such wise that should all who are on earth gather against thee, thy feet would not slip from the straight path of God, the manifest, the extended. Take refuge in the protection of thy Lord, then purify thy heart from love of those who have disbelieved in God, the Protector, the Self-Subsisting. Guard thyself in these days wherein relationship with all things has been severed and most of the servants have turned away from God after He appeared with all the signs and every destined matter.
- 6 If thou hearest My word, leave the world behind thee, then detach thyself wholly from all save God, thy Lord. This is My counsel unto thee if thou art of those women who have believed in God, the King, the Protector, the Self-Subsisting.
- 7 Then mention from Our presence unto him who was named 'Abdu'llah that he may remember within himself and be of those who remember. O servant! Be thou steadfast in the Path - by God, it is most subtle, most subtle! Then be firm in the Cause - verily it is most mighty, most mighty! Then guard thyself from Satan for he is accursed, accursed! Then turn to the face of God, thy Lord, with humility and submissiveness well-pleasing. Thus doth God command thee in this Tablet that thou mayest act according to what thou hast been commanded and be of those who turn their faces toward their Lord.
- 8 Then convey Our greetings unto the handmaiden who was named Sahib. Harken unto the call of God from this Tree which has been raised up in truth and every leaf of whose leaves doth speak in a world among the endless worlds, saying: "There is none other God but I, the One with power over what I will, Who doeth what I desire through His word 'Be' and it is."
- 9 Hear My word, then purify thy heart from all else but Me. This is My command unto thee and unto those women who have
- 4 يَاك يَاك ان لا تحزنى عن شىء ثم احفظى نفسك لئلا يمتنع نفحات العذاب من انفس الذينهم كفروا واشركوا وكانوا من الذينهم لا يشعرون واذا قيل لهم بأى حجة آمنتم بالله ليقولن الآيات واذا تبلى عليهم من كلمات ربك تسود وجوههم ويرجعن الى ماويهم في عذاب لا يمنعه تدبير مدبر ولا مكر ماكر ولا خدع الذينهم كفروا واشركوا وكانوا على اعقابهم منقلبون
- 5 ان اثبتى على امر ربك بحيث لو يجتمع عليك كل من على الأرض لا تزل قدماك على صراط الله الواضح الممدود ان استعصى في ظل عصمة ربك ثم طهرى قلبك عن حب الذينهم كفروا بالله المهيمن القيوم ان احفظى نفسك في تلك الأيام التي انقطعت فيها النسبة عن كل شىء و اعرضوا عن الله اكثر العباد بعد الذى ظهر بكل الآيات و كل امر محتوم
- 6 انك ان تسمعى قولى دعى الدنيا عن ورائك ثم انقطعى بملكك عن كل ما سوى الله ربك وان هذا نصحى عليك ان انت من اللواتى هن آمن بالله الملك المهيمن القيوم
- 7 ثم ذكرى من لدنا الذى سمى بعدالله ليتذكر في نفسه ويكون من الذينهم متذكرون ان يا عبد ان استقم على الصراط تالله انه دقيق دقيق ثم اثبت على الأمر و انه عظيم عظيم ثم احفظ نفسك عن الشيطان فانه لعين لعين ثم اقبل الى وجه الله ربك بخضوع وخشوع محبوب كذلك امرك الله في هذا اللوح لتعمل بما امرت به وتكون من الذينهم الى وجه ربهم يتوجهون
- 8 ثم كبرى من لدنا على وجه امة التي سميت بصاحب اسمعى نداء الله من هذه الشجرة التي ارتفعت بالحق وتنطق كل ورقة من اوراقها في عالم من عوالم التي لا نهاية لها بأنه لا اله الا انا المقتدر على ما اشاء وافعل ما اريد بقوله كن فيكون

believed in God and testify that there is none other God but He - no partner hath He, nor minister, nor likeness, nor similitude, nor equal that can be limited. Thus doth the Ancient Beauty command thee on this eve that thou mayest be among those who remember, inscribed on mighty tablets.

9 اسمعی قوی ثم طهری قلبک عن دونی وان هذا امری علیک وعلی اللواتی آمن بالله ویشهدن بانه لا اله الا هو لا شریک له ولا وزیر له ولا شیه ولا مثال ولا ند محدود کذلک امرک جمال القدم فی هذا العشی لتکونی من الذاکرات علی الواح عز مسطور

BLIB_Or15694.518, ALIB.folder18p362

BH01858

To: Nimat et al., in Najafabad

Date: 1290 [1873] or earlier

- 1 He is the One Who speaks with justice and is manifest through grace.
- 2 O Ni'mat! The greatest divine bounty in the first station and primary rank has been and is His recognition, and likewise His verses are counted as bounty. All that has become manifest and apparent to the servants from the realm of His favor is recorded and inscribed as bounty. Blessed are the souls who have attained to this bounty. This is that bounty concerning which it was revealed in the Qur'an: "Our Lord! Send down to us a table from heaven." Beseech the True One not to deprive His loved ones of this bounty. He is the Powerful, the Mighty.
- 3 O Hasan! Hear the call from the direction of God, the Protector, the Self-Subsisting. Verily it has been raised in truth. Blessed is he who has attained to hearing it, and woe to every heedless and veiled one. When thou hast attained to the Tablet of God and its influence, say: "My God, my God! Praise be to Thee for having given me to drink the Kawthar of Thy utterance from the hand of Thy bounty and for having reared me beneath the canopies of Thy mercy. I beseech Thee, O Illuminator of the horizons and Speaker on the Day of Meeting, by Thy Name through which discord was transformed into concord and difference into unity, to assist me in Thy remembrance in such wise that the wolves of the earth and its wicked ones will not frighten me. Verily Thou art the Powerful, the All-Knowing, the All-Wise."
- 4 O Pen! Make mention of him who is named Ahmad that he may rejoice and be of the thankful ones. O Ahmad! Be not

1 هو الناطق بالعدل و الظاهر بالفضل

2 یا نعمت نعمت الهی در مقام اول و رتبه اولی عرفانش بوده و هست و همچنین آیات او از نعمت محسوبست آنچه از ساحت عنایتش بر عباد مجلی و ظاهر کل از نعمت مذکور و مسطور است طوبی از برای نفوسیکه باین نعمت فائز شدند اینست آن نعمتی که در فرقان نازل شده ربنا انزل علینا مائدة من السماء از حق بطلب اولیای خود را از این نعمت محروم نفرماید اوست قادر و توانا

3 یا حسن اسمع النداء من شطر الله المهيمن القيوم انه ارتفع بالحق طوبى لمن فاز باصغائه وويل لكل غافل محجوب انك اذا فزت بلوح الله و اثره قل الهی الهی لك الحمد بما سقيتني كوثر بيانك من يد عطائك و رييتني في ظل قباب رحمتك اسئلك يا منور الآفاق و الناطق في يوم التلاق باسمك الذي به بدل النفاق بالوفاق و الاختلاف بالاتفاق بأن تؤيدني على ذكرك بحيث لا تخوفني ذياب الأرض و اشرارها انك انت المقتدر العليم الحكيم

4 یا قلم اذكر من سمی بأحمد ليفرح و يكون من الشاکرين یا احمد محزون مباش از آنچه وارد

grieved at what hath come to pass. Reflect upon what befell the friends of God in former ages and centuries from His enemies. Whenever the Daysprings of God's Cause would shine forth from the horizon of His Will, the people would arise in rejection and denial, and would strive day and night to extinguish the light of His manifestation. They have lost indeed who wished to extinguish the light of God or prevent His firm and mighty Cause. Soon shall the veils be rent asunder, the Cause appear, the light shine forth, the Word become clear, the Manifestation become resplendent, and the Will become manifest. In His grasp is the control of all things and He is the Powerful over what He willeth. There is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.

- 5 O Nuru'llah! Hear My call. There are ranks for hearing, for whosoever attaineth to true hearing - that is, heareth but one word of the divine words as befitteth - he attaineth to a station wherein all the hosts of the world find themselves powerless to prevent him. Blessed is he who hath attained to this most exalted station and supreme rank.

- 6 O Nasru'llah! Upon thee and upon thy father be My loving-kindness and mercy. We made mention of him at the time of his ascension with a mention that caused the breezes of thy Lord's mercy to waft, the ocean of His forgiveness to surge, and the fragrance of His pardon and bounty to be diffused. Thy Lord is verily the Mighty, the All-Bountiful. We beseech Him, exalted be He, to assist thee and those who have believed with the means of the heavens and earth, and to aid you to be trustworthy, truthful and faithful. He is verily the Compassionate, the Generous, the Hearing, the Responding. There is none other God but Him, the Powerful over what He willeth through His word, the Mighty, the Wondrous.

- 7 We make mention of My handmaiden and give her the glad-tidings of God's loving-kindness, the Lord of the worlds. We beseech God to aid her in that which He loveth and is pleased with, and in that which will draw her nigh unto Him. He is verily the All-Bountiful, the Generous.

- 8 And We make mention of My other handmaiden with a mention whereby the hearts of the holy maidens in the Most Exalted Paradise in the crimson chambers and the chaste women in the sublime Garden have been attracted. Give thanks to thy Lord for this and say: "Praise be to Thee, O Lord of the Kingdom! I beseech Thee by the breathings of Thy revelation to ordain for Thy handmaidens that which Thou hast ordained for

شده در قرون و اعصار قبل تفکر نما و ما ورد
 علی اولیاء الله من اعدائه هر هنگام که مشارق
 امر الهی از افق اراده اشراق مینمودند ناس بر
 اعراض و انکار قیام می کردند و در لیلی و ایام
 در اطفای نور ظهور جهد بلیغ مبذول میداشتند
 قد خسر الذین ارادوا ان یطفئوا نور الله او ان
 یمنعوا امره المحکم المتین عنقریب حجاب خرق و
 امر ظاهر و نور مشرق و بیان واضح و ظهور
 لامع و اراده ظاهر فی قبضته زمام الامور و هو
 المقتدر علی ما اراد لا اله الا هو الفرد الواحد
 العلیم الحکیم

- 5 یا نورالله اسمع ندائی از برای شنیدن مراتبهاست
 چه که هر نفسی فائز شود بحق اصغا یعنی یک
 کلمه از کلمات الهی را علی ما ینبغی اصغا نماید
 او فائز میشود بمقامیکه جنود عالم خود را از منع
 او عاجز مشاهده نمایند طوبی لمن فاز بهذا المقام
 الأعلی و الرتبة العلیا

- 6 یا نصرالله علیک و علی اییک عنایتی و رحمتی انا
 ذکرناه حین صعوده بذکر سرت به نسلمات رحمة
 ربک و ماج بحر غفرانه و حاج عرف عفوه و
 عطائه ان ربک هو العزیز الفضل نسئلہ تعالی ان
 یمدک و الذین آمنوا بأسباب السموات و الأرض
 و یؤیدکم علی الأمانة و الصدق و الوفاء انه هو
 المشفق الکریم و هو السامع المجیب لا اله الا هو
 المقتدر علی ما یشاء بقوله العزیز البدیع

- 7 و نذکر امتی و نبشرها بعناية الله رب العالمین نسل
 الله ان یؤیدها علی ما یحب و یرضی و علی ما
 یقرّبها الیه انه هو الفضل الکریم

- 8 و نذکر امتی الأخری بذکر انجذبت به افئدة
 طلعات الفردوس الأعلی فی الغرفات الحمراء و
 الاماء القاصرات فی الجنة العلیا اشکری ربک
 بذلک و قولی لک الحمد یا مالک الملکوت
 اسئلک بنفحات و حیک بأن تکتب لامائک ما
 کتبتہ لامائک الطائفات حول عرشک العظیم
 انک انت المقتدر العزیز العظیم

Thy handmaidens who circle round Thy mighty throne. Thou art verily the Powerful, the Mighty, the Great."

BH01847

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

Date: 1290 [1873] or earlier

1 He is the Most Holy, the Most Glorious

2 O Nabil! The Sun of the mention of thy Lord, the All-Merciful, hath risen from the horizon of utterance through My Name, the Mighty, the Impregnable. It hath called out in the wilderness of guidance: "The Day hath drawn nigh - the Kingdom is God's, the Almighty, the All-Glorious, the All-Wise!" Verily, it hath given glad tidings unto all who are in the heavens and on earth of the Kingdom of their Lord. Thus was it sent down in the Bayan from the presence of One mighty and all-knowing. Among the people are those who have followed guidance and turned unto God, the Lord of the Last and the First, and among them are those who have disdained it. Blessed are they who have turned unto Him - these are they who perceive. These are servants who examine all matters and choose the best thereof. These are of the people of Baha, as inscribed in a Tablet by the Pen of God, the Mighty, the Powerful.

3 Say: Do ye dispute concerning the truth after that which hath come from the heaven of your Lord, the All-Merciful, with manifest authority? Beware lest ye reject the truth through that which ye possess. Cast away your allusions - these are clear signs sent down from the heaven of bounty by your Lord, the All-Forgiving, the All-Merciful. They who have turned away have followed Satan within their souls - these are the companions of the fire. They who have turned their faces unto the Countenance are of them that have attained. These have drunk from the Kawthar of life from the hands of the mercy of their Lord, the All-Merciful, and have turned with their hearts unto the Dawning-Place of Revelation in such wise that neither the hosts of the earth nor the opposition of the oppressors could withhold them.

4 Say: O people! Spread not corruption in the land, and enter not houses save by permission. This is that which ye have

1 الأقدس الأبهى

2 شمس ذكر اسم ربك الرحمن قد اشرقت من افق التبيان باسمي العزيز المنيع و نادى في برية الهدى قد تقرب اليوم الملك لله المقتدر العزيز الحكيم انه بشر من في السموات والارض بملكوت ربه كذلك نزل في البيان من لدن عزيز علم من الناس من اتبع الهدى و اقبل الى الله رب الآخرة و الأولى و منهم من كان من المستكفين طوبى للذين اقبلوا الا انهم من المتوسمين اولئك عباد يتبعون في الأمور و يأخذون احسنها انهم من اهل البهاء في لوح رقم من قلم الله العزيز القدير

3 قل أ تجادلون بالحق بعد الذي اتى من جبروت ربكم الرحمن بسلطان مبين اياكم ان تدحضوا الحق بما عندكم ضعوا الاشارات هذه لآيات بينات قد نزلت من سماء الفضل من لدن ربكم الغفور الرحيم ان الذين اعرضوا انهم اتبعوا الشيطان في انفسهم اولئك اصحاب الجحيم ان الذين توجهوا الى الوجه اولئك من الفائزين اولئك شربوا كوثر الحيوان من ايدى رحمة ربهم الرحمن و اقبلوا بقلوبهم الى مشرق الوحي على شأن ما منعهم جنود من على الأرض و لا اعراض الظالمين

4 قل يا قوم لا تفسدوا في الأرض و لا تدخلوا البيوت الا بعد الاذن هذا ما امرتم به في الألواح

been commanded in the Tablets. He, verily, is witness over all things. Beware lest ye wrongfully consume the substance of others. Follow ye the ways of God and His religion, and be not of them who hold fast to words but cast away deeds - these are in manifest error. Harken unto the counsel of Our Most Exalted Pen and follow not the steps of Satan. We have commanded you that which draweth you nigh unto God and removeth you from desire. This is of My grace unto you, did ye but know. All that ye have been commanded benefiteth you, and all that ye have been forbidden harmeth you in this world and the next. He, verily, is the Mighty, the Bountiful.

- 5 We have borne hardships for your ease, and tribulation for your deliverance. O ye that sleep! Arise in My Name from the couch of heedlessness and desire, and shatter the idols of wickedness and vice. This is better for you, as doth testify he whose heart hath been illumined with the light of certitude. If a transgressor bring you news, verify it not. How many are the servants who speak from desire and fear not God, the Creator of Names! Their tongues utter that which their souls command them. Thy Lord, verily, is the All-Knowing, the All-Informed.
- 6 O thou who art mentioned before the Throne! Be steadfast through the power of God and convey unto My servants that which hath been sent down from the heaven of My mercy, that they may inhale the fragrance of the Divine Robe and be of them that are guided. Let not tribulation withhold thee from the mention of the Creator of earth and heaven. Be adorned with the characteristics of thy Lord, the Ancient. Verily, as tribulation increased, He increased in that which He desired, and as He was seized with oppression, He loosed the reins of utterance in celebration of thy Lord, the All-Merciful, and called out to all in creation with this momentous News.
- 7 Thus have We imparted unto thee that which hath been sent down from the Kingdom of Utterance, that thou mayest remember thy Lord and be of them who have arisen to aid their Lord, the Mighty, the Beautiful. Follow that which We have revealed unto thee, then tread the path of wisdom. Beware lest thou be of them who have transgressed against it after We commanded them thus in a clear Book. If thou findest one ready, cast upon him the verses of thy Lord, that he might take a path unto God, thy Lord and the Lord of thy forebears. Be thou in such wise that sorrows touch thee not in the Cause of thy Lord, the All-Merciful. Trust in Him - He sufficeth thee.
- 8 By the Lord of thy forebears of old! Be thou in such wise that sorrows shall not overtake thee in the Cause of thy Lord, the

أنه على كل شيء شهيد أيًا كم ان تأكلوا اموال الناس بالباطل ان اتبعوا سنن الله و دينه و لا تكونن من الذين تمسكوا بالأقوال و نبذوا الأعمال الا انهم في ضلال بعيد ان استمعوا نصيح قلبنا الأعلى و لا تتبعوا خطوات الشياطين انا امرناكم بما يقربكم الى الله و يبعدكم عن الهوى هذا من فضلى عليكم ان اتم من العارفين كل ما امرتم به انه ينفعكم و ما نهيتهم عنه يضركم في الدنيا و الآخرة انه هو العزيز الكريم

5 انا حملنا الشدايد لرخائكم و البلاء لنجاتكم يا معشر الرافدين قوموا باسمي عن فراش الغفلة و الهوى و كسروا اصنام البغي و الفحشاء هذا خير لكم و يشهد بذلك من نور قلبه بنور اليقين ان جائكم فاسق بنبا لا تصدقوه كم من عباد يتكلمون بالهوى و لا يخافون الله موجد الأسماء تنطق السننهم بما تأمرهم انفسهم ان ربك هو العليم الخبير

6 انك يا ايها المذكور لدى العرش ان استقم بحول الله و بلغ عبادى ما نزل من سماء رحمتي لعل يجدن رايحة القميص و يكونن من المهتدين ايّاك ان يمنحك البلاء عن ذكر فاطر الأرض و السماء تخلق بأخلاق مولاك القديم انه كلما ازداد البلاء زاد فيما اراد و كلما اخذ بالظلم اطلق زمام البيان في ذكر ربكم الرحمن و نادى من في الأكوان بهذا النبأ العظيم

7 كذلك القيناك ما نزل من ملكوت البيان لتذكر ربك و تكون من الذين قاموا على نصرة ربهم العزيز الجليل ان اتبع ما اوحيناك ثم اسلك سبيل الحكمة ايّاك ان تكون من الذين تجاوزوا عنها بعد الذي امرناهم بها في كتاب مبين ان وجدت مستعداً فلق عليه آيات ربك لعل يتخذ سبيلاً الى الله ربك و

All-Merciful. Put thy trust in Him, for verily He shall suffice thee, and verily He hath power over all things.

8 رَبِّ آبَائِكَ الْاَوَّلِينَ كُنْ عَلَى شَأْنٍ لَا يَأْخُذُكَ
الْأَحْزَانُ فِي أَمْرِ رَبِّكَ الرَّحْمَنُ تَوَكَّلْ عَلَيْهِ إِنَّهُ
يَكْفِيكَ وَ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

INBA34:157, BLIB_Or15707.105,
BLIB_Or15735.264, AQA1#031,
AKHA_124BE #04-05 p.z, HYK.264

BH01828

To: *Siyyid Muhammad Al-Husayni (son of Siyyid Jafar Yazdi)*
Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Wondrous, the Most Impregnable, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَبَدْعِ الْأَمْنَعِ الْأَقْدَسِ الْأَبْهَى
- 2 Then did the Tongue of God speak in all things, saying: "Verily, I am alive in this horizon which hath appeared with truth and hath been named in the Concourse on High by the name of the Most Exalted, then in the cities of names by the name of the Most Glorious, then among the concourse of creation by this Name whereat the cry hath been raised from all who are in the heavens and earth save them whom God preserved through His grace and delivered from the floods of fancy and desire and caused to ascend unto the divine Lote-Tree in this most distant sanctuary round which circle all that was and will be. Yet the people have veiled themselves from that which hath shone forth with truth and manifested itself among the worlds with a sovereignty that encompasseth the truth. 2 إِذَا نَطَقَ لِسَانُ اللَّهِ فِي كُلِّ شَيْءٍ بِأَنِّي حَيٌّ فِي هَذَا الْأَقْفِ الَّذِي ظَهَرَ بِالْحَقِّ وَ سَمِّيَ فِي مَلَأُ الْأَعْلَى بِاسْمِ الْعَلِيِّ الْأَعْلَى ثُمَّ فِي مَدَائِنِ الْأَسْمَاءِ بِاسْمِ الْبَهِيِّ الْأَبْهِيِّ ثُمَّ بَيْنَ مَلَأُ الْإِنشَاءِ بِهَذَا الْإِسْمِ الَّذِي مِنْهُ ارْتَفَعَ الصَّجِيجُ عَنْ كُلِّ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ إِلَّا مَنْ عَصَمَهُ اللَّهُ بِفَضْلِهِ وَ انْقَذَهُ عَنْ غَمَرَاتِ الْوَهْمِ وَ الْهَوَى وَ اصْعَدَهُ إِلَى سِدْرَةِ الْمُنْتَهَى فِي هَذَا الْحَرَمِ الْقَصْوِيِّ الَّذِي يَطُوفُنَ فِي حَوْلِهِ كُلِّ مَا كَانَ وَ مَا يَكُونُ وَلَكِنَّ النَّاسَ احْتَجَبُوا أَنْفُسَهُمْ عَمَّا اشْرَقَ بِالْحَقِّ وَ اظْهَرَ نَفْسَهُ بَيْنَ الْعَالَمِينَ بِسُلْطَانِ كَانَ عَلَى الْحَقِّ مُحِيطًا
- 3 O people! I swear by the one true God! This is the Ocean out of which all seas have proceeded, and with which every one of them will ultimately be united. From Him all the Suns have been generated, and unto Him they will all return. Through His potency the Trees of Divine Revelation have yielded their fruits, every one of which hath been sent down in the form of a Prophet, bearing a Message to God's creatures in each of the worlds whose number God, alone, in His all-encompassing Knowledge, can reckon. This He hath accomplished through the agency of but one Letter of His Word, revealed by His Pen—a Pen moved by His directing Finger—His Finger itself sustained by the power of God's Truth. 3 قُلْ يَا قَوْمِ تَاللَّهِ الْحَقُّ أَنَّ هَذَا لِبَحْرٍ الَّذِي مِنْهُ ظَهَرَتِ الْبُحُورُ وَ إِلَيْهِ يَذْهَبُ كُلُّهَا وَ مِنْهُ اشْرَقَتِ الشَّمُوسُ وَ إِلَيْهِ يَرْجِعُ كُلُّهَا وَ مِنْهُ ائْتَرَتْ سُدُرَاتُ الْأَمْرِ بِأَثْمَارِ الْآتِي كُلِّ وَاحِدَةٍ مِنْهَا بَعَثْتُ عَلَى هَيْكَلِ نَبِيٍّ وَ ارْسَلْتُ إِلَى عَالَمٍ مِنْ عَوَالِمِ الْآتِي مَا احْصَاهَا أَحَدٌ إِلَّا نَفْسُ اللَّهِ الَّتِي احَاطَتْ بِالْمَوْجُودَاتِ بِحَرْفٍ مِنْ كَلِمَةِ الْآتِي خَرَجَ مِنْ قَلْبِهِ الَّذِي كَانَ مُحْكُمًا تَحْتَ اصْبَعِهِ الَّذِي كَانَ عَلَى الْحَقِّ قَوِيًّا

- 4 Thus doth the Ancient Beauty intone in these dark and gloomy days. Would that there were someone with hearing to hear His melodies and detach himself from all the worlds!
- 5 O servant who gazeth toward the direction of Glory in this Day wherein the souls of every distant misbeliever are agitated! Know thou that what God inspired in thy heart hath come before Our presence and We have witnessed it with the eye of mercy and bounty and have sent down unto thee these words whereby every irrevocable decree and every hidden secret hath been made manifest. Know thou further that God hath forgiven thee through His grace and purified thee from sins at the time when thou didst make mention in thy letter of this remembrance whereby the skin of every base heedless one doth creep, and the breezes of eternity wafted upon thee from the direction of thy Lord, the Most Exalted, and turned thee toward the Ultimate Shore at a time when thou wert heedless of Him. Thus hath God's favor and grace been perfected upon thee that thou mayest be among the thankful in thyself and be content with the truth.
- 6 We have verily sent down in this Tablet the table of the Cause from the heaven of grace. By God! Whosoever partaketh thereof shall find himself independent of all who are in the kingdom.
- 7 As to what thou hast asked about God thy Lord concerning what We revealed aforetime unto Muhammad in Arabic, know thou that the first one We sent with truth was Ali whom We caused to shine forth from the Persian horizon and sent down upon clouds of the Spirit from an exalted heaven, and the last one We sent was also Ali whom We named in the Supreme Concourse by Our Most Holy Name, if thou be of them that know. And We strengthened them both with this Beauty Who hath appeared with truth and shone forth from the horizon of the Cause with manifest sovereignty. Were We to desire to interpret this verse for thee, all the ink and pens would not suffice, but We have abbreviated what We have explained to thee since We are in those days engaged in a mighty matter and find not the opportunity. Yet should God will and desire, We shall interpret and expound it as a mercy from Us unto thee, for My mercy upon thee is abundant.
- 8 Be thou steadfast in the Cause, then remind the people with wisdom and counsel and dispute not with anyone. Thus hath the Tongue of Holiness commanded thee. Act according to
- 4 كذلك يغنّ جمال القدم في هذه الأيام المظلم الصّيلم فيا ليت من ذى سمع ليسمع نغماته وينقطع عن العالمين جميعاً
- 5 ان يا عبد الناظر الى شطر البهاء في هذا اليوم الذى اضطربت فيه انفس كلّ مشرك بعيداً فاعلم بأن حضر بين يدي الوجه ما الهمة الله في صدرك و شهدناه ببصر الرحمة و الجود و ازلنا عليك تلك الكلمات التى بها ظهر كلّ امر محتوماً و كلّ سرّ مستوراً ثم اعلم بأن الله قد غفرك بفضل من عنده و طهرک عن المعاصي في حين الذى ذكرت في كتابک هذا الذکر الذى منه اقشعرت جلود كلّ غافل دينياً و هبت عليك نسائم البقاء عن شطر ربك العلى الأعلى و قلبک الى شاطئ القصوى حين غفلتک عنه و كذلك تمت عليك نعمة الله و فضله لتكون شاكراً في نفسك و تكون على الحق رضىاً
- 6 و لقد نزلنا في هذا اللوح مائدة الأمر من سماء الفضل تالله من يرزق منها ليشهد نفسه عن كلّ من في الملك غنياً
- 7 و اما ما سئلت عن الله ربك فيما نزلناه من قبل على محمد عربياً فاعلم بأنّ اول ما بعثناه بالحق فهو على قد اشرقناه عن افق الفارس و ازلناه على ظلل الروح من سماء عزّ علياً و آخر ما بعثناه فهو ايضاً على و سميناه في الملاء الأعلى باسمنا القدوس ان انت بذلك عليمأ و عزّزناهما بهذا الجمال الذى ظهر بالحق و اشرق عن افق الأمر بسلطان مبيناً و انا لو نريد ان نفسر لك تلك الآية لن يكفيه المداد ولا الأقلام ولكن اختصرنا بما فسرنا لك لأننا نكون في تلك الأيام في امر عظيمأ و لم نجد الفرصة لو شاء الله و اراد لنفسرها و نفصلها رحمة من لدنا عليك و ان رحمتي عليك كثيراً
- 8 ان استقم على الأمر ثم ذكّر الناس بالحكمة و الموعدة و لا تجادل مع احد كذلك امرک

what thou hast been commanded and be steadfastly persevering.

GWB#051x, ADJ.080x

لسان القدس ان اعمل بما امرت و كن على استقامة منيعاً

BLIB_Or15694.451, ALIB.folder18p357,
BRL_DA#670, GWBP#051 p.074x,
LMA1.413 (249b), MAS4.086, RHQM2.0712-
714 (104) (065-066)

BH01876

To: Muhammad Ali, in Ardistan

Date: 1290 [1873] or earlier

- 1 In the name of Him Who is manifest above all things! 1 بسم الظاهر فوق كل شيء
- 2 The Mystery of God hath appeared in truth from a holy and resplendent horizon. He hath appeared in the temple of the Youth. Blessed be God Who created Him through the sovereignty of His Command and sent Him forth in truth and dispatched Him unto all the worlds. 2 سرّ الله قد ظهر بالحقّ عن افق قدس بهياً و انه قد ظهر على هيكل الغلام فتبارك الله الذي خلقه بسلطان الأمر و بعثه بالحقّ و ارسله على العالمين جميعاً
- 3 He lamenteth within Himself at this moment and calleth out between the heavens and the earth: "O people! If ye will not believe in God your Creator, then at least be ashamed before Him and deny not Him Who was promised in all the Tablets and recorded and mentioned in the treasuries of the Sacred Scriptures. He hath come unto you with the Criterion of the Command, and around Him circle the Kingdom of God, and before Him march the hosts of the unseen in mighty array. He hath aided his Lord to the extent of His power, and He will aid Him in truth even though all existence, both seen and unseen, should oppose Him. My proof is My deeds and then My actions, if ye be possessed of knowledge. 3 و هو يئوئد حينئذ في نفسه و ينادى بين السموات و الأرض بأن يا قوم ان لن تؤمنوا بالله بارئكم فاستحيوا عنه و لا تكفروا الذي كان موعوداً في كل الألواح و مذكوراً في كائز صحف مسطوراً و جائكم بفرقان الأمر و يطوف في حوله ملكوت الله و يمشي قدّامه جنود غيب عظيماء و نصر ربّه بما استطاع عليه و ينصره بالحقّ ولو يعترض عليه كل الوجود من الغيب و الشهود و كان حجتى فعلى ثم عملى لو انتم بذلك عليماً
- 4 Blind are the eyes of those who have denied this bounty, after which, at His bidding, the clouds of grace were raised up and rained down upon all created things showers of mighty glory. Whoso is quickened by Him is quickened by the life of his Lord, and his name is inscribed by the finger of mighty power upon the Tablet. O people! Be fair within yourselves, then look with the eye of justice upon God's proof and that whereby He hath confirmed your faith and raised your station. Be not of those who denied Him in Whom they had believed and were turned back upon their heels. Fear God and war not against His Self, 4 عمت ابصار الذين انكروا هذا الفضل بعد الذي بأمره رفعت سحاب الجود و امطرت على الكائنات امطار عزّ بديعاً و من حى به حى بحياة مولاه و كتب اسمه في اللوح من اصبع عزّ قديراً يا قوم فأنصفوا في انفسكم ثم انظروا بطرف الانصاف في حجة الله و ما حقق به ايمانكم و رفع قدركم و لا تكوننّ من الذينهم كفروا بالذى آمنوا و كانوا على اعقابهم منقلباً اتقوا الله و لا تحاربوا بنفسه و لا

and dispute not His signs after they have filled both East and West and your own souls bear witness unto what I say.

- 5 Take ye the chalice of eternity from the fingers of holiness, then drink therefrom by the leave of your Lord, the Most High, the Most Exalted, and tarry not even for a moment. By God! Whoso turneth unto God in these days, the denizens of the Concourse on High will seek blessings from him, and whoso turneth away, his deeds are rendered vain and he returneth to his abode in the nethermost fire. Thus hath the Command been sent down from the presence of the Mighty, the Powerful.
- 6 Say: Have ye heard in all creation the like of what hath appeared in this Announcement, which was promised in the Books of the Command by the Pen of Glory? Nay, by My own Self, the Truth! The eye of creation hath not witnessed its like, yet the people have denied and turned away, and for this reason the breezes of chastisement have seized them from the presence of One All-Knowing, All-Wise. Fear God, O people! Deny not the Sun after its light hath illumined all who dwell in the kingdom of Command and Creation and those who abide behind the ocean of grandeur in an exalted and holy station.
- 7 Cast away what ye possess and take what God hath graciously given you, then journey in the wilderness of His knowledge and tarry not even for a moment. Whoso striveth in Our path, We shall cause him to behold Our beauty and shall raise him to a station which was in truth exalted. And glory be upon thee, O servant, if thou remainest firm in the Cause of thy Lord on this Day wherein all the idolaters have dispersed far from Him.
- 8 Aid thy Lord in this Beauty and fear no one, but place thy trust in Him. He will verily preserve thee in truth through His grace, and He hath power over all things. Say: In the name of God and by God! Then turn from the north of pause to the right hand of justice and pass by the people as the passing of a cloud. Thus have We commanded thee in truth that thou mayest remain steadfast in the Cause. Then glorify from Our presence the countenance of those who have believed in God and from whose faces shineth the radiance of holy splendor."

تجادلوا بآياته بعد الذي ملأت الشرق والغرب و
كانت انفسكم على ما اقول شهيداً

5 خذوا كأس البقاء من اناهل القدس ثم اشربوا
منها باذن ربكم العلى الأعلى ولا توقفوا اقل من
حيناً ومن اقبل الى الله في تلك الايام تالله
يستبركن به اهل ملائ الأعلى ومن اعرض يحبط
عمله ويرجع الى مقره في اسفل النار كذلك
نزل الأمر من لدن مهيمن عزيزاً

6 قل هل سمعتم في الابداع شبه ما ظهر في هذا النبأ
الذى كان في كتب الأمر من قلم العز موعوداً لا
فونفسى الحق ما شهد عين الابداع شبهه ولكن
الناس هم كفروا واعرضوا وبذلك اخذتهم
نفحات العذاب من لدن عليم حكيماً اتقوا الله يا
قوم لا تنكروا الشمس بعد الذى استضاء بنورها
كل من في ملكوت الأمر والخلق والذينهم
سكنوا خلف قلم الكبرياء على مقر قدس علياً

7 دعوا ما عندكم وخذوا ما اتاكم الله بفضله ثم سيروا
في بدياء معرفته ولا تصبروا اقل من حيناً ومن
يجاهد في سبيلنا لنعرفه جمالنا ونرفعه الى مقر الذى
كان بالحق رفيعاً والبهاء عليك يا ايها العبد ان
ثبت على امر مولاك في هذا اليوم الذى انفضوا
عن حوله كل مشرك بعيداً

8 ان انصر ربك في هذا الجمال ولا تخف من احد
فتوكل عليه انه يحفظك بالحق بفضل من لدنه و
انه قد كان على كل شىء قديراً قل بسم الله و
بالله ثم توجه من شمال الوقوف الى يمين العدل
ومر عن الناس كمر السحاب كذلك امرناك
بالحق لتكون على الأمر مستقيماً ثم كبر من لدنا
على وجه الذينهم آمنوا بالله ويشهد من وجوههم
نضرة قدس بهياً

BLIB_Or15694.523, ALIB.folder18p363

BH01884

To: *Haji Muhammad Husayn Tabib, in Baghdad*

Date: 1290 [1873] or earlier

1 He is God, exalted be His glory

1 هو الله تعالى جلّت عظمته

2 Your numerous letters were received in the presence of this Countenance, and the servant in attendance mentioned them all. As to what you wrote describing the friends in that land - We bear witness to what you have witnessed, but We counsel them to fear God, your Lord and the Lord of the worlds. For through fear of God the greatness of the Cause and the sanctification of Truth have been and continue to be made manifest among creation. By My life! If anyone were to taste the sweetness of the fear of God, they would hold fast to it all their days. This is a manifest truth. They have ever been and are before Our gaze, and the glance of Our loving-kindness has been and, God willing, will continue to be directed towards them. Those who have assisted the friends of God will soon receive the rewards of their deeds. Praise be to God that they have been enabled to attain this supreme bounty and greatest gift. Convey greetings to all.

2 کتب عديدهء آنجناب لدى الوجه حاضر و تمام آن را عبد حاضر مذکور داشت آنچه در وصف احبای آن ارض نوشته بودید نشهد لهم ما شهدت ولكن نصيهم بتقوى الله ربك ورب العالمين چه كه بتقوى عظمت امر و تنزيه حق ماين خلق ظاهر شده و ميشود لعمرى لو يجد احد لذة التقوى ليلمسك به في أيامه كلها ان هذا لصدق مبین لازال در نظر بوده و هستند و طرف عنايت بايشان بوده و انشاء الله خواهد بود و نفوسيكه احبای حق را اعانت نموده اند عنقریب باجور اعمال خود فائز خواهند شد لله المنة كه موفق شدند باين فضل اعظم و عطيه كبرى كل را تكبير برسانيد

3 Let Muhammad not be saddened, nor let the lack of outward means grieve him. Verily all affairs are dependent on their means. Convey greetings to Majid and the guest and her sister and their children - they are of Us. Likewise Abdullah and the others - all have been and are before Our gaze. All have been mentioned at the Throne and all are among the loved ones of God, the Mighty, the Powerful. Whatever has reached or reaches some of them should be given with the utmost humility. Verily your Lord will repay what they have spent. He is their Protector. This word suffices them, would that they understood.

3 جناب محمد مكدّر نباشند و عدم اسباب ظاهره ايشانرا محزون نمايد انّ الأمور معلّقة باسيابها جناب مجيد و ميهمان و اختها و ذريتها كل را تكبير برسانيد انهم منا و هم جنين جناب عبدالله و سائرین جميع در نظر بوده و هستند كل ذكروا لدى العرش و كل من احبّاء الله المقتدر العزيز القدير و آنچه ببعضى رسیده و ميرسد بايد بكمال خضوع داده شود ان ربك يؤدى ما انفقوا انه ولى هؤلاء هذه الكلمة يكفيهم لو هم يعرفون

4 Then convey greetings to the servant Rahim from this Wronged One, the Unique. Say: O servant, be steadfast in the Cause. By My life! This is a mighty Cause the like of which has not appeared in creation. Through it the atoms speak: "This is the Wonder of the heavens and earth! Through it all mention has been erased and the Tablets adorned with the ornament of the remembrance of the Lord of creation." But the people are in thick veils. Have you heard anything like what has appeared? No, by the Lord of the worlds! Blessed is he who has rent asunder the veils through the name of his Lord, the Bestower, and who has torn away the shrouds through this wise Remembrance.

4 ثم كبر العبد قبل رحيم من قبل هذا المظلوم الفريد قل يا عبد ان استقم على الأمر لعمرى هذا امر عظيم ما ظهر شبهه في الابداع به تنطق الذرات هذا لبديع السموات و الأرضين به تحت الأذكار و زينّت الألواح بطراز ذكر مالک الایجاد ولكنّ الناس في حجاب غليظ هل سمعت شبه ما ظهر لا ورب العالمين طوبى لمن خرق الأجباب باسم ربه الوهاب و شقّ السّبحات بهذا الذکر الحكيم

- 5 Arise in the Cause in such wise that you see yourself ascendant over the servants and what they possess of the words of the opposers. It behooves one who has turned to God in this Day to leave behind all else and say: "I believe in God, the Single, the One, the All-Knowing, the All-Informed. No soul or mention or description can be associated with Him. Verily He is established upon the throne of His mighty Name."
- 6 Read what has been sent down for you and ponder it, that you may find the sweetness of the utterance which has been sent down from the heaven of grace from your Lord, the Mighty, the Generous. Blessed are you for having turned when the Wronged One was in the hands of the oppressors. Be not grieved by the intimations of those who have turned away. Leave them to their vain desires and hold fast to God, the Single, the All-Informed. We have sent down for you in every instance the verses of your Lord. By My life! They are clear proofs to all in the heavens and earth. Give thanks to your Lord for this bounty and say: "Praise be to God, the Lord of the worlds."
- 7 O Tabib! You sent the letter of M and We learned what was in it, and We have sent down verses for each one mentioned in his letter - verses by which the hearts of the sincere are illumined. We sent them to you that you might forward them to him. Verily your Lord is possessed of great bounty. He has not left any name unmentioned - the Supreme Pen has moved to mention each one. Thus does God reward His servants who have turned to Him and His righteous loved ones. Let any soul who has not moved remain still, for this land is in motion and they are preventing. That which was hidden therein has appeared and will appear.

5 قم على الأمر على شأن ترى نفسك مهمنة على العباد وما عندهم من كلمات المعرضين ينبغي لمن اقبل الى الله في هذا اليوم ان يدع ما سواه عن وراه ويقول آمنت بالله الفرد الواحد العليم الخبير لا يقتتره نفس ولا ذكر ولا وصف انه قد استقر على عرش اسمه العظيم

6 ان اقرء ما نزل لك وتفكر فيه لتجد حلاوة البيان الذي نزل من سماء الفضل من لدن ربك العزيز الكريم طوبى لك بما اقبلت اذ كان المظلوم بين ايدي الظالمين لا تحزن من اشارات الذين اعرضوا دعهم بأهوائهم وتمسك بالله الفرد الخبير قد نزلنا لك في كل مرة آيات ربك لعمري انها بينات لمن في السموات والأرضين ان اشكر ربك بهذا الفضل و قل الحمد لله رب العالمين

7 ان يا طبيب قد ارسلت كتاب الميم و اطلعنا بما فيه و نزلنا لكل من ذكر في كتابه آيات تستضيء بها افئدة المخلصين و ارسلناها اليك لترسل اليه ان ربك لذو فضل عظيم ما ترك اسم الا و قد تحرك على ذكره قلم الأعلى كذلك يجزي الله عباده المقبلين واحبائه الراشدين هر نفسى حركت نكرده توقف نماید چه كه این ارض در حركت است و منع مینماید قد ظهر ما ستر فيها و سيظهر

BLIB_Or03116.126, BLIB_Or11096#049,
BLIB_Or15710.052

BH01868

To: Ibn Asdaq (*Hand of the Cause*)

Date: 1290 [1873] or earlier

- 1 In the name of the meanings, I am the Manifestation of meanings.
- 2 باسم المعاني انا مظهر المعاني
- 2 قد قبلناك على جميع المعاني و اعطيناك جميع المعاني في حب هذا المعاني و اظهرناك بالحق عند

2 We have accepted you in all meanings, and We have given you all meanings in love of these meanings, and We have manifested you with truth at the appearance of meanings, and We have confirmed you with acknowledgment upon the temple of meanings, and We have sent down upon your heart the waters of meanings, and We have quickened you through the breaths of meanings. Thus has spoken the Creator of meanings from the Pen of meanings, and has sent down upon you the Word of meanings, and has sent it to you from the mercy of meanings.

3 The Supreme Pen declares: O 'Ali-Qabli-Nabil! Stand firm in the Cause of God with such firmness that all who are in the heavens and earth shall be made firm by your steadfastness. Convey to the loved ones of God a wondrous mention from the tongue of God, and then proclaim that until these days the faith of the people of faith and others was not known, for pure and illumined hearts have perceived naught save the subtle essences of the jewels of the words of Divine glory, and purified ears have not been sullied by hostile words. Therefore all souls remained concealed in their own mines, though they were and shall be visible before God. But in these days when the cawing of the ungodly has been raised and the braying of the calumniators has ascended.

4 O loved ones of God, detach yourselves from all else but God and hold fast unto Him and seek His presence, and stand firm in the Cause of God that ye may be safe from the terror of the Most Great Fear. For those souls who were created by the hand of mercy and were known by the garments of names have disbelieved in God and associated partners with His oneness and warred against His Self and denied His signs whereby their faith had been established. By Him Who is unique in His sovereignty, then in His mercy, then in His singleness - one whom I nurtured throughout all nights and days, and showered upon him the outpourings of the seas of knowledge and wisdom, and preserved him in the fortress of power and grandeur, arose to cut down the Divine Tree. When God disappointed him in what he desired, he then arose to cause the rancor of God to enter the hearts of His servants. When he found himself disappointed in what he had intended, he opened his tongue of calumny that he might cast doubt in hearts that were not firm, and he wrote words about which any soul with the least discernment would testify to their falsity. Although all people are aware of the sovereignty of the ocean and are convinced of its outpouring, if someone, out of envy and hatred, should say "I sought to draw near to the Most Great Ocean but it did not bestow its outpouring" - is such a person truthful? Nay, by the Self of God, the Mighty, the Most High, the Great!

ظهور المعانی و آیدناک بالاقرار علی هیکل المعانی و انزلنا علی قلبک میاه المعانی و احيانناک من نفحات المعانی کذلک نطق خالق المعانی من قلم المعانی و انزل علیک کلمه المعانی و ارسلها الیک من رحمة المعانی

3 قلم اعلی میفرماید ای علی قبل نبیل بایست بر امر الله ایستادنی که جمیع من فی السموات و الأرض از ایستادنت بایستند و باحبای الهی من لسان الله ذکر بدیع برسان و بعد القا کن که تا این ایام ایمان اهل ایمان و دون آن معلوم نه چه که قلوب صافیه منیره جز لطایف جواهر کلمات عتر صمدانی ادراک ننموده و آذان مطهره باصغاء کلمات بغضیه نیالوده لذا کل نفوس در معدن خود مستورا گرچه عندالله مشهود بوده و خواهد بود و لکن این ایام که نعیق مشرکین مرتفع شده و نهیق مفترین متصاعد

4 ای احبای الهی از ما سوی الله منقطع گردید و باو متمسک و متوسل و بر امر الله قائم شوید و از فرع یوم اکبر این گردید چه که نفوسی را که بیدی مرحمت خلق شده اند و باثواب اسماء مشتهر قد کفروا بالله و اشركوا بوحدانیه و حاربوا بنفسه و جاحدوا بآیات الّتی بها ثبت ایمانهم فولّی فترّد بسلطانه ثمّ رحمانیه ثمّ فردانیه نفسی را که در تمام لیالی و ایام تربیت نمودم و از رشحات البحر علم و حکمت بر او میدول داشتم و در حصن قدرت و عظمت حفظ نمودم بر قطع سدره ربّانیه ایستاد فلما خیبه الله عما اراد اذا قام علی ما یدخل غلّ الله فی صدور عباده چون خود را از آنچه اراده نموده خائب مشاهده نمود لسان افترا گشود که شاید شبههائی در قلوب غیر مستقره القا نماید و کلماتی نوشته که هر نفسی که اقل من ذره شاعر باشد بر کذبش گواهی دهد با اینکه جمیع ناس بر سلطنت بحر مطلعند و بر افاضه او موافق اگر نفسی نظر بحسد و بغضا ذکر نماید که تقرب جستم بحر اعظم و افاضه نمود آیا چنین شخص صادقست لا فونفس الله المقتدر العلیّ العظیم باری

- 5 O 'Ali-Qabli-Nabil! God willing, through divine grace you shall remain firm in the Divine Cause and speak forth in praise of His Self in these days when most tongues have grown weary and most souls have become sick, even though people had and have no knowledge of the root of this Cause. By God! What has been heard was from this servant, and no one has yet understood. Far be it from the ignorant people! Say: O people! Open the eye of God which is deposited within you and with that deposited sign, contemplate His Cause that perchance ye may attain to its source and fountainhead. Blessed are they that attain! These are the divine melodies that were revealed from the holy tongue of the Eternal. Blessed art thou! Then peace be upon thee! Then contentment be upon thee, for thou hast been content with the good-pleasure of God, the Help in Peril, the Most High, the Great!

5 ای علی قبل نبیل انشاء الله بعنایت ربّانی در امر الهی ثابت مانی و ناطق شوی بثناء نفسش در این ایام که اکثر لسان کلّیل گشته و اکثری از نفوس علّیل مع آنکه ناس از اصل این امر اطلاع نداشته و ندارند فوالله آنچه شنیده شد از این عبد بوده و احدی تا حال مطلع نشده فبعداً للقوم الجاهلین بگو ای قوم آیه عین الله که در شما مستور است بگشایید و بآن آیه مودعه در امرش تفرس نمائید که شاید باصل و منبع آن فائز گردید فطوبی للفائزین اینست نغمات الهی که از لسان قدس صمدانی ظاهر شد فطوبی علیک ثم البهّاء علیک ثم الرضّاء علیک لأنّک استرضیت برضی الله المهیمن العلیّ العظیم

INBA15:309, INBA26:312, PYK.200

BH01887

To: *Khalil*

Date: 1290 [1873] or earlier

- 1 In the name of God, the Almighty
- 2 Mine eyes are cheered, O my God, when I contemplate the tribulations that descend upon me from the heaven of Thy decree, and which have encompassed me on every side according to what Thy pen hath irrevocably established. I swear by Thy Self! Whatsoever is of Thee is well pleasing unto me, though it involve the bitterness of mine own death.
- 3 He Who was Thy Spirit (Jesus), O my God, withdrew all alone in the darkness of the night preceding His last day on earth, and falling on His face to the ground besought Thee saying: "If it be Thy will, O my Lord, my Well-Beloved, let this cup, through Thy grace and bounty, pass from me."
- 4 By Thy beauty, O Thou Who art the Lord of all names and the Creator of the heavens! I can smell the fragrance of the words which, in His love for Thee, His lips have uttered, and can feel the glow of the fire that had inflamed His soul in its

1 بسم الله الأعظم

2 یا الهی قرّت عین البهّاء بالنظر الی افق البلاء الذی اتی من سماء قضائک و اخذه من کلّ الجهات بما رقم من قلم تقدیرک فونفسک ما ینسب الیک انه لمحوب البهّاء و لو یکون سم الردی

3 یا الهی انّ الروح فی لیلۃ الّتی انتهت الیها ایامه قد خرج فی ظلمتها الی العراء وحده اکبّ بوجهه علی التراب و قال یا ربّی و محبوبی ان ترید ان تردّ هذه الکأس فارجعها عنی بفضلک و احسانک

4 فوجالک یا مالک الأسماء و فاطر السّماء انّ البهّاء یجد نفحات کلماته الّتی خرجت من فیه فی حبّک و یجد التهاب الذی اخذه فی شوقه الی لقائک و اشتیاقه الی مطلع نور فردائیک و مشرق عزّ و حدائیک

longing to behold Thy face and in its yearning after the Day-Spring of the light of Thy oneness, and the Dawning-Place of Thy transcendent unity.

- 5 As to me – and to this Thou art Thyself my witness – I call upon Thee saying: “I have no will of mine own, O my Lord, and my Master and my Ruler, before the indications of Thy will, and can have no purpose in the face of the revelation of Thy purpose. I swear by Thy glory! I wish only what Thou wishest, and cherish only what Thou cherishest. What I have chosen for myself is what Thou hast Thyself chosen for me, O Thou the Possessor of my soul!” Nay, I find myself to be altogether nothing when face to face with the manifold revelations of Thy names, how much less when confronted with the effulgent splendors of the light of Thine own Self.

- 6 O miserable me! Were I to attempt merely to describe Thee, such an attempt would itself be an evidence of my impiety, and would attest my heedlessness in the face of the clear and resplendent tokens of Thy oneness. Who else except Thee can claim to be worthy of any notice in the face of Thine own revelation, and who is he that can be deemed sufficiently qualified to adequately praise Thee, or to pride himself on having befittingly described Thy glory? Nay – and to this Thou dost Thyself bear witness – it hath incontrovertibly been made evident that Thou art the one God, the Incomparable, Whose help is implored by all men. From everlasting Thou wert alone, with none to describe Thee, and wilt abide for ever the same with no one else to equal or rival Thee. Were the existence of any co-equal with Thee to be recognized, how could it then be maintained that Thou art the Incomparable, or that Thy Godhead is immeasurably exalted above all peers or likeness?

- 7 The contemplation of the highest minds that have recognized Thy unity failed to attain unto the comprehension of the One Thou hast created through the word of Thy commandment, how much more must it be powerless to soar into the atmosphere of the knowledge of Thine own Being. Every praise which any tongue or pen can recount, every imagination which any heart can devise, is debarred from the station which Thy most exalted Pen hath ordained, how much more must it fall short of the heights which Thou hast Thyself immensely exalted above the conception and the description of any creature. For the attempt of the evanescent to conceive the signs of the Uncreated is as the stirring of the drop before the tumult of Thy billowing oceans. Nay, forbid it, O my God, that I should thus venture to describe Thee, for every similitude and comparison must pertain to what is essentially created by Thee.

5 و اتي ونفسك اقول يا ربّي و سيّدی و مولائي
ليس لي ارادة تلقاء ظهور ارادتك ولا لي مشية
عند طلوع مشيتك فوعزتك لا اريد الا ما انت
تريد ولا احب الا ما انت تحب ان مختار البهاء
ما اخترته لنفس البهاء يا مالک البهاء بل لا اجد
لنفسی ذكراً تلقاء ظهورات اسمائك كيف لدى
تجلی انوار ذاتک

6 فاه آه لو اذكرک نفس الذکر يدلّ على شرکي
و يشهد على غفلتي عند ظهور نور توحيدک
هل يكون لدونک من ظهور لدى ظهورک او
لغيرک من وجود ليدّکک او يباهي بثنائه اياک
لا فونفسک قد ثبت بالبرهان بأنک انت الواحد
الفرد المستعان لم تزل کنت بلا ذکر شيء معک
ولا تزال تكون بلا وجود شيء عندک لو يثبت
غيرک كيف يثبت تقدیس ذاتک عن الأمثال
و تنزيه نفسك عن الأشباح

7 و انّ اعلى افئدة الموحّدين لا يرتقى الى هواء علم
الذي خلّقه بكلمة امرک و كيف الى علم الذي
ينسب الى ذاتک کلّ الأذکار و الأفكار منقطعة
من هذا المقام الذي خلق من قلبک الاعلى
فكيف مقام الذي قدّسته عن الذکر و البيان و
انّ ذکر العدم آيات القدم كحركة القطرة عند
تموجات البحر احديتک استغفرک يا الهی من
هذا التشبيه لأنّ التشبيه و التمثيل من شئون
خلقک كيف يتقرّب اليک و يصعد الى نفسك

How can then such similitude and comparison ever befit Thee,
or reach up unto Thy Self?

- 8 By Thy glory, O my God! Though I recognize and firmly believe that no description which any except Thyself can give of Thee can beseem Thy grandeur, and that no glory ascribed to Thee by any save Thyself can ever ascend into the atmosphere of Thy presence, yet were I to hold my peace, and cease to glorify Thee and to recount Thy wondrous glory, my heart would be consumed, and my soul would melt away. My remembrance of Thee, O my God, quencheth my thirst, and quieteth my heart. My soul delighteth in its communion with Thee, as the sucking child delighteth itself in the breasts of Thy mercy; and my heart panteth after Thee even as one sore athirst panteth after the living waters of Thy bounty, O Thou Who art the God of mercy, in Whose hand is the lordship of all things!

8 فوعزتك يا الهى مع على و ايقانى بأن ذكر دونك
لن يصل اليك و ثناء غيرك لا يتعارج الى
سماء قربك لو اصمت من ثنائك و بدايع ذكرك
ليحترق كبدى و تذوب نفسى بذكرك يا الهى
يسكن عطشى و يستريح فؤادى و به انس البهاء
كانس الرضيع الى ثدى رحمتك و به اشتاق البهاء
كاشتياق الظمان الى كوثر عطاءك يا رحمن يا
من بيدك جبروت الامكان

- 9 I give thanks to Thee, O my God, that Thou hast suffered me to remember Thee. What else but remembrance of Thee can give delight to my soul or gladness to my heart? Communion with Thee enableth me to dispense with the remembrance of all Thy creatures, and my love for Thee empowereth me to endure the harm which my oppressors inflict upon me.

9 لك الحمد يا الهى بما اذنتنى بذكرك لولاه لما
يستأنس البهاء ويفرح قلب البهاء بذكرك جعلت
غنياً عن ذكر العالمين و بحبك لا اجزع عن ضرر
الظالمين

- 10 Send, therefore, unto my loved ones, O my God, what will cheer their hearts, and illumine their faces, and delight their souls. Thou knowest, O my Lord, that their joy is to behold the exaltation of Thy Cause and the glorification of Thy word. Do Thou unveil, therefore, O my God, what will gladden their eyes, and ordain for them the good of this world and of the world which is to come. Thou art, verily, the God of power, of strength and of bounty.

10 فأرسل يا الهى على احببى ما تفرح به قلوبهم و
تستنير به وجوههم و تستر به ذواتهم و انت تعلم
يا الهى ان فرحهم فى استعلاء امرك و اعلاء
كلمتك فاطهر يا الهى ما تقر به عيونهم و قدر
لهم خير الدنيا و الآخرة انك انت العزيز المقتدر
الوهاب

PM#114

INBA92:342b, PMP#114

BH01875

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Wondrous, the Most Impregnable!
- 2 Glorified art Thou, O my God! Thou seest me oppressed amidst the people of the Furqan and those who claim to be of the Bayan. Thou knowest, O my God, that had they drunk the

1 بسم الله الأبدع الأمنع

2 سبحانه يا الهى ترانى مظلوماً بين ملأ الفرقان و
الذين ينسبون انفسهم الى البيان و انت تعلم يا الهى

choice wine of inner meanings from the cup of the Bayan and recognized the Manifestation of Thy name, the All-Merciful, they would not have opposed the Beloved of all creation and the King of all worlds, nor would they have denied Him Whose praise and remembrance the Tongue of Grandeur hath ever spoken. Thou knowest, O my God, that I desired through the Bayan naught but the purification of hearts and their preparation for this Revelation, whereby the Dove hath warbled upon the branches of the Divine Lote-Tree, and the Herald hath called out between earth and heaven, and the mysteries of Thy most beautiful names have appeared in the kingdom of creation.

- 3 I know not by what countenance they who have turned away from this Revelation shall turn, or to whom they shall go, or in what valley they shall wander. By Thy glory! There is no refuge this Day for anyone save him who flees from his self unto the horizon of Thy most great signs, who forsakes what he hath and turns toward Thy most glorious horizon.
- 4 Thou knowest, O my God, that I protected my brother from the vicissitudes of time and called him at all times to Thy name, the All-Merciful. I revealed unto him of Thy verses and sheltered him beneath the wing of Thy mercy, never leaving him exposed to the winds. How then hath he harmed Thy creation and wronged Thy creatures? I protected his life while he, in the most hidden of secrets, sharpened the blade of his dagger to shed my blood. I nurtured him in my days, yet he dug a pit for me. Despite my knowledge of what lay in his heart, I did not confront him until what was in his breast became manifest.
- 5 I withdrew from them and departed from their midst lest there occur in Thy realm that which would sully the hem of Thy sanctity among Thy servants. Even after attaining power and authority, I did not oppose them until they plotted against Thy Cause and corruption appeared in the land. Their party in Iraq united with the oppressors who denied Thy Self and turned away from Thy beauty, until they made my family and loved ones captives from Zawra' to Hadba'. By what they have perpetrated, Muhammad Thy Messenger hath lamented in the highest horizon, and 'Ali hath wept at the Divine Lote-Tree.
- 6 I know not by what proof they have denied Thee or by what evidence they have turned away from Thee. By Thy glory! Even if the idolaters were to tear my limbs asunder, I would not, through Thy power, cleave unto them or turn to them, nor would I, through Thy grace and favor, unite with them. Thou didst create me, O my God, from Thy nature before the

بأنهم لو شربوا رحيق المعاني من كأس البيان و عرفوا مظهر اسمك الرحمن ما اعترضوا على محبوب الامكان و ملك الأكوان و ما كفروا بالذي ما تكلمت لسان العظمة الا بذكره و ثنائه انك يا الهى ما اردت من البيان الا تطهير القلوب و استعدادها لهذا الظهور الذى به غرّدت الورقاء على افنان سدرة المنتهى و نادى المناد بين الأرض و السماء و ظهرت اسرار اسمائك الحسنى فى ملكوت الانشاء

3 لم ادر ان الذين اعرضوا عن هذا الظهور بأى وجه يتوجهون و الى من يذهبون و فى اى واد يهيمون فوعزتك لا عاصم اليوم لأحد الا لمن هرب من نفسه الى افق آياتك الكبرى و اعرض عما عنده و اقبل الى شطرك الأبهى

4 و انت تعلم يا الهى بأى حفظت اخى من حوادث الزمان و دعوته فى كل الأحيان الى اسمك الرحمن و نزلت عليه من آياتك و أويته فى جوار رحمتك و ما تركته ان تمر عليه الأرياح و كيف ضرّ خلقك و ظلم بريتك انى يا الهى حفظت نفسه و انه فى سر السرّ شخذ ظبة مديته لسفك دمي و انى كنت ربيته فى أيامى انه حفر البئر لنفسى و مع على بما فى قلبه ما تعرضت به الى ان ظهر ما فى صدره

5 تجنبت منهم و خرجت عنهم لئلا يحدث فى مملكتك ما يتغير به ذيل تقديسك بين عبادك و ما تعرضت عليهم بعد قدرتى و اقتدارى الى ان مكروا فى امرك و ظهر الفساد فى البلاد اتحد حزبهم فى العراق مع الظالمين الذين كفروا بنفسك و اعرضوا عن جمالك الى ان جعلوا القوم اهلى و احبتي اسارى من الزوراء الى الحدباء و بما ارتكبوا ناح محمد رسولك فى الأفق الأعلى و بكى على عند سدرة المنتهى

6 لم ادر بأى برهان كفروا بك و بأى بينة اعرضوا عنك فوعزتك لو يجعل المشركون اركانى ارباً ارباً لا اغمسك بهم و لا اتوجه اليهم بحولك و لا اتحد معهم بفضلك و احسانك انت خلقتنى يا الهى من فطرتك قبل خلق سمائك و ارضك

creation of Thy heaven and earth, and I drank the wine of Thy love when I was still drinking milk from my mother's breast through Thy loving-kindness, and it shall never depart from me.

و شربت خمر حبك حين الذي شربت اللبن من
ثدي أمي بعنايتك ولا يخرج مني أبداً

- 7 I beseech Thee, O Cleaver of the daybreak and Creator of spirits, by Thy Name through which the tribes have lamented and earthquakes have appeared, to open the eyes of Thy creation that they may behold Thee seated at the right hand of might, power and majesty, and reclining upon the cushion of loftiness, glory and grandeur. Can there be one endowed with smell who cannot detect the fragrance of Thy merciful robe after its sweet-scented breezes have wafted? Can there be one with taste who cannot find the sweetness of this remembrance in Thy days? Nay, by Thy glory! Such can only be one who hath ever been deprived of Thy presence, veiled from Thy countenance, and forbidden the wine of Thy knowledge.

7 اسئلك يا فائق الأصباح و خالق الأرواح
باسمك الذي منه ناحت القبائل و ظهرت
الزلازل بأن تفتح ابصار خلقك ليروك جالساً
عن يمين العظمة و القدرة و الجلال و متكئاً على
وسادة الرفعة و العزة و الاجلال هل يكون من
ذی شمم لا يجد عرف قیص رحمانیتك بعد
الذي فاحت نفحاته و هل يكون من ذی ذائقة
لا يجد حلاوة هذا الذكر في أيامك لا فوعرتك
لم يكن الا من كان لم يزل محروماً من لقاءك و
محبوباً عن طاعتك و ممنوعاً عن خمر عرفانك

- 8 O Lord! Purify the earth from Thy enemies, that thereby the faces of Thy chosen ones may be illumined and all may hasten to the sea, each wave of which proclaimeth: Praise be unto Thee, O Beloved of the worlds!

8 ای ربّ طهر الأرض من اعدائك ليستضيء
بذلك وجوه اصفيائك ويسرعن الكل الى البحر
الذي كل موج من امواجه يقول ان الحمد لك
يا محبوب العالمين

INBA92:332b

BH01908

To: *Mihdi*

Date: 1290 [1873] or earlier

- 1 He is the Wondrous One! This is a leaf that tells of the sighs of my heart and the tears of my eyes and the raptures of my melody and the paleness of my countenance by reason of what the hands of those who disbelieved and associated partners with God have wrought, and who were far removed from the good-pleasure of the Cause. O My loved ones! If you were to hearken with the ear of innate nature to all things and to them, you would hear their wailing and their crying out in My grief. Thus do We inform you, that you may be numbered in the Mother Book among those endowed with knowledge.

1 هو البديع تلك ورقة تحكي عن زفرات قلبي و
عبرات عيني و جذبات نغمتي و اصفار وجهي
بما اكتسبت ايدي الذين كفروا و اشركوا و
كانوا عن رضوان الأمر بعيدا و انتم يا احبائي
لو توجهون بسمع الفطرة على الأشياء و اليهم
لتسمعون ضجيجهم و صريخهم في حزن و كذلك
نخبركم لتكون في ام الكتاب بالعارفين مكتوبا

- 2 O My loved ones! I was under the sword in My days, and none among creation was aware of this, and the True One Himself is witness to what I say. If, then, you desire to help your Lord, the

2 ان يا احبائي قد كنت تحت السيف في ايامي و
ما اطلع بذلك احد من الخلايق و كان نفسي
الحق على ما اقول شهيدا اذا ان تريدوا ان تنصروا

All-Merciful, emerge from the veils of self and passion, then remind the people of what the Most Glorious Beauty has taught you, that your words may influence every pure-hearted hearer. Know that victory consists in preserving yourselves from that which you have been forbidden, your eyes from gazing upon aught but God, your hearts from remembering aught but Him, your faces from turning to anything besides Him, your hands from possessing the property of others, and your feet from walking in any path save His good-pleasure. Thus does the tongue of might teach you with knowledge. By My life! Whosoever is characterized by what We have mentioned in the Tablet will be a helper to his Lord's Self in His Cause, which was decreed in the Mother of Tablets.

3 Say: O loved ones of God! Have you forgotten the days in which God's melodies were raised up among you and His countenance shone forth upon you with lights that encompassed all the worlds? Beware lest you erase from your hearts the wondrous remembrance of Me, or from your breasts the manifestations of My love, or from your souls that which dawned from the dawning-place of the Most Exalted Name. Be steadfast in the Cause and differ not in your love for the Youth. By God! This is better for you than all that is on earth together.

4 And if the earthquake of tests and the thunderbolt of trials seize you, be not troubled, but hold fast to the cord of might and glory. Soon you shall find the people fleeing to the right and to the left, and this is what We informed you of in radiant and holy days. When We entered Iraq, We informed some of you of secrets that lay behind the veils of destiny, closely guarded. Among these was what We told Our servant Muhsin and certain other numbered souls - that this station of this Youth is a paradise that has no shade, and were there to be shade therein it would be more exalted than the suns of the former and latter generations. Thus was the decree witnessed from the horizon of the Spirit. Thus have We related to you tidings of the unseen, that you might know the Ancient Beauty and be steadfast in the Cause, and ascend to a station that is raised above recognition.

5 O Mihdi! Cast this exalted Tablet which has proceeded from the Wondrous Pen upon all the Arabs of the City of God and others who are present. But O Mihdi, recite it with a divine spirit and a merciful melody. This is not possible except through detachment from all that exists among the servants, that perchance some souls may become intimate with the private chamber of divine glory and not be deprived of the divine

ربكم الرحمن فانخرجوا عن حجابات النفس والهوى ثم ذكروا الناس بما عليكم جمال الأبهى ليؤثر قولكم في انفس كل سامع ركباً ثم اعلوا بأن النصر هو حفظ نفوسكم عما نهيت عنه و عيونكم عن النظر الى غير الله والقلوب عن ذكر ما سواه والوجوه عن التوجه الى ما دونه والأيدى عن التصرف في اموال الناس والأرجل عن السلوك في غير مرضاته كذلك يعلمكم لسان عزّ عليما فوعمرى من يتصف بما اذكرناه في اللوح ليكون ناصراً لنفس ربه في امره الذي كان في أم الألواح محتوماً

3 قل ان يا احباء الله أنسيم أيام التي فيها ارتفعت نعمات الله بينكم واستضاء وجهه فيكم بأنوار كان على العالمين محيطاً أيامكم ان لا تحوا عن قلوبكم بدايع ذكرى ولا عن صدوركم تجليات حيي ولا عن نفوسكم ما اشرق عن مشرق اسم عليا ان استقيموا على الأمر ولا تحتلفوا في حب الغلام تالله انه خير لكم عن كل ما على الأرض جميعاً

4 و ان اخذتكم رجفة الامتحان و صاعقة الافتتان اذاً لا تضطربوا ثم اعتصموا بحبل عزّ منيعا فسوف تجدون الناس يفرّون الى اليمين والشمال وهذا ما اخبرناكم به في أيام قدس منيرا وانا حين الذي دخلنا العراق اخبرنا بعضكم من اسرار الذي كانت خلف حجابات القضاء بالسّتر مستورا و منها ما اخبرنا به عبدنا المحسن و من دونه انفس معدودا بأن هذا المقام من هذا الغلام لجنة التي لا ظل لها ولو يستقر فيه ظلّ ليكون اعلى عن شمس الأولين والآخرين وكذلك كان الحكم عن افق الروح مشهودا وكذلك قصصنا لكم من انباء الغيب لتعرفوا جمال القدم ولتستقيموا على الأمر و تصعدوا الى مقام الذي كان عن العرفان مرفوعا

5 اى مهدى اين لوح منيع كه از قلم بدیع صدور یافت بر جمیع اعراب مدینه الله و غیره كه موجودند القا كن ولى اى مهدى بنفس سبحانى و نغمه رحمانى قرائت نما و این ممكن نه الا بالانقطاع از كل آنچه مابین عباد است كه شاید نفوسى چند محرم خلوتخانه عزّ صمدانى

sanctuary. Otherwise, thy Lord is independent of all that is in the heavens and earths. And if Tablets that have been sent are recited in gatherings to the extent that does not cause weariness, this is beloved, that perchance thereby a fire may be kindled in hearts. And convey to all most holy greetings, sanctified above limitation, from this Lonely Stranger.

شوند و از حرم ربّانی محروم نگردند و الا ربّک
غنیّ عمّا فی السّموات و الأرضین و اگر از الواح
مرسوله بقدر آنکه کسالت نیاورد در محضر
مجمّعه تلاوت شود محبوب است لعلّ بذلک
تحدّث فی القلوب ناراً و بر جمیع تکبیر مقدّس
از تحدید از جانب این غریب و حید القا کن

BLIB_Or15696.170

BH01903

To: Zaynu'l-Muqarrabin

Date: 1290 [1873] or earlier

¹ O Zaynu'l-Muqarrabin! When thy letter came before the Divine Throne wherein thou didst inquire about those who were martyred in the path of God, who fulfilled their Covenant and were among the martyrs, We have answered what thou didst ask of God, thy Lord and the Lord of thy forebears. We have sent down for each one of them decisive verses and radiant words, one letter of which cannot be equaled by all that hath been created in the realm of invention and fashioned in the kingdom of creation, if thou be of them that understand. We have ordained for each one of them in the Supreme Horizon an exalted and glorious station. By God the Truth! The eye of God beholdeth them and there descendeth upon them mercy after mercy, then bounty after bounty. Thus doth God send down wondrous bounties upon those who were martyred in His path, and He shall resurrect them once again in truth and make them leaders over all created things. These are they who shall inherit the kingdom from God, the Almighty, the All-Powerful, the All-Glorious. They shall rule over the earth by the command of God, thy Lord, and shall speak that which the Spirit uttereth in their illumined and crystal hearts.

¹ ان یا زین‌المقرّبین فلما حضر بین یدی العرش
کتابک و سئلت فیہ ما سئلت عن الله ربّک و
ربّ العالمین فی الذینهم استشهدوا فی سبیل الله و
وفوا بميثاقهم و كانوا من المستشهدین و قد استجبنا
لک ما سئلت عن الله ربّک و ربّ آبائک
الأوّلین و نزّلنا لكل واحد منهم آیات محکمات
و کلمات مشرقات الّتی لن یعادّل بحرف منها
کلّ ما خلق فی الابداع و ذوّت فی الاختراع
ان انت من العارفين و قدر لكل واحد منهم
فی الرفیق الاعلی مقام عزّ رفیع تالله الحقّ اذا
تشهدهم عین الله و یزّل علیهم فی کلّ حین رحمة
من بعد رحمة ثمّ فضلاً من بعد فضل کذلک
ینزل الله بدایع الفضل علی الذین استشهدوا فی
سبیلہ و یبعثهم بالحقّ مرّة اخرى و یجعلهم ائمة علی
الخلق اجمعین اولئک یتوارثون الملک من لدی
الله المقتدر العزیز القدير و یحکمون علی الأرض
بأمر من لدی الله ربّک و ینطقون بما ینطق الروح
فی صدورهم الممرّد المنیر

² O Zaynu'l-Baqa! Shouldst thou meet any of their families, magnify God before his face and inform him of that which hath been ordained concerning him by the Pen of God, the Munificent, the Bestower, the Just, the All-Wise. And shouldst thou ask God to forgive all who are in the heavens and on earth, He would answer thee. Thus have We distinguished thee with

² و آنک یا زین البقاء لو رأیت احد من اهلهم
کبر الله علی وجهه ثمّ اخبره علی ما جرى فی
حقّه من قلم الله الباذل المعطى العدل الحکیم
و آنک لو تسئل عن الله بأن یغفر کلّ من
فی السّموات و الأرض انه لیستجیب لک و

this bounty that thou mayest thank thy Lord and be of the thankful.

- 3 Be thou steadfast in the Cause through the power and might of God, then convey unto the people the message with which We have commanded thee. Rest not within thyself, and be not of them that are at ease. Dost thou wish to take thine ease while the Ancient Beauty is beneath the claws of the hateful ones? Regard the people and what they possess as but a handful of clay which a child fashioneth into the likeness of a seal, then casteth upon it a handful of dust. Thus regard all save God, thy Lord and the Lord of all worlds, except those who have held fast unto the cord of God and turned their faces purely to the face of God, the Almighty, the Most High, the Most Great.
- 4 By God the Truth! Those who have remained firm upon the seat of recognition in this Cause which hath appeared from the horizon of thy Lord, the Mighty, the Self-Subsisting - upon them do the realities of the Prophets and Messengers shower their prayers. And were We to find one who hath attained maturity, We would impart unto him that which We have concealed from all who are in the heavens and on earth since the beginning that hath no beginning. But since We found the servants veiled and heedless, then in weakness and frailty, We have therefore concealed the mysteries and that which is better for them than all that hath been and shall be created, if thou be of them that know.
- 5 And thou, on this day, behold naught save My beauty, hear naught save My melodies, and turn to none save My direction which God hath sanctified from all directions and quarters and preserved from the gaze of the idolaters. Were the people to become aware of what they have wrought against their own selves, they would flee from their homes and strike their heads and wail until their spirits depart from their bodies, for they have deprived themselves of a bounty the like of which hath never appeared in creation, yet they perceive it not within themselves and are of them that rejoice. And glory be upon thee and upon them that have believed in God, the Most High, the Most Great.

كذلك اختصاصناك بهذا الفضل لشكر ربك
وتكون من الشاكرين

3 ان استقم على الأمر بحول الله وقوته ثم بلغ الناس رسالات التي امرناك بها ولا تصبر في نفسك ولا تكن من الساكنين أتحب ان تستريح في نفسك وكان جمال القدم تحت مخالب المبغضين ان اشهد الناس وما عندهم ككف طين يسويه احد من الصبيان كهية مهر ثم يحمل عليه كف من التراب كذلك فاشهد ما سوى الله ربك ورب العالمين الا الذينهم اعتصموا بحبل الله وخلصوا وجوههم لوجه الله المقتدر العلي العظيم

4 تالله الحق ان الذينهم استقروا على بساط الاقرار في هذا الأمر الذي ظهر عن افق ربك العزيز المختار يصلون عليهم حقايق التبیین والمرسلين وانا لو وجدنا من بالغ لنلقى عليه ما سترناه في ازل الآزال عن كل من في السموات والأرضين ولكن لما وجدنا العباد في ستر وحجاب ثم في صغر وضعف لذا سترنا عنهم الأسرار وما هو خير لهم من كل ما خلق ويخلق ان انت من العالمين

5 وانت انت اليوم لا تنظر الا جمالي ولا تسمع الا نغماتي ولا توجه الا الى شطرى الذي جعله الله مقدساً عن الجهات والأشطار وعصمه عن انظر المشركين ولو اطلعوا الناس بما فعلوا على انفسهم وذواتهم ليفرن من بيوتهم ويضربن على رؤوسهم وينوحن الى ان يخرج الروح من ابدانهم لأنهم منعوا عن انفسهم فضل الذي ما ظهر شبهه في الابداع وما يستشعرن في انفسهم ويكونن من الفرحين والكبرياء عليك وعلى من آمن بالله العلي العظيم

BLIB_Or15694.438, ALIB.folder18p393,
MAS8.166x

BH01905

Date: 1290 [1873] or earlier

¹ In the Name of the Friend and the Beloved of the soul! O divine friends! Having adorned the food of glory and submission with the spices of unity and sanctification, enter into the verdant, joyous shallow waters of the Beloved Lord, veiled with the veil of light. Drink the wine of divine love with the countenance of the holy, eternal Beauty's manifestation. Make your dwelling in the shallow waters of the stream of glorious Paradise and the flowing of the holy Salsabil of submission, so that, intoxicated and bewildered by the exhilaration and rapture of the wine from the vessels of divine knowledge, you may find relief from the vanities of this transient earth and the defilements of this dusty realm.

² From the beginning that has no beginning, the lights of the glory of divine unity have shone forth without pause or delay, and the radiant gleams of the divine Sun have ever appeared and will continue to appear without concealment or diminution. The chains of His glorious power have ever been lifted from the branches of created things, until in these days when the Mount of knowledge, by the command of the Creator Who says "Be!" and it is, has appeared raised up beyond measure upon the peaks of contingent being. Through the sprinkling of grace and the outpouring of glorious bounty, it has become adorned and illumined like the garden of divine unity with all manner of flowers of truth through the wondrous plants of knowledge and wisdom. The precious jewels of mysteries and the holy, exalted pearls have shone forth from that Mount neither of the east nor of the west like the sun, manifest and evident. None among contingent beings has been or ever shall be cut off from the mountain of His consummate wisdom and the pools of His unceasing grace, that eternal Sovereign. Rather, in all successive ages and consecutive days, the entire creation from the beginning that has no beginning has been commanded to turn to this Source of glorious bounty, and the divine Herald has ever called and will continue to call the servants from estrangement in transient, passing homelands to draw near to the glorious, eternal abodes. However, since ears that are not pure have become covered with veils of falsehood and curtains of misbelief, they have therefore been deprived and forbidden from hearkening to the blessed Word of Unity, remaining lost and veiled in the bare wilderness of the heavenly realm and the desert of heedlessness.

¹ بنام دوست و محبوب جان ای دوستان الهی
فودی عز و تسلیم را باعصاب توحید و تقدیس
مزین نموده بضحضاح [غناح] مبهجه محضره
حضرت محبوب مقنع بقناع نور درآئید و حمیای
حب الهی را بحیای ظهور حسن قدس صمدانی
بنوشید و در روضاض ساقیه عز تسنیم و جریان
سلسبیل قدس تسلیم مسکن نمائید تا از نشوه
و انتشاء خمر دنان معرفت سبحانی سرمست و
مدهوش شده از نفعات ارض فانیه و تدنسات
این ملک اغریه پیاسائید

² از اول لا اول تجلی انوار عز احدیه من غیر
تعطیل و تعویق بوده و لمزل و لایزال ظهور
شعشات بوارق شمس الهیه من غیر تستیر و
تقیص خواهد بود و اغلال عز قدرت او
لمزل بر [اغنان] موجودات مرتفع بوده تا در
این ایام که طور عرفان بامر خالق کن فکان
بر شناخیب امکان بارتفاع لن یحصی مشهود
گشته و از رذاذ عنایت و اساکیب عز مکرمات
بیدایع نبات علم و حکمت چون روضه عز
احدیت بجمع اوراد حقایق مطرز و ملبع شده
و جواهر اسرار ثمنیه و لآلی قدس منیعه از آن
جبل لاشرقیه چون شمس ظاهر و لائح آمده و
احدی از ممکنات از طود حکم بالغه و حیاض
عنایت غیر منقطعه آن سلطان ابدیه مترشح
نبوده و نخواهد بود بلکه در کلّ اوان متابعه
و ایام مترادفه جمیع خلق لا اول باقبال باین
منبع عز فضلیه مأمور بوده و لمزل و لایزال
منادی الهیه عباد را از تغرب اوطان فانیه زائله
بتقرب اوطان عز باقیه دعوت مینماید و لکن
چون آذان غیر مطهره بحجبات افکیه و سبحات
شرکیه مغطاً گشته بدین جهة از اصغاء کله
مبارکه لاحدیه محروم و ممنوع شده در عرای
عراء جبروت و پیداء غفلت گمراه و محتجب
مانده اند

3 O servants! The outpourings of mercy have ever rained down and the showers of grace will continue forever to descend. Therefore, trust in the Truth in all conditions and, turning toward the right hand of divine unity, seek to draw near. Praise be to God that all unceasing effusions culminated in the comprehensive, transcendent Word in the concealed, known year, and through Its blessed, infinite Name, the chalices of grace and bounty appeared manifest and evident from the wine of unity like wondrous red colors in crystal clear glass, such that every possessor of the sense of smell has discovered through the nostrils of the grace of knowledge the straight path of His flowing Paradise, and every blind one has found the way to that glorious wine-cellar of praise. O servants! If you are blind, enter the divine realm through the fragrance of this sweet scent and the diffusion of this holy, eternal musk, for every lost one who intends it reaches this exalted goal, every deaf one who wills it hears these sweet, beloved melodies, and every mute one becomes speaking.

3 ای عباد اغیاث رحمت لمیزل هاتل بوده و امطار عنایت لایزال نازل خواهد بود پس بحق در جمیع احوال توکل نموده بین عزّ احدیت متوجه گشته تقرّب جوئید حمد خدا را که جمیع فیوضات غیر معطله منتهی بکلمه جامعۀ علویّه در سنه مستوره معروفه گشت و باسم مبارک لاحدیّه اش حان الطاف و مکرمات از باده وحدت چون بدایع الوان مجمره در بلور میضه لایح و مشهود شد چنانچه هر صاحب شئی بشمامۀ عنایت معرفت بسبیل مستقیم سلسبیل الطافش پی برده و هر اکمه بی بصری بآن نیمخانه عزّ تحمید راه یافته ای عباد اگر بی بصرید از عرف این رائحه طیبّه و تضرّع این مسک قدس صمدیّه بمصر احدیّه وارد شوید چه که هر گراهی بقصدی باین مقصد عالی رسد و هر اصمی بارادهئی از این نغمات خوش محبوب سمیع شود و هر ابکی ناطق گردد

4 In brief, O weak servants! From the ruined, transient, limited houses, seek refuge in the mighty pillar of unity, and shunning darknesses above darknesses, hold fast and cling to manifestation above manifestation, radiance above radiance, and light above light.

4 باری ای عباد ضعیف از بیوت مخروبه فانیّه تحدید تأوی برکن شدید توحید جوئید و از ظلمات فوق ظلمات احتراز نموده بظهور فوق ظهور و شعاع فوق شعاع و نور فوق نور تمسک جستۀ تشبث نمائید

RSBB.131

BH01940

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Mighty, the Most Holy, the Most Exalted, the Most Glorious!
- 2 This is a Book from the presence of Baha to him whom God hath preserved in these days from the fire of self and passion, and hath aided to recognize His Self, and hath made him to be numbered among those who are assured in the Tablets, and hath detached him from all else save Him, and hath given him to drink of the cup of everlasting life from this Countenance which hath been illumined from all eternity with the lights of God. Blessed art thou, O servant, inasmuch as the breath of God hath quickened thee and the breezes of the Spirit have

1 بسم الله الأعزّ الأقدس الأرفع الأبهى

2 هذا کتاب من لدى البهاء الى الذى عصمه الله فى تلك الأيام عن نار التنى والهوى وآيده لعرفان نفسه و جعله من الموقنين فى الألواح المذكورا و انقطعه عما سواه و اشربه كأس الحيوان من هذا الوجه الذى كان فى ازل الازال بأنوار الله مضئاً فطوبى لك يا عبد بما احتيتك نسمة الله و اهتزت نفحات الروح و قلبك عن شمال الوهم

stirred thee and turned thee from the left hand of fancy to the right hand of certitude, and hath provided thee with the fruits of the Tree which was manifest in the form of man in very truth. Thus doth God preserve whom He willeth of His servants and aid those who seek His help through a sovereignty that encompasseth all worlds.

- 3 And thou, O servant, give thanks unto thy Lord for having bestowed upon thee that which made thee independent in His recognition from all who are in the heavens and on earth, and caused the dove of longing to warble in thy breast, and brought thee nigh unto a holy and exalted shore. Know thou that they who opposed God prevented thee from that which thou didst desire in His path, and this was an injustice from their own selves against the Self of the All-Merciful - and My Self, the True One, is witness unto what I say. Grieve not thou at this, but be content with what God hath ordained in His Cause. Then aid Him as thou art able, and tarry not in His aid even for a moment. Place thy trust in all things in God and sorrow not for aught, for He shall manifest whatsoever He willeth and desireth, and He is indeed the Observer of all things.

- 4 And when sorrows intensify upon thee, remember My sorrows. By God, the Truth! I have borne what was heavier than the weight of the heavens and earth, yet I did not become impatient in God's Cause but endured according to My power and bore according to My strength. Thus do We impart unto thee the word of truth that thou mayest be informed of what befell the Ancient Beauty from those who disbelieved and associated partners with God, after they had imagined within themselves that they had ascended in faith to a holy and lofty station. By God, the Truth! They committed against their own selves what none before them had ever committed, wherefore the word of wrath was fulfilled against them from the presence of One mighty and wise.

- 5 Were We to mention unto thee what befell Us from him whose mention We had exalted in those days, thou wouldst surely lament and weep within thyself, nay thou wouldst detach thyself from all things and flee unto the summits of lofty mountains. Would that he had been content with what he did! Nay, he attributed unto God that which he witnessed within himself, and by this were consumed the hearts of the Prophets and Messengers, while he rejoiceth within himself as though he had committed no sin. Thus did vain imaginings delude him and drive him from a holy and wondrous paradise, after We had raised him to the kingdom of names to a station beneath which stood the angels of heaven, and We named him in

الى يمين اليقين و رزقك من اثمار سدره التي كانت على هيكل الانسان بالحق مشهودا كذلك يحفظ الله من يشاء من عباده و ينصر الذين استنصروه بسلطان كان على العالمين محيطا

- 3 و انتك انت يا عبد ان اشكر ربك بما رزقك ما استغنيت به في عرفانه عن كل من في السموات و الأرض و انطق في صدرك حمامة الشوق و قربك الى شاطئ قدس منيعا ثم اعلم بأن الذين هم اعترضوا على الله حالوا بينك و بين ما اردت في سبيله و ان هذا ظلم من انفسهم على نفس الرحمن و كان نفسى الحق على ما اقول شهيدا و انتك انت لا تحزن بذلك ثم ارض بما رضى الله في امره ثم انصره بما استطعت و لا تصبر في نصره اقل من حيننا ان اتكل فيكل الامور على الله و لا تحزن في شيء و انه يظهر ما شاء و اراد و انه كان بكل شيء رقيبا

- 4 و اذا اشتدت عليك الأحزان فاذكر احزاني تالله الحق حملت ما كان هو اثقل عن ثقل السموات و الأرض و ما جزعت في امر الله و صبرت بعد قدرتي و حملت بعد اقتداري و كذلك القيناك قول الحق لتطلع بما ورد على جمال القدم من الذينهم كفروا و اشركوا بعد الذي ظنوا في انفسهم بأنهم صعدوا في الايمان الى مقام قدس عليا تالله الحق ارتكبوا في انفسهم ما لا ارتكب به احد من قبل بذلك حقت عليهم كلمة القهر من لدن مقتدر حكيم

- 5 و انا لو نذكر لك ما ورد علينا من الذي ارفعنا ذكره في مذ الأيام لتنوح و تبكي في نفسك بل تقطع عن كل شيء و تنفر الى قلال جبال رفيعا فيا ليت اكنفى بما فعل بل نسب الى الله ما شهد في نفسه و بذلك احترقت اكباد النبيين و المرسلين و هو يفرح في نفسه كأنه ما ارتكب ذنبا كذلك غرته الأمانى و اطرده عن رضوان قدس بديعا بعد الذي ارفعناه الى ملكوت الأسماء في مقام شهد ملائكة السماء في تحته و سميناها فيكل سماء باسم من اسمائنا الحسنى و بعد ارتفاعه الى مواقع

every heaven with one of Our most beautiful names. And after his ascension to the most exalted stations, We commanded him with a command whereupon he waxed proud against God Who created and fashioned him. Therefore did We cast him from the heaven of Command unto the earth of his self and made him a warning unto every discerning one who seeth.

الأعلى امرناه بأمر اذا استكبر على الله الذى خلقه
و سواه لذا اطردهنا عن سماء الأمر الى ارض
نفسه و جعلناه عبرة لكل عارف بصيرا

- 6 Thus have We acquainted thee and imparted unto thee some of what hath befallen Us. Soon shalt thou know that which We have concealed, and thou shalt be informed of what hath befallen the Truth. And the Glory rest upon thee and upon him who hath believed in God and remained steadfast in the Cause.

6 كذلك عرفناك والقيناك بعض ما ورد علينا
فسوف تعرف ما استرناه وتكون على ما ورد على
الحق خبيرا والبهاء عليك وعلى من آمن بالله و
كان على الأمر مستقيما

BLIB_Or15694.339, ALIB.folder18p349

BH01949

To: Fatimih Daughter of Muhammad Ali, in Isfahan

Date: 1290 [1873] or earlier

- 1 He is the Glorious, the All-Glorious. O handmaiden of God! Now hear in the Persian tongue, in the most wondrous and sweetest of divine melodies, and know that in this Day naught but My remembrance is acceptable and naught but My love is approved in the sight of God, and ever shall be.
- 2 For all that hath been established between earth and heaven - be it the deeds of the doers, the knowledge of the knowers, the diverse religions and infinite laws - all have appeared from and return to the Manifestations of My Self, and all have appeared from God. And the reason that deeds performed in a previous Dispensation are not acceptable in the sight of God is that deeds have ever been and shall ever be dependent upon recognition of God, and this recognition of God dependeth upon recognition of His Manifestation. Should anyone in this Day remain veiled from Him Who is the Manifestation - He round Whom circle all the divine commandments - no deed whatever would benefit him, even were he to perform the deeds of all created things. Just as recognition of a house doth not suffice without recognition of its owner, likewise the deeds of the doers suffice not without recognition of their Revealer and Establisher. And if in this Day one should forsake all deeds but attain unto recognition of the Truth, there remaineth for him hope of salvation; but should he, God forbid, be veiled from

1 هو البهى الأبهى اى امة الله حال بلسان ابداع احلى
نعمات الهى را ببيان فارسى بشنو و بدانكه اليوم
جز ذكرم مردود و جز حرم عندالله غير مقبول
بوده و خواهد بود

2 چه كه جميع آنچه ما بين ارض و سماء محقق
شده چه از اعمال عاملين و چه عرفان عارفين
و اديان مختلفه و شرايع لانهايه كل از مظاهر
نفسم ظاهر و بمظاهر نفسم راجع و محقق بود و
كل من عندالله ظاهر شده و اينكه در ظهور بعد
اعمال قبل عندالله مقبول نبوده نظر بآنست كه
اعمال فرع عرفان بوده و خواهد بود و عرفان
الله هم منوط بعرفان مظهر نفس اوست و هر
نفسى اليوم از نفس ظهور كه جميع اوامر الهى
طائف حول اوست محتجب ماند هيچ عملى او
را نفع نبخشد اگرچه بعمل كل ممكنات عامل
شود چنانچه عرفان بيت انسانرا كفايت نمينمايد
از عرفان صاحب بيت همچنين اعمال عاملين را
كفايت نميكند از عرفان منزل و مثبت آن و
اگر اليوم نفسى تارك باشد جميع اعمال را و
عارف بحق باشد اميد نجات از برايش باقى ولكن

the Truth while occupied with all manner of deeds, there is no escape for him and he shall be reckoned by God among the people of hell, negation and fire.

- 3 And thou, O handmaiden of God, hearken unto the holy, divine melodies, that through hearing them the Holy Spirit may be raised up in thy heart and the Spirit of Power may speak in thy breast. And when thou attainest unto this station, thou shalt become detached from the world and all therein, and shalt ascend to the most exalted paradise and the most holy horizon, attaining unto the station of "Know God through God" which is the ultimate homeland of the knowers and the final goal of them that are nigh unto God. In this station thou shalt see no proof save the Self of the Friend and seek no evidence save the beauty of the Beloved. Thou shalt regard His Manifestation as proof of His existence and His dawning as evidence of His Self. Thou shalt behold all created things in the grasp of His power like a handful of clay, and shalt observe all existing things limited and confined within His mighty hand.

- 4 Therefore strive thou to purify thy heart from the outpourings of the allusions of them that are veiled, and to sanctify thy breast from the darkness of all else besides God, that thou mayest be illumined by the light of His manifestations in such wise that all who dwell in the heavens shall be illumined by thee. Marvel not at the power of the King of inner meanings Who is established upon the throne of divine eternity. I swear by the Sun of the Most Glorious Horizon that were all upon earth to become sanctified from the darkness of vain imaginings and purified from the veils of idle fancies, thou wouldst behold in all of them the lights of the manifestation of the divine Sun of Glory.

- 5 Rend asunder the veils of darkness and abide within the pavilion of holy light. Stand firm in the love of God and strive according to thy capacity to remember God and to spread His remembrance among the handmaidens of God, for in this Day whosoever speaketh in remembrance of the Beloved shall be confirmed by the Holy Spirit. Thus hath the matter been ordained by the All-Wise, the Ancient of Days.

اگر نعوذ بالله از حقّ محتجب باشد و بتمام اعمال مشغول مفری از برای او نه و عندالله از اهل سجین و نفی و نار مذکور

3 و توای کنیز الهی بشنو نعمات قدس صمدانی را تا از استماع آن روح القدس در قلبت مبعوث شود و روح الامین در صدرت ناطق گردد و چون باین مقام فائز شوی از عالم و عالمیان منقطع گردی و بمقرّ اعزّی و منظر قدس ابی متصاعد شوی بمقام اعرافا الله بالله که منتی وطن عارفین و منتی مقصد مقررین است فائز شوی در این مقام حجتی جز نفس دوست نبینی و برهانی جز جمال محبوب نخواهی ظهورش را دلیل بر وجودش دانی و طلوعش را مدل بر نفسش مشاهده نمائی و جمیع ممکنات را در قبضه قدرتش چون کف طین بینی و تمام موجودات را درید قدرتش مقدور و محدود ملاحظه کنی

4 پس سعی نما تا قلب را از رشحات اشارات اهل حجاب مطهر نمائی و صدر را از ظلمات ما سوی الله مقدس تا از پرتو انوار تجلیاتش منور شوی بشأنی که کل من فی السموات از تو روشن شوند تعجب مکن از قدرت سلطان معانی که بر عرش عزّ صمدانی مستویست قسم بافتاب افق ابی که اگر ایوم کل من علی الأرض از کدورات وهمیه مقدس شوند و از حجاب ظنیه مطهر در کل انوار تجلی شمس عزّ ربّانی مشاهده نمائی

5 شقّ کن حجاب ظلمانی را و در سراق قدس نورانی ساکن شو و مستقیم شو بر حبّ الهی و بقدر وسع خود در ذکر الهی و انتشار آن مابین اماء الله جهد نما چه که ایوم هر نفسی بر ذکر محبوب ناطق شود روح القدس تأییدش فرماید کذلک قدر الامر من لدن حکیم قدیر

INBA38:117, MAS8.034x, AYT2.252x

BH04754

To: *Ustad Baqir in Baghdad Najjar, in Medina*

Date: 1290 [1873] or earlier

- 1 He is the Most Mighty, the Most Holy, the Most Glorious! 1 هو الأعزّ الأقدس الأبهى
- 2 God bears witness that there is no God but Him and that this One Who has appeared with the name Husayn-‘Ali is His splendor to those in the Concourse on High, then His radiance to those in the Kingdom of Names, then His power to those in the cities of light, then His manifestation and beauty to all the worlds. 2 شهد الله أنه لا اله الا هو و ان هذا الذي ظهر باسم حسين قبل على لهائه لمن في الملأ الأعلى ثم ضيائه لمن في ملكوت الأسماء ثم اقتداره لمن في مداين السنا ثم ظهوره و جماله بين العالمين جميعاً
- 3 O servant! Preserve what God has testified of Himself, by Himself, to Himself in this Tablet, then recite it nine times each day according to the number of this Name by which the heavens of names were cleft asunder, then the earth of hatred was split, then the hearts of every sinful misbeliever were troubled. 3 ان يا عبد فاحفظ ما شهد الله في نفسه بنفسه لنفسه في هذا اللوح ثم اقرأه في كل يوم تسعة مرّات على عدد هذا الاسم الذي منه انفطرت سموات الأسماء ثم انشقت ارض البغضاء ثم اضطربت منه افتدة كل مشرك اثماً
- 4 O servant! Arise in the Cause of God with such steadfastness that all who are in the heavens and earth cannot make you slip - thus befits your station if you hear the melodies of your Lord in these days when all ears have been made deaf and were deprived of hearkening to the Word of God, save those who heard the mention of their Lord, the All-Merciful, from this Beauty Who has ascended the throne with a sovereignty that encompasses all the worlds. 4 ان يا عبد قم على امر الله باستقامة التي لا يزلّك كل من في السموات و الأرض و كذلك ينبغي لشأنك ان تسمع نغمات ربك في تلك الأيام التي جعلت الآذان كلها صمّاً و كانت عن اصغاء كلمة الله محروماً الا من سمع ذكر ربه الرحمن عن هذا الجمال الذي استوى على العرش بسلطان كان على العالمين محيطاً
- 5 And if you wish to know what has befallen your Lord, know that all the evils of the first and the last have been sent forth in one soul, and it has risen against My wronged Self, if you be informed of this. 5 و ان تريد ان تطالع بما ورد على مولاك فاعلم بأن كل شرور الأولين و الآخرين قد بعث في نفس و انها قد قامت على نفسى المظلوم لو انت بذلك خبيراً
- 6 O servant! When you find yourself alone in your house, then remember My loneliness. And if you find sorrow in yourself, then reflect on My sorrows. And if you journey to other lands, then remember My exile and My tribulation. And if you see a prisoner with chains of iron around his neck, then remember My imprisonment and what I have suffered from those who have denied God and were far from the holy path. 6 ان يا عبد اذا شهدت نفسك وحيداً في بيتك اذا فاذكر وحدتي و ان وجدت في نفسك حزناً اذا تفكّر في احزاني و ان سافرت الى ديار اذا ذكر غربتي و ابتلائي و ان رأيت مسجوناً و شهدت على عنقه سلاسل الحديد اذا ذكر سجنى و ما ابتليت فيه من هؤلاء الذينهم كفروا بالله و كانوا عن صراط القدس بعيداً
- 7 Would that My tribulations were only to the extent that We have mentioned to you! By Him Who holds Baha's soul in His hand, were I to mention what has befallen Me from the enemies in the innermost mystery, the heaven would be rent asunder, 7 فيا ليت تكون ابتلائي على قدر الذي اذكرناه لك فوالذي نفس البهاء بيده لو اذكر ما ورد علي من الأعداء في سر السر لتنفطر السماء و تنشق

the earth would be cleft, the mountains would crumble, the trees would be stripped of fruit, and the seas of their waves. By God the Truth! If you were to clear your vision you would witness the denizens of the Supreme Paradise beating upon their heads, and were you to turn with another vision you would behold the Ancient Beauty having rent from His temple the cloak of patience. Thus does the Pen of the Unconstrained mention to you what has befallen Me from these wicked ones, that you may become seeing of the truth. But We have veiled the matter lest the veil of concealment be rent from all created things and the cry of those near to God be raised in the pavilion of mighty glory.

الأرض وتخرّ الجبال و تنقطع الأشجار من الأثمار
و البحار من الأمواج تالله الحق لو تصفّ بصرک
لتشهد بأن يضربن على رؤوسهم اهل ملأ الأعلى و
ان تلتفت ببصر اخرى لتشهد جمال القدم قد شقّ
عن هيكله رداء الاصطبار و كذلك يذكرک قلم
المختار بما ورد علی من هؤلاء الفجار لتكون علی
الحق بصيراً ولكن انا سترنا الأمر لئلا يشقّ ستر
الحجاب عن کل الممکات و يرتفع ضجيج المقربين
فی سرادق عزّ منیعاً

8 And you, O servant, be content with Me instead of others and break not God's covenant and His testament, for besides Him nothing will suffice you - none denies this save every wretched misbeliever.

8 و انک يا عبد فاکف بنفسی عن دونی و لا
تنقض عهد الله و میثاقه لأنّ دونه لن یکفیک
و لا ینکر ذلك الا کلّ مشرک شقیّاً

9 Then know that We have named your son in the Kingdom of Names 'Abdu'l-Baha. Therefore mention him by this name. By God the Truth! When this name issued from the tongue of your Lord, all who were immersed in the depths of names called out to him with this name, which was mentioned in the Mother Book by God Himself. And the Glory be upon you and upon those with you who have taken God as their Guardian.

9 ثمّ اعلم بأننا سمینا ابنک فی ملکوت الاسماء
بعبدالبهاء اذا فاذکره بهذا الاسم تالله الحق اذا
لما خرج هذا الاسم من لسان ربّک ناداه کلّ
من فی لجج الاسماء بهذا الاسم الذی کان فی امّ
الکتاب بنفس الله مذکوراً و البهاء علیک و علی
من معک من الذین اتّخذوا الله لأنفسهم وکیلاً

10 Then know, O Baqir, that We have named your son outwardly with the first pillar of My name, which is Husayn, and inwardly with 'Abdu'l-Baha. Thus was the matter decreed by the Pen of the Spirit.

10 ثمّ اعلم يا باقر بأننا سمینا ابنک فی الظاهر برکن
الأول من اسمی و هو الحسین و فی السّرّ بعبدالبهاء
کذلك کان الأمر من قلم الروح قضیاً

ALIB.folder18p337, RSR.110x

BH01972

To: Muhammad Ismail Buranjeni

Date: 1290 [1873] or earlier

1 In the name of the one loving God.

1 بنام یکا خداوند مهربان

2 Your letter was present before the Face and was honored by the glances of the Lord of Names. Blessed is the soul whose letter attained the presence of the Throne after being prevented from turning to it by what the hands of the oppressors had wrought. A word was observed in your letter which is in truth the perfect

2 کآبت لدی الوجه حاضر و بلحاظ عنايات مالک
اسماء مشرف طوبی لنفسی حضر لدی العرش
کآبها بعد اذ نهیت عن التوجه اليه بما اکتسبت
ایدى الظالمین کلهی در کآبت مشاهده شد که

word, and ever shall be - if one succeeds in acting upon it, they will comprehend all good. And that is: "O my Lord, O Guide of my purposes, Thy good-pleasure." Ask God that you may remain firm in this word. Blessed is the one who drinks from this cup and is of those who know.

فی الحقیقه کلمهء تامه بوده و هست اگر نفسی موفق بر عمل باو شود کل خیر را ادراک نماید و آن این است یا مولای یا مقتدای مقاصدی رضا که از خدا بخواه بر این کلمه ثابت باشی طوبی لمن شرب من هذه الكأس و كان من العارفين

- 3 The generosity of God is limitless and His grace endless. Never has there been, nor shall there be, any interruption in the outpouring of the All-Bountiful One. He has answered and will answer the needs of all. If in some instances there has been delay, it was for the good of that soul - assuredly they will attain to what is better than what they asked for. However, for those souls who truly hold fast to His good-pleasure, another station is ordained. Blessed are they, again blessed are they.

3 کرم حق لا یحصی و فضلش بی منتهای ابداً تعطیل در فیض فیاض نبوده و نیست حوائج کل را اجابت فرموده و خواهد فرمود اینکه در بعضی احوال تأخیر شده لأجل مصلحت آن نفس بوده البته باحسن از آنچه خواسته فایز شود ولیکن از برای نفوسی که فی الحقیقه برضایش متمسکند مقامی دیگر مقدر است طوبی لهم ثم طوبی لهم

- 4 And in your letter was: "I see the heaven and the earth and the sea" etc. "all of them are signs of Thy power, like writing flowing from Thy pen; therefore there is no need for me to beseech Thee to send Thy writing." End quote.

4 و کان فی کتابک اری السّماء و الأرض و البحر الی آخرها کلّها آثار قدرتک تخطّ جری من قلبک فلا حاجة ان استدعی بک لارسال خطک انتی

- 5 Yea, in one sense this attribute can be and is applied to all things - that is, in all things the movement of the divine creative Pen is manifest and visible, and those possessed of insight behold it with both outer and inner vision. However, the existence of all things depends upon the movement of the Most Exalted Pen, and the nobility of all things lies in their relationship to it. Therefore all have been and ever shall be in need.

5 بلی در یک مقام اطلاق این شأن بر کلّ اشیاء شده و میشود یعنی در کل حرکت قلم صنعیهء الهیه ظاهر و مشهود و اولو الأبصار بدیدهء ظاهر و باطن مشاهده مینمایند ولیکن وجود کل بحرکت قلم اعلی معلق و شرافت کل بنسبت به الیه بوده لذا کل محتاج بوده و خواهند بود

- 6 The true believer in divine unity is one who sees all things as manifestations of God's primal sign, and beholds in all things the expressions of His names and attributes, while seeing that sign as sanctified above all things and sovereign over all things - how much more so the Truth Himself, exalted is He above being associated with His creation or known through aught else. If relationship were removed from existence, it would be sheer nothingness - how then could manifestation be attributed to it? All exists through Him and subsists by Him, while He is sanctified and exalted above all. There is no God but Him, the Self-Sufficient, the Most High.

6 موحد آن است که کل را مظاهر آیهء اولیهء حق داند و در کل ظهورات اسمائیه و صفاتیّه او را مشاهده نماید و آن آیه را مقدّس از کل و حاکم بر کل مشاهده نماید تا چه رسد بنفس حق تعالی تعالی من ان یقترن بخلقه او یعرف بما سواه اگر نسبت را از وجود بردارد معدوم صرف خواهد بود چه جای آنکه مظهریت بر او اطلاق شود کل باو موجود و قائم و او از کل مقدّس و منزّه لا اله الا هو الغنی المتعال

- 7 Thou didst make mention of the station of one's parents in the Abode of the Hereafter. One of the special bounties vouchsafed in this Revelation is this: that every soul who turneth in faith toward the Dawning-Place of the Cause—his parents, albeit they have not attained unto faith in this Manifestation—shall yet be encompassed by the rays of the Sun of Divine loving-kindness, and shall be taken into its shelter. This is of His

7 ذکر مقام ابوبن در دار آخرت نموده بودید یکی از فضلهای مخصوصهء این ظهور آن است که هر نفسی که بمطلع امر اقبال نمود ابوبن او اگرچه بایمان بظهور فایز نشده باشند پرتو آفتاب عنایت الهیه ایشان را اخذ فرماید هذا من فضله علی احبائه اشکر و کن من الحامدین

grace unto His loved ones. Render thou thanks, and be thou of the thankful.

- 8 We counsel you, O loved ones of God, regarding the Most Great Trust among My servants and My creation. For through it the Cause of God is exalted among all else, and the sanctity of His Cause becomes manifest throughout the worlds. Be trustees among the servants - thus have We counseled them in the Tablets. Verily thy Lord is the All-Knowing, the All-Wise.

- 9 Say: Place your trust in all matters in the Truth, the All-Forgiving. Verily He gives to whomsoever He wishes whatsoever He wishes, and withholds from whomsoever He wishes what He desires. He is indeed the Powerful, the Mighty. Let not the affairs of the world grieve you. That which has been ordained for you is incomparable to anything else in creation, were you of those who know. Be steadfast in the Cause in such wise that the winds of those who lead astray will not cause you to slip.

BRL_ATBH#17x, BRL_TRUST#31x, COC#2043x, PNAK.85, ADMS#001x

8 اوصيكم يا احباء الله بالأمانة الكبرى بين عبادى
و خلقى لأن بها يرتفع امر الله فيما سواه و يظهر
تقدس امره بين العالمين كونوا امناء بين العباد
كذلك وصيناهم فى الألواح ان ربك هو العليم
الحكيم

9 قل توكّلوا فى كلّ الأمور على الحقّ الغفور أنّه
يعطى من يشاء ما يشاء و يمنع عمّن يشاء ما اراد
أنّه هو المقتدر القدير لا تحزنكم شؤونات الدنيا قد
قدّر لكم ما لا يعادله شيء فى الابداع ان كنتم
من العارفين استقيموا على الأمر على شأن لا يزلّكم
ارياح المضلّين

INBA51:217, BLIB_Or11096#053,
BLIB_Or15698.223, BLIB_Or15710.065a,
BLIB_Or15720.220, BLIB_Or15740.170,
KB_620:210-211, BRL_DA#278,
COMP_TRUSTP#32x, AVK3.058.03x,
IQT.223, MAS4.172bx

BH01975

To: *Haji Muhammad Husayn from Kaf (emigrant)*

Date: 1290 [1873] or earlier

- 1 He is the Mighty! This is the Book of God, the All-Compelling, the Self-Subsisting. It hath been sent down in truth from the presence of One mighty and well-beloved, and it speaketh the truth in the kingdom of eternity and in the heaven of heaven that there is none other God but Him. He quickeneth whom He willeth through His grace, and unto Him shall all return. His is the creation and the command, and all things are preserved with Him in a guarded Book.

- 2 O Ha' before Sin! Harken unto the call of Him Who summoneth thee from the heaven of divine command, and be not of those who are not guided by the signs of God. Say: By God the Truth! The veil of holy garments hath been rent asunder and the Youth of the Spirit hath appeared with the beauty

1 هو العزيز هذا كتاب الله المهيمن القيوم قد نزل
بالحقّ من لدن عزيز محبوب و ينطق بالحقّ فى
ملكوت البقاء ثمّ فى جبروت العماء بأنّه لا اله
الا هو يحيى من يشاء بفضل من عنده و انّ اليه
كلّ يرجعون له الخلق و الأمر و كلّ عنده فى
كتاب محفوظ

2 ان يا حاء قبل سين اسمع نداء من يناديك فى
جبروت الأمر و لا تكن من الذينهم بآيات الله لا
يهتدون قل تالله الحقّ قد شقت ستر ثياب القدس
و طلع غلام الروح بجمال الله العزيز المحبوب اياك
ان لا تجالس مع الذين لن تجد منهم رايحة الحبّ

of God, the Mighty, the Well-Beloved. Beware lest thou consort with those from whom thou canst not detect the fragrance of love from this diffused and manifest musk. Leave them to themselves, for they are blind to the Cause and deaf to the Word, and they perceive not.

- 3 Say: By God! Ye have dwelt behind the veils of fancy in your days, such that ye understood not God's purpose in His hidden Tablet. Thus do We expound the verses unto thee lest the opposition of those who have disbelieved and joined partners with God and who have turned back on their heels should turn thee aside from thy Lord's path. And thou, seek refuge in God thy Lord, then suffice thyself with Him apart from all else, for He will suffice thee against all who are in the heavens and the earth and against all that was and will be. He will preserve thee as He preserved thee before, and will provide thee with that wherewith He hath provided none save those who turn toward the holy precincts and who direct themselves to the sacred quarter. Thus doth God exalt whom He willeth and aid whom He willeth through His grace, for He is the Truth, the Knower of things unseen.

- 4 And when thou seest the Sacrifice who hath come forth from prison, glorify Him on Our behalf, then give him glad tidings with a remembrance from Us, that he may be of those who rejoice in God's glad tidings. Say: O servant! Give thanks to God thy Creator for having delivered thee from prison, then strive not to enter another prison and be not of those who abide eternally imprisoned within themselves. Say: We observed thee aforetime in mighty delusion such that thou didst appear before God thy Lord yet wast unaware of it and wast among the heedless. Therefore did We veil Our face from thee and conceal it behind a thousand veils lest thou and the eyes of the weak should discover it. Say: O servant! Rend asunder the veils of fancy, then emerge from behind the veil with manifest sovereignty. And if thou art powerless to do this by thyself, then seek help through My Name, the Mighty, the Powerful, the Omnipotent. Then in the beginning of the matter, deliver thyself, then the servants of God, and be God's herald among His creatures and remind them with thy loudest voice and fear no one, but put thy trust in God, the Mighty, the Inaccessible.

- 5 Say: O people! Be fair with yourselves before God and be not among the opposers. Then recite unto them what was revealed unto Muhammad the Messenger of God in a clear Arabic tongue. None dispute concerning the signs of God save those who disbelieve. Thus was it sent down in truth from

من هذا المسك المرسل المشهود دعهم لأنفسهم
لأنهم عمياء في الأمر و صمّاء في القول و اولئك
هم لا يشعرون

3 قل تالله قد كنتم في حجاب الوهم في أيامكم بحيث
ما عرفتم مراد الله في الواحه المكنون كذلك
بينّا لك الآيات لئلا يحرفك عن صراط ربك
اعراض الذين كفروا و اشركوا و كانوا على
اعقابهم منقلبون و انك انت فاستعذ بالله ربك
ثم اكف به عن دونه و انه يكفيك عن كل
من في السموات و الأرض و عنكل ما كان
و ما يكون و يحفظك كما حفظك من قبل و
يرزقك ما لا رزق به احد الا الذين يتوجهون
الى ميادين القدس و كانوا الى شطر القدس هم
يقصدون كذلك يرفع الله من يشاء و ينصر من
يشاء بفضل من عنده و انه هو الحق علام الغيوب

4 و اذا رأيت الذبيح الذي خرج عن السجن كبر
من لدنا على وجهه ثم بشّره بذكر من عندنا ليكون
من الذين كانوا يبشّرات الله هم مستبشرون قل
يا عبد فاشكر الله بارئك بما نجاك من السجن
ثم اسع بأن لا تدخل في سجن اخرى و تكون
من الذين كانوا في سجن انفسهم خالدون قل انا
رأيناك من قبل في وهم عظيم بحيث حضرت
بين يدي الله ربك و ما استشعرت بذلك و
كنت من الغافلين و لذا انا سترنا الوجه عنك
و غطيناه تحت الف حجاب لئلا تطلع عليه و
كذلك منعنا عينك و عيون المستضعفين قل
يا عبد فانخرق سحاح الوهم ثم اخرج عن خلف
الحجاب بسلطان مبین و ان لن تقدّر بنفسك على
ذلك فاستعن باسمي العزيز المقتدر القدير ثم بلغ
في اول الأمر نفسك ثم عباد الله و كن مؤذن
الله بين بريته و ذكّهم بأعلى صوتك و لا تخف
من احد فتوكل على الله العزيز المنيع

5 قل يا قوم فأنصفوا بالله في انفسكم و لا تكونن
من المعرضين ثم اتل عليهم ما نزل على محمد رسول
الله بلسان عربي مبين لا يجادل في آيات الله الا
الذين كفروا كذلك نزل بالحق من لدن عزيز

One mighty and beautiful. O people! Fear God and dispute not concerning His verses when they are sent down through grace, and be not among the prodigal. Thus doth the Dove of Holiness teach you and counsel you with truth lest ye be among the heedless.

جميل ان يا قوم خافوا عن الله ولا تجادلوا في آياته اذا نزلت بالفضل ولا تكونن من المسرفين كذلك يعلمكم حمامة القدس وينصحكم بالحق لئلا تكونن من الغافلين

INBA23:002, INBA36:161b, NLAI_BH1.459

BH01948

To: Aqa Siyyid Husayn

Date: 1290 [1873] or earlier

1 He is the Almighty, the Ever-Abiding, the Incomparable

1 هو العزيز الباقي البديع

2 O Husayn! Hear the call of this Wronged One Who hath been afflicted at the hands of the servants, and sought no help from anyone save God, the King, the Almighty, the All-Powerful. He hath detached Himself from all who are in the heavens and on earth, and hath spent His soul in the path of thy Ancient Lord, such that no hour hath passed over Him except there befell Him that which caused the eyes of the Maids of Heaven to weep in their chambers and the hearts of them who are nigh unto God to bleed. He desired naught on earth save what His Lord desired, and preserved not Himself in the face of tribulations - to this all things bear witness, if thou be of them that hear. He spoke between earth and heaven what the Spirit spoke within His breast, and delivered the Cause of God, His Lord, unto all the worlds.

2 ان يا حسين اسمع نداء هذا المظلوم الذى ابلى بين يدى العباد وما استنصر من احد الا الله الملك المقتدر القدير وانقطع عن كل من فى السموات والارض وانفق نفسه فى سبيل مولاك القديم بحيث ما مضت عليه من ساعة الا وقد ورد عليه ما بكت عنه عيون الحوريات فى الغرفات واستدمت اكباد المقرين وما اراد فى الارض الا ما اراد مولاؤه وما حفظ نفسه فى موارد القضاء ويشهد بذلك كل الاشياء ان انت من السامعين ونطق بين الارض والسماء بما نطق الروح فى صدره وبلغ امر الله ربه على العالمين

3 Among them were those who denied Him and rejected the signs of God, and were of the idolaters. And among them were those who rose up against Him in hostility, who disputed with their own selves, who associated partners with His Being, and who objected to what was sent down from God, the Protector, the Mighty, the Wise. Were We to recount unto thee the tales of what hath befallen Us, thou wouldst detach thyself from thine own self and all that thou hast, and flee unto the mountain peaks, lamenting as lament the bereft. Therefore have We concealed it from thee, lest grief overtake thee in these times, thus protecting thee and those who have believed in God and His signs and were of the faithful.

3 ومنهم من كفر به وجاحد بآيات الله وكان من المشركين ومنهم من قام عليه بالمحاربة وجادل بنفسه واشرك بذاته واعترض بما نزل من لدى الله المهيم العزيز الحكيم وانا لو نقص عليك من قصص التى وردت علينا لتقطع عن نفسك وعمّا عندك وتفر الى قلل الجبال وتوح كنوح الفاقدين لذا سترنا عنك لئلا يأخذك الأحران فى هذا الزمان حفظاً لنفسك ولأنفس الذينهم آمنوا بالله وآياته وكانوا من المؤمنين

4 Beware lest thou forget Our remembrance or occupy thyself with that which would remove thee from the shore of thy Lord,

4 اياك لا تنس ذكرنا ولا تشتغل بما يبعدك عن شاطئ ربك العلى الأعلى ويجعلك من الغافلين

the Most Exalted, and render thee among the heedless. Remember within thyself at all times, then remind the servants of what We have imparted unto thee in truth, and be thou of them who remember. Beware lest thou be impatient within thyself or follow them who have denied and associated partners with God, thy Lord and the Lord of thy forebears of old. Strive within thyself that the signs of God may be made manifest in thy land and thy face may shine with the lights of certitude. Beware, beware lest thou be heedless of thy Lord's Cause. Aid it with what thou art able and be not of the patient ones. His aid is to teach His Cause among the servants with wisdom and utterance, and naught else befitteth any assured seer.

- 5 Then remind from Our presence those servants who have detached themselves unto God and who have been seized by the holy fragrances from this hallowed, mighty and luminous Quarter. Say: Fear God and follow not your desires. Follow what the Spirit imparteth unto you - this is better for you than all that hath been created between the heavens and earth. Adorn your tongues with the remembrance of your Lord, the All-Merciful, and turn not unto the world and what is therein, for it shall perish while sovereignty remaineth with God, the Protector, the Almighty, the Mighty, the All-Knowing. Say: Beware lest ye commit that whereby the honor of the Cause would be lost. Be steadfast in the love of your Lord and be not of the heedless. Sanctify yourselves from all that would remove you from God, then draw nigh with your hearts unto the court of sublime glory. Commit not that which would cause the servants to object, for thereby souls are disturbed and the feet of the believers slip. Strive within yourselves that the signs of God may be made manifest in the kingdom such that the servants may find from you the fragrance of God, the Protector, the Mighty, the Powerful.

- 6 Thus have We commanded thee - act according to what thou hast been commanded in the Book and be of them that act.

تَذَكَّرْ فِي كُلِّ حِينٍ فِي نَفْسِكَ ثُمَّ ذَكَّرِ الْعِبَادَ بِمَا
الْقِيَانَا بِالْحَقِّ وَ كُنْ مِنَ الذَّاكِرِينَ إِيَّاكَ إِنْ
لَا تُصْبِرْ فِي نَفْسِكَ وَلَا تَتَّبِعِ الَّذِينَ كَفَرُوا وَ
اشْرَكُوا بِاللَّهِ رَبِّكَ وَ رَبِّ آبَائِكَ الْأَوَّلِينَ فَاسْعِ
فِي نَفْسِكَ بِأَنْ يَظْهَرَ مِنْكَ آثَارُ اللَّهِ فِي أَرْضِكَ وَ
يَسْتَضِيءَ وَجْهَكَ مِنْ أَنْوَارِ الْيَقِينِ إِيَّاكَ إِيَّاكَ
إِنْ لَا تَغْفَلَ عَنْ أَمْرِ رَبِّكَ ثُمَّ أَنْصِرْهُ بِمَا اسْتَطَعْتَ
عَلَيْهِ وَ لَا تُكُنْ مِنَ الصَّابِرِينَ وَ أَنْ نَصْرَهُ هُوَ تَبْلِيغُ
أَمْرِهِ بَيْنَ الْعِبَادِ بِالْحِكْمَةِ وَالْبَيَانِ وَ مِنْ دُونِ ذَلِكَ
لَنْ يَنْبَغِيَ لِكُلِّ مُوقِنٍ بِصِيرٍ

5 ثُمَّ ذَكَّرْ مِنْ لَدُنَّا عِبَادَ الَّذِينَ انْقَطَعُوا إِلَى اللَّهِ وَ
أَخَذْتَهُمْ رَوَاجِ الْقُدُسِ مِنْ هَذَا الشَّطْرِ الْمُقَدَّسِ
الْعَزِيزِ الْمُنِيرِ قُلْ اتَّقُوا اللَّهَ وَ لَا تَتَّبِعُوا هَوَايَاكُمْ إِنْ
اتَّبَعُوا مَا يُلْقِي الرُّوحُ عَلَيْكُمْ وَ أَنَّ هَذَا خَيْرٌ لَكُمْ عَمَّا
خُلِقَ بَيْنَ السَّمَوَاتِ وَ الْأَرْضِينَ ثُمَّ زَيَّنُوا اللِّسَانَ
بِذِكْرِ رَبِّكُمْ الرَّحْمَنِ وَ لَا تَلْتَفِتُوا إِلَى الدُّنْيَا وَ مَا فِيهَا
لَأَنَّهَا سَتَفَنِي وَ يَبْقَى الْمَلِكُ اللَّهُ الْمُهَيْمِنُ الْمُقْتَدِرُ
الْعَزِيزُ الْعَلِيمُ قُلْ إِيَّاكُمْ إِنْ لَا تَفْعَلُوا مَا يَضِيعُ بِهِ
حُرْمَةُ الْأَمْرِ ثُمَّ اسْتَقِيمُوا عَلَى حَبِّ مَوْلَاكُمْ وَ لَا
تَكُونُوا مِنَ الْغَافِلِينَ قَدَّسُوا أَنْفُسَكُمْ عَنْ كُلِّ مَا
يُبْعِدُكُمْ عَنْ اللَّهِ ثُمَّ اسْتَقْرَبُوا بِقُلُوبِكُمْ إِلَى سَاحَةِ عَرْزِ
مُبِينٍ وَ لَا تَرْتَكِبُوا مَا يَعْتَرِضُ بِهِ الْعِبَادَ لِأَنَّ ذَلِكَ
تَضْطَرِبُ النُّفُوسُ وَ تَزَلُّ أَقْدَامُ الْمُؤْمِنِينَ إِنْ أَجْهَدُوا
فِي أَنْفُسِكُمْ لِيُظْهَرَ مِنْكُمْ آثَارُ اللَّهِ فِي الْمَلِكِ بِحَيْثُ
يَجِدُنَ الْعِبَادَ مِنْكُمْ رَاحَةَ اللَّهِ الْمُهَيْمِنِ الْعَزِيزِ الْقَدِيرِ

- 6 كَذَلِكَ أَمْرُنَاكَ إِنْ أَعْمَلْ بِمَا أَمَرْتُ فِي الْكِتَابِ
وَ كُنْ مِنَ الْعَامِلِينَ

INBA83:286,

BLIB_Or15737.190,

ALIB.folder18p335

BH01974

Date: 1290 [1873] or earlier

- 1 Praised be Thou, O my God, that Thou hast been true to what the Pen of Thy Revelation hath inscribed upon the Tablets sent down by Thee unto them Whom Thou hast chosen above all Thy creatures, and through Whom Thou hast unlocked the doors of Thy mercy, and shed abroad the radiance of the light of Thy guidance. Glory to Thee that Thou hast laid bare what had from eternity been wrapped up within the Tabernacle of Thy majesty, Thine omnipotence and glory, and through which Thou hadst decked forth the heaven of Thy Revelation and adorned the pages of the book of Thy testimony.

1 بِسْمِ اللَّهِ الْأَعَزِّ الْأَقْدَسِ الْأَبْهَى لَكَ الْحَمْدُ يَا أَلْهِ
بِمَا وَفَيْتَ بِمَا رَقَمَ مِنْ قَلَمِ أَمْرِكَ فِي الْأَلْوَحِ الَّتِي
أَرْسَلْتَهَا إِلَى خَيْرَةِ خَلْقِكَ الَّذِينَ بِهِمْ فَتَحْتَ أَبْوَابَ
رَحْمَتِكَ وَاشْرَقَتْ شَمْسُ هِدَايَتِكَ وَلَكَ الْحَمْدُ
يَا أَلْهِ عَلَى مَا أَظْهَرْتَ مَا كَانَ مَكْنُونًا فِي أَزْلِ
الْأَزَالِ فِي سِرَادِقِ الْعِزَّةِ وَالْعِظَمَةِ وَالْإِجْلَالِ وَ
بِهِ زَيَّنْتَ سَمَاءَ أَمْرِكَ وَالْوَحْيَ كِتَابَ بَرَهَانِكَ
- 2 And when the Pledge was fulfilled and the Promised One appeared, He was rejected by such of Thy servants as profess to have believed in Him in Whom Thy Godhead was manifested, Whom Thou didst ordain to be the Herald of this Revelation, and through Whose advent the eyes of the inmates of the sanctuary of Thy unity were cheered.

2 فَلَمَّا جَاءَ الْوَعْدُ وَظَهَرَ الْمَوْعُودُ أَنْكَرُوهُ عِبَادَكَ
الَّذِينَ يَدْعُونَ الْإِيمَانَ بِمُظْهَرِ نَفْسِكَ الَّتِي جَعَلْتَهُ
مُبَشِّرًا لِهَذَا الظُّهُورِ الَّتِي مِنْهُ قَرَّتْ عَيُونُ أَهْلِ
خَبَاءِ أَحَدِيَّتِكَ
- 3 I know, O my Lord, neither their reasoning with which they have acknowledged Thee and believed in Thy signs, nor their argument whereby they have repudiated Thy sovereignty. Every time I call them to Thee and say: "O people! Consider the utterances of the Lord your God which are in your possession and those that have been sent down from the heaven of His will and power," they cavil at Thee, and turn their backs to Thee, though – as Thou art aware – each of the words that have gone out of the mouth of Thy will sheddeth the fragrance of the breaths of Thy mercy.

3 أَيْ رَبِّ لَمْ أَدْرِ بِأَيِّ حِجَّةٍ آمَنُوا بِكَ وَبِآيَاتِكَ
وَبِأَيِّ بَرَهَانٍ كَفَرُوا بِسُلْطَانِكَ كَمَا أَدْعُوهُمْ
إِلَيْكَ وَأَقُولُ يَا قَوْمُ فَانْظُرُوا بِمَا عِنْدَكُمْ مِنْ آيَاتِ
اللَّهِ رَبِّكُمْ وَبِمَا نَزَلَ مِنْ سَمَاءِ الْمَشِئَةِ وَالْإِقْتِدَارِ
يَعْتَرِضُونَ عَلَيْكَ وَيَعْرِضُونَ عَنْكَ بَعْدَ الَّذِي أَنْتَ
تَعْلَمُ بِأَنَّ كُلَّ كَلِمَةٍ مِنْ كَلِمَاتِ الَّتِي خَرَجَتْ مِنْ
فَمِ ارَادَتِكَ تَتَضَوُّعٌ مِنْهَا نَفَحَاتُ رَحْمَتِكَ
- 4 Some have chosen to cleave to him who is counted unworthy to converse with any of Thy servants that watch at Thy door (Mirza Yahya), how much more to enter into the court in which the Tongue of Thy majesty speaketh. Cleanse Thou their hearts and their eyes, O my Lord, that they may see with their eyes and understand with their hearts, that haply they may be attracted by Thine utterances to the Day-Spring of Thine inspiration, and draw nigh unto the soft-flowing stream of Thy knowledge.

4 وَ مِنْهُمْ مَنْ تَمَسَّكَ بِالَّذِي لَمْ يَكُنْ لَهُ شَأْنٌ لِيَتَكَلَّمَ
عِنْدَ أَحَدٍ مِنْ خِدَامِ بَابِكَ وَ كَيْفَ مَقَامَ الَّذِي
فِيهِ يَنْطِقُ لِسَانُ عِظَمَتِكَ أَيْ رَبِّ طَهَّرْ قُلُوبَهُمْ
وَ أَبْصَارَهُمْ لِيَنْظُرُوا بِعَيُونِهِمْ وَيَفْقَهُوا بِقُلُوبِهِمْ لَعَلَّ
يُجْذِبُهُمْ آيَاتُكَ إِلَى مَشْرِقٍ وَحِيدٍ وَيَقْرَبُهُمْ إِلَى
سُلْسِيلِ عِرْفَانِكَ
- 5 Thou art He, O my Lord, Who hath, in every line of Thy Book, entered into covenant with them for me, and made it so sure that none of Thy creatures can any longer evade it. Thou didst say – and Thy word is the truth: "One single letter from Him excelleth all that hath been sent down in the Bayan."

5 أَيْ رَبِّ أَنْتَ الَّذِي أَخَذْتَ عَهْدِي مِنْهُمْ فِي كُلِّ
سَطْرٍ مِنْ كِتَابِكَ وَأَكَّدْتَ ذَلِكَ عَلَى شَأْنِ انْقِطَاعِ
عَنْهُ اعْتِدَارِ خَلْقِكَ قُلْتَ وَقَوْلُكَ الْحَقُّ لَا يَعَادِلُ
بِكَلِمَةٍ مِنْ عِنْدِهِ مَا نَزَلَ فِي الْبَيَانِ

6 Thou dost consider, therefore, O my God, how they have transgressed against Thy Cause, and beholdest what their hands have wrought in Thy days. They have so grievously wronged me that the Lote-Tree of Thy Revelation moaneth, and the inmates of the Tabernacle of Thy majesty and the dwellers of the cities of Thy names lament. I know not, O my God, for what reason they have risen up to oppress me, and by what proof they have turned aside from Him Who is the Day-Spring of Thy signs. I beseech Thee, O Thou Who art the Lord of all names and the Creator of the heavens, to aid them to act equitably in Thy Cause, that haply they may discover the sweet smell of the robe of Thy mercy, and set their faces towards the horizon that shineth with the brightness of the light of Thy face. Weak are they, O my Lord, and Thou art the Lord of strength and power. They are but paupers, and Thou art the All-Possessing, the Most Generous.

7 Thou art well aware, O my God, that throughout my life I have sought no advantage for myself. I have offered up my spirit and my whole being for the exaltation of Thy word amidst Thy creatures and the glorification of Thy name among Thy servants. Thou didst send me with such a Testimony that they Who are the Exponents of Thy Revelation and the Day-Springs of Thine inspiration were stirred up with vehement longing. Through it, Thy proof was established, and Thy bounty fulfilled, and Thy Cause perfected, and Thine utterances released, and Thy clear tokens uncovered.

8 Thou knowest, O my God, that I have wished only what Thou hast wished, and desire what Thou dost desire. Were I to speak forth before Thy servants the things wherewith Thou didst, through Thy bounty, inspire me and which Thou didst command me to utter amidst Thy creatures, the oppressors among Thy people would cavil at me. And were I to hold my peace and cease to celebrate the wonders of Thy praise, all the limbs of my body would be stirred up to extol Thee. I know not what the water is with which Thou didst create me, or what the fire Thou didst kindle within me. I swear by Thy glory! I shall not cease to mention Thee, though all that are in Thy heaven and on Thy earth rise up against me. Thee will I magnify, in all circumstances, with a heart wholly rid of all attachment to the world and all that is therein.

9 Praised be Thou, the Well-Beloved of the hearts of all such as have recognized Thee.

6 اذاً ترى يا الهى ما ارتكبوا فى امرى و بما اكتسبت ايديهم فى ايامى نوح من ظلمهم سدره امرى و سكتان سرادق عظمتك و اهل مدائن اسمائك لم ادريا الهى باى حجة قاموا على الظلم و باى برهان اعرضوا عن مطلع آياتك اسئلك يا مالک السماء و فاطر السماء ان تؤيّدهم على الانصاف فى امرى لعل يجدون عرف قبيص رحمتك و يتوجهون الى افق الذى فيه اضاء انوار طلعتك اى ربّ انهم ضعفاء و انت القوىّ القدير و هم فقراء و انت الغنى الكريم

7 و انت تعلم يا الهى بائى ما اردت لنفسى امراً فى ايامى فديت روحى و ذاتى لاعلاء كلمتك بين خلقك و ارتفاع ذكرى بين عبادك و ارسلتنى بحجة بها اهتز من الشوق مطالع وحيك و مشارق الهامك و بها ثبت برهانك و تمت نعمتك و كل امرى و نزلت آياتك و ظهرت بيناتك

8 و انت تعلم يا الهى بائى ما اردت الا ما اردت و ما اريد الا ما تريد ان انطق بين عبادك ما الهمنى بحدك و امرتنى بذكره بين خلقك يعترض على طغاة بريتك و ان اصمت عن بدائع ذكرى يقوم كل جوارحى بثنائك لم ادرباى ماء خلقتنى و باى نار او قدتنى فوعزتك لا اصمت عن ذكرى ولو يقوم على من فى سمائك و ارضك اذكرى فى كل الأحوال منقطعاً عن العالمين

9 و الحمد لك يا محبوب افئدة العارفين

INBA92:363, PMP#108

PM#108

BH02017

To: Aqa Mirza Abdul-Husayn, in Qazvin

Date: 1290 [1873] or earlier

- 1 He is God, the Most Exalted, the Most High 1 هو الله العليّ الأعلى
- 2 This is a Book from God to him who was guided by the light of the Countenance in days when all took the calf as their lord instead of God and were among the abased ones. 2 هذا كتاب من الله الى الذي اهتدى بضياء الوجه في ايام التي كل اتخذوا العجل لأنفسهم رباً من دون الله و كانوا من الصّاغرين
- 3 Say: God hath appeared in truth - blessed be those who turn unto Him. Those who have veiled themselves from God, these have been heedless of their Lord's remembrance and the angels near the throne curse them. Say: Do ye deny what your Beloved witnesseth above all things? Fie upon you, O company of the deluded! Those who would purchase women's cloaks with their eyes to cover themselves therewith have now emerged with a strange deadly poison. 3 قل ان الله قد ظهر بالحق فطوبى للمقبلين ان الذينهم احتجبوا عن الله اولئك غفلوا عن ذكر ربهم و يلعنهم ملائكة المقرّبين قل ا تنكرون ما يشهده محبوبكم فوق كلشئ فأف لكم يا ملأ المتوهّمين ان الذين كانوا ان يشتروا جلايب النساء بعيونهم ليستروا به انفسهم اذا خرجوا بسم مهلك عجيب
- 4 Say: Where were ye, O heedless ones, in the days when your souls were agitated by the cry of a weak gnat, when thou didst see the chief of the deniers? Say: O veiled one, how long wilt thou not be fair in the Cause of thy Lord, nor show mercy to thyself, and be of the heedless ones? Say: By God, were it not for My Self, ye would be non-existent upon the earth - and ye bear witness to that which God hath witnessed, if ye be of the fair-minded. 4 قل اين كنتم يا ملأ الغفلاء في ايام التي اضطربت نفوسكم من نداء بعوضة ضعيف وان رأيت رأس المنكرين قل يا ايها المحتجب الى متى لا تنصف في امر ربك ولا ترحم على نفسك و تكون من الغافلين قل تالله لولا نفسى لكنتم معدوماً في الأرض وانتم تشهدون بما شهد الله لو تكونن من المنصفين
- 5 Say: Have you forgotten, O servant, the days when if any among you would enter into the presence, people would drive him away and even curse him with great wrath? Yet when the breezes of security wafted, ye emerged with swords of hatred, turning toward God, the King, the Mighty, the Beautiful. By God, the eye of creation hath not seen anyone more veiled than thee and those who followed thee without My leave and who walked the paths of delusion. 5 قل أنسيت يا عبد ايام التي اذا يدخل احد منكم على محضر ليطردوه الناس بل يسبوه بقهر عظيم و اذا هبت روايح الأمن خرجتم بأسياف البغضاء متوجّهاً الى الله الملك العزيز الجميل تالله ما رأت عين الابداع احجب منك و من الذين اتبعوك من دون اذن و كانوا على مناهج الوهم لمن السالكين
- 6 O Husayn, hear the call of this Husayn at the time when Shimr stood at His right, and the spear was held before His head, and the accursed Khawli stood before His face, and He called out among these unbelievers saying: O people, slay Me not with swords of hatred - I am but the Self of Ali among you, and the Spirit of Muhammad within you, and the Beauty of God before you. Fear God and be not of the wrongdoers. Fear God and shed not the blood of Him at Whose spilling the pillars of 6 ان يا حسين اسمع نداء هذا الحسين حين الذي قام السمر عن يمينه و السنان تلقاء رأسه و خولى اللعين في مقابل وجهه و هو ينادى بين هؤلاء المشركين و يقول يا قوم لا تقتلوني بأسياف البغضاء ما انا الا نفس على بينكم و روح محمد فيكم و جمال الله عليكم خافوا عن الله ولا تكونن من الظالمين اتقوا الله ولا تسفكوا دم الذي به

the Throne shake and the supports of the exalted Seat cease to be.

تضطرب ارکان العرش و تنعدم قوائم کرسی
الرفیع

- 7 Say: O people, I have not spoken among you except in truth, and I have not commanded you save what the Spirit hath uttered in My heart with wondrous melodies of glory. Be ashamed before Him Who sacrificed Himself in My path - have mercy on My wronged and lonely Self. Thus was the command of the Youth among these cattle in this prison, and We have related it to thee that thou mayest share in grief with the Prophets.

7 قل یا قوم ما تکلمت بینکم الا علی الحق و ما امرتکم
الا بما نطق الروح فی سرّی بألحان عزّ بدیع ان
استحيوا عن الذی فدی فی سبیل ان ارحموا نفسی
المظلوم الفريد کذلک کان امر الغلام بین هؤلاء
الأنعام فی هذا السجن وقصصناه لک لتکون فی
الحزن مع التبیين شریک

- 8 Hear My words and shun those who have denied God Who created all things and sent the Messengers. Then remind the people with wisdom that they may recognize the Beauty of the Divine Unity and arise from the slumber of the heedless ones.

8 اسمع قولي و تجنب عن الذين كفروا بالله الذي
خلق كل شيء و بعث المرسلين ثم ذکر الناس
بالحكمة لعل يعرف جمال الأحديّة و يقومون عن
رقد الغافلين

- 9 Know thou that We remembered thee before thou didst remember Me, and We strengthened thee for the victory of My Cause, and We inspired thee with that which would establish My Cause against the ignorant ones, and We ordained for thee in the heaven of destiny abundant good - this is from God's favor unto thee that thou mayest be of the thankful ones.

9 ثم اعلم بأننا اذکرناک قبل ان تذكرنی و قويناک
لنصرة امری و الهمناک ما تثبت به امری علی
الجاهلین و قدرنا لک فی سماء القضاء خيراً كثيراً
و هذا من فضل الله علیک لتکون من الشاکرين

- 10 Convey God's greetings to the faces of those who have believed and to the face of thy wife, then give her glad tidings of her Lord's remembrance. We have made her one of Our successful handmaidens and We have mentioned her name in tablets of mighty glory. Thus doth God single out for His mercy whomsoever He willeth, and He is indeed the Lord of bounty and transcendent mercy.

10 کبر من لدی الله علی وجه الذين هم آمنوا و علی
وجه اهلك ثم بشرها بذكر ربها انا جعلناها من
امائنا الفائزات و اذکرنا اسمها فی الواح عزّ عظیم
کذلک يختص الله برحمته من يشاء و انه لذو
فضل و رحمة منیع

AQA5#142 p.190

BH02004

To: *Mirza Hasan Tabib, in Qazvin*

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Inaccessible, the Most Mighty, the Most Glorious!
- 2 Glorified be He Who hath appeared with the truth with all the signs and hath spoken between earth and heaven with a call whereby the hearts of the Concourse on High were attracted,

1 هو الأقدس الأمنع الأعزّ الأبهی

2 سبحان الذي ظهر بالحقّ بكلّ الآيات و نطق
بین الأرض و السماء بداء الذي استجذبت عنه
افتدة اهل ملا الأعلى ولكن الناس اکثرهم لا

yet most of the people hear not. At every moment He saith: "O people! We created you for My manifestation and caused you to know the Manifestation of My Self. Yet when He came upon clouds of inner meanings, surrounded by hosts of revelation, ye denied Him and were of those who turned away from God their Lord after the signs had encompassed them from every direction - to this all existence doth testify, as do honored servants."

- 3 O people! Harken unto the call of your Lord and stop not your ears from hearkening to the Word of God, your Lord and the Lord of all things visible and invisible, would that ye might know. Say: God is independent of the faith of His servants and whatsoever He commandeth them. This is of His grace unto them, that He might draw them nigh unto the right hand of the Throne and send down upon them that which shall purify them from the defilement of contingent being and bring them to a station of glorious praise.

- 4 Verily those who have disbelieved in these days - every atom doth curse them, as doth all that was and will be. All that was created in creation doth address them saying: "O people, your eyes are blind! Do ye witness the Names yet withhold your gaze from Him through one letter from Whom were created the Names and their Kingdom, then the Attributes and their Dominion? This indeed is a wrong ye have wrought against your own selves, would that ye might understand."

- 5 Rend asunder the veils through My Name, the Chosen One, and turn not unto those who have disbelieved in God after their belief and turned away from Him for Whose meeting they were created. Thus doth the Tongue of God, the Sovereign, the Protector, the Mighty, the Self-Subsisting, speak at this moment. O people! Cast away what ye possess and take what is with God. By God the Truth! None hath any protector today save through His Cause. Thus hath the decree been sent down in all the Tablets and in the Torah and the Gospel and the Psalms.

- 6 O people! Look ye at God's previous Scriptures. By God! In every word thereof ye were promised this resplendent, dawning, rising, hidden, mighty and manifest Beauty. Whoso today pauseth for less than a moment regarding His Cause hath indeed turned away from God and His Messengers in every age and time. Therefore ponder within yourselves, then choose what is best for you, would that ye might know.

يسمعون وفي كل حين يقول يا قوم قد خلقناكم لظهوري وعرفناكم مظهر نفسي فلما اتى على ظلل من المعاني وفي حوله جنود من الوحي اذا كفرتم به وكنتم من الذين اعرضوا عن الله ربهم بعد الذي احاطتهم الآيات من كل الجهات ويشهد بذلك كل الوجود ثم عباد مكرمون

3 انتم يا قوم اسمعوا نداء ربكم ولا تمنعوا آذانكم عن اصغاء كلمة الله ربكم ورب ما يرى وما لا يرى ان انتم تعلمون قل الله كان غنياً عن ايمان عباده وما يأمرهم به هذا من فضله عليهم ليقرّبهم الى عرش العرش وينزل عليهم ما يطهرهم عن دنس الامكان ويبلغهم الى مقام عز محمود

4 ان الذين كفروا في تلك الأيام اولئك يلعنهم كل الذرات وكل ما كان وما يكون ويخاطبهم كل ما خلق في الابداع بأن يا قوم عمت ابصاركم أ تشهدون الأسماء وتمنعون ابصاركم عن الذي بحرف من عنده خلقت الأسماء وملكوها ثم الصفات وجبروتها وان هذا لظلم منكم على انفسكم ان انتم تفقهون

5 فانزعوا الأجاب باسمي المختار ولا تلتفتوا الى الذين كفروا بالله بعد ايمانهم واعرضوا عن الذي خلقوا للقاءه وكذلك ينطق حينئذ لسان الله الملك المهيمن العزيز القيوم يا قوم ضعوا ما عندكم وخذوا ما عند الله تالله الحق لا عاصم اليوم لأحد الا بعد امره وكذلك نزل الحكم في كل الألواح وفي التوراة والانجيل والزبور

6 ويا قوم فانظروا الى صحايف الله من قبل تالله في كل كلمة منها لوعدتكم بهذا الجمال الدرّي الطالع المشرق المكنون العزيز المشهود ومن توقف اليوم اقل من آن على امره فقد اعرض عن الله و سفرائه في كل عهد وعصر اذا فكروا في انفسكم ثم اختاروا ما هو خير لكم ان انتم تعرفون

7 O servant! In these days cleanse thine eyes from the ophthalmia of vain imaginings and hold fast to the cord of certitude. Be not of those who are blind upon the earth yet reckon they can see. By God the Truth! The veils have so encompassed them that they understand nothing, nor do they see. As for thee, emerge from behind the veils through a power from Us and a might from Our presence. Then sanctify thyself from all that existeth in the hands of men, that thou mayest ascend unto an atmosphere wherein thou wilt hear the sounds of the wings of the birds of eternity and witness thyself attracted by the love of thy Lord. Thus do We command thee and inspire thee that thou mayest follow the bidding of thy Lord and be in a praiseworthy protection. And peace be upon thee if thou standest firm in the Cause and upon those who have turned unto God, the King, the Mighty, the Protector, the Self-Subsisting.

7 فانك انت يا عبد طهر بصرک في تلك الايام
عن رمد الأوهام وتمسک بجبل اليقين ولا تكن
من الذين عمياء على الأرض و يحسبون انهم
يشهدون تالله الحق غشتهم الحجابات على شأن لن
يفقهوا شيئاً ولا هم يبصرون وانك انت فانخرج
عن الأعجاب بقوة من عندنا و قدرة من لدنا ثم
قدس نفسك عن كل ما يكون بين ايدى الناس
لعل تصعدن الى هواء الذى تسمع فيه اصوات
اجنحة طيور البقاء و تشهد نفسك على جذب
محبوب كذلك امرناک و الهمناک لتتبع امر
مولاک و تكون في عصمة محمود و الهاء عليك
ان تستقيم على الأمر و على الذينهم توجهوا الى الله
الملك العزيز المهيمن القيوم

INBA83:243, BLIB_Or15725.533,
BLIB_Or15737.168, ALIB.folder18p332,
AKHA_122BE #01 p.a

BH02006

To: *Ali Effendi*

Date: 1290 [1873] or earlier

- 1 He is God, exalted be His mighty station
- 2 Lauded and glorified art Thou, O Lord my God! Thou art He Who from everlasting hath been clothed with majesty, with authority and power, and will continue unto everlasting to be arrayed with honor, with strength and glory. The learned, one and all, stand aghast before the signs and tokens of Thy handiwork, while the wise find themselves, without exception, impotent to unravel the mystery of Them Who are the Manifestations of Thy might and power. Every man of insight hath confessed his powerlessness to scale the heights of Thy knowledge, and every man of learning hath acknowledged his failure to fathom the nature of Thine Essence.
- 3 Having barred the way that leadeth unto Thee, Thou hast, by virtue of Thine authority and through the potency of Thy will, called into being Them Who are the Manifestations of Thy Self, and hast entrusted Them with Thy message unto Thy people, and caused Them to become the Daysprings of Thine

1 هو الله تعالى شأنه العزيز
2 سبحانک اللهم يا الهی انت الذى لم تزل كنت
في علو القدرة و القوة و الجلال و لا تزال
تكون في سمو الرفعة و العظمة و الاجلال کل
العرفاء متحير في آثار صنعک و کل البلغاء عاجز
من ادراک مظاهر قدرتک و اقتدارک کل
ذی عرفان اعترف بالعجز عن البلوغ الى ذروة
عرفانک و کل ذی علم اقر بالتقصير عن عرفان
کنه ذاتک

3 فلما سدّ السبيل اليک اظهرت مظاهر نفسك
بأمرک و مشيتک و ارسلتهم الى بریتک و
جعلتهم مشارق الهامک و مطالع وحیک و
مخازن علمک و مکامن امرک ليتوجهن کل بهم

inspiration, the Exponents of Thy Revelation, the Treasuries of Thy Knowledge and the Repositories of Thy Faith, that all men may, through Them, turn their faces towards Thee, and may draw nigh unto the kingdom of Thy Revelation and the heaven of Thy grace.

- 4 I beseech Thee, therefore, by Thyself and by Them, to send down, from the right hand of the throne of Thy grace, upon all that dwell on earth, that which shall wash them from the stain of their trespasses against Thee, and cause them to become wholly devoted to Thy Self, O Thou in Whose hand is the source of all gifts, that they may all arise to serve Thy Cause, and may detach themselves entirely from all except Thee. Thou art the Almighty, the All-Glorious, the Unrestrained.

- 5 O my God, my Master, my Best-Beloved! I am Thy servant and the son of Thy servant. I have held fast the cord of Thy grace, and clung to the hem of the garment of Thy loving providence. I entreat Thee, by Thy Most Great Name, Whom Thou hast appointed as the unerring Balance among the nations, and Thine infallible Proof unto all men, not to forsake me, nor to abandon me to my corrupt desires. Do Thou preserve me beneath the shadow of Thy Supreme Sinlessness, and enable me to magnify Thine own Self amidst the concourse of Thy creatures. Withhold not from me the Divine fragrance of Thy days, and deprive me not of the sweet savors wafting from the Dayspring of Thy Revelation. Bestow on me the good of this world and of the next, through the power of Thy grace that hath encompassed all created things and Thy mercy that hath surpassed the entire creation. Thou art He Who holdeth in His grasp the kingdom of all things. Thou doest what Thou wilt through Thy decree, and choosest, through the power of Thy might, whatsoever Thou desirest. None can resist Thy will; naught can exhaust the impelling force of Thy command. There is no God but Thee, the Almighty, the All-Glorious, the Most Bountiful.

- 6 O Ali! Blessed art thou for having drunk from the Salsabil of inner meanings from the hands of thy Lord's mercy, the Mighty, the Self-Subsisting. Grieve not over anything, but trust in all matters in God, thy Lord. He is verily with His chosen servants. Say: O people! By God, the Primal Point hath distinguished, and the Divine Alif hath arisen, and the sovereignty of God, the One, the Mighty, the All-Compelling, hath been made manifest. Say: O people! Fear ye God and deprive not yourselves of this bounty which hath dawned from the horizon of His Command. This is better for you than that which ye do in secret and in public. We have loved thee before

اليك ويستقرن الى ملكوت امرک و جبروت
فضلك

4 اذاً اسئلك يا الهى بك و بهم بأن ترسل عن
يمين فضلك على اهل الأكوان ما يطهرهم عن
العصيان و يجعلهم خالصاً لوجهك يا من بيدك
ملكوت الاحسان ليقومن كل على امرک و
ينقطعن عما دونك و انك انت المقتدر العزيز
المختار

5 فيا الهى و سيدي و محبوى انا عبدك و ابن
عبدك قد تمسكت بحبل عنايتك و تشببت
بذيل رداء عطوفتك اسئلك باسمك الأعظم
الذى جعلته ميزان الأمم و برهانك الأقوم
بأن لا تدعنى بنفسى و هوأى فاحفظنى فى ظل
عصمتك الكبرى ثم انطقنى بثناء نفسك بين
ملا الانشاء و لا تجعلنى محروماً عن نفحات
أيامك و فوحات مطلع امرک و بأن ترزقنى
خير الدنيا و الآخرة بفضلک الذى احاط
الموجودات و رحمتك التى سبقت الممكنات و
انك انت الذى فى قبضتك ملكوت كل شئ
تفعل ما تشاء بأمرک و تحکم ما تريد بقدرتك
لا لمشيئتک من مانع و لا لحکمک من نفاذ لا
اله الا انت المقتدر العزيز الوهاب

6 ان يا على طوبى لك بما شربت سلسبيل المعانى
من ايدى رحمة ربك العزيز المختار لا تحزن من
شئ توكل فى كل الأمور على الله ربك و انه مع
عباده الأخيار قل يا قوم تالله قد فصلت النقطة
الأولى و قامت الألف الالهية و ظهرت ولاية
الله الملك الواحد المقتدر القهار قل يا قوم خافوا
عن الله و لا تجعلوا انفسكم محروماً من هذا الفضل
الذى اشرق عن افق الأمر و هذا خير لكم عما
انتم تعملونه فى السر و الاجهار انا احبناك من

and We shall love thee, by God's might and power, for having turned to thy Lord, the Mighty, the All-Forgiving. Be thou steadfast in thy love for the Youth, then convey unto the people the Command of thy Lord with wisdom and utterance, lest the clamor of the heedless and the howling of the wicked be raised. Cast the kingdom behind thee, then turn unto thy Lord. The world and all that is therein shall perish, and sovereignty shall remain with God, the Lord of grandeur and power.

- 7 Thus have We remembered thee in this Tablet and caused thee to hear the melodies of the Dove upon the branches in various measures, that thou mayest be drawn unto God, the Lord of the Day of Mutual Calling. Make mention from Our presence unto thy father that We have not forgotten him.

PM#062

قبل و نحبّتك بحول الله و قوّته بما اقبلت الى ربك العزيز الغفار ان استقم على حب الغلام ثم بلغ الناس امر ربك بالحكمة و البيان لئلا يرتفع ضوضاء الغافلين و زماجير الأشرار دع الملك عن ورائك ثم اقبل الى مولاك ستفنى الدنيا و ما فيها و يبقى الملك لله ذى العظمة و الاقتدار

7 كذلك اذكرناك في هذا اللوح و اسمعناك نغمات الوركاء على الأفنان بفنون الألحان لتجذبك الى الله مالك يوم التناد

INBA48:106, INBA49:216x, INBA92:155,
BLIB_Or15739.198, BRL_DA#768,
PMP#062, HDQI.053bx, ANDA#21 p.04x

BH02010

To: *Haji Mirza Siyyid Muhammad Afnan*

Date: 1290 [1873] or earlier

- 1 He is the Self-Subsisting, the EverlastingGlorified be He Who possesseth the kingdom of the heavens and earth, and He, verily, hath knowledge of all things. Before Him boweth down whatsoever is in the heavens and the Throne, and He, verily, is the All-Knowing, the All-Wise. His is the bounty and grace - He quickeneth whom He willeth through His sovereignty, and He, verily, is the Almighty, the Powerful. His is the sovereignty and eternity, the grandeur and glory, the loftiness and splendor, the might and radiance, the majesty and creativity. He forgiveth whom He willeth and chastiseth whom He willeth, and He, verily, is wise in all things.
- 2 Say: God is the Creator of all things, and We, verily, are witness unto this. Say: God is the Provider of all things, and We, verily, are cognizant of this. Say: God is the Quickener of all things, their Maker, the Sovereign over all things and their Creator, and He, verily, encompasseth all things.
- 3 Say: O people, fear God and believe in Him Who hath come to you with clear sovereignty and authority. Beware lest ye disdain the worship of your Lord or wax proud after the proof

1 هو القيوم الباقي فسبحان الذي له ملك السموات و الأرض و انه كان بكشئ عليم و له يسجد كل من في السموات و العرش و انه كان علماً حكيماً له الجود و الفضل يحيى من يشاء بسلطانه و انه لمقتدر قديراً له السلطنة و البقاء و العظمة و السناء و الرفعة و البهاء و القدرة و الضياء و العزة و البداء يغفر من يشاء و يعذب من يشاء و انه بكل شئ حكيماً

2 قل الله خالق كل شئ و انا نكأ بذلك شهيدا قل الله رازق كل شئ و انا نكأ بذلك خبيرا قل الله محي كل شئ و جاعله و سلطان كل شئ و خالقه و انه كان على كل شئ محيطا

3 قل يا قوم اتقوا الله و آمنوا بالذي جاءكم بسلطان قد كان على الحق مبينا ايّاكم ان لا تستكفوا عن عبادة ربكم و لا تستكبروا بعد الذي جاءكم البرهان

hath reached you from every near direction. Follow not the bidding of your desires, but hasten unto a station of transcendent glory.

- 4 Say: The test hath come upon you from all directions, and the thunderbolts of the Cause have seized you from every novel quarter. Fear ye God, then stand firm in the Cause, then be steadfast upon the path, and be not tyrannical oppressors in the land. Fear God and drive not away Him Who hath come to you with clear signs - He summoneth you only through a mighty sovereignty. He remembereth you with most excellent remembrance in the Word that hath gleamed from God's horizon. He commandeth you to righteousness and piety, and forbiddeth you transgression and wickedness, and causeth you to hear wondrous and novel verses.

- 5 O people, if ye have forgotten God's decree in ages past, the people of the Furqan are not far from you. Have the tidings not reached you of those who lived before, who denied God's signs and mocked His Messengers, whereupon He seized them with manifest wrath? Fear ye God and reflect upon what hath passed, that ye may be guided in these days when signs descend from every direction. Say: Should all who are in the heavens and earth prevent you from this, pay no heed but turn away from them and advance toward a beauteous divine countenance.

- 6 Know then that what thou hast written hath come before Us, and We found therein the fragrance of an exalted love. We answer thee with these verses which have descended in truth from an elevated holy heaven. Know that We loved thee before and love thee now, and desire for thee in Paradise a noble and honored station - a station preceded by none save as God, thy Lord and the Lord of all worlds, willeth. And thou, O My loved one, strive within thyself to be steadfast in thy love, firm in thy religion, and holding fast to that handle which is mighty in truth. Thus do We impart unto thee that which is better for thee than all in the heavens and earth, if thou behold with the eye of the spirit. Then remember from Our presence all who have believed in God and the Last Day, and who remain constant in love and steadfast in the Cause.

عن كل طرف قريبا ولا تتبعوا ما يأمركم به هويكم
ثم اسرعوا الى شطر عز رفيعا

4 قل قد جائتكم الفتنة عن كل الجهات واخذتكم
صواعق الامر عن كل طرف بديعا اتقوا الله ثم
اثبتوا على الامر ثم استقيموا على الصراط ولا
تكونوا في الملك جبارا شقيبا خافوا عن الله ولا
تطردوا الذي جائكم بايات بينات وما يدعوك الا
بسultan عظيما ويذكركم احسن الذكر في كلمة التي
كانت عن افق الله لميعة ويأمركم بالبر والتقوى و
يمنعكم عن البغي والفحشاء ويسمعكم آيات عز
بديعا

5 يا قوم ان نسيتم حكم الله في قبل القبل فما فئة
الفرقان عنكم بعيدا ا لم ياتكم نبا الذينهم كانوا
من قبل و كفروا بايات الله واستهزؤوا برسله
واخذهم بكل قهر مبينا اتقوا الله ثم تفكروا فيما
مضى من قبل لعل تسترشدون في هذه الايام
التي كانت الايات عن كل الجهات منزولا قل
ان يمنعكم كل من في السموات والارض عن
ذلك لا تلتفتوا اليه ثم اعرضوا عنه واقبلوا الى
جمال قدس جميلا

6 ثم اعلم بأن حضر بين يدينا ما سطر من عندك
و وجدنا منه رواج حب منيعا واجبناك بهذه
الايات التي نزلت بالحق من سماء قدس رفيعا ثم
اعلم بأننا كنا احببناك من قبل ونحبك حينئذ
واردنا لك في الفردوس مقام عز كريما وهذا
مقام الذي ما سبقه مقام الا ان يشاء الله ربك و
رب العالمين جميعا وانتك انت يا حبيبي فاسع في
نفسك لتكون ثابتا في حبك و راسخا في دينك و
متمسكا بعروة التي كانت على الحق قويا كذلك
القيناك ما هو خير لك عنكل ما في السموات
والارض ان انت ببصر الروح بصيرا ثم ذكر من
لدنا كل من آمن بالله واليوم الآخر و كان على
الحب مقيما و على الامر مستقيما ١٥٢

INBA51:564, INBA36:099b, INBA71:264,
LHKM3.043

BH02020

To: Mirza Hashim Khan

Date: 1290 [1873] or earlier

- 1 He is the Most Inaccessible, the Most Holy, the Most Exalted, the Most High!
- 2 This is a Book sent down in truth, wherein is guidance and remembrance for all the worlds. Harken, O servant, unto that which is revealed unto thee from the direction of the Throne, the Station round which circle the denizens of the Concourse on High, then those who dwell in the depths of Names, then they who move in the atmosphere of holiness, this sacred and luminous Space: that there is none other God but Him, alone with no partner, no minister, no peer and no likeness unto Him. He hath ever been single in His Essence and unique in His Being. He sent forth the Messengers aforetime unto His creation, testifying that there is none other God but Him, the Almighty, the Most High, the Great.
- 3 Bear thou witness, even as God hath caused thy heart and tongue to witness, and be thou of them that are assured of the Revelation of God and the Manifestation of His Self, and be of the steadfast. Know thou then that thy name was mentioned before the Face, and therefore were verses of mighty glory sent down from the cloud of holiness, and We sent them unto thee as a mercy from Our presence that thou mayest be of the thankful. When they reach thee, take them with the hand of power and might, then read them with the melodies of them that are nigh. Through them shall be produced in hearts that which shall detach them from contingent things and draw them nigh unto the direction of a mighty throne.
- 4 Be thou steadfast in the Cause of God and His love, and there shall descend upon thee from the heaven of the unseen that which shall gladden thy heart, for He is the Rewarder of the steadfast. Beware that thou grieve not over this world, for it shall pass away, and that which remaineth for thee is what hath been ordained in the Most Exalted Kingdom by the Pen of thy Lord, and this is a certain truth. Seek thou, O servant, the grace of God and His mercy, and despair not of His wondrous mercy that hath encompassed all created things. Thus hath the Command been sent down at this moment in truth, that thou mayest be of them that rejoice.
- 5 He sendeth down at every moment upon His servants whatsoever He willeth, and with Him is the knowledge of all things
- هو الأَمَنُ الأعْدَس العَلَى الأعلى
- هَذَا كِتَابُ نَزَلَ بِالْحَقِّ وَفِيهِ هُدًى وَذِكْرٌ لِلْعَالَمِينَ
إِنْ اسْتَمَعَ يَا عَبْدُ مَا يُوحَى إِلَيْكَ عَنْ جِهَةِ الْعَرْشِ
مَقْرَأَ الَّذِي يَطُوفُ فِي حَوْلِهِ أَهْلُ مَلَأَ الْأَعْلَى ثُمَّ أَهْلُ
لَجِجِ الْأَسْمَاءِ ثُمَّ الَّذِينَ يَتَحَرَّكُونَ فِي هَوَاءِ الْقُدُسِ
هَذَا الْفَضَاءِ الْمُقَدَّسِ الْعَزِيزِ الْمُنِيرِ بِأَنَّهُ لَا إِلَهَ إِلَّا
هُوَ وَحْدَهُ لَا شَرِيكَ لَهُ وَلَا وَزِيرَ لَهُ وَلَا نَظِيرَ
وَلَا مِثَالَ لَهُ وَأَنَّهُ لَمْ يَزَلْ كَانَ مُتَفَرِّدًا فِي ذَاتِهِ وَ
مُتَوَحِّدًا فِي كَيْنُونَتِهِ وَارْسَلَ الرُّسُلَ مِنْ قَبْلِ عَلَى
خَلَقَهُ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْعَلِيُّ الْعَظِيمُ
- وَأَنْتَ فَاشْهَدْ كَمَا شَهِدَ اللَّهُ فِي قَلْبِكَ وَلسَانِكَ
وَكُنْ مَوْقِفًا بظُهُورِ اللَّهِ وَمُظْهِرًا نَفْسَهُ وَكُنْ
مِنَ الرَّاسِخِينَ ثُمَّ اعْلَمْ بِأَنْ ذَكَرَ اسْمُكَ تَلَقَّاهُ الْوَجْهَ
وَلِذَا نَزَلَ مِنْ سَحَابِ الْقُدُسِ آيَاتُ عَزِّ مُنِيعٍ وَ
ارْسَلْنَاهَا إِلَيْكَ رَحْمَةً مِنْ لَدُنَّا لِتَكُونَ مِنَ الشَّاكِرِينَ
وَإِذَا وَصَلَ إِلَيْكَ خُذْهَا بِيَدِ الْقُدْرَةِ وَالْقُوَّةِ ثُمَّ
اقْرَأْهَا بِنِعْمَاتِ الْمُقَرَّبِينَ وَبِهَا يُحْدِثُ فِي الْقُلُوبِ مَا
يَنْقُطِعُهُمْ عَنِ الْمَمَكَّاتِ وَيَقْرِبُهُمْ إِلَى جِهَةِ عَرْشِ
عَظِيمٍ
- إِنْ اسْتَقَمَّ عَلَى أَمْرِ اللَّهِ وَجَبَّ فَسَوْفَ يَنْزِلُ عَلَيْكَ
مِنْ سَمَاءِ الْغَيْبِ مَا يَفْرَحُ بِهِ فُؤَادُكَ وَأَنَّهُ لَمَوْقٍ
أَجُورِ الثَّابِتِينَ أَيَّاكَ إِنْ لَا تَحْزَنُ فِي الدُّنْيَا لِأَنَّهَا
سَتَفْنَى وَ مَا يَبْقَى هُوَ مَا قَدَّرَ لَكَ فِي مَلَكُوتِ
الْأَعْلَى مِنْ قَلَمِ رَبِّكَ وَإِنَّ هَذَا لِحَقٌّ يَقِينٌ إِنْ
ابْتَغَى يَا عَبْدُ فَضْلَ اللَّهِ وَرَحْمَتَهُ وَلَا تَيَأَسْ مِنْ
بِدَايِعِ رَحْمَتِهِ الَّتِي أَحَاطَتْ بِالْمَمَكَّاتِ وَكَذَلِكَ
نَزَلَ الْأَمْرُ حِينَئِذٍ بِالْحَقِّ لِتَكُونَ مِنَ الْفَرَحِينَ
- وَأَنَّهُ يَنْزِلُ فِي كُلِّ حِينٍ عَلَى عِبَادِهِ مَا يَشَاءُ وَ
عِنْدَهُ عِلْمُ كُلِّ شَيْءٍ عَمَّا خَلَقَ بَيْنَ السَّمَوَاتِ وَ

that have been created between the heavens and the earth. Not an atom escapeth His knowledge. He ruleth over the kingdom as He pleaseth by His sovereignty, and none can gainsay His irrevocable and wise decree. Remember thou thy Lord in the night season and the days, then at eventide and dawn, and fear thou no one, for He shall guard thee from the hosts of the oppressors. Put thy trust in Him in all matters and be of them that trust. Then be content with whatsoever God hath been pleased with in these days, for this is His Revelation and His sovereignty amongst the worlds.

- 6 Say: O my Lord! I beseech Thee by Thy Name through which Thou hast manifested Thyself unto all created things and hast risen above all beings, to detach me from all that Thy good-pleasure abhorreth and to send down upon me that which is best for me, for Thou knowest what profiteth me and I know not, and Thou art the All-Knowing, the All-Informed. O my Lord! Leave me not to myself and my desires, then send down upon me from the cloud of Thy mercy that which shall purify me from the mention of aught else but Thee. Then assign me a seat of truth with Thee, then send down upon me the good of this world and the next. Verily, Thou art powerful over what Thou wilt, and Thou art the Munificent, the Generous.

- 7 Thus have We remembered thee and commanded thee that thou mayest be of them that act. And glory be upon thee and upon them who are steadfast in the Cause of God and are of the firm ones.

JHT_S#052x

الأرضين ولن يعزب عن علمه من شيء يتصرف في الملك كيف يشاء بسلطانه ولا مرد لامره المبرم الحكيم وانت ان اذكر ربك في الليالي والأيام ثم في العشي والاشراق ولا تخف من احد فانه يحرسك عن جنود الظالمين فتوكل عليه في كل الأمور وكن من المتوكلين ثم ارض بما رضى الله في تلك الأيام فهو ظهوره و سلطانه بين العالمين

6 قل اي رب اسئلك باسمك الذي به تجليت على الممكّات واستعليت على الكائنات بأن تنقطني عما يكرهه رضاك وتنزل عليّ ما هو خير لي لأنك انت تعلم ما هو ينفعني وانا لا اعلم وانتك انت العليم الخبير اي رب لا تدعني بنفسى وهوائى ثم انزل عليّ من سخاب رحمتك ما يطهرنى عن ذكر دونك ثم اجعل لى مقعد صدق عندك ثم انزل عليّ خير الدنيا والآخرة وانتك انت المقتدر على ما تشاء وانتك انت المعطى الكريم

7 كذلك اذكرناك وامرناك لتكون من العاملين والبهاء عليك وعلى الذينهم ثبتوا على امر الله و كانوا من الثابتين

BLIB_Or15694.327, NLAI_BH1.443,
ALIB.folder18p342, ADM3#044 p.057x

BH02052

To: Muhammad Rida Isfahani Arbab, in Sabzivar

Date: 1290 [1873] or earlier

- 1 He is the Ever-Abiding, the Most Glorious.
- 2 Glorified be He Who sendeth down the verses in truth and will continue to send them down as He pleaseth by His command, and verily He hath power over all things. Before Him bow down in adoration all who are in the heavens and on earth, though He is in truth independent of the worship of all creation. All that He commandeth men is from His grace unto them, that He may bring them to the holy habitation, the station which

1 هو الباقي الأبهى

2 فسيحان الذي نزل الآيات بالحق وينزلها كيف يشاء بأمر من عنده وانه قد كان على كل شيء قديرا وله يسجد من فى السموات والأرض وانه كان عن سجد العالمين غنيا وكل ما يأمر الناس به هذا من فضله [عليهم] ليلبغهم الى مقر [القدس] مقام الذي كان على الفردوس بالحق مرفوعا

hath been raised in truth above Paradise itself. The worship of all who are in the heavens and on earth profiteth Him not, nor doth the opposition of any in all the worlds harm Him.

- 3 O Muhammad! Praise thy Lord in the evening and at dawn, then take Him as thy trustee in truth. Find solace in Him and forget all else - thus doth the Pen of Command bid thee from the presence of the Mighty, the Powerful. Arise in thy love for thy Lord, then detach thyself from all things - this will make thee independent of all who are in the heavens and earth. God is witness to what I say. Would one who harbors in his heart the trust of love for his Ancient Lord exchange it for aught else that hath been created on earth? Nay, by God, besides Whom there is no other God - save he who hath deprived himself of the sweet savors of holiness. Take fast hold of God's command and cast all else behind thee. Thus hath the utterance descended on the clouds of wisdom and the matter been decreed from the presence of the Protector, the Self-Subsisting.

- 4 O Rida! Be content with what God hath ordained for thee, then walk in the ways of His good-pleasure. This is better for thee than all that is on earth, though none know this save they who are endowed with insight. Blessed is he who walketh in the paths of his Lord's good-pleasure and severeth himself from every sinful idolater. Shun those who have denied God and His verses, then guard thyself against them and remain under mighty protection. Do not that which thy heart approveth not. Act according to that which thou hast been commanded by the Mighty, the Wise. Thus have We sent down unto thee verses from the heaven of names and attributes, that thou mayest be gladdened in thy soul and stand firm in the eternal Faith, steadfast in thy love for God, thy Lord.

- 5 They who have denied God and His verses - their souls have made evil seem fair to them and Satan hath adorned their deeds in their eyes, and they were on that day far removed from the shore of grace upon the path of wrongdoing. Soon will Satan enter therein and forbid you from the love of the Youth. Therefore shun him and remain under impregnable protection. Say: O Satan! By what proof didst thou believe in the Beauty of the All-Merciful and by what evidence didst thou deny? If thou didst believe in Him Who came from the dawning-place of the Command by the name of Ali through what was revealed unto Him of verses - these are His verses that have filled the East and West of the earth, which none deny save every froward wretch. Thus have We informed thee and acquainted thee with what is hidden from the eyes of all

لن ينفعه عبادة كل من في السموات والأرض
ولن يضره اعراض من في العالمين جميعا

3 و انتك انت يا محمد ان احمد ربك في العشي و
الاشراق ثم اتخذه لنفسك على الحق [وكيلا] آنس
به ثم انس ما سواه و كذلك يأمرك قلم الأمر
من لدن مقتدر قديرا قم على حب مولاك ثم
انقطع عن كل شيء و هذا ما يغنيك عن كل
من في السموات و الأرض و كان الله على ما
اقول شهيدا و من كان في قلبه امانة الحب من
مولاه القديم هل يبدلها بشيء عما خلق في الأرض
لا [فوالله] الذي لا اله الا هو الا من جعل نفسه
عن نفحات القدس محروما خذ امر الله بقوة و
دع ما سواه عن ورائك كذلك نزل البيان على
ظلل الحكم و قضى الأمر من لدن مهيمن قيوما

4 ان يا رضا ان ارض بما قضى الله لك ثم امش
على سبل رضائه و ان هذا خير لك عما على
الأرض كلها و لا يعرف ذلك الا كل عارف
بصيرا فهتئا لمن يسلك في سبل مرضات ربه
و ينقطع عن كل مشرك اثما تجنب عن الدين
هم كفروا بالله و آياته ثم احترز عنهم و كن في
حفظ عظيما و لا تفعل ما لا يرض به فؤادك
ان اعمل بما امرت [به] من لدن عزيز حكيم
كذلك نزلنا اليك الآيات من جبروت الأسماء
و الصفات لتكون مستبشرا في نفسك و تكون
على الدين القيم في حب الله ربك مستقيما

5 ان الذينهم كفروا بالله و آياته اولئك سولت لهم
انفسهم امرا و زين الشيطان لهم اعمالهم و كانوا
عن شاطئ الفضل يومئذ على الظلم بعيدا فسوف
يدخل الشيطان في هناك و ينهاكم عن حب
الغلام اذا تجنبوا عنه و كونوا في عصمة منيعا قل
يا ايها الشيطان بأي حجة آمنت بجمال الرحمن و
بأي برهان كفرت و ان كنت آمنت بالذي جاء
عن مشرق الأمر باسم على بما نزل عليه الآيات
و هذه آياته قد ملئت شرق الأرض و غربها و
لا ينكرها الا كل جبار شقيفا كذلك انبأناك و
اخبركناك لتطلع بما هو المستور عن انظر العالمين

the worlds. And the glory rest upon thee, if thou remainest steadfast in thy Lord's command.

جميعا و البهاء عليك ان تكون على امر ربك
مستقيما

INBA83:168, BLIB_Or15702.181,
ALIB.folder18p365, MAS4.139cx

BH02060

To: *Haji Muhammad Ibrahim Afnan (Muballigh), in Yazd*

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Great, the Most Glorious 1 الأقدس الأعظم الأبهى
- 2 This is a Book from Us to him who has turned to God, the Lord of the worlds. We mention to him what has befallen Us from the hosts of the oppressors when they brought Us to this place. The matter became so severe it cannot be described in words. Verily thy Lord is the All-Knowing, the All-Informed. 2 هذا كتاب من لدنا الى الذى اقبل الى الله مولى العالمين نذكر له ما ورد علينا من جنود الظالمين اذا ادخلونا هذا المقام اشتد الأمر على شأن لا يذكر بالبيان ان ربك هو العليم الخبير
- 3 Each day the affliction increases - one day they prevent people from attaining the presence of this Noble Scene, another day they quarrel with the loved ones of God and prevent them from tending to their needs - these are truly companions of hellfire. Another day they say "You are sending Tablets," and another day they cling to some other pretext - these are truly among those who have wronged throughout the ages and disbelieved in God, the Mighty, the Praiseworthy. Verily He Who created the world for Himself - they prevent Him from looking upon any of His loved ones. This is nothing but manifest tyranny. 3 فى كل يوم يزداد البلاء فى يوم يمنعون الناس عن الحضور فى هذا المنظر الكريم وفى يوم ينازعون مع احباء الله و يمنعونهم عن التوجه الى حوائجهم الا انهم من اصحاب الجحيم وفى يوم يقولون انتم ترسلون الألواح وفى يوم يتمسكون بأمر آخر الا انهم من الذين ظلموا فى الأعصار و كفروا بالله العزيز الحميد ان الذى خلق العالم لنفسه منعه ان ينظر الى احد من احبائه ان هذا الا ظلم مبين
- 4 One said: "Through you the fragrances of revelation have wafted through the lands and transformed the servants unto God, the Mighty, the Wise." Another said: "Through you the lamp of remembrance has been lit and we wished to extinguish it. If this be my crime then I am the most guilty of the two worlds. I am innocent of you and you are innocent of me. The matter between us is decided, and He is the Best of Judges." They said: "You have come with a white hand and radiant scrolls which our souls do not desire. You are but one of the mischief-makers." 4 قال قائل بكم فاحت نفحات الوحى فى البلاد و انقلب بها العباد الى الله العزيز الحكيم وقال الآخر بكم اضاء سراج الذكر و اردنا احماده ان كان هذا جرمى فأنا اذنب الثقلين انى برآء منكم و انتم برآء قد قضى الأمر بيننا و بينكم انه خير الفاصلين قالوا قد جئت بيد بيضاء و صحائف نوراء التى لا تهوى بها انفسنا ان انت الا من المفسدين
- 5 If this were so, servants before Me would have preceded Me, reciting unto you the verses of God, the Mighty, the Inaccessible. Whenever We recited clear verses unto them they said "These are forgeries," and when We showed them what their 5 لو كان الأمر كذلك قد سبقنى عباد قبلى يتلون عليكم آيات الله العزيز المنيع كلما تلونا عليهم آيات بينات قالوا انها مفتريات و اذا اظهرنا لهم ما عجزت عنه امثالهم قالوا هذا سحر مبين لم ندر بأى

likes were powerless to produce, they said "This is manifest sorcery." We know not by what discourse their souls would be satisfied - they are truly among the drowned ones. They are drowned in the sea of passion yet reckon themselves to be among the guided ones. Thus have their souls seduced them and they are today among the transgressors.

- 6 Remember when Nabil entered with his brothers, turning to God, the Lord of the worlds. They were seized at the gate by what the Impostor had inspired in the hearts of the oppressors. When they entered the seat of judgment, it was said: "We perceive from you the fragrance of the Divine Paradise and from your faces the radiance of the All-Merciful. There is no place for you with us - leave at once!" He said: "Have you not heard 'Honor the guest'?" Then he who had wronged was confounded. He said: "Expel him from the city" - thus did the chief of the transgressors command us. There befell Nabil before Ali and those with him what had befallen him. Verily thy Lord is the All-Knowing, the All-Seeing.

- 7 We beseech God to suffice thee against the evil of these two - verily He hath power over all things. They plot, but soon shall the fire of their plotting blaze forth. May God extinguish it through His sovereignty and raise up one who will suffice against their evil. He is verily the Ordainer of what He willeth. They have committed that which hath caused the dwellers of the pavilion of sanctity to lament, and their plotting hath seized every young and old.

- 8 We have recounted some of what hath befallen Us that thou mayest be informed of what hath transpired and arise to aid this Wronged One and remember thy Lord by this wondrous Name. The breezes of hypocrisy have stirred and the Light of the Cause is in the darkness of the horizons. Be thou not troubled - We love to behold thee among the steadfast ones. Praise be to God, the Lord of the worlds.

حديث تستقرّ انفسهم الا انهم من المغرقين قد غرقوا في بحر الهوى و يحسبون انهم من اهل الهدى كذلك سولت لهم انفسهم و هم اليوم من المعتدين

6 و اذكر اذ دخل النبيل مع اخويه مقبلاً الى الله رب العالمين اخذوا لى الباب بما اوحى الدجال في صدور الظالمين لما دخلوا مقر الحكم قيل نجد منكم نفحة الرضوان و من وجوهكم نضرة الرحمن ليس لكم مقرّ عندنا ان اخرجوا في الحين قال ا ما سمعتم اكرموا الضيف فبهت الذى ظلم قال اخرجوه من المدينة كذلك امرنا من رئيس الفاسقين ورد على النبيل قبل على و من معه كما ورد عليه ان ربك هو العليم البصير

7 نستل الله بأن تكفى شرّ هذين انه على كل شيء قدير مكرًا و يكران سوف تلتهب نار مكرهم عسى الله ان يخذلها بسلطانه و يبعث من يكفى شرهما انه هو المتقدر على ما يريد ارتكبا ما ناح به سكان سرادق العصمة و اخذ مكرهما كل صغير و كبير

8 قد قصصنا بعض ما ورد علينا لتكون مطلعاً بما قضى و تقوم على نصرة هذا المظلوم و تذكر ربك بهذا الاسم البديع قد هاجت روايح النفاق و نير الأمر في ظلمة الآفاق انك لا تضطرب انا نحب ان نراك من الراشخين الحمد لله رب العالمين

INBA34:172, BLIB_Or15707.137,
BLIB_Or15735.291, AQA1#041,
ASAT5.216x, HYK.291

BH02048

To: Mulla Ali in Sad, in Isfahan

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Wondrous, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَبْدَعِ الْأَبْنَى
- 2 God testifies that there is none other God but Him. His is the creation and the command, and all are prostrate before Him. He gives life and causes death, then resurrects as He wishes through His grace. Verily, there is none other God but Him. His is the creation and the command, and all are worshippers before Him. 2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخَلْقُ وَالْأَمْرُ وَكُلٌّ لَهُ سَاجِدُونَ يَحْيِي وَيُمِيتُ ثُمَّ يَبْعَثُ كَيْفَ يَشَاءُ بِفَضْلِهِ أَنَّهُ مَا مِنْ إِلَهٍ إِلَّا هُوَ لَهُ الْخَلْقُ وَالْأَمْرُ وَكُلٌّ لَهُ عَابِدُونَ
- 3 O Pen of Command! Make mention of the servant who is named Ali, that he may stand firm on the Path and purify himself from those who have denied God, the Protector, the Self-Subsisting. O Ali! Strip thyself from all veils and allusions, and cast behind thee all that they who joined partners with God have clung to, and take fast hold of the cord of God, the Almighty, the Powerful, the Beloved. 3 إِنْ يَا قَلَمَ الْأَمْرِ ذَكَرْتُ عَبْدَ الَّذِي سَمِيَ بَعْلَى لَعَلَّ يَسْتَقِيمَ عَلَى الصِّرَاطِ وَيَطَهِّرَ نَفْسَهُ عَنِ الَّذِينَ كَفَرُوا بِاللَّهِ الْمُهَيْمِنِ الْقَيُّومِ إِنْ يَا عَلِيَّ عَرَّ نَفْسَكَ عَنْ كُلِّ الْحَبِيبَاتِ وَالْإِشَارَاتِ وَدَعِ كُلَّمَا تَمَسَّكَ بِهِ الَّذِينَ هُمْ أَشْرَكُوا عَنْ وَرَائِكَ وَتَشَبَّثْ بِعُرْوَةِ اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْمَحْبُوبِ
- 4 Say: O people! Fear God and spread not corruption in God's earth after God hath come from the Orient of Grandeur with manifest sovereignty. Say: This indeed is the Essence of Oneness in the Most Exalted Assembly, and the Reality of Divine Unity in the Kingdom of Eternity, and the Mystery of Divinity in the Kingdom of Names, and the Ancient Beauty in this radiant and noble Temple. He is indeed the One through Whom every Prophet was raised up, every Messenger was sent forth, and every irrevocable decree was revealed. 4 قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَلَا تَفْسُدُوا فِي أَرْضِ اللَّهِ بَعْدَ الَّذِي جَاءَ اللَّهُ عَنْ مَشْرِقِ الْكِبْرِيَاءِ بِسُلْطَانٍ عَظِيمٍ قُلْ إِنَّ هَذَا لَكَيْنُونَةُ الْأَحْدِيَّةِ فِي الْمَلَأِ الْأَعْلَى وَذَاتِيَّةِ الصَّمْدِيَّةِ فِي جَبَرُوتِ الْبَقَاءِ وَسِرِّ الْإِلَهِيَّةِ فِي مَلَكُوتِ الْأَسْمَاءِ وَجَمَالِ الْقَدَمِ فِي هَذَا الْهَيْكَلِ الْمَشْرِقِ الْكَرِيمِ وَأَنَّهُ لَهِوَ الَّذِي مِنْهُ بَعَثَ كُلَّ نَبِيٍّ وَارْسِلْ كُلَّ رَسُولٍ وَنَزَّلْ كُلَّ أَمْرٍ مُحْتَمٍ
- 5 Say: O people of the Bayan! Fear God and war not against Him through Whom your worth was exalted, your name was made manifest, and your traces became renowned among the worlds. O Ali! Express what We have shown thee in thy soul's journey unto God, then ascend to the atmosphere of nearness and holiness that thou mayest witness what no mystic hath witnessed. Guard thyself lest thou be stirred by the winds of hypocrisy which blow from the direction of the wicked ones who warred against God and turned away from His beauty after He appeared with all verses, scriptures and perspicuous books. 5 قُلْ يَا مَلَأَ الْبَيَانِ خَافُوا عَنِ اللَّهِ وَلَا تَحَارِبُوا بِالَّذِي بِهِ رَفَعَ قَدْرَكُمْ وَظَهَرَ اسْمُكُمْ وَاشْتَهَرَ أَثَارُكُمْ بَيْنَ الْعَالَمِينَ إِنْ يَا عَلِيَّ عَبَّرْ مَا أَرَيْنَاكَ فِي سِيرِ رُوحِكَ إِلَى اللَّهِ ثُمَّ أَصْعِدْ إِلَى هَوَاءِ الْقُرْبِ وَالْقُدُسِ لِتَشْهَدَ مَا لَمْ يَشْهَدْ أَحَدٌ مِنَ الْعَارِفِينَ إِنْ أَحْفَظَ نَفْسَكَ لِئَلَّا يَحْرُكَكَ أَرِيَاخُ النِّفَاقِ الَّتِي هَبَّتْ عَنْ شَطْرِ الْفَجَّارِ الَّذِينَ حَارَبُوا بِاللَّهِ وَأَعْرَضُوا عَنْ جَمَالِهِ بَعْدَ الَّذِي ظَهَرَ بِكُلِّ الْآيَاتِ وَالصِّحُفِ وَالزُّبُرِ الْحَكِيمِ الْحَكِيمِ
- 6 Stand firm in the Cause, then convey unto the people thy Lord's command, and be not of the patient ones. Know thou that those who were given the Bayan seek to invalidate the Truth using the same arguments used by the transgressors of the Qur'an when the Sovereign of the Cause came to them 6 إِنْ اسْتَقَمَ عَلَى الْأَمْرِ ثُمَّ بَلَغَ النَّاسَ أَمْرَ رَبِّكَ وَلَا تَكُنْ مِنَ الصَّابِرِينَ ثُمَّ أَعْلَمْ أَنَّ الَّذِينَ أَوْتُوا الْبَيَانَ يَسْتَدْلُونَ فِي إِبْطَالِ الْحَقِّ بِمَا اسْتَدْلَوْا بِهِ فَسْقَاءَ الْفِرْقَانِ حِينَ الَّذِي جَاءَهُمْ سُلْطَانُ الْأَمْرِ بِمَلَكُوتِ

with God's kingdom - the True, the Certain One. They wrote tablets rejecting God just as the people of the Qur'an wrote rejecting Ali before Nabil. We have ordained for whoever is able that he write in support of this Cause that which casts the spirit into his breast, and this is from God's grace upon His steadfast servants.

- 7 Arise in the Cause, then drink the cup of life from the hands of the All-Merciful, then detach thyself from every sinful deceiver. Turn not to the right or the left; set thy face toward thy Lord, the Most High, the Great. Harken unto what is revealed unto thee from the right side of the Throne, the place whose very air proclaims: "This indeed is the Beloved in the heart of Glory," and whose heaven calls out: "This indeed is the One mentioned in the scrolls of mighty glory," and from Whose dust particles is heard: "There is none other God but I, the Powerful over what I wish, and I am the Mighty, the Exalted, the Wise."

- 8 Thus do We cast upon thee that thou mayest stand firm in the Cause and convey unto the people what thou art commanded by God, the Most High, the Powerful, the All-Knowing. And glory be upon thee if thou standest firm in the Cause and detachest thyself from the worlds, and upon those who hear thy words concerning God, thy Lord and the Lord of thy forefathers of old.

الله الملك الحقّ اليقين وكتبوا في ردّ الله الواحد
كما كتبوا ملأ الفرقان في رد على قبل نبيل وانا
قدّرنا لمن استطاع بأن يكتب في اثبات هذا الأمر
ما يلقي الروح في صدره وانا هذا من فضل الله
على عباده الراغبين

7 قم على الأمر ثم اشرب كأس الحيوان من ايدى
الرحمن ثم انقطع عن كلّ مكار اثم ولا تلتفت
الى اليمين والشمال ول وجهك شطر ربك العليّ
العظيم ان استمع ما يوحى اليك عن جهة ايمن
العرش مقرر الذي ينطق هوائه بأن هذا هو المحبوب
في كيد البهائم ثم ينادى سمائه بأن هذا هو المذكور
في صحايف عزّ عظيم ويسمع من ذرات ترابه
بأنه لا اله الا انا المقتدر على ما اشاء وانا العزيز
المتعالى الحكيم

8 كذلك القيناك لتثبت على الأمر وتبلغ الناس
بما امرت من لدى الله العليّ المقتدر العليم والبهائم
عليك ان تثبت على الأمر وتنقطع عن العالمين و
على من يسمع قولك في الله ربك ورب آبائك
الأولين

BLIB_Or15694.516, ALIB.folder18p360

BH02033

To: Letter of the Living

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Luminous, the Most Luminous
- 2 O Letter of the Living! Harken to the call of thy Lord once again in this most holy and most luminous Dominion. Then remember what is now being revealed unto thee from the direction of the Throne above the Lote-Tree of the Utmost Boundary, that thou mayest recall within thyself what We previously mentioned to thee by the tongue of God the first time. Therefore reflect on what remaineth thereof, that thou mayest be among the people of the Hereafter in this primary world.

1 بسم الله البهىّ الأبهى

2 ان يا حرف الحى فاسمع نداء ربك مرة اخرى
في هذا الجبروت المقدس الأبهى ثم ذكر بما يوحى
اليك حينئذ عن جهة العرش فوق سدره المنتهى
لعل تكون متذكراً في نفسك بما اذكرناك من قبل
بلسان الله مرة اولى اذا فكر فيما بقى منه لتكون
اهل الآخرة في هذا الأولى

- 3 Say: By God! The decree of the Nine hath appeared and the beauty of the Eighty hath shone forth. And verily thou didst not comprehend its beginning, so strive within thyself that thou mayest comprehend its end, that thou mayest be among those possessed of understanding.
- 4 Therefore stand firm in the Cause of thy Lord, then remind the people of what the Dove remindeth thee at this moment from God's most sublime Kingdom. Take heed that thou fear nothing, nor hesitate in the Cause of thy Lord, nor be among the blind. Come forth from behind the veil of silence, then loose thy tongue in praise of thy Lord, that thou mayest be among those who are guided, and remind people through thy remembrance, that perchance through thee may be brought about in them what God hath chosen for them. Thus do We bestow Our grace upon thee once again, that thou mayest be assured in the Cause of thy Lord and rend asunder the veils from the face of remembrance.
- 5 Say: By God! The Spirit at this moment moveth before His presence, and the Sun deriveth its light from His resplendent brow, and the Beauty of the Unseen speaketh above His head with a call that draweth unto it the hearts of those possessed of understanding: "This, verily, is He Who appeared in the year sixty, and this is one of His mighty signs."
- 6 And these are the pearls which We have brought forth from the Shell of Holiness and cast from the Ocean of Grandeur, that ye may find what hath been ordained for you by your Lord, the Most Exalted, the Most High. And this, verily, is the Beauty of God which hath dawned from behind the veils with a sovereignty that cannot be concealed nor hidden. And this, verily, is the Sea that surgeth within itself, and these are its waves, if ye be of those possessed of wisdom. And these, verily, are the breezes of God in truth, and this is their wafting in this morning time.
- 7 Say: The Noah of eternity hath fashioned the Ark of immortality, and it saileth upon the sea of grandeur - glorified be thy Lord, the Most High! And thou, turn thy face towards it and hold fast unto it, that thou mayest be among the companions of the Garden of Refuge.
- 8 And this, verily, is the Voice of God raised between the heavens and the earth. Therefore put off the shoes of vain desire, that thou mayest be turned towards the Sinai of the Spirit in this most distant expanse. Take heed that nothing prevent thee, even should all who are in the kingdom oppose thee. Then hearken unto the call of thy Lord, that thou mayest be of those who have heard and called out. Thus have We cast upon
- 3 قل تالله قد ظهر حكم التسع واشرق جمال الثمانين و انتك ما ادركت اولها فاجهد في نفسك لعل تدرك آخرها لتكون من اولي النبي
- 4 اذاً فاستقم على امر ربك ثم ذكر الناس بما يذكر الورقاء حينئذ من ملكوت الله الأسنى اياك ان لا تحف من شيء ولا تصبر في امر ربك ولا تكن من اهل العمى فانخرج عن خلف الصمت ثم اطلق لسانك في ذكر ربك لتكون من اصحاب الهدى ولتذكر الناس بذكرك لعل بك تحدث فيهم ما اختاره الله لهم وكذلك منتاً عليك مرة اخرى لتكون موقناً في امر ربك وتخرق الحجاب عن وجه الذكري
- 5 قل تالله ان الروح حينئذ بين يديه تسعى والشمس استضاء من غرته الغراء وجمال الغيب ينطق فوق رأسه بنداء تجذب منه افئدة اولي النبي بأن هذا هو الذي ظهر في الستين وهذه من آياته الكبرى
- 6 و ان هذه للآلئ التي اظهرناها عن صدف القدس واقدفناها من بحر الكبرياء لعل تجدون ما قدر لكم من ربكم العلي الأعلى و ان هذا لجمال الله قد اشرق عن خلف الحجاب بسلطان لا يغطي ولا يخفي وان هذا لبحر الذي يتوج في نفسه وتلك امواجه ان انتم من اصحاب الحجي و ان هذا لنسائم الله بالحق وتلك هبوبها قد هبت في هذا الضحي
- 7 قل قد صنع نوح القدس سفينة البقاء و جرت على قلزم الكبرياء فسبحان ربك الأعلى و انتك توجه اليها و تمسك بها لتكون من اصحاب جنة المأوى
- 8 و ان هذا لصوت الله قد رفع بين السموات و الأرض اذاً فالخلع نعلين الهوى لتكون متوجهاً الى سيناء الروح في هذا الفضاء القصوى اياك ان لا يمنك شيء ولو يعارضك كل من في الملك ثم استمع نداء ربك لتكون ممن سمع و نادى كذلك القيناك و الهماك ما ينقطعك

thee and inspired thee with that which will sever thee unto God, thy Lord, that thou mayest rejoice within thyself and be of those who have believed and are guided.

الى الله ربك لتسرّ في نفسك و تكون ممن آمن و هدى

- 9 Say: By God! The Beauty of the First hath appeared in the Point of the Last. By God! This is thy Lord, the Most High, and whoso turneth away from Him and denieth His signs hath indeed gone astray and transgressed. Thus do We call out to thee once again, that thou mayest hear the call of thy Lord in the Dominion of eternity, and be stirred within thyself, and arise in the Cause of thy Lord with supreme steadfastness.

9 قل تالله قد ظهر جمال الأولى في نقطة الأخرى تالله هذا لربك الأعلى و من اعرض عنه و كفر بآياته انه قد ضلّ و طغى كذلك ناديناك مرّة اخرى لتسمع نداء ربك في جبروت البقاء و تهتّز في نفسك و تقوم على امر ربك باستقامة كبرى

- 10 Say: By God! Whoso hesitateth in His Cause, God will surely return him to the lowest depths. Thus have We informed thee and taught thee, that thou mayest be mindful of the remembrance of thy Lord and be of those who drew nigh and approached.

10 قل تالله من توقف في امره فسوف يرجعه الله الى درك السفلى و كذلك اخبرناك و علمناك لتكون متذكراً بذكر ربك و تكون من الذي دنى فتدلى

WOB.139x

INBA19:181b, INBA32:165, BRL_DA#431

BH02085

To: Mirza Aqa Bashir Ilahi (Bashiru's-Sultan), in Shiraz

Date: 1290 [1873] or earlier

- 1 In the Name of Him at Whose bidding the Nightingale warbles in the Realm of Eternity that there is none other God but Me, the Almighty, the All-Wise!
- 2 O Tongue of Eternity! Make mention of him who emigrated unto God until he entered the Spot of Immortality, the seat from whose horizon the Sun of Glory shone forth with manifest and brilliant rays, and entered God's precinct where the glances of holy radiance were turned unto him, and tasted the sweetness of remembrance from this Remembrance, Who, were the veil to be lifted from His face, would cause all who are in the heavens and on earth to swoon away, except such as have detached themselves from all created things.
- 3 O servant! God the true One is My Witness! This is the Day whereon it is incumbent upon everyone that seeth to behold, and every ear that hearkeneth to hear, and every heart that understandeth to perceive, and every tongue that speaketh to proclaim unto all who are in heaven and on earth, this holy, this exalted, and all-highest Name.

1 بسمي الذي به نطق الوراق في قطب البقاء بأنه لا اله الا انا العزيز الحكيم

2 ان يا لسان القدم ذكر الذي هاجر الى الله الى ان دخل بقعة البقاء مقر الذي استشرقت عن افقه شمس البهاء بأنوار لائح مبينا و دخل بقعة الله و ارتد اليه لحظات قدس منيرا و ذاق حلاوة الذكر من هذا الذكر الذي اذا كشف الغطاء عن وجهه انفزع كل من في السموات و الأرض الا الذينهم انقطعوا عن الخلائق جميعا

3 ان يا عبد تالله الحق اليوم يوم الذي ينبغي لكل ذي بصر بأن يشهد و لكل ذي سمع ان يسمع و لكل ذي قلب ان يفقه و لكل ذي لسان بأن ينادى بين الأرض و السماء على هذا الاسم المقدس العلى الأعلى

- 4 Thus does the Tongue of Holiness speak forth now in the realm of mighty glory. 4 كذلك ينطق حينئذ لسان القدس في جبروت عزّ علياً
- 5 I swear by the one true God! This is the day of those who have detached themselves from all but Him, the day of those who have recognized His unity, the day whereon God createth, with the hands of His power, divine beings and imperishable essences, every one of whom will cast the world and all that is therein behind him, and will wax so steadfast in the Cause of God that every wise and understanding heart will marvel. 5 تالله الحقّ اليوم يوم المنقطعين واليوم يوم الموحدين واليوم يوم الذي فيه يخلق الله بأيدي قدرته كينونات احديّة وساذجيات صمدية كلّ واحدة منهن يضعن الدنيا وما فيها عن ورائهن ويستقيمن على امر الله بشأن يتخير عنه كلّ عاقل عليما
- 6 O servant! Hear what issueth from the mouths of those who have disbelieved in God after having believed in Him. By God, they speak as spoke the divines of the Qur'an at the time when 'Ali came upon the clouds of My Name that encompasseth the worlds. O servant, forget not My remembrance, nor the days when thou wert in the presence of My countenance. Remember then My grief and tribulation, that God may raise up one who will help the Youth. Thus hath the Pen of Eternity taught thee, that thou mayest arise to serve His Cause with mighty detachment. 6 ان يا عبد اسمع ما يخرج من افواه هؤلاء الذينهم كفروا بالله بعد الذي آمنوا به تالله يتكلمون بما تكلموا علماء الفرقان حين الذي جاء على سحاب اسمي الذي كان على العالمين محيطا انك انت يا عبد لا تنس ذكرى ولا ايام التي كنت في مقابلة وجهي ثم اذكر حزني وابلائي لعل الله يبعث من ينصر الغلام وكذلك علمك قلم القدم لتقوم على امره بانقطاع منيعا
- 7 Stand firm in such wise that should all the Manifestations of Our most beauteous Names descend and seek to turn thee from that whereon thou standest in thy Lord's Cause, thou wouldst not turn unto them nor unto what they possess, by My sovereignty that hath dawned from the horizon of holiness with wondrous lights. Know thou that whatsoever thou hast heard regarding this Cause hath, by God, appeared from the direction of My command, and none hath been apprised thereof save God - of this thou art well aware. When We raised up the Cause, they who served Me and circled round Me morning and evening arose to slay Me. Thus mayest thou know the state of these souls and those who followed them and took them as lords for themselves instead of God. By God, they and their idols are in the fire, and naught shall protect them from thy Lord's torment save that they repent and return unto God Who created them by His command. Verily, He hath ever been All-Forgiving, All-Merciful. 7 ان استقم على شأن لو ينزلن مظاهر اسمائنا الحسنى كلّها ويمنعك عما كنت عليه في امر مولاك انك لن تلتفت اليهم ولا بما عندهم بسلطاني الذي اشرق عن افق القدس بانوار بديعا ثم اعلم بأن كلّما سمعت في هذا الأمر تالله قد ظهر من ناحية امرى وما اطلع بذلك احد الا الله ان انت بذلك خيبراً فلما ارفعنا الأمر قام على قتلى من يخدمنى ويطوف في حولى في كلّ بكور وعشياً كذلك فاعرف شأن هؤلاء والذينهم اتبعوهم واتخذوهم من دون الله لأنفسهم رباً تالله انهم ومعبودهم في النار ولا يغنيهم حينئذ من عذاب ربك شيئاً الا بأن يتوبوا ويرجعوا الى الله الذي خلقهم بأمر من عنده وانه قد كان تواباً رحيماً
- 8 Rejoice, O servant, within thyself that God hath accepted thee for love of Himself and honored thee with His presence and inscribed thy name upon tablets which lie before the Throne, sealed with the seal of preservation by the fingers of power, in truth and by the truth. Glory be upon thee and upon them that are with thee and upon them that remember their Lord and are detached from those who know not their right hand from their left and who follow every froward devil. 8 بشراً عبد في نفسك بأن الله قبلك لحبّ نفسه وشرّفك ببقائه وكتب اسمك في الواح الذي كان لدى العرش بخاتم الحفظ من اصابع القدرة على الحقّ بالحقّ ممهوراً والبهاء عليك وعلى من معك وعلى من يذكر ربه وانقطع عن الذين لن

يعرفوا اليمين والشمال واتبعوا كل شيطان مریدا

INBA23:027b,

BLIB_Or15694.455,

ALIB.folder18p359

BH02107

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

Date: 1290 [1873] or earlier

- 1 In the Name of the Beloved of the world 1 باسم محبوب عالمیان
- 2 The Supreme Pen speaks in the name of the Beloved of the worlds: Your letter was received before the Countenance, and from its expression was inhaled the fragrance of the love of the Beloved of the worlds. Praise be to God that through divine grace, in this spiritual dawn, you have attained to that which was intended and have been illumined by the effulgences of the Divine Word which has dawned from the Dayspring of Will. 2 قلم اعلی میفرماید کتابت لدى الوجه حاضر و نفحات حبّ محبوب عالمیان از قیص بیان آن استشمام شد لله الحمد که بعنایت رحمانی در این فجر روحانی به ما هو المقصود فائز شده‌اید و باشرافات کلمه الهیه که از مطلع اراده مشرقست منور گشته‌اید
- 3 The effulgences of the Word have encompassed all who are on earth, yet most people remain deprived of the Dayspring of divine manifestations due to imaginary veils. Soon all shall turn toward the intended Goal, but alas for those souls who today remain deprived of the shining lights. I swear by the Dawning-Place of the Most Great Name that if people would rend asunder the veils and hearken with the ear of their true nature to the Call of God raised from the right side of the luminous Spot, all would turn with illumined hearts toward the Beloved. The veils have prevented them - soon they shall wail and weep, though now they perceive it not. 3 اشراقات کلمه کلّ من فی الأرض را احاطه نموده ولكن اکثری از بریه باحجاب وهمیه از مشرق ظهورات احديه محروم مانده‌اند عنقریب کل بشر مقصود توجه نمایند ولكن حسرت از برای نفوسیکه الیوم از انوار مشرقه محروم گشته‌اند قسم بمطلع اسم اعظم اگر ناس خرق حجاب کنند و اقلّ من آن بسمع فطرت نداء الله را که از یمن بقعه نورا مرتفعست اصغا نمایند کل بقلوب منیره بشر محبوب توجه کنند قد منعتهم الأجاب سوف ینوحون و یبکون ولكن الیوم لا یسعون
- 4 Blessed are those souls who today have attained the recognition of God and have turned toward the Most Great Name and the Ancient Ocean. Although today the enkindled and devoted souls have been encompassed by abasement due to their turning to the Word of God, yet soon all on earth shall engage in glorifying their mention with utmost honor. 4 طوبی از برای نفوسی که الیوم بعرفان الله فائز شده‌اند و باسم اعظم و بحر قدم توجه نموده‌اند اگرچه الیوم نفوس مشتعله مقبله را لاقبالهم الی کلمه الله ذلت اخذ نموده ولكن عنقریب کلّ من علی الأرض باعزاز تمام بذکر آن نفوس مشغول شوند و ذاکر گردند
- 5 That which exists and is witnessed shall soon vanish, but any deed performed by any soul for the triumph of God's Cause, 5 آنچه موجود و مشهود عنقریب مفقود خواهد شد ولكن هر امری که از هر نفسی لنصرة الله ظاهر

even if it be but a sigh breathed forth for the love of God, shall endure forever and its effects shall be manifested in all the divine worlds through wondrous and sublime appearances. This is God's hidden grace of which none is aware. If the divine fingers of power were to rend this veil, you would witness all turning with complete devotion, perfect hope and supreme steadfastness to sacrifice themselves in the path of the Friend, counting all that exists in the world and whatsoever is related to it as non-existent. Since the preservation of souls for the triumph of God's Cause is observed according to divine wisdom's requirements, therefore this station remains unrevealed and hidden behind the veils of the unseen.

شده اگرچه بنفسی باشد که لبّ الله برآورده
دائم و باقی خواهد ماند و اثر آن در جمیع عوالم
الهیّه بظهورات بدیعّه منیعّه ظاهر خواهد شد
اینست فضل مکنونه الهیه که احدی بر آن
مطلع نه اگر انامل قدرتیّه ربّانیّه این حجاب را
خرق فرماید مشاهده مینماید که کل باقبال تمام
و رجای کامل و استقامت کبری خود را در
ره دوست فدا نمایند و ما هو الموجود را از دنیا
و ما يتعلق بها معدوم شمردن چون ابقای نفوس
لنصره امر الله بمقتضیات حکمتیه الهیه ملاحظه
میشود لذا این مقام کشف نشده و در حجب
غیب مستور مانده

- 6 Blessed are you for having attained, arisen, turned, heard and said: "Here am I, here am I, O Beloved of the worlds!" These are pearls and treasures that shall remain preserved in the divine treasuries of the unseen, and the hands of the treacherous and thieves shall be barred from them.

6 طوبی لكم بما فزتم و قتم و اقبلتم و سمعتم و
قلتم لیّک لیّک یا محبوب العالمین این لآلی و
کنوزیست که در خزائن غیبیه الهیه محفوظ
خواهد ماند و ایادی خائنین و سارقین از او
ممنوع

- 7 Say: Praise be to Thee, O my God, for having caused me to be present before the Throne, to hear Thy call and be honored with meeting Thee. I beseech Thee by Thy Name that rules over all names to ordain for me to meet Thee in every world of Thy worlds, to cause me to soar at all times in the atmosphere of Thy love, and to turn toward the Kaaba of Thy reunion and meeting. Thou art powerful over what Thou wilt, and Thou art the Forgiving, the Merciful.

7 قل لك الحمد يا الهی بما جعلتني حاضراً لدى
العرش و اسمعتني ندائك و شرفتنی بلقائك
اسئلك باسمك المهيمن على الاسماء بأن تقدّر
لی لقائك فی كلّ عالم من عوالمک و تجعلني
طائراً فی كلّ الأحوال فی هواً حبّک و مقبلاً
الی کعبة وصلک و لقائك انت المقتدر علی ما
تشاء و انک انت الغفور الرحیم

- 8 The Glory be upon thee and upon those with thee. The mentioned Tablets were sent. Verily, He is the best of rememberers. Say: Praise be to God, the Lord of the worlds.

8 البهَاء علیک و علی من معک الواح مذکوره
ارسال شد انه خیر الذاکرین قل الحمد لله ربّ
العالمین

ADMS#338x

INBA51:597, BLIB_Or03116.099r,
BLIB_Or03116.081r.03x, BLIB_Or11096.184,
LHKM3.269

BH02077

To: *Ismi'u'l-Ha (one of the Nurayn-i-Nayyirayn), in Isfahan*

Date: 1290 [1873] or earlier

1 In the name of the Peerless Beloved!

1 باسم محبوب یگّا

2 Praise be to God that thou hast steered the ship of high endeavor upon the sea of detachment and hast been blessed with divine outpourings and merciful bestowals. Thou art he through whom the victory of God's Cause was made manifest, inasmuch as thou didst not fall short in His service. To this testify all atoms, through what hath flowed from the Pen of thy Lord, the Almighty, the Glorious, the All-Wise.

2 الحمد لله که فلک همت بر قطب بحر انقطاع رانده اید و بفیوضات ربّانیه و عنایات رحمانیه فائز شده اید انت الذی بک ظهرت النصرة فی امر الله بحیث ما قصرت فی خدمته یشهد بذلك کل الذرات بما جرى من قلم ربک المقتدر العزیز الحکیم

3 It is most clear and evident that the world hath neither fidelity nor permanence, nor shall it ever have. All shall return to nothingness save the righteous deeds that have appeared from holy souls in the Cause of the King of Oneness. I swear by the Most Great Luminary, whose light shineth resplendent in all worlds, that even in the material realm God, exalted be His mention, causeth every tongue to praise such souls.

3 این بسی واضح و معلومست که دنیا را وفا و بقائی نبوده و نخواهد بود کلّ بفنا راجع مگر اعمال خیریه که از نفوس مقدسه در امر سلطان احدیه ظاهر شده قسم بنیر اعظم که نور آن در کلّ عوالم مشرق و طالع و در عالم ملکیه هم لسان کلّ بریه را حقّ جلّ ذکره بنای آن نفوس ناطق میفرماید

4 Look not upon the power of the enemies and the veiling of the people today. Though outwardly they appear strong, in truth they are the weakest of creatures. Soon shall they all turn with great remorse and supreme regret toward their Lord, the Most High, the All-Glorious. But they have been preceded by servants who have attained unto the days of God. Should God, exalted be His glory, forgive those souls, they would be under the shadow of the assured ones who are manifest today in His Name; otherwise thy Lord is indeed the All-Knowing.

4 مشاهده در قوه اعدا و احتجاب ناس الیوم ننماید اگرچه بظاهر قوی مشاهده میشوند ولكن فی الحقیقه اضعف خلقتند زود است که کلّ بحسرت عظمی و ندامت کبری بشطر ربهم العلیّ الاهی توجه نمایند ولكن سبقهم عباد الذین فازوا بأیام الله اگر حقّ جلّ شأنه آن نفوس را عفو فرماید در ظلّ نفوس موقنه واقعد که الیوم باسم حقّ ظاهرند والا ان ربک لهو العلیم

5 Thou must watch over God's Cause in all matters, but with utmost protection, concealment and wisdom. For whenever the sun of victory in God's Cause hath dawned from the dayspring of detachment of any soul, the envious have inevitably risen up with the fire of hatred. For every light there is fire. In all matters be mindful of wisdom and move with moderation. Remind the people, on behalf of the Dawning-Place of the Divine Word, of godly attributes and spiritual character, lest mischief appear from anyone that might cause the fire of the Cause to be extinguished among the people. Mischief hath never been and shall never be acceptable. All must walk among the righteous

5 باید آنجناب در کلّ امور مراقب امر الله باشند ولكن بکمال حفظ و ستر و حکمت چه که هر نفسیکه از مشرق انقطاع او شمس نصرت امر حقّ اشراق نمود لابدّ حساد بنار بغضا قیام نمایند لکل نور نار در جمیع جهات ناظر بحکمت باشید و باعتدال حرکت نمائید و ناس را باخلاق الهیه و بحییه روحانیه از جانب مطلع کلمه ربانیه متذکر دارید که مباد از نفسی فسادى ظاهر شود که سبب و علت اتحاد نار امریه بین بریه گردد ابداً فساد محبوب نبوده و نخواهد بود باید کلّ بصلاح و سداد و تمکین و وقار مابین اختیار و اشرار مشی

and the wicked with rectitude, steadfastness, dignity and composure, that the number of the righteous may increase and the wicked be called to the Chosen One. A goodly deed is in its essence a promoter of the Cause and a guide to the path of truth.

- 6 Convey to the loved ones these hidden words which have shone forth from the Dayspring of the Divine Pen at this spiritual dawn, that all may be illumined by the lights of the Word and hold fast to divine counsels before their faces, lest they become heedless and remain veiled. Blessed art thou and those who are with thee and who hear what thou remindest them of through the remembrance of thy Lord, the Mighty, the Praiseworthy.
- 7 Thou art he whom God hath related to Himself and singled out for the service of His Cause. By My life! Soon shall the tablet of creation be adorned with thy name for having turned with thy whole being to the countenance of the Intended One. Thy Lord is indeed the All-Knowing, the All-Informed.
- 8 Convey My greetings to the faces of those who were with thee, whether female or male, young or old. Praise be to God, the Lord of the worlds.

نمائند تا بر اختیار بیفزاید و اشرار را بشطر مختار دعوت نماید عمل طیب بکینوته مبلّغ امر است و هادی سبیل حق

6 از قبل این مسجون کلمات مکنونه که از مشرق قلم ربّانیّه در این طلیعهء فجر روحانیّه اشراق نموده بر احبّالقا نمائید تا کلّ بانوار کلمه منور شوند و وصایای الهی را امام وجوه خود نصب نمایند که مباد غافل شوند و محتجب مانند طوبی لک و للذین یکنونون معک و یسمعون ما تذکرهم بذکر ربّک العزیز الحمید

7 انت الذی نسبک الله الی نفسه واختصّک لخدمة امره لعمری سوف یطرز لوح الابداع باسمک بما اقبلت بتمامک الی وجه المقصود ان ربّک هو العلیم الخبیر

8 کبر من قبلی علی وجوه الذین کانوا معک من کلّ اناث و ذکور و صغیر و کبیر ان الحمد لله رب العالمین

BLIB_Or03116.093, BLIB_Or11096#031,
NLI.32p134r, ASAT5.037x

BH11722

To: Aqa Siyyid Ali Zargar in Isfahan

Date: 1290 [1873] or earlier

- 1 In the Name of the Most Unapproachable, the Most Holy, the Exalted, the Most High
- 2 This is a Book from the Primal Point unto him who hath believed in God and His signs, that he may stand firm in the Cause and be detached from all the worlds. Bear thou witness, O servant, unto that which God hath testified of His Own Self unto His Own Self, that there is none other God but Him, and that the Primal Point is the Glory of God unto all who are in the heavens and the earth, His proof unto all who dwell in the kingdoms of Command and creation, and His evidence unto all who are upon the earth. Blessed is he who hath detached

1 بسم الأَمع الأقدس العلیّ الأعلى

2 هذا کتاب من نقطة الأولى الى الذی آمن بالله و آیاته لیستقیم علی الأمر و ینقطع عن العالمین جمیعاً فاشهد یا عبد بما شهد الله بذاته لذاته بأنّه لا اله الا هو و ان نقطة الأولى لبهاء الله لمن فی السموات و الأرض و برهانه لمن فی ملکوت الأمر و الخلق و دلیله لمن علی الأرض جمیعاً فطوبی لمن انقطع عن کلّ شیء و توجه الیه و سمع من نعماته الّتی

himself from all things, turned unto Him, and hearkened unto His melodies which have enraptured the denizens of the most exalted Paradise, then those who dwell in the depths of the Names, then the hearts of every pure soul.

- 3 Verily, He is the Hidden Scroll in the unseen realm of the divine cloud, the Treasured Book within the pavilions of the Names, the Tablet of the Spirit in the fields of eternity, and the Scripture of Command in the kingdom of creation. Thus hath the Command been sent down at this hour with truth from the presence of One mighty and powerful. Say: By God! He hath appeared with all the signs, the recognition of which hath proved beyond the capacity of every person of understanding. On His right hand was the Kingdom of God, then on His left the Dominion of Command, and before Him marched the hosts of a wondrous Revelation. Thus were the clouds of idle fancy rent asunder, and God came with the authority of His Cause, while around Him circled the hosts of hidden glory.

- 4 Then did they who harbored hatred for this Youth in their hearts deny Him - this Youth at the sight of Whom the eyes of Grandeur were consoled behind pavilions of impregnable glory. They warred against Him, disputed His verses, and denied the grace that encompassed all the worlds. O servant! Cast behind thee all allusions, then burn away the veils of idle fancy through a power from Our presence. Stand firm in the Cause through an authority from Us, and fear no one. Put thy trust in God, thy Lord, and He shall protect thee from every accursed misbeliever. Then give thanks unto God within thyself, for the glances of God have been directed toward thee, and the fingers of holiness have moved upon thy name with this Pen which hath been fashioned by God's handiwork. Through it the knowledge of all things hath appeared, and the knowledge of what was and what will be, and through it the measures of the Cause have been ordained in the heaven of destiny and sent down in a prescribed measure.

- 5 Grieve not over this world, but rejoice in the gladness of the Cause. Choose for thyself a praiseworthy station in the shadow of thy Lord's mercy. Purify thyself from whatsoever hath occurred to thee, and thy breast from the promptings of them who have disbelieved in God and who move about in the wilderness of passion, having deprived themselves of God's mercy. Be thou at peace within thyself, then stand firm in the Cause, for God hath ordained for thee a station that hath been, in truth, elevated. Soon will He send down upon thee the wonders of His mercy and draw thee nigh unto a luminous station of glory. Know thou that We had previously sent down unto thee a Tablet, and before it another Tablet, and We sent them

اجتذبت منها اهل ملاء الأعلى ثم اهل لجج الأسماء
ثم افندة كل عالم رزقاً

3 وانه لصحيفة المكنون في غيب العماء وكتاب
المخزون في سرادق الأسماء ولوح الروح في ميادين
البقاء وزبر الأمر في ملكوت الانشاء وكذلك
نزل الأمر حينئذ بالحق من لدن مقتدر قديراً
قل تالله انه قد ظهر بكل الآيات التي يعجز عن
عرفانها كل عارف قوياً وكان عن يمينه ملكوت
الله ثم عن يساره جبروت الأمر و يمشى قدّامه
جنود وحى بديعاً كذلك شقت سحاب الوهم و
اتى الله بسلطان الأمر وفي حوله جنود عزّ خفياً

4 اذا كفروا الذينهم كان في قلوبهم البغضاء من
هذا الغلام الذي قرت بقلائه عيون العظمة خلف
سرادق عزّ منيعاً و حاربوا به و جادلوا بآياته و
انكروا فضل الذي كان على العالمين محيطاً وانك
انت يا عبد دع كل الاشارات عن ورائك ثم
احرق حجابات الأوهام بقوة من لدنا ثم استقم
على الأمر بسلطان من عندنا ولا تخف من احد
فتوكل على الله ربك وانه يحفظك عن كل
مشرک لعيناً ثم اشكر الله في نفسك بما توجهت
اليك لحظات الله و حرّكت على اسمك انامل
القدس بهذا القلم الذي كان من صنع الله مصنوعاً
ومنه ظهر علم كل شيء و علم ما كان و ما يكون
ومنه قدر مقادير الأمر في سماء القضاء و ينزل
على قدر مقدوراً

5 ان لا تحزن عن الدنيا ثم افرح بفرح الأمر ثم
اتخذ لنفسك في ظلّ رحمة ربك مقاماً محموداً
طهر نفسك عما خطر فيها و صدرك عن
اشارات الذينهم كفروا بالله و كانوا ان يتحركوا
في بوادي الهواء و جعلوا انفسهم عن رحمة الله
محروماً فاطمئن في نفسك ثم استقم على الأمر
لأن الله قدر لك مقاماً قد كان على الحق رفيعاً
فسوف ينزل عليك بدائع رحمته و يقربك الى
مقرّ عزّ منيراً ثم اعلم بأننا انزلنا عليك من قبل

unto thee as a grace from Us, that thou mightest stand firm in the Cause. And the mercy that descendeth from the heaven of the Cause be upon thee, upon those who love thee in God, and upon every discerning believer.

لوحاً و من قبله لوحاً آخر و ارسلناهما اليك
فضلاً من لدنا عليك لتكون على الأمر مستقيماً
و الرحمة التي تنزل من سماء الأمر عليك و على
من احببك في الله و على كل موقن بصيراً

ALIB.folder18p380

BH02088

To: Abu-Talib son of Haji Mirza Musa

Date: 1290 [1873] or earlier

- 1 To the son of Haji Mirza Musa who has ascended to the Supreme Companion - We have revealed this for Abu-Talib that he may seek through it what God has ordained for him and be mighty in assistance. He is God, the Doer of whatsoever He willeth.

1 ابن حاجي ميرزا موسى الذي رفع الى رفيق الأعلى
قد نزل لأبوطالب ليطلب به ما اراد الله له ويكون
على النصر قوياً هو الله الفاعل لما يشاء
- 2 The Beauty of God behind the clouds hath been witnessed from the holy horizon through grace. And verily the clouds are wisdom whereby God manifesteth His Cause among His creatures - were He to lift them, all who are in the heavens and earth would be terrified and every lofty and impregnable mountain would crumble. There is nothing but that its treasures are in the heaven of destiny, and We send them down only in accordance with a measured decree.

2 جمال الله عن خلف السحاب من افق القدس قد
كان بالفضل مشهودا و ان السحاب حكمة التي
بها يظهر الله الأمر بين بريته و لو رفعها يفزع كل
من في السموات و الأرض و يندك كل جبل
باذخ منيعا ان من شيء الا وله خزائن في سماء
القضاء و ما ننزلها الا على قدر مقدورا
- 3 O Pen of Command! Make mention of the servant of God who is named Abu-Talib, that he may rejoice in his soul that his name hath flowed from thee and been mentioned before the Throne.

3 ان يا قلم الأمر ذكر عبد الله الذي سمي بأبوطالب
ليفرح في نفسه بما جرى اسمه منك و كان لدى
العرش المذكورا
- 4 O servant! We sent thee aforetime a Tablet that cannot be equaled by all that is on earth, and after it We sent this Tablet whereby are attracted the hearts of those who have drawn nigh and been purified from earthly allusions through the hidden mystery.

4 ان يا عبد قد ارسلنا اليك من قبل لوحاً لن
يعادل به ما على الأرض جميعا و ارسلنا بعده
هذا اللوح الذي منه يجتذب افئدة الذينهم قصدوا
شطر القرب و كانوا عن اشارات الأرض بالسر
الحق مطهورا
- 5 O servant! Purify thy heart from aught else but Me, then read what hath been revealed unto thee, that it may preserve thee from sorrows in this time when the heaven hath come with manifest smoke. Guard thyself through My Name the Preserver lest the darts of Satan strike thee and make thee far removed from the seat of nearness. Take comfort in My remembrance and abandon all else - this is better in thy Lord's

5 ان يا عبد طهر قلبك عن دوني ثم اقرء ما نزل
عليك ليحفظك عن الأحزان في هذا الزمان
الذي اتى السماء فيه بدخان مبين ان احفظ
نفسك باسمي الحفيظ لئلا يصيبك رمي الشيطان
و يجعلك عن مقر القرب بعيدا آس بذكري و
دع ما سواه و هذا خير عند ربك عن كل ما

sight than all that hath been created on earth. Thus hath the matter been decreed from One All-Knowing, All-Wise.

- 6 Illumine thy heart with My love and thy tongue with My remembrance and the remembrance of My tribulations, for by My Self, wert thou to become aware of them thou wouldst weep for months and years.

- 7 Behold then, O servant, how grieved is the Master Who takes a servant and nurtures him with mighty hands of glory, and teaches him what He willeth, and preserves him from hardship and distress, and keeps him safe from all calamities in the protective sanctuary, and mentions him among the servants, and raises his name in the Concourse of Names to a station where all, young and old, make mention of him. Yet when he witnessed the matter thus and became assured in himself, he emerged from behind the veil and denied his Lord and rejected what He had bestowed upon him through His grace, until he arose to slay Him, then cried out among those whom the foolish of the earth had recognized, saying "I have left these people while wronged" - that he might cause doubt to enter the hearts of the believers and cause the rancor of the youth to enter the breasts of his followers. And God is witness to that.

- 8 By God! He did this only because he knew the people to be worthless rabble, else how could he deny this grace which was more manifest than the light of the sun in the midst of heaven? By God! None would deny it save every ignorant blind one. Such was My Cause - ponder this in thyself that thou mayest become aware of it and be among the servants with insight into what befell this Wronged One Who was cast into the pit.

- 9 Whereupon grief seized My heart and My pen, and it would not flow as desired, therefore We complete the Tablet. Be content with what hath been sent down unto thee from an exalted and uplifted heaven.

خلق على وجه الأرض و كذلك قضى الأمر
من لدن علم حكيم

- 6 نور قلبك بحبي ثم لسانك بذكرى و ذكر مصائب
فونفسى لو تطلع بها لتبكي في شهور و سنينا

- 7 فانظريا عبد كيف حزن مالك الذى يأخذ مملوكاً
و يربيه بأيدى عز منيعا و يعلمه ما اراد و يحفظه
عن البأساء و الضراء و يجعله عن كل البلاء فى
كنف الحفظ محروسا و يذكره بين العباد و يرفع
اسمه فى ملائ الأسماء الى مقام يذكره كل صغير
و كبير و انه لما شهد الأمر كذلك و اطمئن
من نفسه يخرج عن خلف السر و يكفر بمولاه
و ينكر ما اعطاه بفضل الى ان يقوم على قتله ثم
يصبح فى نفسه بين الذين عرفهم حمقاء الأرض
بأنى تركت بين هؤلاء مظلوما ليشتبه الأمر على
الذينهم آمنوا و يدخل غل الغلام فى صدور الذين
يتبعوه و كان الله على ذلك شهيدا

- 8 فوالله ما فعل ذلك الا بأن عرف الناس همج
رعاع و الا كيف يقدر ان ينكر هذا الفضل الذى
كان اظهر من ضياء الشمس فى وسط السماء
تالله لن ينكره الا كل جاهل عميا كذلك كان
امرى انت تفكر فى نفسك لتطلع به و تكون بين
العباد على بصيرة فيما مس هذا المظلوم الذى كان
فى البئر مطروحا

- 9 اذا اخذ الحزن قلبى و قلبى و لن يجر على ما اراد
ولذا اتمنا اللوح و انك فاكف بما نزل عليك
من سماء عز مرفوعا

INBA23:226, INBA83:231, BLIB_Or15725.520b,
BLIB_Or15737.160, ALIB.folder18p375,
QUM.021

BH04645

To: He who called unto God in Hebrew

Date: 1290 [1873] or earlier

- 1 In the Name of the All-Glorious, the Most Glorious! O servant! Harken unto what the Herald of Sinai calleth out to thee from the Temple of this Revelation, that thou mayest be enraptured by the melodies of thy Lord, flee from thyself, and draw nigh unto the Self of God, the Most High, the Almighty, the Great.

1 باسم البهيّ الأبهى ان يا عبد اسمع ما يلقيك
منادى الطّور في هيكَل هذا الظّهور لتستلذّ عن
نغمات ربّك و تفرّ عن نفسك و تستقرب الى
نفس الله العليّ المقتدر العظيم
- 2 Know thou that We have created within thee a sacred wilderness and have spread it forth through Our sovereignty and power from Our presence. Therefore, cast off the sandals of wickedness and enter therein, that thou mayest hear from the Tree of thine own being what Moses, son of 'Imran, heard from the Sinai of the All-Merciful: "Verily, I am God! There is none other God but Me, the Help in Peril, the Gracious, the Almighty, the Powerful, the Omnipotent!"

2 ثمّ اعلم بأنّا خلقنا فيك برّية القدس و بسطانها
بسلطان من عندنا و قدرة من لدنا اذا انت فاخلع
نعلين الفحشاء ثمّ ادخل عليها لتسمع عن شجرة
كينوتك ما سمع موسى بن عمران عن سيناء
الرحمن بأننى انا الله لا اله الا انا المهيمن المتّان
المقتدر العزيز القدير
- 3 Therefore, emerge from the shadow of what thou possessest and take shelter in the shade of Our mercy, which We have raised up in truth and have sent forth in the form of a cloud, lest the heat of remoteness harm thee and thou be numbered among those who draw nigh. And this is the Pomegranate Grove which We have sent forth in the form of a Tablet and through which We shine upon the mirror of thy heart, shouldst thou turn it toward the dawning of this Sun through whose light the first and the last have been raised up.

3 اذا فخرج عن ظلّ ما عندك ثمّ استظلّ في
ظلّ رحمنا الّتي ارفعناها بالحقّ ثمّ بعثناها على هيئة
الغمام لئلا يضرّك حرارة البعد و يجعلك من
المستقرين و هذه بقعة الرّمان قد بعثناها على هيئة
الّوح و تتجلّى به على مرآة قلبك ان تقابله الى
اشراق هذه الشّمس الّتي بضياؤها بعثت الأوّلين و
الآخرين
- 4 O servant! Lower the bucket of detachment into this Well, that there may gush forth for thee the sweet waters of knowledge and wisdom from this Salsabil which hath been ordained by thy Lord, the Everlasting, the Generous.

4 ان يا عبد فأدلّ دلو الانقطاع في هذا الدّلاء
ليخرج لك فرات العلم و الحكمة من هذا
السّلسيل الّذى قدّر من لدن ربّك الباقي الكريم
- 5 Know thou that We have ordained for thee, in the mystery of these words, the Staff of might and power. Therefore, take it by Our leave, then cleave therewith the sea of passion that the sign of thy Lord's revelation within thee may pass beyond it, and that thou mayest traverse the wilderness of heedlessness and extinction and enter, upon the path of immortality, a sacred and resplendent land. Then strike with this Staff We have given thee upon the hearts of thy kindred, that there may gush forth from them the fountains of wisdom and knowledge, that perchance they may recognize Him Who revealeth Himself on Sinai in this luminous raiment.

5 ثمّ اعلم بأنّا قدّرنا لك في سرّ تلك الكلمات عصا
القدرة و الاقتدار اذا خذها باذن من لدنا ثمّ
افلق به بحر الهوى ليعبر عنه آية تجلّى ربّك فيك
و تمرّ عن تيه الغفلة و الفناء و تدخل على ممرّ
البقاء ارض قدس منير ثمّ اضرب بهذه العصا
الّتي اعطيناك على قلوب عشيرتك لتنفجر منها
عيون الحكمة و العرفان لعلّ يقدرن ان يعرفن مجلّى
الطّور في هذا القمص المنير
- 6 And if thou hearest My words, abandon the world and whatsoever is therein and thereon of its customs and creeds, for all

these are one and the same in judgment, wert thou of them that comprehend. For whatsoever veils man from the recognition of his Lord and from attaining the presence of his Master - this is the world, even though it be the most excellent of deeds. Thus hath it been sent down from the heaven of thy Lord's mighty Pen, the Exalted, the All-Wise. And should anything draw thee near unto God, even though it appear blameworthy outwardly, it is approved in the sight of thy Lord. Therefore ponder what hath been sent down unto thee and be of them that reflect, that thou mayest discover the intent of what hath been outwardly ordained and be of them whom nothing in the heavens or on earth deterreth from that which hath been revealed.

7 Know thou then that thy letter hath come before Us and We have learned of what it contained of the yearning of them that are drawn to God, and We have answered thee with an answer through one letter of which the hearts of the sanctified are attracted, yet We have not sent it until now. And should God wish, We shall send it through grace, for He is the Protector of the righteous.

8 And if thou perceivest the fragrance of thy Lord from this Garment which hath been sent in the form of a Tablet, it shall suffice thee and suffice all the worlds. Thus have We sent down upon thee from the cloud of holiness the heavenly table of the manna of grace and the quails of immortality, that thou mayest be sustained thereby and be of them that give thanks unto God Who created thee by a command from Him and sent unto thee that which He hath made a proof unto all created things.

6 وَأَنْتَ أَنْ تَسْمَعَ قَوْلِي دَعِ الدُّنْيَا وَمَا فِيهَا وَعَلَيْهَا مِنْ رُسُومِهَا وَمِلَلِهَا لِأَنَّ كُلَّ ذَلِكَ فِي الْحُكْمِ وَاحِدٌ لَوْ أَنْتَ مِنَ الْعَارِفِينَ لِأَنَّ كُلَّهَا يَحْجِبُ الْمَرْءَ عَنْ عِرْفَانِ رَبِّهِ وَلِقَاءِ مَوْلَاهُ فَهُوَ الدُّنْيَا وَلَوْ يَكُونُ أَفْضَلُ الْأَعْمَالِ كَذَلِكَ نَزَلَ مِنْ جَبْرُوتِ قَلَمِ رَبِّكَ الْمُقْتَدِرِ الْمُتَعَالَى الْحَكِيمِ وَلَوْ يَقْرَبُكَ شَيْءٌ إِلَى اللَّهِ وَهُوَ أَنَّهُ وَلَوْ يَكُونُ مُنْكَرًا فِي الظَّاهِرِ وَهُوَ مَعْرُوفٌ عِنْدَ رَبِّكَ إِذَا تَفَكَّرَ فِيمَا نَزَلَ عَلَيْكَ وَكَانَ مِنَ الْمُتَفَكِّرِينَ لِتَطْلُعِ مَوَاقِعِ مَا قَدَّرَ فِي الظَّاهِرِ وَتَكُونُ مِنَ الَّذِينَ لَا يَمْنَعُهُمْ شَيْءٌ عَمَّا فِي السَّمَوَاتِ وَالْأَرْضِينَ

7 ثُمَّ أَعْلَمَ أَنَّ حَضَرَ بَيْنَ يَدَيْنَا كِتَابُكَ وَأَطْلَعْنَا بِمَا فِيهِ مِنْ حَنِينِ الْمُجْتَهِدِينَ وَاجْتِنَاكَ بِبُحَابِ تَحْتَدِبِ بِحَرْفٍ مِنْهُ أَفْتَدَةُ الْمُقَدَّسِينَ وَلَكِنْ مَا أَرْسَلْنَاهُ إِلَيْكَ حِينَئِذٍ وَلَوْ شَاءَ اللَّهُ نَرْسِلُهُ بِالْفَضْلِ وَهُوَ وَلِيُّ الصَّالِحِينَ

8 وَلَوْ أَنَّكَ تَجِدُ رَائِحَةَ رَبِّكَ مِنْ هَذَا الْقَمِيصِ الَّذِي بَعَثَ عَلَى هَيْئَةِ اللَّوْحِ لِيَكْفِيكَ وَيَكْفِي الْعَالَمِينَ كَذَلِكَ أَرْزَلْنَا عَلَيْكَ مِنْ غَمَامِ الْقُدُسِ مَائِدَةَ السَّمَاءِ مِنْ سِلْوِ الْعَنَاءِ وَمِنْ الْبَقَاءِ لِتَسْتَرْزِقَ مِنْهَا وَتَكُونَ مِنَ الشَّاكِرِينَ لِلَّهِ الَّذِي خَلَقَكَ بِأَمْرِ مَنْ عِنْدَهُ وَأَرْسَلَ إِلَيْكَ مَا جَعَلَهُ حُجَّةً عَلَى الْخَلَائِقِ أَجْمَعِينَ

NLAI_BH1.433, YMM.214-215x

BH02082

Date: 1290 [1873] or earlier

1 He is the Most Wondrous, the Most Exalted, the Most Holy, the Most High!

2 O My brother and My loved one! Hearken unto the call of Him Who hath loved thee and maketh mention of thee for the sake of God, that thou mayest stand firm in a Cause which hath been recorded in all the Tablets by God's will, and which no veils of contingent beings can obstruct, nor can the opposition

1 هُوَ الْأَبْدَعُ الْأَرْفَعُ الْأَقْدَسُ الْأَعْلَى

2 إِنْ يَا أَخِي وَحِبِّي اسْمَعْ نِدَاءَ مَنْ أَحَبَّكَ وَ يَذْكُرُكَ لَوْجَهُ اللَّهِ لِتَسْتَقِيمَ عَلَى أَمْرٍ كَانَ فِي كُلِّ الْأَلْوَابِ بَارَادَةُ اللَّهِ مَذْكُورًا وَلَنْ يَمْنَعَهُ حُجَبَاتُ

of created things impede it, even should they arise against it with swords of steel.

- 3 Thou knowest what hath befallen Me at the hands of him whom I protected from the harm of creatures, whom I assisted at all times, and whom I taught by night and by day that he might aid the Cause of God and be God-fearing in His religion. Yet when the sun of certitude dawned upon his back, he shed his skin like a serpent, and the first thing he decreed was to shed My blood without any proof or illuminating Book. By God, O beloved one, I am not among those who have calumniated the servants, and God is My witness to what I say. Ponder thou his deeds and what proceeded from him, then ponder My deeds and what proceeded from Me. Then shall the sun of certitude shine upon thee and thou shalt be established in that which thy Lord desireth.

- 4 Hearken unto that which is revealed unto thee from the holy precincts, a station which God hath raised above the knowledge of the worlds. Follow thou the religion of God and His Faith in this Cause which hath appeared and shone forth from the horizon of the Spirit from the presence of One mighty and powerful.

- 5 Hear the words of thy brother and arise to serve the Cause in these days wherein all who are in the heavens and earth were shaken, and the dwellers of the realms of Command and creation were terrified, and all the kindreds of the earth lamented, save only a number of the letters of Our most beautiful Names, who at that time were rejoicing in the highest paradise by thy Lord the All-Merciful's leave, and thus was the matter decreed by God. Rend asunder the veils, then emerge from behind the clouds with resplendent lights. Arise to serve the Cause and detach thyself from all who are in the heavens and earth. Then adorn thy tongue with utterance in remembrance of thy Lord, the Mighty, the Bestower. This is better for thee than all that is on earth.

- 6 Grieve not over the world and what hath befallen thee of adversity, but place thy trust in all matters in God, the Most High, the Most Exalted. He will protect thee from whatsoever displeaseth thee, and He is the Observer of all things. By God, O My brother, there hath come upon Me from the malevolent ones arrow after arrow, spear after spear, lance after lance, and sword after sword, whereat the eye of Ali in the Supreme Companion weepeth for Me, and then the eyes of the Messengers in a most holy and exalted station. Were I to detail for thee what hath befallen Me, thou wouldst detach thyself from all

الممككات و لن يسده منع الموجودات ولو يقوم
عليه بأسيايف حديدا

- 3 وانت تعلم ما ورد على من الذى حفظته عن ضر
الخلايق وايدته فى كل الأحيان و علمته فى اللبالي
والآيام لينصر امر الله ويكون فى دين الله تقيا و
انه لما تجلى على ظهره شمس الاطمينان خرج عن
جلده كالثعبان واول ما حكم به هو سفك دمي
من دون بينة ولا كتاب منيرا فوالله يا حبيب
لست انا من الذينهم اقتروا على العباد و كان الله
على ما اقول شهيدا و انك تفكر فى فعله و ما
ظهر من عنده ثم فى فعلى و ما ظهر من عندى
اذا يستشرق عليك شمس الايقان وتكون على ما
اراد ربك مستقيما

- 4 ان استمع ما يوحى اليك عن شطر القدس مقام
الذى جعله الله عن عرفان العالمين مرفوعا ان اتبع
ملة الله و دينه فى هذا الأمر الذى ظهر و اشرق
عن افق الروح من لدن مقتدر قديرا

- 5 اسمع قول اخيك و قم على الأمر فى هذه الآيام
التي اضطربت فيها كل من فى السموات و
الأرض و فزعت سكان من فى جبروت الأمر
و الخلق و ناحت قبائل الملك كلها الا عدة
احرف اسمائنا الحسنى و هم حينئذ يحبرون فى
اعلى الجنان باذن ربك الرحمن و كذلك كان
الأمر من لدى الله مقضيا ان اخرق الأجباب
ثم اطلع عن خلف السحاب بأنوار مضيئا قم
على الأمر و انقطع عن كل من فى السموات
و الأرض ثم زين اللسان بالبيان فى ذكر ربك
العزیز المنان و ان هذا خير لك عما على الأرض
جميعا

- 6 لا تحزن عن الدنيا و ما ورد عليك من الضراء
فتوكل فى كل الأمور على الله العلى الأعلى و انه
يحفظك عما يكرهه رضاك و انه كان بكل شيء
رقيبا تالله يا اخى قد ورد على من اولى بغضاء
سهم بعد سهم و رمح بعد رمح و سنان بعد سنان و
سيف بعد سيف اذ ايبكى على عين على فى الرقيق
الأعلى ثم عيون المرسلين على مقام قدس عليا و
انى لو افصل لك ما ورد على لتقطع عن كل

things. We have therefore veiled it to protect thee, and have mentioned only what was destined.

- 7 Know then that thy letter reached Me and I understood its contents. We beseech God to assist thee and Us in His Cause and to unite Us and thee in a station that was praised in truth. And glory be upon thee and upon those who have believed in God and were steadfast in the straight path.

شيء لذا سترناه حفظاً لنفسك و ما اذكرناه الا
على قدر مقدورا

7 ثم اعلم بأن بلغ اليّ كتابك وعرفت ما فيه ونسئل
الله بأن يوفقك و ايانا على امره و يجمعنا و اياك
على مقرر كان على الحق محمودا و البهاء عليك و
على الذين آمنوا بالله و كانوا على الصراط مستقيما

INBA83:254,

BLIB_Or15725.544,

ALIB.folder18p334

BH02151

To: Ismiu'l-Ha (one of the Nurayn-i-Nayyirayn)

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Ancient, the Everlasting
- 2 Glorified art Thou, O my God! Praise be unto Thee for having drawn Thy near ones through the breaths of Thy oneness and attracted them through the wondrous melodies of Thy voice. Thou hast made them helpers of Thy Cause among Thy creatures and celebrants of Thy name amongst Thy servants. Through them were enkindled the hearts of those who were heedless of Thy remembrance and had strayed from the pathway of nearness unto Thee. Thou hast raised them to a station Thou didst specially ordain for them through Thy grace, and through them Thy signs were spread throughout Thy dominion. Thou hast made them the embodiment of Thy most beautiful names for all who dwell on earth and in heaven.
- 3 Among them, O my God, is one who loved Thee and desired Thy presence. When he heard Thy mention and Thy call, he turned toward the horizon of Thy voice. The affairs of the world and the whisperings of the rebellious and the wayward did not prevent him from Thy remembrance. He hath plucked from the garden of Thy loving-kindness the fruits of the tree of Thy oneness, and beheld from the horizon of Thy favors the lights of Thy countenance and beauty. I beseech Thee, O my God, to assist him in all conditions that he may aid Thy Cause among Thy servants, and to protect him from the people of error that he may be occupied with Thy praise amidst Thy

1 بسم الله القدسيّ بلا زوال

2 سبحانك اللهم يا الهى لك الحمد بما بعثت
المقربين من نفحات احديتك و اجتذبتهم
من بدايع نعمائك و جعلتهم معيناً لأمرك
بين بريتك و ذاكراً اسمك بين عبادك و
بهم اشتعلت قلوب الذين غفلوا عن ذكرك و
بعدوا عن شريعة قريبك و اصعدتهم الى مقام
اختصاصهم بفضلك و انتشرت بهم آثارك في
ملككتك و جعلتهم طراز اسمائك الحسنى لمن في
الأرض و السماء

3 و منهم يا الهى من احبك و اراد وجهك فلما
سمع ذكرك و ندائك اقبل الى افق نداك و ما
منعه عن ذكرك شئون الدنيا و وساوس اهل
البغى و الغوى قد اجتنى من روض عنايتك اثمار
سدره فردائيتك و اجتلى من افق الطافك انوار
وجهك و جمالك استلک يا الهى بأن تنصره في
كل الأحوال لينصرک بين عبادک و تحفظه من
اهل الضلال ليشغل بثنائك بين خلقك انتك
انت المقتدر على ما تريد و انتك انت العزيز القدير

creation. Verily, Thou art powerful over what Thou willest, and Thou art the Mighty, the Powerful.

- 4 O thou who soarest in the atmosphere of faithfulness! Know that We have arrived in the fortress of Akka, and the heedless ones have surrounded Us from every direction. They desire to cut off the fragrant breezes of revelation from the universe, but this Youth hath not been deterred by the tribulations that have befallen Him and speaketh at all times that there is no God but Him. Say: Verily this Youth remembereth His Lord, the All-Knowing, the All-Wise. Neither the swords of men nor the vicissitudes of days have prevented Him. He calleth out between earth and heaven and summoneth all unto God, unto Whom is His return and dwelling place.

- 5 Then know thou that the letter S entered the city, but the oppressors prevented him from attaining the presence before the Throne. They have barred the doors, but God shall open them when He willeth and desireth. Grieve thou not, for soon there shall descend from the clouds of grace that which shall cause people to enter into the religion of God in troops. Verily thy Lord hath power over all things. We beseech God to assist thee in all conditions and to send down upon thee the good of this world and the next. Thus hath it been ordained for thee in the Tablet, and that which hath been inscribed by the Pen of Command shall not be altered. Be thou thankful and among the grateful ones.

- 6 We desired to send thee Tablets concerning that which was mentioned before, but the idolaters intervened. We shall send them when God willeth and desireth. Verily, He is with His near servants. When God's loved ones gather together for the Cause, remember them on My behalf. We have sent Tablets wherein no names were mentioned for their protection. Give to each soul one of these Tablets. That which is befitting for each servant hath been sent down. Verily thy Lord is knowing of all things.

- 7 Then know that one of My loved ones sent a Tablet there in the name of M. It was not revealed for him and there was a mistake, but perhaps God will bring about some remembrance through it. Thus doth the knowledge of thy Lord encompass all things, but the people are in heedlessness and schism.

4 يَا أَيُّهَا الطَّائِرُ فِي هَوَاءِ الْوَفَاءِ فَاعْلَمْ بِأَنَّا وَرَدْنَا فِي حَصْنِ الْعَكَا وَاحِاطَتْنَا الْغَافِلُونَ مِنْ كُلِّ الْأَقْطَارِ وَارَادُوا أَنْ يَنْقَطِعُوا نَفْحَاتِ الْوَحْيِ عَنِ الْأَكْوَانِ وَلَكِنَّ الْغَلَامَ مَا مَنَعَ عَمَّا وَرَدَ عَلَيْهِ مِنَ الْبَلَايَا وَيَنْطِقُ فِي كُلِّ حِينٍ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ قُلْ إِنَّ الْغَلَامَ يَذْكُرُ رَبَّهُ الْعَزِيزُ الْعَلَامُ وَ مَا مَنَعَتْهُ سَيُوفُ الْأَنَامِ وَ حَوَادِثُ الْأَيَّامِ يَنَادِي بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ يَدْعُو الْكُلَّ إِلَى اللَّهِ الَّذِي إِلَيْهِ مُنْقَلَبُهُ وَ مَثْوَاهُ

5 ثُمَّ اعْلَمْ بِأَنَّ حَرْفَ السَّيْنِ دَخَلَ الْمَدِينَةَ وَلَكِنَّ الظَّالِمِينَ مَنَعُوهُ عَنِ الْحُضُورِ تَلَقَّاءَ الْعَرْشِ قَدْ سَدُّوا الْأَبْوَابَ وَلَكِنَّ اللَّهَ يَفْتَحُهَا إِذَا شَاءَ وَارَادَ أَنْكُ لَا تَحْزَنْ فَسَوْفَ يَنْزِلُ مِنْ سَحَابِ الْفَضْلِ مَا يَدْخُلُ بِهِ النَّاسُ فِي دِينِ اللَّهِ أَفْوَاجاً إِنَّ رَبَّكَ عَلَيْكَ شَيْءٌ قَدِيرٌ نَسْتُلِ اللَّهَ بِأَنْ يُوَفِّقَكَ فِي كُلِّ الْأَحْوَالِ وَ يَنْزِلَ عَلَيْكَ خَيْرُ الدُّنْيَا وَ الْآخِرَةِ كَذَلِكَ قَدَّرَ لَكَ فِي اللَّوْحِ وَ لَا يَبْدُلُ مَا رَقَمَ مِنْ قَلَمِ الْأَمْرِ أَنْ أَشْكُرَ وَ كُنْ مِنَ الشَّاكِرِينَ

6 قَدْ أَرَدْنَا أَنْ نُرْسِلَ إِلَيْكَ الْوَاحِأَ فِيمَا ذَكَرْنَا مِنْ قَبْلِ وَلَكِنَّ الْمُشْرِكِينَ حَالُوا فَسَوْفَ نُرْسِلُهَا إِذَا شَاءَ اللَّهُ وَارَادَ أَنَّهُ مَعَ عِبَادِهِ الْمُقَرَّبِينَ أَنْ اجْتَمَعَ أَحِبَّاءُ اللَّهِ عَلَى الْأَمْرِ ثُمَّ أَذْكُرُهُمْ مِنْ قَبْلِي أَنَا أَرْسَلْنَا الْوَاحِأَ مَا ذَكَرْنَا فِيهَا اسْمَ أَحَدٍ لِحِفْظِهِمْ فَأَعْطَى كُلَّ نَفْسٍ لَوْحاً مِنْهَا قَدْ نَزَلَ لِكُلِّ عَبْدٍ مَا يَنْبَغِي لَهُ أَنْ رَبَّكَ بِكُلِّ شَيْءٍ عَلِيمٌ

7 ثُمَّ اعْلَمْ بِأَنْ أَرْسَلَ أَحَدًا مِنْ أَحِبَّائِي لَوْحاً إِلَى هُنَاكَ بِاسْمِ الْمَيِّمِ أَنَّهُ مَا نَزَلَ لَهُ وَ قَدْ اشْتَبَهَ وَلَكِنْ عَسَى اللَّهُ أَنْ يَجِدْثَ بِهِ ذِكْراً كَذَلِكَ احِاطَ عِلْمُ رَبِّكَ كُلَّ شَيْءٍ وَلَكِنَّ النَّاسَ فِي غَفْلَةٍ وَ شِقَاقٍ

INBA73:070b, INBA33:083bx, INBA49:079x,
BLIB_Or15739.212, NLAI_BH1.473,
NLAI_BH2.223

BH02129

To: *Ismi*

Date: 1290 [1873] or earlier

- 1 That which the All-Merciful has spoken: If his honor J. departs, a Tablet will be sent specifically for both of them. Today we and they must all be mindful of God's Cause. If they are outwardly prevented from attaining His presence, no matter - God will grant them what He desires. If his honor Muhammad can establish a business in these parts it would be pleasing, however it would be more beloved if his companion, his honor Ali, returns to Iran, as lethargy and torpor have encompassed all regions, that perhaps he may become a cause of enkindlement.
- 2 He said the plants of God's garden have withered from lack of water - someone must return to the Euphrates of the All-Merciful's mercy so that all may be refreshed by the sweet fragrances of the mention of their Chosen Lord. When drought intensifies, the springtime of grace arrives. Although Truth has Its servants under domes who are not distracted from God's remembrance by what was or will be, they are few, and these souls cry out "Are there any more?" For they are created from the breezes of divine love and must receive sustenance both outwardly and inwardly. Therefore if that person returns with the waves of the Most Great Sea, it will cause life, freshness and delicacy in the trees of the All-Merciful's garden. And certain Tablets specifically for the friends in various regions will be sent.
- 3 O My Name! By My life, tribulations do not prevent Me from God's remembrance, nor do calamities stop Me from what He desires. In one of the Tablets was revealed: "I passed not by a tree but My heart addressed it saying: 'Would that thou wert cut down in My name and My body were crucified upon thee in God's path.'" By God! If the servants were to drink the wine hidden in this exalted word, it would suffice them and the intoxication of love would seize them to such degree as to detach them from all the worlds. Do they deny after witnessing that each morn the Youth faces tribulations beyond description?
- 4 However God's loved ones in different regions must all conduct themselves with perfect wisdom and render assistance. No action should occur that would cause affliction to those souls,
- ما تکلم به لسان الرحمن اگر جناب ج میروند لوح ارسال میشود مخصوص نفسین الیوم باید ما و ایشان کلّ ملاحظه امر الله نمائیم و اگر در ظاهر از لقا ممنوع شدند لا بأس سوف یرزقهما الله ما اراد اگر جناب محمد بتوانند در این صفحات محلی تجارت نمایند محبوب است و لکن رفیقشان جناب علی به ایران راجع شود احبّ بوده چه که جمیع اطراف را کسالت و نحوذت احاطه نموده که شاید سبب اشتعال شود
- 2 فرمودند گیاههای بستان الهی از بی آبی پژمرده شده لازم است نفسی بفرات رحمت رحمانی راجع شود تا کلّ بطراوت اذکار اسم ربّهم المختار تازه گردند اذا اشتدّ القحط یأتی ربيع الفضل اگر چه حقّ را تحت قباب عبادی است لا یشغلهم ما کان و ما یكون عن ذکر الله المهیمن القیوم و لکن هم قلیون و این نفوسهم هل من مزید میگویند چه که از هبوب اریاح محبت الهی مخلوقند و مدد حیوة ظاهراً و باطناً باید برسد لذا اگر شخص مذکور با امواج بحر اعظم راجع شوند سبب حیوة و طراوت و لطافت اشجار حدیقه رحمانی خواهد شد و بعضی الواح مخصوص احباب اطراف ارسال میشود
- 3 یا اسمی لعمری لا یوقّنی البلیا عن ذکر الله و لا یمنعنی الرزایا عما اراد قد نزل فی لوح من الألواح ما مررت علی شجر الا و قد خاطبه فؤادی یا لیت قطعتم باسمی و علّق علیک جسدی فی سبیل ربّی فوالله لو یشربون العباد ریحق المودعة فی هذه الکلمة العلیا لیکفّهم و يأخذهم سکر الحبّ علی مقام ینقطعهم عن العالمین أ ینکرون بعد الذی یشهدون بأنّ الغلام ما اصبح الا و قدّمه من البلاء ما لا یذکر بالبیان
- 4 و لکن احباء الله که در اطرافند باید کلّ بکمال حکمت رفتار نمایند و نصرت نمایند حرکتی صادر نشود که سبب ابتلای آن نفوس شود چه اگر

for if all are afflicted, who would call people to God? Therefore protection is necessary, and though God is powerful over what He wills, He loves these beloved ones to assist Him. The trials of the Ancient Beauty Himself suffice, and this very wondrous trial is itself assistance. Soon the people will recognize what they are veiled from today. The loved ones must engage in assistance with perfect wisdom.

جميع مبتلا شوند من يدعو الناس الى الله لذا
حفظ لازم است ولو ان الله قادر على ما يريد
ولكن يجب ان ينصره هؤلاء من احبائه بلاى
نفس قدم بذاته كافي است و همين بلاى بديع
نفس نصر است فسوف يعرفون القوم ما احتجوا
عنه اليوم احبا بايد بكمال حكمت بنصرت مشغول
شوند

- 5 By God! The world laughs at those who have denied and occupied themselves with it, addressing them saying: "Soon will I disavow you. Are you content with that which has never been faithful to anyone like you? Woe unto you! Has anyone seen from me what you desire? Did those before you attain from me what would benefit them? Far from it! I left them all disappointed and at loss. Soon will I join you with the former ones." But O My Name! The heedless hear not its call and they do not perceive.

5 تالله ان الدنيا تضحك على الذين كفروا واشتغلوا
بها ويخاطبهم ويقول سوف اتبرء منكم اطمئنتم
بالذي ما وفي بأحد مثلكم فوا حسرة لكم وعليكم
أ رأى احد مني ما انتم تريدونه وهل بلغ من
سبقكم مني ما ينفعه هيئات تركت كلهم خائنين
خاسرين سوف الحقكم بالأولين ولكن يا اسمي لا
يسمعون الغافلون نداءها وانهم لا يشعرون

BLIB_Or11096#119, BLIB_Or15710.013b

BH02154

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Glorious! The Call hath been raised from the right of the blessed and luminous Spot, from the Divine Lote-Tree, a Call which the realities of all things hear: "Verily, there is none other God but Me, the Mighty, the All-Wise."
- 2 O people of the earth! Let not your ears be prevented from hearkening to the Word of God. By God! Through it are hearts drawn to the Station wherein they behold the power of God, their Lord and the Lord of their forebears. Come ye forth from the cities of fancy and idle imagination, then set your faces toward the Sacred House which God hath made the Qiblih of all who are in the heavens and on earth. Shatter the idols of vain desire through the name of your Lord, the Lord of all names. Thus have ye been commanded by the All-Glorious in a preserved Tablet.
- 3 Bear ye witness, O people, to that whereunto God hath testified for His Own Self, by His Own Self, before the creation of all things: "Verily, there is none other God but Me, the Mighty,

1 بسم الله الأقدس الأبهى قد ارتفع النداء عن
يمين البقعة المباركة النوراء من سدرة الأبهى بندا
تسمعه حقائق الأشياء انه لا اله الا انا العزيز
الحكيم

2 انتم يا ملأ الأرض لا تمنعوا الآذان عن اصغاء
كلمة الله تالله بها تنجذب القلوب الى المقام
الذي يرون قدرة الله ربهم ورب آبائهم الأولين
ان اخرجوا من مدائن الظنون والأوهام ثم
اقصدوا البيت الحرام الذي جعله الله قبلة من في
السّموات والأرضين كسروا اصنام الهوى باسم
ربكم مالِك الأسماء كذلك امرتم من لدى
البهاء في لوح حفيظ

3 ان اشهدوا يا قوم بما شهد الله لنفسه بنفسه قبل
خلق الأشياء انه لا اله الا انا العزيز الكريم قد اتت
السّماء بدخان القضاء وغشت الناس حجابات

the Bountiful.” The heaven hath come with the smoke of destiny, and men are enshrouded by the veils of allusion, save those who have cast the world behind them and turned unto the countenance of God, the Luminous, the Resplendent.

- 4 Say: Recognition is My recognition, and the Path is My straight and manifest way. Say: Beware lest ye be veiled by desire from the Lord of all names. Follow that which ye have been commanded in the Book, and be not as those who, when the proof came unto them from the All-Merciful, violated the Covenant and denied God, the Lord of all worlds. Harken unto the word of Him Who calleth you unto God. Cast behind you all who are on earth. Doth not God suffice you, He Who created all things by His command? There is no God but Him. In His grasp is the dominion of all things. He is, verily, powerful over all things.

- 5 Those who have denied the All-Merciful after He came from the heaven of revelation with a mighty proof - these are they whom desire hath overcome, and thus were they debarred from the mercy of their Lord, the Mighty, the Bountiful.

- 6 O people! Hold fast unto the cord of God and His mercy. He, verily, will protect you and aid those who have turned unto Him. He is nigh unto the doers of good. Not a thing escapeth His knowledge. With Him is the knowledge of the heavens and the knowledge of what hath been and what shall be, in a Book inscribed by the Most Exalted Pen, whereof none is aware save the Lord of Names, Who hath come with His Most Glorious Name, were ye of them who know.

- 7 O people! Adorn yourselves with My qualities and array your temples in the garments of knowledge and refinement, and be ye witnesses among His servants. Thus hath the matter been decreed by your Lord. Blessed is he who hath turned unto Him and is of the successful ones.

- 8 O thou who hast turned to God! Give thanks unto thy Lord, for this Most Great Sea hath surged in thy remembrance, and the Lord of Pre-existence hath spoken thy name and sent unto thee this Tablet, from which the fragrance of the garment of thy Lord, the All-Glorious, is wafted between earth and heaven. Blessed is he who perceiveth it and saith: “Praise be unto Thee, O God of all who are in the heavens and on earth!”

- 9 Make mention of My loved ones on My behalf. We have indeed recorded their names in a perspicuous Tablet, that their names may be confirmed in the Kingdom of creation and their spirits

الاشارات الا من نبذ الدنيا عن ورائه واقبل الى وجه الله المشرق المنير

4 قل العرفان انه عرفاني والصراط سبيلي الواضح المستقيم قل اياكم ان تحتجبوا بالهوى عن مالک الأسماء ان اتبعوا ما امرتم به في الكتاب و لا تكونوا كالذين اذا جاءهم البرهان من لدى الرحمن نقضوا الميثاق وكفروا بالله رب العالمين ان استمعوا قول من يدعوك الى الله دعوا من على الأرض عن ورائكم ا ولم يكفكم الله الذي خلق كل شيء بأمر من عنده انه ما من اله الا هو له الخلق والأمر في قبضته زمام الأشياء انه على كل شيء قدير

5 ان الذين كفروا بالرحمن بعد الذي اتى من سماء البيان ببرهان عظيم اولئك غلب عليهم الهوى و بذلك منعوا عن رحمة ربهم العزيز الكريم

6 يا قوم ان اعتصموا بحبل الله ورحمته انه يحفظكم وينصر الذين توجهوا اليه انه قريب بالمحسنين لا يعزب عن علمه من شيء عنده علم السموات و علم ما كان وما يكون في كتاب رقم من القلم الأعلى و ما اطلع به احد الا مالک الأسماء الذي اتى باسمه الأبهي لو اتمتم من العارفين

7 يا قوم تخلقوا باخلاق و زينوا هياكلكم بأثواب العلوم والآداب و كونوا شهداء بين عباد الله كذلك قضى الأمر من لدن ربكم طوبى لمن اقبل اليه و كان من الفائزين

8 يا ايها المقبل الى الله ان اشكر ربك بما تموج بذكرک هذا البحر الأعظم و تكلم باسمك مالک القدم و ارسل اليك هذا اللوح الذي تفوح منه رائحة قيص ربك الأبهي بين الأرض والسماء طوبى لمن يجد و يقول لك الحمد يا اله من في السموات والأرضين

9 ان اذكر احبائي من قبلي انا نزلنا اسمائهم في لوح مبين ليثبت به اسمائهم في ملكوت الانشاء و

in the Realms of Glory - a bounty from Our presence, and I am verily the Bountiful, the Generous.

ارواحهم في جبروت الهاء فضلاً من عندنا و
انا الفضال الكريم

INBA34:163, BLIB_Or15707.118,
BLIB_Or15735.275, AQA1#035,
ASAT4.136x, HYK.275

BH02215

To: Aqa Mirza Ali Nayib

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Impregnable, the Most Exalted!
- 2 Glorified art Thou, O Thou before Whose manifestations of power every mighty one hath acknowledged powerlessness, and before Whose manifestations of knowledge every possessor of knowledge hath confessed ignorance. Thou art He Who hath adorned the brocade of creation with the ornament of Thy Most Glorious Name, and hath embellished the countenance of existence, both seen and unseen, with the decoration of the Point from which emergeth the letter Ha', that the words revealed by Thee unto the Manifestation of Thine exalted Self might be fulfilled.
- 3 When through Thy power and majesty the Point was differentiated by the letter Ba' and established upon the Ha', Thy creatures and creation were struck with terror, save those upon whose foreheads Thy Most Exalted Pen had inscribed: "This is the Lord of the kingdoms of eternity and the Ruler over all things, and this indeed is He Who rideth upon the Ark of Glory." Exalted is this bounty which Thou hast specially reserved for Thy loved ones and ordained for Thy chosen ones.
- 4 This was naught but a token of Thy grace, Thy favors, Thy generosity and Thy gifts, with none having any right to claim it, for if Thou, O my God, were to regard us with the glances of Thy justice, we would deserve all Thy wrath and punishment. I beseech Thee to regard us with the glances of Thy grace and beneficence, whereupon we become deserving of Thy mercy, Thy care, Thy generosity and Thy favor.
- 5 O Lord! We are powerless and Thou art the Almighty, the All-Powerful. We are poor and Thou art the All-Possessing,

1 بسم الله الأقدس الأمنع الأعلى

2 سبحانه يا من اقر كل ذي قدرة بالعجز عند
ظهورات قدرتك واعترف كل ذي علم بالجهل
عند ظهورات علمك انت الذي طرزت ديباج
كتاب الانشاء بطراز اسمك الأبهى و زينت
وجنة الوجود من الغيب والشهود بطراز النقطة
البارزة عنها الهاء ليتم ما نزل من عندك على
مظهر نفسك العلى الأعلى

3 فلما فصلت النقطة بالباء واستقرت على الهاء
بسلطنتك واجلالك فزعوا بريتك و خلقك
الا من رقم على جبينه من قلبك الأعلى هذا
مالك ممالك البقاء والحاكم على الأشياء وهذا
لهو الرّاكب على فلك الهاء فتعالى هذا الفضل
الذي اختصصته لأحبائك وقدرته لأصفيائك

4 و ما كان ذلك الا من فضلك و الطافك
و جودك و مواهبك من دون استحقاق احد
بذلك لانك يا الهى لو تنظر بلحظات عدلك
ليستحق كل غضبك و سخطك اسئلك بأن
تنظر الينا بلحظات عين فضلك و احسانك
اذا نستحق رحمتك و عنايتك و مكرمتك و
احسانك

5 اى رب نحن عجزاء وانت القوى ذو القدرة العظيم
ونحن فقراء وانت الغنى ذو الكرم العميم يا كوثر

of boundless generosity. O Thou Who art the Kawthar for those who thirst in their love and yearning for Thee, and the Refuge for those who wander in the wilderness of separation and remoteness!

- 6 I beseech Thee by Thy Name through which all necks have bowed before Thy sovereignty and power, and all faces have submitted to the radiance of the lights of Thy countenance, to preserve us from the evil of Thine enemies who have denied Thy favor and opposed the Manifestation of Thy Self after He came in the shadows of the Bayan for the revelation of the meanings hidden in Thy Tablets, whereby was established what Thou hadst testified of Thyself by Thyself, and was fulfilled what Thou hadst described of Thine Essence by Thine Essence.

- 7 O Lord! Purify us from all else but Thee and sanctify us from the mention of aught except Thee, that we may become pure in Thy sight, helpers of Thy Cause, promoters of Thy signs, and utterers of Thy praise. Preserve, O my God, these weak ones beneath the shadow of Thy strength, and these poor ones within the pavilion of Thy wealth.

- 8 O Lord! The very essence of power testifieth to its weakness before the manifestations of Thy might, and the very essence of knowledge beareth witness to its ignorance before the revelations of Thy knowledge, and the very essence of loftiness confesseth to its lowliness before the appearances of Thy transcendence and exaltation. Yet despite our knowledge of this, we know not by what remembrance to remember Thee, by what description to describe Thee, or by what power to ascend unto the heaven of Thy Cause. By Thy glory! Our very weakness in its reality beseecheth Thy strength, and our poverty in its essence imploreth Thy wealth.

- 9 O Lord! We have come unto Thee detached from all else but Thee, and have hastened to the shore of Thy mercy and bounty and to the ocean of Thy grandeur and power. Deprive us not of that which lieth with Thee. We beseech Thee by Thy Most Glorious Beloved to preserve the Glory from the evil of Thine enemies. By Thy might! He hath been afflicted among them in such wise as cannot be mentioned in words. Verily Thou art the All-Merciful; there is none other God but Thee, the Mighty, the Help in Peril.

من ظمأ في عشقك و هواك و يا مأمّن من هام
في برية الهجر و الفراق

6 اسئلك باسمك الذي به ذلت الأعناق
لسلطنتك و اقتدارك و خضعت الوجوه
لاشراق انوار وجهك بأن تحفظنا من شر
اعدائك الذين كفروا بنعمتك و اعترضوا على
مظهر نفسك بعد الذي اتى في ظلل البيان لظهور
معاني المكنونة في الواحك و به ثبت ما شهدت
لنفسك بنفسك و حقق ما وصفت ذاتك
بذاتك

7 اى ربّ طهرنا عن دونك و قدّسنا عن ذكر ما
سواك لنكون خالصاً لوجهك و ناصراً لدينك
و ناشراً لآثارك و ناطقاً بثناءك فاحفظ يا الهى
هؤلاء الضعفاء في ظلّ قوتك و هؤلاء الفقراء
في سرادق غنائك

8 اى ربّ كينونة القدرة تشهد بضعفها عند
ظهورات قوتك و كينونة العلم تشهد بجهلها عند
تجليات علمك و ذاتية العلوّ تعترف بدنوها لدى
ظهورات علوك و استعلائك و مع علمنا بذلك
لم ندر بأى ذكر نذكرك و بأى وصف نصفك و
بأى قدرة نرتقى الى سماء امرك فوعزّتك انّ
ضعفنا بحقيقته يستدعى قوتك و انّ فقرنا بذاتيته
يطلب غنائك

9 اى ربّ قد اتيناك منقطعاً عما سواك و
سرعنا الى شاطئ رحمتك و افضالك و بحر
عظمتك و اقتدارك لا تحرمنا عما عندك و
نسئلك بمحبوبك الأبهى بأن تحفظ البهاء من
شرّ اعدائك فوعزّتك ابتلى بينهم على شأن لا
يذكر بالبيان و انك الرحمن لا اله الا انت العزيز
المستعان

INBA44:094, INBA48:109, INBA49:015,
BLIB_Or15739.201, NLAI_BH2.061,
BRL_DA#042

BH02199

To: Zaynul-Muqarrabin

Date: 1290 [1873] or earlier

- 1 Write to his honor Zein on my behalf: O Zein! The most great convulsion mentioned in the Tablets of Divine decree from the Pen of the Lord of Creation has shaken the pillars of all lands and perturbed the hearts of the servants. Glory be to God! How many souls cling to their borrowed life and grasp onto this base world. Of what use is a life not sacrificed in the path of the Friend? A body not offered in the way of the Beloved is not worth a mustard seed.
- 2 In all Tablets it has been revealed that the victory of God's Cause today has been and will be through wisdom and utterance, not through conflict and contention. Yet they committed that which was forbidden them. What was destined has come to pass. Soon will the words of the deniers and epistles of the ungodly be spread abroad. By the one true God! In the sight of those who gaze upon the Most Glorious Horizon, all that they have written has been and will be devoid of the garment of true meaning, deprived of the robe of acceptance, and bereft of the fragrances of truth. When the veils of fancy were rent asunder by the fingers of divine power, the words of the manifestations of Satan appeared more insignificant than the words of children.
- 3 Take thou the Pen of might and power, by the sovereignty of thy Lord, the All-Compelling, the Unconstrained. Then write in response to them, in complete detachment, whatsoever God has cast into thy heart. Thus does He command thee in truth, as a grace from Us upon thee, and I am the Almighty, the Glorious, the All-Compelling.
- 4 Tarry not today in the Cause of God, for the clamor has been raised from every quarter. Take thou the most pure wine in My Most Great Name, then pass it round among the people of Baha, that they may drink and become detached from all that hath been created in the realm of existence, and soar unto the station of thy Lord, the Most High, the Most Exalted. Thus hath the Most Glorious Pen inscribed in thy name in these days wherein the hearts of the chosen ones have been sorely troubled.
- 5 Say: By God! The Hour itself now wails and smites its head by reason of the severity of the Cause. The Resurrection itself hath arisen bewildered before the Face, turning now to

1 بجانب زين الدمق من قبل الوجه مرقوم داريد
ای زين ايام شداد که در الواح سداد از قلم رب
الايجاد نازل ارکان بلاد را متزلزل نمود و قلوب
عباد را مضطرب سبحان الله چه قدر نفوس بجان
عاريتي متمسکند و بدنای دنیه متشبث جانی که
در ره دوست انفاق نشود بچه کار آید و هيکلی
که در سبيل محبوب مبذول نگردد بخردلی نيرزد

2 در کل الواح نازل که نصرة الله اليوم بحکمت و
بيان بوده و خواهد بود نه نزاع و جدال مع ذلك
ارتکاب نمودند آنچه را که از او نهی شده بودند
قضى ما قضی زود است که کلمات معرضين
و رسائل مشرکين انتشار يابد قسم بخداوند يگا
که نزد ناظران منظر ابهی کل آنچه نوشته اند از
خلعت معانی عاری و از رداء قبول بی نصيب و
از نفحات حق محروم بوده و خواهد بود و چون
حجبات وهیة بانامل قدرتیہ خرق شد کلمات
مظاهر شیطان احقر از کلمات صبيان بنظر آمد

3 و انک خذ قلم القدرة و الاقتدار بسلطان ربک
المهيمن المختار ثم اكتب في جوابهم بتمام الانقطاع
ما القى الله في صدرک كذلك يأمرک بالحق
فضلاً من لدنا عليك و انا المقدر العزيز الجبار

4 لا تصبر اليوم في امر الله لأنّ النعيق قد ارتفع عن
کل شطر انک خذ رحيق الأطهر باسمی الأكبر
ثم ادر بين ملأ البهاء لبشرین و ينقطعن عما خلق
في جبروت الانشاء و يستعرجن الى مقر ربک
العلی الأعلى كذلك رقم باسمی قلم الأبهی في
هذه الأيام التي فيها اضطربت افئدة الأخيار

5 قل تالله ان الساعة بنفسها ينوح حينئذ و يضرب
على رأسها من سطوة الأمر و ان القيامة بكيونتها

the right, now to the left, as though waiting for that which is hidden from sight. Say: By God! The Trumpet hath not borne this most great blast, and the cords of the Balance have snapped, and the tribes of Names have lamented in the kingdom of destiny, and the seas have dried up, and the lands have been submerged, and the heavens of idle fancies have been rolled up in the grasp of the power of thy Lord, the Mighty, the All-Knowing. Then was spread the carpet of certitude with sovereignty and power.

- 6 By God the Truth! A single hair of those servants who have today shattered the greatest idol would be better in God's sight than all that hath been created on earth, and God would prefer it above all things, for they have borne what none before them have borne, whereunto testifieth the Tongue of God, the Peerless, the Mighty, the All-Forgiving.
- 7 Say: Were all the tablets and pages and books and scriptures between earth and heaven to be filled, and were no fragrance of My remembrance to waft from them, by God! The buzzing of a fly would be better than they in thy Lord's sight. Thus hath the Pen of the Unconstrained inscribed wondrous mysteries.

قامت تلقاء الوجه متحيراً مرة تتوجه الى اليمين
ومرة الى اليسار كأنها ينتظر ما هو المستور عن
الأنظار قل تالله ان الصور ما حمل هذا النفخ
الأعظم وانفصلت حبال الميزان وناحت قبائل
الأسماء في ملكوت القضاء ونضبت البحور و
غرقت البلاد وطويت سموات الأوهام في قبضة
قدرة ربك العزيز العلام ثم بسط بساط اليقين
بسلطنة واقتدار

6 تالله الحق شعر من عباد الذين كسروا اليوم صنم
الأكبر لكان خيراً عند الله عن كل ما خلق في
الأرض وآثره الله على كل شيء لأنهم حملوا ما
لا حملة احد من قبل وبذلك يشهد لسان الله
الممتنع العزيز الغفار

7 قل لو يملأ بين السموات والأرض الواح و
صحائف وكتب وزبر ولم تهب منها نفحات
ذكرى تالله لطنين الذباب خير منها عند ربك
كذلك رقم من قلم المختار بدائع الأسرار

RSBB.149

BH02228

Date: 1290 [1873] or earlier

- 1 He is the One with power over whatsoever He willeth. A glorious Book from the Lord of the worlds unto those who have believed in this Great Announcement. Verily it is a reminder for whoso hath been guided and a remembrance from Us to whoso hath turned unto the Lord of the mystics.
- 2 They who have been given insight from God - these do recognize the truth and are not prevented by the veils of the ungodly. They behold the lights of the Kingdom even as they behold the sun in the midst of heaven - these are indeed among those drawn nigh.
- 3 Blessed is he who hath cast away the world and mounted the Crimson Ark by the sovereignty of the Names. He is indeed of the people of Baha. Thus hath it been sent down in truth from the One Who revealeth the utterance, as witnesseth whosoever
- 1 هو المقتدر على ما يشاء كتاب كريم من لدن رب
العالمين الى الذين آمنوا بهذا النبأ العظيم انه تذكرة
لمن اهتدى وذكر من لدنا لمن اقبل الى مولى
العارفين
- 2 ان الذين اوتوا بصائر من الله اولئك يعرفون
الحق ولا تمنعهم سبحات المشركين يرون انوار
الملوك كما يرون الشمس في وسط السماء الا
انهم من المقربين
- 3 طوبى لمن نبذ الدنيا وركب السفينة الحمراء بسلطان
الأسماء انه من اهل البهاء كذلك نزل بالحق من
لدن منزل البيان ويشهد بذلك من انصف في
امر الله و كان من الشاهدين

hath judged with fairness in the Cause of God and was of the witnesses.

- 4 We sent forth 'Ali who announced to you before Our presence the Kingdom, who called out to you in the wilderness of oneness, and summoned you unto God, the Mighty, the Most High, the Supreme. Were it not for him, it would not befit anyone to object to this Revelation - how much less after We have sent down the Bayan and adorned it with the ornament of My wondrous remembrance.
- 5 Say: O people! Do ye cling to names while forsaking their Creator? This is naught but a grievous error. Arise to aid the Cause of God, then call the people to this noble prospect. Say: Do the threats of the oppressors frighten you, after ye behold the power of your Lord, the Mighty, the Praiseworthy? Follow your Lord, the All-Merciful.
- 6 Verily He, in the midst of the greatest tribulation, summoneth the people unto truth, and the oppression of the unjust ones hath not hindered Him, nor the harm wrought by the ungodly. Verily your Lord, the All-Merciful, preserveth whomsoever He willeth, though he be in the mouth of the serpent. By My life! Not a leaf stirreth save by His leave. He is indeed the Mighty, the Powerful. And he whose time hath come - death shall overtake him though he be in an impregnable fortress.
- 7 Victory lieth not in disputation but in goodly counsel. Thy Lord is verily the Forgiving, the Merciful. His mercy hath preceded His wrath; therefore have We borne hardships from every base one, though within Our grasp lieth the kingdom of the heavens and earth.
- 8 Beware lest ye commit that which would cause sedition. Be united in the Cause and be not of those who differ. Through unity shall the back of those who have disbelieved in the Lord of creation be broken. This will profit you, if ye be of the certain ones. We desire for you naught save that which draweth you nigh unto God. Harken unto the truth and follow not the steps of Satan.
- 9 O thou who remembereth Me by My remembrance and gazeth upon My countenance! Deliver unto the people that which We have commanded thee, that perchance the breezes of Paradise may stir them and turn them toward the Qiblih of the worlds. Cleanse the people with the water of inner meanings which We have deposited within the verses. By My life! It is indeed the water of life which the All-Merciful hath sent down from the heaven of grace for the life of the worlds.
- 4 قد ارسلنا علياً و بشركم قدّام الوجه بالملكوت و ناداكم في برية الأحدىة و دعاكم الى الله المقتدر العلي العظيم لولاه لا ينبغي لأحد ان يعترض على هذا الظهور و كيف بعد الذي نزلنا البيان و زيناه بطراز ذكرى العزيز البديع
- 5 قل يا قوم أ تدعون الأسماء و تدعون موجدها ان هذا الا خطأ كبير قوموا لنصرة امر الله ثم ادعوا الناس الى هذا المنظر الكريم قل أ تخوفكم سطوة الذين ظلموا بعد الذي ترون قدرة ربكم العزيز الحميد ان اقتدوا بربكم الرحمن
- 6 انه في البلية الكبرى يدعو الناس الى الحق و ما منعه ظلم الذين ظلموا و لا ضرّ المشركين ان ربكم الرحمن يحفظ من يشاء و لو يكون في فم الثعبان لعمري لن تتحرك ورقة الا بعد اذنه انه هو المقتدر القدير و الذي اتى ميقاته يدركه الموت و لو يكون في حصن متين
- 7 ليس النصر بالمجادلة بل الموعظة الحسنة ان ربك هو الغفور الرحيم سبقت رحمته غضبه لذا حملنا الشدائد من كل دني بعد الذي في قبضتنا ملكوت السموات و الأرضين
- 8 اياكم ان ترتكبوا ما تحدث به الفتنة ان اتحدوا على الأمر و لا تكونن من المختلفين بالاتحاد ينكسر ظهر الذين كفروا بمالك الایجاد هذا ما ينفعكم ان اتم من الموقنين ما اردنا لكم الا ما يقربكم الى الله ان اسمعوا الحق و لا تتبعوا خطوات الشياطين
- 9 انك انت يا ايها الذّاكر بذكري و الناظر الى وجهي بلغ الناس ما امرت به لعل تهزهم ارياح الفردوس و تقلّبهم الى قبلة العالمين غسل الناس بماء المعاني الذي اودعناه في الآيات لعمري انه لماء الحيوان قد انزله الرحمن من سماء الفضل لحيوة العالمين

- 10 The night hath passed wherein God counseled those around Him. Gather ye beneath the shade of what hath been raised up from this divine Lote-Tree. Thus do We counsel you as We counseled before. Blessed are they who attain. Beware lest ye differ in God's Cause and follow the imaginings of the doubters. He is with whosoever remembereth Me and aideth this Cause through which the fragrance of the All-Merciful hath wafted amongst the worlds.

DWN_v1#02 p.001x, BSC.067 #036

10 قد قضت الليلة التي فيها وصى الله من حوله ان
اجتمعوا في ظل ما ارتفع من هذه السدرة الالهية
كذلك وصيناكم من قبل طوبى للفائزين اياكم
ان تختلفوا في امر الله واتبعوا اوهام المريين انه
مع من يذكرني وينصر هذا الامر الذي منه فاحت
نفحة الرحمن بين العالمين

INBA34:175, BLIB_Or15707.143,
BLIB_Or15735.296, AQA1#043,
HYK.296

BH02265

To: *Mirza Fath-Ali Fath-i-Azam*

Date: 1290 [1873] or earlier

- 1 He is the All-Mighty, the All-Subduing, the Self-Subsisting
- 2 Ha. Sin. Nun. The Remembrance of God, upon the right side of the Sinai of Nearness, on the Eternal Spot in the Paradise of Glory, has indeed been witnessed. Bear thou witness that no God is there but Him, He who pronounceth at all times that I am God, there is none other God but Me, verily, I am, at all times independent of the entire creation. He revealed Himself unto thee once in the Realm of Glory, then once in the contingent world and the heavenly kingdom, then yet again during these days whence the lights west of the Sacred Realm are aglow, and with their radiance have illumined the denizens of the cities of eternity, and the Concourse of high, and thereafter them who set within themselves their path towards His Countenance. Go thou straight on and persevere in that which the Pen of God, in truth, commandeth thee, and remain upon the straight path of God, steadfast in His Cause.
- 3 Say: Verily, this is the straight path of God upon earth and heaven, and His Testimony in the kingdoms of Revelation and creation. He was named "Ali" amongst the people of the Bayan, and then Muhammad amongst the people of the Qur'an, and, in ancient times, was named with each one of the most excellent names of God. Thus does the Tongue of power and might counsel you with Verses that have embraced all mankind, that thou mayest rejoice within thyself and convey unto all people the glad tidings of this Announcement, hitherto concealed from

1 هو العزيز الغالب القيوم

2 ح س ن ذكر الله على سيناء القرب عن شطر الأيمن
على بقعة الرمان في فردوس العز قد كان مشهودا
فاشهد بأنه لا اله الا هو وانه هو الناطق في كل
حين بأنني انا الله لا اله الا انا قد كنت عن العالمين
غنيا وانه تجلى عليك مرة في عالم الجبروت ثم مرة
في عالم الملك والملكوت ثم مرة في هذه الأيام
التي كانت الأنوار عن شطر القدس من جهة
الغرب مضيئا وباراقها اضاءت اهل ميادين
البقاء ثم اهل ملا الأعلى ثم الذينهم اتخذوا في
انفسهم الى الوجه سبيلا ان استقم على ما يأمرك
قلم الله بالحق وكن على الامر في صراط ربك
مستقيما

3 قل انه لصراط الله في السموات والارض وحجته
في ملكوت الامر وخلق وانه سبي يعلى في ملا
البيان ثم بمحمد في ملا الفرقان ثم بكل اسم من
اسماء الحسنى في زمن قديما كذلك يعظك لسان
القدرة والقوة بآيات التي كانت على العالمين محيطا
لتستبشر في نفسك وتبشر الناس بهذا النبي الذي
كان عن العالمين خفيا وبلغ الناس بما بلغناك
في هذا اللوح وتأمرهم بالعدل الى جهة عرش

the world, and proclaim unto all men that which we have proclaimed unto thee in this Tablet, and bid them to turn with justice towards the Most Exalted Throne. Say, the Truth proclaimeth; By God! No created thing having His love can ever be harmed. Verily, He is the Spring that floweth from the well-spring of a Name that is great indeed. Whosoever drinketh therefrom shall fear no one, and heaven and earth cannot withstand him. Thus hath the sacred Pen of glory irrevocably decreed.

عليّا قل الحقّ يقول تالله لا يضرّ مع حبه من شيء
وأنّه لعين التي جرت عن معين اسم عظيمًا و
من شرب منه لن يخاف من أحد ولا يقوم معه
السموات والأرض وكذلك كان الأمر من
قلم القدس مقضيّا

4 Be thou steadfast in the Cause of God, and in that which hath been prescribed unto thee, and fear no one. Place thy trust in Him, He verily shall protect thee from every plotting sinful one. By God! Whosoever hath the love of this Youth in his heart, God shall verily render him victorious over all who dwell upon earth and heaven, and verily God shall be the witness thereof. He shall walk upon water as he waketh upon the earth, and shall soar in the realm of the Spirit in the limitless expanse of heaven.

4 ان اثبت في امر الله وبما امرت به ولا تخف من
أحد فتوكل عليه وأنّه يحرسك عن كلّ مكّار أثمًا
فوالله من كان في قلبه حبّ هذا الغلام ليجمعه
الله غالباً على كلّ من في السموات والأرض و
كان الله على ذلك شهيداً ويمشي على الماء كما
يمشي على الأرض ويطير في هواء الروح في هذا
الفضاء الذي كان في هذا السماء بسيطاً

5 Thou shalt find the infidels fleeing from this Youth as mules flee from the lions of eternity, and they shall turn upon their heels, and shall violate the Covenant of God after It hath been revealed. Verily His knowledge embraceth all things.

5 فسوف تجدون المشركين يفرّون من هذا الغلام
كما يفرّون الحمرّاء من قساور البقاء وينقلبون على
أعقابهم وينكثون عهد الله بعد توكيده وأنه كان
بكلّ ذلك عليماً

6 It behooveth thee to make firm thy steps in the Cause of God. Admonish then the people with thine loudest voice in this Ridvan that is in truth exalted. May the Spirit of God, His glory and grandeur be upon thee and upon thine consort, and upon them who, whence they heard the announcer call them to God, responded, and held fast unto the chord of glorious splendor.

6 و أنتك انت فأثبت رجلاك على الأمر ثمّ ذكّر
الناس بأعلى صوتك في هذا الرضوان الذي كان
بالحقّ رفيعة الروح والبهاء والعزّ عليك وعلى
ضلعك وعلى الذين اجابوا داعي الله اذا دعاهم
وتمسّكوا بعروة عزّ بديعاً

INBA23:034, INBA73:339b, NLAI_BH1.487,
NLAI_BH2.232b, BRL_DA#145,
LHKM1.061, GSH.116-117x

BH02284

To: Siyyid Mihdi Dahaji

Date: 1290 [1873] or earlier

- 1 He is the Mighty! هو العزيز 1
- 2 May God reward you, O Mihdi, with a recompense not bound by beginning. We testify that you did not harm this Servant during His departure from the Abode of Peace, and you followed God's decree regarding yourself, while all others harmed Him and followed their own desires. فجزاك الله يا مهدي عنّا جزاء لا يأخذه البدء و نشهد بأنك ما آذيت هذا العبد حين خروجه عن دار السلام و اتبعت حكم الله في نفسك بعد الذي كلّ آذوه ثم اتبعوا هواهم 2
- 3 Say: By God, those who did not heed My words are burning in the fire of their own selves, if you but knew, and We are innocent of them. And those who emigrated and traveled without Our leave, by God, they are dead in the veils of their own selves. Soon their news shall reach you, if you be patient. قل فوالله أنّ الذينهم ما سمعوا قولي اولئك في نار انفسهم يحترقون ونحن برىء منهم ان انتم تعلمون و الذين هاجروا و سافروا من غير اذننا فوالله هم في حجابات انفسهم ميتون فسوف يأتيكم نبأهم ان انتم تصبرون 3
- 4 The baker whom God loved in his heart has come to Us, and We heard from him that which caused the hearts of those who believed in God, the Protector, the Self-Subsisting, to tremble. Say: Have mercy on Me, O concourse of the beloved ones! Be content with the tribulations and trials that have afflicted Us. Say: By God, if similar deeds appear from you, the harm will return to Us. قد ورد الينا الخباز الذي احبّ الله في سرّه و سمعنا منه ما اضطربت عنه قلوب الذينهم آمنوا بالله المهيمن القيوم قل فارحموني يا ملأ الأحباب فاكتفوا بما مستنا المصايب و الحن قل فوالله لو يظهر منكم امثال تلك الأمور ليرجع الضر الينا 4
- 5 Say: Do you not reflect within yourselves upon the fruits that will come from the tree of your suspicions after Me? Or do you, following the desires of your souls, do what you know not? Say: Fear God and forget not My counsels - this is better for you, if you but knew. No fruit has come from this tree that has grown in the soil of your selves except the destruction of Myself and those with Me, could you but see with the eye of the spirit. قل اما تفكّرون في انفسكم في اثمار المرتبة من شجرة ظنونكم بعدى او انتم بهواء انفسكم تعملون ما لا تعلمون قل اتقوا الله و لا تنسوا نصايحي و هذا خير لكم لو انتم تعرفون و لم يكن ثمر لهذه الشجرة التي ارتفعت في ارض انفسكم الا اتلاف نفسى و من معى لو انتم ببصر الروح تنظرون 5
- 6 By God, the harm of this matter is greater than the harm inflicted upon Us by Our enemies. Therefore, O people of the Bayan, have mercy upon Me! I swear by God that the harm of this repugnant matter all returns to this Servant. Say to the people of the Bayan: None has ever heard until today of one who, with the tongue of friendship, would show complete enmity. After all, after the departure of this Servant, what use remains for this matter and what benefit accrues from it? By God, all that they do is vain! فوالله ضرّ هذا الأمر اعظم عن ضرّ الذي مسنا من اعدائنا اذاً يا ملأ البيان فارحمون قسم بخدا كه ضرّ اين امر شنيع جميع باين عبد راجع مى شود بگو باهل بيان كسى نشنیده تا امروز كه نفسى بلسان دوستى كمال دشمنى نمايد آخر بعد از خروج اين عبد ديگر اين امر چه مصرف دارد و چه نفعى بر او مرتب ميشود فوالله باطل كلّ ما هم يعملون 6
- 7 And it has come to pass that I, meaning this Servant, demonstrate with a hundred thousand oaths My powerlessness, showing that these matters and their like are ultimately harmful to و اين ميشود كه من يعنى بنده بصدهزار قسم عجز نمايم كه اين امور و امثال آن نهايت مضرّ است 7

the Cause of God, yet still they do not become aware. They must either be false in their love or consider this Servant false. I complain of My grief and sorrow unto God. Verily, we are God's and unto Him do we return. God is witness to the condition that merely hearing of this matter has caused the utmost harm - how much more its occurrence!

برای امر الله و باز متنبه نشوند باید یا در حبّ کاذب باشند و یا این عبد را کاذب دانند انما اشکو بتی و حزنی الی الله انا لله و انا الیه راجعون خدا شاهد حال است که استماع این امر نهایت ضرر را وارد نمود فکیف وقوعها

- 8 In any case, immediately upon receipt of this writing, either summon Haji Abdul-Rahim and Haji Abdul-Majid, or go to them yourselves. Beseech them to forgive Us, to show mercy to these little ones who are with this caravan, not to cause any harm to befall them. By God, this matter will cause divine assistance to be cut off. All should await news of this Servant's arrival and learn what purpose lies in this journey. Say: By God, divine assistance is better than what you desire.

8 باری بجمرد وصول این نوشته حاجی عبدالرحیم را با حاجی عبدالمجید بخواهید و یا خود نزد ایشان بروید التماس نمائید ما را عفو کنند باین صغار که با این قافله هستند رحم نمایند سبب نشوند اذیتی وارد شود فوالله این امر سبب میشود که نصر الهی منقطع میشود باید جمیع منتظر خبر ورود این عبد باشند و مقصود معلوم شود که در این سفر چه مقصود دارند بگو والله نصر الهی احسن عمّا انتم تریدون

INBA71:019, BLIB_Or15738.005

BH02266

To: Ibn Asdaq (Hand of the Cause)

Date: 1290 [1873] or earlier

- 1 He is the All-Glorious, the Most Glorious
- 2 O 'Ali before Muhammad! Rejoice within thyself at how God hath at this hour magnified thy countenance and sent unto thee the holy fragrances from this Prison which was far removed.
- 3 Say: The precincts of sanctification have been purified from nearness and remoteness, and all things are equal in His sight. Distance preventeth Him not from what He willeth, nor do the veils of contingent being conceal Him, for unto whomsoever calleth upon Him, He is near. And at the moment when the glorification issued forth from the mouth of God, thy Lord, the tongues of the Concourse on High were loosed in glorification of thee, and this was a bounty which was great before the Throne.
- 4 Blessed art thou in that thou didst attain the presence of God while yet young, and when thou didst grow older the breaths of the All-Merciful took hold of thee from this Paradise which was made manifest through the Word of God at the dawn of time, visible at the right hand of the Throne. Be thou steadfast

1 هو البهیّ الأبهی

2 ان یا علی قبل محمد بشر فی نفسک بما کبر الله حینئذ علی وجهک و ارسل الیک نفحات القدس من هذا السجن الذی کان بعیدا

3 قل قد قدّس ساحة التقدیس عن القرب و البعد و کلّ عنده فی حدّ سواء لن یمنعه البعد عمّا اراد ولن یحجبه حجاب الامکان و انه کان لمن دعاه قریبا و فی حین الذی خرج التکبیر عن فم الله ربّک فتحت السن اهل ملاء البقاء علی التکبیر علی نفسک و هذا من فضل کان لدی العرش عظیما

4 فطوبی لک بما فزت بقاء الله و کنت صغیراً فلما صیرت کبیراً اخذتک نفحات الرحمن من هذا الرضوان الذی کان من کلمة الله فی بدع الزمان عن یمین العرش مشهودا ان استقم علی

in the love of God, then enter upon the Ark of eternity which saileth upon the sea of names through My Most Glorious Name. Fear thou no one, but put thy trust in God. Verily He will sanctify thee from the doubts of those who are seized with vain imaginings and idle fancies and who stand arrested in the wilderness of heedlessness by the most great intoxication, turned away from the truth.

- 5 Say: O people! Turn not today to the right or to the left, but behold that which hath shone forth from the holy horizon with a sovereignty that encompasseth the worlds. By God! This is the Primal Point Who came to you with all the signs and hath appeared in this final revolution with the Most Great Mystery - secrets beyond reckoning. Thereupon the idolaters dispersed from around Him and cast Him into the well of darkness, and at every moment they hurled upon Him the darts of misery. None was aware of this save God, Who knoweth all things.

- 6 And from the depths of the pit He crieth out saying: "O people of the Bayan! Be fair, by God, and look upon that which hath been sent down from before the Throne, and be not tyrannous oppressors in the land. O people! This is not from Mine own self, but the Spirit speaketh within My breast, and My proof hath filled the horizons. Besides it, naught hath been sent down from the presence of One powerful and self-subsisting. Say: If ye be in doubt, then present yourselves before the Throne that ye may witness how the verses descend from a mighty and sublime dominion. Say: There hath been sent down the equivalent of what was sent down before, and this is testified to by those servants who have attained the presence of the Throne and who are illumined by the holy lights."

- 7 Thus have We informed thee that thou mayest stand firm with manifest steadfastness, for We have loved thee and thy father who was at that time present before the Countenance. And We beseech God that He may enable him to arise to the Cause in such wise that he may rend asunder the greatest veil through a power from Us and may arise to the Cause with a luminous face.

حَبَّ اللهَ ثُمَّ ادْخُلْ عَلَى فَلَكَ الْبَقَاءُ وَ أَنَّهَا قَدْ
جَرَتْ عَلَى بَحْرِ الْأَسْمَاءِ بِاسْمِي الْأَبْهَى وَلَا تَخَفْ
مِنْ أَحَدٍ فَتَوَكَّلْ عَلَى اللَّهِ وَ أَنَّهُ يَقْدَسُكَ عَنْ رَيْبِ
الَّذِينَ اخَذَتْهُمْ الظُّنُونُ وَالْأَوْهَامُ وَ كَانُوا فِي تِيهِ
الْغَفْلَةَ بِالسَّكْرِ الْأَكْبَرِ عَلَى غَيْرِ الْحَقِّ مَوْقُوفًا

5 قُلْ يَا قَوْمِ لَا تَلْتَفِتُوا الْيَوْمَ إِلَى الْيَمِينِ وَالشَّمَالِ
فَانْظُرُوا إِلَى مَا أَشْرَقَ عَنْ أَفْقِ الْقُدُسِ بِسُلْطَانِ
كَانَ عَلَى الْعَالَمِينَ مُحِيطًا تَاللهَ هَذَا لِنَقْطَةِ الْأَوَّلَى قَدْ
جَاءَكُمْ بِكُلِّ الْآيَاتِ وَظَهَرَ فِي هَذِهِ الْكَرَّةِ الْأُخْرَى
مِنْ سَرِّ الْأَعْظَمِ سَرًّا أَقْلَ مِنْ أَنْ يَحْصَى إِذَا انْفَضَّ
الْمُشْرِكُونَ عَنْ حَوْلِهِ وَادْعُوهُ فِي بَرِّ الظُّلُمَاءِ وَفِي
كُلِّ حِينٍ يَرْمُونَهُ بِرُمَى الشَّقَاءِ وَ مَا أَطْلَعَ بِذَلِكَ
أَحَدٌ إِلَّا اللَّهَ وَ أَنَّهُ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

6 وَ هُوَ فِي قَعْرِ الْجَبِّ يَنَادِي وَيَقُولُ يَا مَلَأَ الْبَيَانَ
فَانْصَبُوا بِاللَّهِ ثُمَّ انْظُرُوا إِلَى مَا نَزَلَ عَنْ جِهَةِ الْعَرْشِ
وَلَا تَكُونَنَّ فِي الْأَرْضِ جَبَّارًا شَقِيًّا يَا قَوْمِ إِنْ
هِيَ مِنْ تَلَقَّاءِ نَفْسِي وَ أَنَّ الرُّوحَ تَنْطِقُ فِي صَدْرِي
وَمَلَأَ الْآفَاقَ بِرَهَانِي وَ مِنْ دُونِهِ مَا نَزَلَ مِنْ لَدُنْ
مُهَيْمِنٍ قِيَمًا قُلْ إِنْ كُنْتُمْ فِي رَيْبٍ فَاحْضَرُوا تَلَقَّاءَ
الْعَرْشِ لِتَشْهَدُوا كَيْفَ يَنْزِلُ الْآيَاتُ مِنْ جَبْرُوتِ
عَزَّ عَلَيَّا قُلْ قَدْ نَزَلَ مُعَادِلُ مَا نَزَلَ مِنْ قَبْلٍ وَيُشْهَدُ
بِذَلِكَ عِبَادُ الَّذِينَ حَضَرُوا لَدَى الْعَرْشِ وَ كَانُوا
بِأَنْوَارِ الْقُدُسِ مُضِيئًا

7 كَذَلِكَ نَبَأُنَاكَ لِتَكُونَ عَلَى اسْتِقَامَةٍ مِثْلَنَا
أَحِبِّينَاكَ وَ أَبَاكَ الَّذِي كَانَ حِينَئِذٍ لَدَى الْوَجْهِ
مُشْهُودًا وَ نَسْتَلِ اللَّهَ بِأَنْ يُوَفِّقَهُ عَلَى الْأَمْرِ بِحَيْثُ
يُشَقُّ سِتْرُ الْكِبَرَى بِقُوَّةٍ مِنْ لَدُنَّا وَ يَقُومَ عَلَى الْأَمْرِ
بِوَجْهِ مَنْبِرًا

INBA15:282b, INBA26:284, INBA83:226,
BLIB_Or15702:297, NLAI_BH2.314,
ALIB.folder18p373, PYK.046

BH02289*Date: 1290 [1873] or earlier*

- 1 The Most Great, the Most Holy. We have sent down verses at eventide and at dawn, and made them guidance and remembrance for those possessed of understanding. Turn to God with humility and contrition. When the verses of your Lord are recited, prostrate yourselves upon your faces and chins before God, your Lord, the Mighty, the Bestower.
- 1 الأقدس الأبهى قد نزلنا الآيات في العشي و
الاشراق وجعلناها هدى وذكرى لأولى الألباب
ان اقبلوا الى الله بخضوع و اناب اذا تليت آيات
ربكم خروا بالوجه والأذقان سجدا لله ربكم العزيز
المنان
- 2 O people! This is the Day of hearing - turn with your hearts and ears toward the Dawning-Place of Revelation. He has appeared in truth - blessed are they who possess insight. The breezes of reunion have wafted, causing bodies and temples to quiver. Rend asunder the veils by the power of your Lord, the Master of all necks.
- 2 يا قوم هذا يوم الاصغاء توجهوا الى مطلع الوحي
بالقلوب والأذان انه قد ظهر بالحق طوبى لأولى
الأبصار قد هبت نفحات الوصال و اهتزت منها
الهيكل والأبدان ان اخرجوا الأجباب بقدره ربكم
مالك الرقاب
- 3 Do you slumber after the Cry has been raised in truth? This is indeed a wondrous thing. The heaven has been rolled up and the All-Merciful has come with power and sovereignty. Arise and behold - He is above your heads, O ye who have eyes to see. Follow not your desires nor every doubting misbeliever.
- 3 هل ترقدون بعد الذى ظهرت الصيحة بالحق ان
هذا الا شئ عجاب قد طويت السماء و اتى
الرحمن بقدره و سلطان قوموا و انظروا انه فوق
رؤوسكم يا اولى الأنظار لا تتبعوا اهوائكم و لا
تعقبوا كل مشرك مرتاب
- 4 Take the chalice of immortality in My Most Glorious Name and pass round the cups - thus has the heaven of Command been adorned by the One Who cleaves the dawn. We have rained down from the heaven of utterance clear verses at morn and eventide. They suffice you above all that exists in secret or manifest. Seize My days - by My life, they are the choicest of all days. Thus has the matter been detailed from God, the Lord of all beings.
- 4 خذوا كأس البقاء باسمى الأبهى و تعاطوا
الأقداح كذلك زينت سماء الأمر من لدن
فالق الصباح قد امطرنا من سماء البيان آيات
بينات في الغدو و الاصال انها تكفيكم عما خلق
في السر و الاجهار ان اغتنموا ايامى لعمري انها
غرة الأيام كذلك فصل الأمر من لدى الله
مالك الأنام
- 5 This is a Day wherein eyes are transfixed, souls are troubled and feet do slip, save those who have detached themselves from all in the heavens and earth and turned to the Kaaba of knowledge. O people! Harken to God's call in this Dawn wherefrom lights have shone forth, wherein angels descend with spirit and fragrance. Those who are heedless are indeed remote - they are truly of the people of fire. Soon shall punishment come upon them and they shall find no protector.
- 5 هذا يوم فيه شاخصت الأبصار و اضطربت
النفوس و زلت الأقدام الا من انقطع عمن في
السموات والأرض و اقبل الى كعبة العرفان يا
قوم ان استمعوا نداء الله في هذا الفجر الذى منه
اشرقت الأنوار تنزل فيه الملائكة بروح و ريحان
ان الذين غفلوا اولئك في معزل الا انهم من
اهل النيران سوف يأتيهم العذاب و لا يجدون
لأنفسهم من واق
- 6 The Most Great Ocean has surged through this Name which has shone from the horizon of all regions. The idols have fallen upon their faces, the Jibt has wailed, and the lamp has been lit. Turn to Him - He is truly God's lamp between the heavens
- 6 قد تموج البحر الأعظم بهذا الاسم الذى اشرق
من افق الآفاق قد اكب الأصنام بوجوههم و ناح
الجبت و اضاء المصباح ان اقبلوا اليه انه لسراج

and earth, as your Lord, the Mighty, the Chosen One, bears witness.

- 7 Does anyone have any excuse left? No, by the Revealer of verses! When the ungodly saw God's power and sovereignty, they said "This is but a lying sorcerer." Such were their words before - We have left them as a reminder for those possessed of understanding. Say: If you were asked about what you say, O people of the veils! The Book has been sent down - take it with strength from Us and follow not those who, when proof came, denied God, the Revealer of verses.
- 8 We have subdued the kingdom of verses by Our sovereignty and adorned the heaven and sent the winds. Can anything withstand Our Cause? No, by the Lord of lords! Look at those who disbelieved - they are like children who understand nothing and comprehend not speech. Cast away vain imaginings and take what you are commanded by your Lord, the Mighty, the All-Knowing. He protects whom He wishes even if they be in the fire. In His hand is all power and in His grasp is the kingdom of Command. He is truly the Mighty, the Helper.

الله بين السموات و الأرض يشهد بذلك ربكم
العزیز المختار

7 هل بقي لأحد من عذر لا ومنزل الآيات اذا رأى المشركون قدرة الله و سلطانه قالوا ان هذا الا ساحر كذاب هذا قولهم من قبل قد تركناهم وجعلناهم تذكرة لأولى الأبواب قل لو تسئلون ما تقولون يا اصحاب الحجاب قد نزل الكتاب خذوه بقوة من لدنا و لا تتبعوا الذين اذا اتى البرهان كفروا بالله منزل الآيات

8 قد سخرنا ملكوت الآيات بسلطان من لدنا و زيننا السماء و ارسلنا الأرياح هل يقوم مع امرنا من شيء لا ورب الأرباب فانظر الذين كفروا كالصبيان انهم لا يعرفون شيئاً ولا يفقهون الكلام ضع الأوهام خذ ما امرت به من لدن ربك العزیز العلام انه يحفظ من يشاء لو يكون في النيران بيده القدرة كلها و في قبضته ملكوت الأمر انه هو العزیز المستعان

INBA34:165, BLIB_Or15707.121,

BLIB_Or15735.278, AQA1#036

BH02349

To: Abdu'l-Husayn son of Zi, in Qazvin

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Exalted, the Most High! This is a Book from Us to all who are on earth. Worship none but Him. Verily, He sufficeth you, and He is the Witness over all things. Follow Him Who asketh no recompense of you and Who summoneth you at all times unto your Lord, the All-Merciful. There hath befallen Him in exile that which no eye hath seen nor ear heard, yet He remaineth content with what God hath decreed for Him and is numbered among the thankful ones. Therein God addresseth one of His servants that he may rejoice in the remembrance of the All-Merciful and be of them that remember Him.
- 2 O servant! We have remembered thee on this night and have sent down unto thee clear verses that thou mayest read them and turn through them to thy Ancient Lord. If thou findest

1 بسم الله الأقدس العلي الأعلى هذا كتاب من لدنا الى من على الأرض اجمعين الا تعبدوا الا اياه انه يكفيكم و انه على كل شيء شهيد ان اتبعوا من لا يسئلكم اجراً و يدعوكم في كل الأحيان الى ربكم الرحمن و ورد عليه في الغربة ما لا رأيت عين و لا سمعت اذن و انه يكون راضياً بما قضى الله له و كان من الشاكرين و فيه يخاطب الله عبداً من عباده ليستبشر بذكر الرحمن و يكون من الذاكرين

2 ان يا عبد قد اذكركناك في هذا الليل و انزلنا لك آيات بينات لتقرأها و تتوجه بها الى مولاك

comfort for thyself, remember My distress, and if joy overtaketh thee, remember My sorrow and tribulation, and be not of the heedless ones. We have sacrificed Ourselves for all who are in the heavens and on earth, that all may enter beneath the shade of thy Lord's mercy, the Mighty, the Great. We have borne hardships that God's loved ones may find rest and be of them that rejoice. Blessed art thou for having been enkindled with the fire of thy Lord's love, and for having been turned toward the right hand side, and for being numbered among the triumphant.

- 3 Verses of wondrous glory have been sent down for all the loved ones, but We have withheld them from being dispatched, for Satan lieth in wait, and this is indeed a grievous wrong. We shall send them when God willeth and desireth. Convey thou My greetings unto them and give them the glad-tidings of what hath been sent down for them from the heaven of mighty glory. The Spirit and glory be upon thee and upon God's chosen servants who have rent asunder the greatest veil and turned toward the most pure Manifestation. By God! They are of the denizens of the Supreme Paradise who dwell upon the earth, yet the idolaters are wrapt in thick veils.

- 4 Remember Me to thy father and say that thy Lord preserved thee aforetime from grievous tribulation. Thus doth the Ancient Pen inform thee. Turn wholly unto Him and be not of them whom the multiplication of worldly things hath altered and who have turned away. Think upon the one who came before Us in Iraq and whom We promised the good things of this world, yet when he attained unto them he turned away. Soon shall he find himself in manifest loss, unless he return unto God and be of the penitent. We beseech God to grant him success in returning, for He is the Most Merciful of the merciful.

- 5 Know thou that with thy Lord is the knowledge of the heavens and earth. Nothing escapeth His knowledge. He encompasseth all things. Soon shall the earth and all that is seen thereon perish, and there shall endure what hath been ordained for thee, which the fires of doubt and suspicion shall not overtake. Once again have We preserved thee from another tribulation. Beware lest thou forget thy Lord's favor. Cast away vain imaginings and hold fast to the hem of thy Lord's mercy, the Mighty, the All-Knowing. He is with His sincere servants.

القديم ان وجدت لنفسك راحة فاذكر شدتي وان اخذك سرور فاذكر حزني و بلائي ولا تكن من الغافلين انا قدينا نفسنا لمن في السموات والارض ليدخلن كل في ظل رحمة ربهم العزيز العظيم و حملنا الشدايد ليستريحن احباء الله و يكونن من المستبشرين طوبى لك بما اشتعلت فيك نار محبة ربك و قلبتك الى شطر الايمن و جعلك من الفائزين

3 و قد نزل لكل الاحباء آيات عز بديع ولكن منعنا عن ارسالها لأن الشيطان قد قعد على المراسد و ان هذا الظلم عظيم و سوف نرسلها اذا شاء الله و اراد انك كبر على وجوههم ثم بشرهم بما نزل لهم من جبروت عز رفيع و الروح و البهاء عليك و على عباد الله المصطفين الذين هم شقوا حجاب الأكبر و توجهوا الى منظر الأطهر تالله أنهم من اهل ملأ الأعلى على وجه الأرض ولكن المشركين هم في حجاب غليظ

4 ذكر ابيك من قبلي و قل ان ربك حفظك من قبل من بلاء الأدهم كذلك يخبرك قلم القدم ان اقبل اليه بتمامك و لا تكن من الذين غيرهم التكاثر في الحياة الباطلة و كانوا من المعرضين فكر في الذي حضر في العراق بين يدينا و وعدناه بخير الدنيا فلما بلغ اعرض فسوف تجده في خسران عظيم الا بأن يرجع الى الله و يكون من التائبين و نسئل الله بأن يوفقه بالرجوع و انه هو ارحم الراحمين

5 فأعلم بأن عند ربك علم السموات و الأرضين لا يعزب عن علمه من شيء انه على كل شيء محيط فسوف يفنى الأرض و ما تشهد عليها و يبقى ما قدر لك ان لا يعقبه نيران الظن و الريب ثم حفظناك مرة اخرى من بلاء آخر اياك ان تنس فضل ربك ضع الأوهام و تمسك بذيل رحمة ربك العزيز العلام انه مع عباده المخلصين

INBA27:054

BH02361*To: He Who Asked God**Date: 1290 [1873] or earlier*

1 In the Name of God, the Most Glorious!

1 بِسْمِ اللَّهِ الْأَبْهَى

2 O thou who seekest My traces! Know thou that My traces encompass the heavens and the earth, and in every station My traces are found, if thou be of them that know. Verily, the heaven is the trace of My exaltation and the earth the trace of My tranquility, and the Hour whose calamity hath seized the servants is the trace of My power that dominateth the worlds. The clouds are the trace of My movement and the winds are sent forth by My Word, and the signs appear by My wondrous command. By God! The sun is the trace of My Face, shining and luminous, and the stupor which thou seest in the people is from the trace of My awe which hath encompassed creation. Thus hath the Truth spoken - hearken and be of the thankful ones.

2 يا من اردت اثرى فاعلم اثرى احاط السموات والأرض وفي مقام كل شيء اثرى لو انت من العارفين ان السماء اثر رفعتي والأرض اثر سكوني والساعة التي اخذت داهيتها العباد انها اثر قدرتي المهيمنة على العالمين والسحاب اثر حركتي والأرياح مرسلات من كلمتي والآيات بأمرى البديع تالله ان الشمس اثر وجهي المشرق المنير والسكر الذي ترى الناس فيه انه من اثر خشيتي الذي احاط الخلق كذلك نطق الحق اسمع وكن من الشاكرين

3 Creation is the trace of My Will, and for My love for them have I unveiled My Beauty and manifested My sovereignty which hath conquered the worlds. Dost thou see any besides Me, that thou shouldst recognize My nearness unto him? Say: Glory be to God! All is nothingness before the Ancient One. The kingdom belongeth to none save God, the One, the Single, the Peerless, the Mighty. He hath neither nearness nor remoteness, and such mentions are made in the cities of names. Verily thy Lord is sanctified above what the servants know. He is indeed exalted above all creation.

3 و الخلق اثر مشيئتي واواعى حبي لهم كشفت جمالي واطهرت سلطاني الذي غلب العالمين هل ترى غيري لتعرف قربى اليه قل سبحان الله كل عدم تلقاء القدم ليس الملك الا الله الواحد الأحد الفرد القدير ليس له قرب ولا بعد ومثل هذه الأذكار يذكر في مدائن الأسماء ان ربك مقدس عما يعرفه العباد انه هو المنزه عن الخلائق اجمعين

4 All that hath been created is My trace, not My Self. Know thou this and be of the thankful ones. Beware lest thou mention creation at the manifestation of Truth. Avoid those who take partners with Him and know not that they are among the heedless ones. Are darkness and light equal? Say: Glory be to the Manifestation, that the birds of the hearts of the mystics should ascend unto Him!

4 كل ما خلق انه اثرى لا نفسى فاعرف وكن من الشاكرين اياك ان تذكر الخلق عند ظهور الحق ان اجتنب من الذين اتخذوا له شريكاً ولا يعرفون الا انهم من الغافلين هل تستوى الظلمات والنور قل سبحان الظهور من ان ترتقى اليه اطياف قلوب العارفين

5 Whatsoever appeareth in the kingdom of that which We have explained to thee is created from the trace of thy Lord's Pen, and that which descendeth from it is the sovereign of traces and is better than that upon which the sun shineth. Blessed art thou and blessed is he who seeketh it from God, thy Lord and the Lord of the worlds.

5 كلما ظهر في الملك عما بيناه لك انه خلق من اثر قلم ربك وما ينزل منه انه سلطان الآثار وانه خير عما تطلع الشمس عليها طوبى لك ولمن اراده من الله ربك ورب العالمين

6 As to what thou hast asked thy Lord, the Great, the Most High, know thou that although We desire not to turn away any who

ask, yet wouldst thou be content in thyself that this trace, upon which dependeth the life of the world, should be governed by what any of the servants hath spoken? Say: Glory be to Thee, O my God! Cause me to know what Thou desirest, for I am among the worshippers. I have forsaken what is with me in hope of what is with Thee, for Thou art the Most Merciful of the merciful ones.

6 و اما ما سئلت ربك الكبير المتعال فاعلم اننا
ولو اردنا ان لا نرد من سئل ولكن انت ترضى
فى نفسك بأن يجرى هذا الأثر الذى علق به
حياة العالم على ما تكلم به احد من العباد قل
سبحانك يا الهى عرّفنى ما انت تريد انى انا من
العابدين تركت ما عندى رجاء ما عندك انك
انت ارحم الراحمين

7 And since We behold thee asking thy Lord, We shall not disappoint thee from this mighty gate. Know thou that since it is established that He encompasseth all things and knoweth them, it is established that He is nearer to things than they are to themselves. Dost thou not see how We erase and confirm and inspire in hearts? And verily He is the Truth, the Knower of the unseen. There is no God but Him, the Protector, the Self-Subsisting.

7 و لما رأيناك سائلاً ربك لا نخيبك من هذا
الباب العظيم فاعلم لما ثبت أنه محيط على الأشياء
و عالم بها يثبت بأنه اقرب من الأشياء من نفسها
بها اما ترى كيف ننحو و نثبت و نلهم فى القلوب
و أنه هو الحق علام الغيوب لا اله الا هو المهيمن
القيوم

8 This is the sovereign utterance in this station. If thou knowest, thou wouldst say: Praise be to God, the Lord of the worlds. And this is a word which none denieth, and it is the ornament of knowledge for what thou hast asked. Be content therewith and be of the thankful ones.

8 هذا سلطان البيان فى هذا المقام لو تعرف لتقول
ان الحمد لله رب العالمين و هذه كلمة لا ينكرها
احد و انها طراز العلم لما سئلته ان اكف بها و
كن من الشاكرين

INBA34:168, BLIB_Or15707.128,
BLIB_Or15735.283, Berlin1237#09,
AQA1#038, ASAT1.057x

BH02321

Date: 1290 [1873] or earlier

1 He is God, exalted is He!

1 هو الله تعالى

2 O accepted servant! It is well known and evident that divine favors have been and will be complete in relation to all creation, and He created all creatures to drink from the wine of oneness. And the meaning of this wine in the view of the Concourse on High has been the presence of the Lord of Names. Therefore, all servants have been created for the meeting and knowledge of God, and have come into being through the Word "Be." This door in the days of God has been open to all else, sometimes outwardly manifest and sometimes inwardly, and never has the decree of prohibition descended from the horizon of the Cause except for the good of the servants and the exigencies of events

2 اى عبد مقبل اين بسى معلوم و واضحست كه
الطاف الهية نسبت ببريه كامل بوده و خواهد
بود و كل خلقه را از براى آشامیدن صهبای
احديه خلق فرموده و مقصود از اين صهبای نزد
ملا اعلی لقاء مالک اسماء بوده لذا جميع عباد
للقاء الله و عرفانه خلق شده اند و از کلمه کن
بوجود آمده اند اين باب در ايام الله بر وجه ما
سواه مفتوح بوده ولكن گاهی در ظاهر ظاهر
مفتوح و گاهی در باطن و هرگز حکم منع از
افق امر نازل نشده مگر لأجل مصلحت عباد

in different lands. For His grace has preceded and His mercy has encompassed all. And whatever appears from the Source of the Cause of the Lord of Destiny, all must be content and thankful for it. For the decree of prohibition has not been and will not be for those who have accepted, rather it has been due to the turning away of the deniers and the protection of the Cause of the Lord of the Day of Judgment.

- 3 Observe that this servant has been among the claimants of love day and night, and at all times has summoned all to the horizon of the All-Merciful. Nevertheless it bore no fruit, as you have seen and heard that the new denier, despite the perfection of grace and favor manifested toward him from the Dawning-Place of the Manifestation, did not appreciate it and finally arose in a sin greater than the creation of the heavens and earth. The more perfect the manifestation of favors, the greater his turning away. He never observed the rights of God, and arose in such wickedness and enmity that nothing above it can be imagined. Fie upon him and his faithfulness! For successive years he was occupied in disbelief and mockery of the Messengers of God. Nevertheless We concealed it until he rent asunder the veil of honor with fingers of hatred. Therefore We banished him from the door. Verily thy Lord is He Who judgeth at the beginning and the end.

- 4 Your honor should not be saddened by this new prohibition. In all cases be content with the good-pleasure of God. Although patience is bitter, yet by the command of the Friend it is sweet and blessed. It is incumbent upon those who have accepted to be content with the good-pleasure of the Friend and to be found submissive and obedient at the dawning of the divine Sun of the Cause.

- 5 If the outward door is closed, the inward door is open. Verily He is with whomsoever desireth Him and He is the Protector of those who have accepted. We beseech God to remove what hath come between us and to send down from the heaven of His sovereignty that whereby the lights of His countenance may shine forth from the horizon of His mighty and wondrous Cause. Praise be to God that thou dwellest in His vicinity and art at rest in His shadow. Verily He seeth thee in all conditions. Verily He perceiveth all eyes and He is the All-Subtle, the All-Informed.

و مقتضیات حادثه در بلاد چه که فضل او سبقت گرفته و رحمتش احاطه فرموده و آنچه از مصدر امر مالک قدر ظاهر میشود کل باید بآن راضی و شاکر باشند چه که حکم منع از برای مقبلین نبوده و نخواهد بود بلکه نظر باعراض معرضین و حفظ امر مالک يوم الدين بوده

3 مشاهده نما که این عبد لیل و نهاراً در میان مدعیان محبت بوده و در کل احیان کل را بافق رحمن دعوت نموده مع ذلک ثمری بخشید چنانچه دیده‌اید و شنیده‌اید که معرض جدید مع آنکه کمال فضل و عنایت در باره او از مطلع ظهور ظاهر قدر آنرا ندانسته بالأخره بذنبی قیام نموده اکبر از خلق سموات و ارض هر قدر ظهور عنایات کاملتر اعراضش بیشتر ابداء مراعات حق الله را نمی نمود بشأنی بر شقاوت و عداوت قیام نموده که فوق آن متصور نیست اقل له و لوفاته چند سته متوالیه در کفر و استهزاء برسل الله مشغول بوده مع ذلک ستر نمودیم تا آنکه ستر حرمت را بانامل بغضیه خرق نمود لذا اطردناه عن الباب ان ربک هو الحاکم فی المبدء و المآب

4 آنجناب باید از این منع جدید محزون نباشند در هر حال برضاء الله راضی باشند اگر چه صبر تلخ است ولیکن بامر دوست شیرین و مبارکست بر مقبلین لازم که برضای دوست راضی باشند و نزد اشراق شمس امریه الهیه خاضع و مطیع مشاهده شوند

5 اگر باب ظاهر مسدود است باب باطن مفتوح آنه مع من اراده و آنه ولی المقبلین نستل الله بأن یرفع ما حال بیننا و ینزل من سماء سلطانه ما تستشرق به انوار وجهه من افق امره العزیز البدیع الحمد لله که در جوارش ساکنی و در ظلش مستریج آنه یراک فیکل الأحوال آنه یدرک الأبصار و آنه هو اللطیف الخبیر

BLIB_Or03116.125, BLIB_Or11096#048, MSHR4.093x

BH02339

Date: 1290 [1873] or earlier

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

2 Your noble letter has reached this servant, from which wafted the fragrance of your love for God, the Mighty, the Inaccessible. I witnessed therein that which brought joy to my eyes, happiness to my soul, delight to my spirit, attraction to my heart, illumination to my sight, and trembling to my limbs. Every member of my body was moved, and longing seized my flesh and bones and blood and every hair, as I found its letters, words and meanings all indicative of the degrees of servitude and sincerity towards God, our Lord, the Mighty, the Worshipped, and reflective of the manifestations of your steadfastness in this Cause whereby the hearts of the servants and the foundations of lands were shaken. We beseech Him, exalted be He, to give us to drink from the cup of recognition of this Revelation as befits, to make us steadfast therein as befits, then to aid us in its service as is worthy and befits. Verily He is the Helper, the Powerful, the All-Knowing, the All-Wise.

3 After your letter was visited and read, along with the petition that had been submitted to the Most Holy, Most Exalted Presence, both were presented before the Ancient Beauty. Thereupon the sea of the bounty of our Lord, the Bestower, the All-Bountiful, the Generous surged, and the heaven of utterance of our Lord, the All-Merciful, was upraised with verses whereby the realities of all in the contingent realm and the kingdoms of creation were attracted. He hath sent unto thee, as a grace, bounty and mercy from His presence, then as a light and radiance for the worlds. God willing, they shall attain unto the never-ending divine favors that shine forth like suns from the horizons of that mighty Tablet, and shall be sustained by what hath been ordained therein of divine, eternal, everlasting blessings. From this moment and the moment when thou shall attain unto it and thereafter, I say: "Well is it with thee and pleasant it is to thee," then I say: "Praise be to God, the Lord of the worlds."

4 It is hoped that through the wondrous, sublime confirmations of the King of Oneness, you will arise to serve and assist and teach this momentous Cause with such spirit as was breathed by the Pen of the Ancient of Days in that Most Holy, Most Exalted Tablet through His power and mighty breath, in such wise that you will illumine all those regions with the light of

1 بِسْمِ اللَّهِ الْأَرْفَعِ الْأَعَزِّ الْأَقْدَسِ الْأَبِيِّ

2 قَدْ بَلَغَ إِلَى الْخَادِمِ كَتَابُكَ الشَّرِيفِ الَّذِي تَضَوَّعَ مِنْهُ عَرَفَ حَبِّكَ مَحْبُوبَ اللَّهِ الْعَزِيزِ الْمُنِيعِ وَ شَهِدْتُ مِنْهُ مَا قَرَّتْ بِهِ عَيْنِي وَ فَرَحَتْ بِهِ نَفْسِي وَ تَرَوَّحَ رُوحِي وَ انْجَذَبَ قُؤَادِي وَ تَنَوَّرَ بَصْرِي وَ اهْتَزَّتْ أَرْكَانِي وَ تَحَرَّكَ كُلُّ عَضْوٍ مِنْ أَعْضَائِي وَ اخَذَ الْإِشْتِيَاقُ عَظْمِي وَ لَحْمِي وَ دَمِي وَ كُلَّ أَشْعَارِي بِمَا وَجَدْتُ حُرُوفَاتِهِ وَ كَلِمَاتِهِ وَ مَعَانِيهِ كَلِّهَا مَدَلَّاتٍ عَلَى مَرَاتِبِ الْعِبَادِيَّةِ وَ الْخُلُوصِ لِلَّهِ رَبِّ الْعَزِيزِ الْمَعْبُودِ وَ حَاكِمَاتٍ عَنْ ظَهُورَاتِ اسْتِقَامَتِكَ عَلَى هَذَا الْأَمْرِ الَّذِي بِهِ تَزَلَزَلَتْ أَفْتَدَةُ الْعِبَادِ وَ أَرْكَانُ الْبِلَادِ نُسْأَلُهُ تَعَالَى بِأَنْ يَشْرِبَنَا قَدَحَ عِرْفَانِ هَذَا الظُّهُورِ كَمَا يَنْبَغِي وَ يَسْتَقِيمُنَا عَلَيْهِ كَمَا يَنْبَغِي ثُمَّ يُؤَيِّدُنَا عَلَى خِدْمَتِهِ كَمَا يَلِيقُ وَ يَنْبَغِي أَنَّهُ هُوَ الْمُؤَيِّدُ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ

3 بَعْدَ از زیارت نامه آنجانب و قرائت آن مع عریضه که بساحت امانع اقدس عرض شده بود تلقاء وجه قدم حاضر و هر دو معروض افتاد اذاً تموج بحر عطاء ربنا المعطى الفياض الكريم و ارتفعت سماء بیان ربنا الرحمن بالآیات التي بها انجذبت حقایق من فی الامکان و الأكوان و ارسل اليك فضلاً من عنده عليك و جوداً و رحمةً ثم نوراً و ضياءً للعالمين انشاء الله بشموس مشرقه الطاف نامتناهيه الهيه که از آفاق آن لوح منبع مشرق و لائحتست فائز ميشوند و به ما قدر فيه من النعم الباقية الأبدية الالهية مرزوق ميگردند و اين عبد از اين حين و حين الذي تفوز به و بعده اقول هنئاً لك و مرئياً لك ثم اقول الحمد لله رب العالمين

4 امید از تأییدات بدیعۀ منیعۀ مالک احدیۀ چنان بارواحيکه از قلم قدم در آن لوح امانع اقدس بنفس قدرت و نفخۀ عظمت دمیده شده بشأنی بخدمت و نصرت و تبليغ امر مبرم قیام فرمائید که جمیع آنجهات را بنور عرفان

recognition of the Countenance of the All-Merciful, and all shall be adorned with the crown of guidance and the robe of sanctification from all else but God. Verily He will assist thee with truth and will send down upon thee from the heaven of His Cause that which will comfort the hearts of the oppressed. He, verily, is the most powerful of the powerful ones.

- 5 Convey from this evanescent one most holy greetings, sanctified from the world of creation, to all the masters, servants and friends. The Tablets that were requested specifically for the mentioned souls have been sent, and likewise previously several Tablets were sent specifically for the mentioned names. They will ever make this servant joyous and happy with glad tidings of their well-being. The glory be upon thee and upon the loved ones of God in those parts.

- 6 The evanescent servant

طلعة رحمن منور فرمائید و کلّ باکلیل هدی و رداء تقدیس از ما سوی الله فائز گردند آنه یؤیدک بالحق و یازل علیک من سماء الأمر ما یطمئن به افئدة المستضعفین آنه هو اقدر الاقدرین

5 جميع آفایان و مخادیم و دوستان را تکبیر مقدس از عالم انشاء از جانب این فانی برسانید الواحیکه مخصوص نفوس مذکوره خواسته بودند ارسال شد و همچنین از قبل الواح معدوده مخصوص اسامی مذکوره لازال این عبد را ببشارات سلامتی احوال مستبشر و مسرور خواهند فرمود البهاء علیک و علی احباء الله

6 فهناک عبد الفانی خادم ٦٦ [الله]

INBA27:413

BH02377

To: Hasan who became a believer, in Kashan

Date: 1290 [1873] or earlier

- 1 He is the Most Wondrous! O Hasan! Show excellence even as God has shown excellence unto thee, inasmuch as He hath caused thee to recognize the Manifestation of His Self and brought thee to the shore of grace, a praiseworthy seat of glory, and hath bestowed upon thee that which is better in His sight than all who are in the heavens and earth - and He Himself is witness to this. Therefore arise and show excellence unto thyself and then unto the souls of the servants. Fear no one, but place thy trust in God Who created all things by His command, for verily He hath power over all the worlds.

- 2 Verily, thy excellence unto thyself is thy steadfastness in the Cause of God and thy following this Light which hath appeared from the horizon of grace in manifest truth. Well is it with thee for having recognized God thy Lord in days wherein all were far removed from the holy precinct, and for having found solace in Him Who hath attained the presence of God, heard His melodies, beheld His countenance, and remained turned toward Him at every morn and eve. Beware lest thou separate

1 هو البديع ان يا حسن احسن كما احسن الله لك بحيث عرفك مظهر نفسه و بلغك الى شاطئ الفضل مقعد عز محمودا و القاك ما هو خير عنده عن كل من في السموات و الأرض و كان نفسه على ذلك شهيدا اذا قم و احسن على نفسك ثم انفس العباد و لا تخف من احد فتوكل على الله الذي خلق كلشي بأمر من عنده و انه كان على العالمين قديرا

2 و ان احسانك على نفسك هو قيامك على امر الله و اتباعك هذا النور الذي كان عن افق الفضل بالحق مشهودا فهنيئا لك بما عرفت الله ربك في ايام التي كان الكل عن شطر القدس بعيدا و آنت بالذي فاز بقاء الله و سمع نعماته و زار جماله و كان متوجها اليه فيكل بكور و اصيلا اياك ان تفرق عنه و تمسك به في هذه الايام ثم اتخذ لنفسك خليلا

thyself from Him. Hold fast unto Him in these days and take Him as thy friend.

- 3 Give thanks unto God thy Lord for having made the fire as light unto thee, whereby He opened before thy face in the prison a gate from the Ridvan and caused the breezes of glorious love to waft upon thee, awakened thee from thy slumber, caused thee to know His Self, and inscribed thy name among the triumphant ones in the preserved tablets of holiness. Thus doth God make imprisonment as paradise for whomsoever He willeth among His servants. There is no God but Him. His is the creation and the command, and verily He encompasseth all things.
- 4 Cast behind thee all allusions and take hold of the Tablet of God with strength from Him, and follow not those who have taken Satan as their friend. Beware lest thou forget the grace of God or turn to the world and what is ordained therein, for verily His grace unto thee hath been great. Remember thyself throughout all days lest thou become heedless of the remembrance of thy Lord and remain veiled behind the veils.
- 5 For those who claim belief have disbelieved in God and His signs after they came unto them from the Dayspring of the Cause with manifest sovereignty - save him who held fast to the cord of His grace, purified his heart from the dust of blind imitation and passion, and soared in this heaven with the wings of detachment in manifest truth. Thus have We taught thee and informed thee that thou mayest rejoice within thyself and remain steadfast in the Cause of thy Lord.
- 6 Grieve not over the world and what hath befallen thee, for it shall perish by a word, and sovereignty shall remain with God, thy Lord and the Lord of all things and the Lord of all the worlds. And the mercy that floweth from the direction of the Throne be upon thee and upon those who have remained firm in the Cause and have held fast in these days to the cord of grace in truth.

3 ان اشكر الله ربك بما جعل لك النار نوراً
بحيث فتح علي وجهك في السجن باباً من
الرضوان و هبت عليك نسائم عرّ محبوبا و
ايقتطك عن نومك و عرّفك نفسه و كتب
اسمك من الفائزين في الواح قدس محفوظا
كذلك يجعل الله الحبس رضواناً لمن يشاء من
عباده و انه ما من اله الا هو له الخلق و الامر و
انه كان على كل شيء محيطا

4 دع الاشارات عن ورائك و خذ لوح الله بقوة
من عنده و لا تعقب الذين اتخذوا الشيطان
لأنفسهم حبيبا اياك الا تنس فضل الله و لا
تلتفت الى الدنيا و ما قدر فيها و ان فضله كان
عليك عظيما ذكر نفسك في كل الأيام لئلا
تغفل عن ذكر ربها و تكون في الحجاب محبوبا

5 لأنّ الذين يدعون الايمان قد كفروا بالله و
آياته بعد الذي جائهم عن مشرق الامر بسلطان
مبين الا من تمسك بحبل عنايته و طهر قلبه عن
دنس التقليد و الهوى و كان بجناحين الانقطاع
في هذا السماء بالحق مطبورا كذلك علمناك
و اخبرناك لتفرح في نفسك و تكون على امر
ربك مستقيما

6 ان لا تحزن عن الدنيا و عما ورد عليك و انها
ستفنى بكلمة و يبقى الملك لله ربك و رب كل
شيء و رب العالمين جميعا و الرحمة التي تمر عن
جهة العرش عليك و على الذين استقروا على
الامر و كانوا بحبل الفضل في هذه الأيام على
الحق متمسكا

INBA15:304, INBA26:307, BLIB_Or15702.185,
BLIB_Or15737.149, ALIB.folder18p367

BH02407

To: Haydar in Madina, in Medina

Date: 1290 [1873] or earlier

- 1 He is the Mighty, the Guide! هو العزيز الهادي 1
- 2 God beareth witness that there is none other God but Him, and that the Primal Tree hath spoken upon the branch of God with truth. Verily He was exalted in name, and through Him was revealed the hidden mystery and the joining of the Kaf to the Nun, and there rose the mystery of what was and what shall be from a holy and luminous Dawning-Place. شهد الله أنه لا اله الا هو وان شجرة الأوليّة قد نطقت على غصن الله بالحق وأنه قد كان بالاسم علياً وبه ظهر سرّ المكنون والـف الكاف بالنون وطلع سرّ ما كان وما يكون عن مطلع قدس منيراً 2
- 3 Say: Verily He is God's testimony and His Cause, and God's treasure and His mystery unto all who are in the kingdom, and through Him was established every truth and nullified every falsehood, and the lamp was lit in an ancient and glorious lamp-niche. قل أنه لمحجة الله وامره وكنز الله وسره لمن في الملك جميعاً وبه ثبت كل حق وبطل كل باطل واضاء السراج في مصباح عرّ قديماً 3
- 4 Thus doth the Dove of the Cause warble in the pole of eternity and speak upon the twigs of holy newness, and remind the loved ones of God lest the world and its ornaments and its embellishments should occupy them from the Beauty Who hath shone forth from God's horizon with an impregnable cup, and giveth drink to the believers from the wine that doth kindle and shine and whose color is resplendent. From it arose heat in contingent being and appeared the fire of attraction in the lofty and glorious Tree. كذلك تدلع حمامة الأمر في قطب البقاء وتنطق على افنان قدس بديعاً وتذكر احباء الله لئلا تشغلهم الدنيا وزينتها وزخرفها عن جمال الذي اشرق عن افق الله بكأس منيعاً ويستقي الموحدّين من نحر الذي يوقد ويضيء وكان في اللون لميعاً ومنها حدثت الحرارة في الامكان وظهرت نار الجذب في سدره عرّ رفيعاً 4
- 5 Say: Compare it not with what the people possess, for it floweth from the direction of the Throne with a novel and sweet voice. And whoso drinketh not thereof shall not know it, even should he hear its description from every knowing sage. Say: By God, it is outwardly fire and inwardly light, and in its trace is spirit and mercy to the sinners from the presence of the Mighty, the Powerful. Blessed be he who hath drunk thereof and found its fragrance and tasted its flavor in a glorious and resplendent Name. Thus hath God made Me speak, Who hath made all things speak with truth, that His grace might encompass the worlds. قل انكم لا تقاسوها بما عند الناس لآنها تجري عن جهة العرش بصوت بدع مليحاً ومن لن يشربها لن يعرفها ولو يسمع وصفها من كل عارف عليم قل تالله انها لنار في ظاهرها ونور في باطنها وروح في اثرها ورحمة للمجرمين من لدن عزيز قديراً فهنيئاً لمن شرب منها ووجد عرفها وذاق طعمها على اسم عرّ بهياً وكذلك انطقني الله الذي انطق كل شيء بالحق ليكون الفضل من عنده على العالمين محيطاً 5
- 6 O My name! The days have passed and the nights have elapsed and the hours have vanished, and no trace hath come to Us from thee, as if thou hadst broken thy covenant and wert not steadfast in the promise. Yet We have not forgotten thee and will never forget thee, God willing, and We remember thee with an exalted remembrance, that thou mayest know We were established upon the cushions of faithfulness with mighty power. ان يا اسمي قد قضت الأيام ومضت الليالي وفت الساعات وما حضر بين يدينا اثر منك كأنك نقضت ميثاقك وما كنت على العهد مستقيماً ولكن أنا ما غفلنا عنك ولن نغفل ان 6

شَاءَ الله و اراد و نذكرک بذكر منيعاً لتعلم بأننا كنّا
على رفرف الوفاء بالعزّ مكيناً

- 7 Know then that We traversed the path of land and sea until We entered into a prison which lay behind mighty mountains, and in this We thank God our Lord and praise Him for having made Us a mirror for His decrees in every morn and eve. And thou, forget not My days and My presence, then remind the servants not to spread corruption in the earth nor be far from the beauty of nearness. Say: O people, remember Me that I may remember you in the spot that was upon the elevated musk-mountain.

7 ثمّ اعلم بأننا طوينا سبيل البرّ و البحر الى ان دخلنا
في سجن الذي كان خلف جبال عظيمة و بذلك
نشكر الله ربنا و نحمده بما جعلنا مرآة لقضاياه في
كلّ بكور و اصيلاً و انتك انت لا تنس ايامي و
لقائى ثمّ ذكر العباد بأن لا يفسدوا في الأرض و لا
يكوننّ عن جمال القرب بعيداً قل يا قوم اذكروني
لأذكرکم في بقعة التي كانت على جبل المسک رفيعاً

- 8 And the Spirit and the Glory and the Great be upon thee and upon all in thy household, young and old.

8 و الروح و البهاء و التّكبير عليك و على كلّ من
في بيتک من كلّ صغير و كبيراً ١٥٢

INBA36:148b, INBA71:318b

BH02405

To: Mirza Rahim in Shin, in Shiraz

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Ancient, the One, the Single, the Unique, the All-Glorious, the Most Glorious!
- 2 Glorified be He Who sendeth down whatsoever He willeth through His command, manifesting it at one time in the form of spirit, then in the frame of a body, then as a physical form, and Who hath ordained for each of these a station that none knoweth save him whom God hath taught from the wonders of His knowledge. With Him is the knowledge of the heavens and earth, and the knowledge of all things in this Speaking and Perspicuous Book.
- 3 He hath purified the spirit with waters of its own kind and relation, then dissolved both body and frame with another water that they might become compatible with the spirit. Then He blended them and united them through His power and sovereignty. In this are signs for those who know and clear proofs for those who draw nigh.
- 4 He made the spirit manifest from the very essence of the frame, then returned it thereto that they might blend and become as one thing, that He might demonstrate the sovereignty of His

1 بسم الله الأقدم الأحد الواحد الوتر البهيّ الأبهيّ

2 سبحانه الذي ينزل ما يشاء بأمره و يظهره مرّة
على هيئة روح ثمّ على هيكل جسد ثمّ جسم و
قدّر لكلّ واحد منها مقام لا يعلمه احد الا من
عنه الله من بدائع علمه و عنده علم السموات و
الأرض و علم كلّ شيء في هذا الكتاب الناطق
المبين

3 و طهر الروح بمياه الذي كان من جنسها و في
قربتها ثمّ حلّ الجسم و الجسد بماء آخر ليكونا
متشاكلان بالروح ثمّ امتزجها و ألف بينهما
بقدرته و سلطانه و انّ في ذلك لآيات للعارفين
ثمّ بينات للمقرّين

4 و اظهر الروح من نفس الجسد ثمّ اعادها اليه
ليمتزجا و يجعلا شيء واحد و ليدلّ على سلطان

oneness throughout all worlds. He deposited these three in a single thing, then made them manifest therefrom, separated and distinguished them, then made them a single pillar. Thus doth His craftsmanship encompass all who are in the heavens and on earth. Ponder then, O ye who know!

- 5 And thou, O servant, hearken unto the call of this Spirit, moving and singing in this Temple of Divine Unity and Eternity, that there is no God but Him, and that this is He Whom God hath sanctified beyond all mention or allusion. This indeed is a mighty power.
- 6 O servant, rejoice within thyself at what We have remembered thee with on this night, as a mercy from Us unto thee, that thou mayest be of the thankful. Give thanks unto thy Lord and grieve not for the world and what is created thereon, for We have consigned it to its people and purified Our loved ones from turning toward it, that they may be purely devoted to Our exalted and mighty countenance.
- 7 Remember thy Lord and convey His Cause with wisdom and utterance, and be of those who remember. We desired to explain in detail for thee what We have set forth through veils and coverings, but finding no opportunity, We have deposited it in the treasures of My Will until its time shall come. He indeed is the Detailer of every matter in preserved tablets of might.
- 8 Follow the religion of God in My love and the way of God in My Cause, and be not of the heedless. Say: O people of the Bayan, hesitate not in this Cause which is more manifest than any manifestation and more wondrous than any wonder. Be not of those who turn away.
- 9 Thus have We commanded thee and inspired thee that thou mayest rejoice within thyself and be of those firmly established in the Cause wherefrom have slipped the feet of those who claimed faith within themselves yet were among the liars.
- 10 And the Spirit be upon thee that through it thou mayest be made alive with the life of thy Lord, the Ancient of Days.

وحدته بين العالمين و اودع هذه الثلاثة في شيء واحد ثم اظهرهم منه وفرقهم وفصلهم ثم جعلهم ركباً واحداً و كذلك احاط صنعه كل من في السموات و الأرض اذا تفكروا يا ملأ العارفين

5 و انتك انت يا عبد اسمع نداء هذه الروح المحركة المغنية في هذا الهيكل الاحدية الابدية الالهية بأنه لا اله الا هو وان هذا هو الذي جعله الله مقدساً عن كل ذكر و اشارة و ان هذا لقدرة عظيم

6 ان يا عبد بشر في نفسك بما اذكرك في هذا الليل رحمة من لدنا عليك لتكون من الشاكرين ان اشكر ربك و لا تحزن عن الدنيا و ما خلق عليها لاننا اودعناها لأهلها و نزلنا احبائنا عن التوجه اليها ليكون خالصاً لوجهنا العلي العظيم

7 ان اذكر ربك ثم بلغ امره بالحكمة و البيان و كن من الذاكرين و انا اردنا ان نفصل لك تفصيلاً فيما بيننا لك بالحجب و الأستار فلما ما وجدنا الفرصة لذا اودعناه في كايذ مشيتي الى ان يأتي وقته وانه هو مفصل كل امر في الواح عز حفيظ

8 ان اتبع ملة الله في حبي ثم سنة الله في امرى و لا تكن من الغافلين قل يا ملأ البيان لا توقفوا في هذا الأمر الذي كان اظهر من كل ظهور و ابدع من كل بديع و لا تكونن من المعرضين

9 كذلك امرناك و القيناك لتفرح في نفسك و تكون من الراسخين على امر الذي زلت عنه اقدام الذينهم ادعوا الايمان في انفسهم و كانوا من الكاذبين

10 و الروح عليك لتجعل بها حياً بحياة مولاك القديم

BLIB_Or15694.460, ALIB.folder18p399

BH02378

To: Mulla Ali in Sad, in Isfahan

Date: 1290 [1873] or earlier

- 1 He is the Mighty! O Ali! Hearken unto that which is revealed unto thee from this Fire which shineth forth from this Tree that speaketh the truth that there is none other God but Him, and that Ali-before-Nabil is His eye and His sight and His soul and His tongue amongst His servants, if ye be of them that know.
- 2 Through him appeared the Word of Primalness and the Divine Point and the Hidden Beauty and the Standing Alif and the Descended Ha and the Extended Ba, if ye be of them that understand. Through him appeared existence and rose the Beauty of the Worshipped One, and the pure Oneness was bounded by the ornament of a known name, that people might be enabled to draw nigh unto Him - and this verily is a manifest bounty, for were He to appear as He truly is, none would be able to draw nigh unto Him or behold Him or learn from Him the knowledge of what was and what shall be. Thus know thou the mysteries of wisdom through that which We have imparted unto thee, then ponder upon them that God may thereby open unto thy heart the gates of hidden knowledge.
- 3 O Ali! Give thanks unto God thy Creator that thou didst attain the presence of the Servant in his final days, and thereby wert among those who were guided by the guidance of His countenance. Blessed be thine eye for what it beheld, and thine ear for what it heard, and thy body for having attained a praiseworthy station of nearness. Happy art thou, O servant, for having emigrated from thy home and journeyed unto God, the Protector, the Self-Subsisting, until thou didst arrive at the city which was named the Abode of Peace aforetime, for it submitted in this holy and renowned Manifestation. Thus doth God blot out what He willeth and confirm what He willeth, and with Him is the Mother Book preserved.
- 4 And hadst thou delayed in this, thou wouldst not have attained this triumph which the denizens of Paradise long for, if ye be of them that are certain. It would have passed thee by as it hath passed most people who are now in evident grief and lamentation. Therefore know within thyself that it behooveth no one to delay in pursuing good works when able, and this verily is a truth inscribed in this unfurled scroll.

1 هو العزيز ان يا على فاستمع لما يوحى اليك من هذه النار التي تستضيء في هذه الشجرة التي تنطق بالحق بأنه لا اله الا هو وان علياً قبل نبيل لعينه وبصره ونفسه ولسانه بين عباده ان انتم تعلمون

2 و به ظهرت كلمة الأوليّة والنقطة الالهية و الجمال الغيبية و الألف القائمة و الهاء المنزلة و الباء المنبسطة ان انتم تعقلون و به ظهر الوجود و طلع جمال المعبود و حدد صرف الأحديّة بطراز اسم معلوم ليكون الناس مقتدرًا بالتقرب به و انّ هذا لفضل مشهود لأنّه لو يظهر بما كان عليه لن يقدر احد ان يتقرب به او ينظر اليه او يستعلم منه علم ما كان و ما يكون و بذلك فاعرف اسرار الحكمة بما القيناك ثم فكّر فيها ليفتح الله بذلك على قلبك ابواب علم مكنون

3 ان يا على فاشكر الله بارئك بما حضرت بين يدي العبد في آخر ايامه و بذلك كنت من الذينهم كانوا يهدي الوجه هم مهتدون فطوبى لعينك فيما رأيت و لأذنك فيما سمعت و لجسدك بما حضر في مقام قرب محمود فهنيئاً لك يا عبد بما هاجرت عن ديارك و سافرت الى الله المهيمن القيوم الى ان وردت مدينة التي سميت بدارالسلام من قبل لأنها اسلمت في هذا الظهور المقدس المشهور كذلك يحو الله ما يشاء و يثبت و عنده للوح محفوظ

4 و انك لو تأخرت في ذلك ما فزت بهذا الفوز الذي يشاققه ملاً الفردوس ان انتم توقنون و يفوت عنك كما فات عن اكثر الناس و هم حينئذ في حسرة و ندبة مشهود اذا فاعرف في نفسك بأن لا ينبغي لأحد بأن يؤخر سبل الخير بعد استطاعة و انّ هذا الحق مسطور في هذا الرق المنشور

- 5 Say: By God! This is verily the frequented House which hath been raised up in truth from God, the Mighty, the Thankworthy. Around it circle the people of the Supreme Concourse and they who have hearkened unto God's call on this Mount, for it is the source of Revelation and the manifestation of joy from God, the Mighty Sovereign, the Merciful, the Generous, the All-Forgiving.
- 6 Thus have We mentioned thee in this Tablet that thine eye might be solaced and thou mightest be certain that We have not forgotten those who have believed in God and His signs, then in His proof and His evidence, then in His glory and His sovereignty, then in His beauty and His majesty, and who were among those who aimed at the goals of glory. And the Spirit be upon [thee] and upon those who have followed God's decree in every matter and ordinance.

5 قل تالله انه لبیت المعمور قد ارتفع بالحق من لدى الله العزيز المشكور و يطوف في حولها اهل ملاء الأعلى ثم الذين سمعوا نداء الله في هذا الطور لانه هو اصل الظهور و تجلّى المحبور من الله العزيز السلطان الرحيم الغفور

6 كذلك اذكرك في هذا اللوح ليقرب به عينك و توقن باننا ما نسينا الذين آمنوا بالله و آياته ثم بحجته و برهانه ثم بعزه و سلطانه ثم بجماله و اجلاله و كانوا الى مقاصد العز هم قاصدون و الروح [عليك] و على الذين اتبعوا حكم الله في كل امر و حدود ١٥٢

INBA23:206, INBA36:069, INBA71:229

BH02413

To: *Mirza Fath-Ali Fath-i-Azam*

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Glorious
- 2 By My life, O Fath before A'zam! There lieth concealed within thee a melody which, were We to reveal it in its fullness, would attract the entire world. Yet We have revealed it in measure, with wisdom. Thus hath the Source of Divinity willed, though the people remain heedless and veiled. Were We to reveal it in its fullness, it would attract all. But after being drawn by the detailed word which is engaged in mending and rending among creation, from one direction would rise the cry of lovers in complete attraction and yearning, while from another the clamor of the people of hatred would be raised in utter rejection and rebellion. In such case the veils of wisdom would be rent asunder. Therefore We revealed it in measure.
- 3 Say: Praise be unto Thee, O my Life and Life of the worlds! He teacheth whom He willeth what He willeth, and causeth the tongue of whomsoever He willeth to speak as He desireth. Verily He is the Ruler over what He willeth. Blessed art thou for having been enkindled by the fire of love and having spoken

1 الأقدس الأبهي

2 لعمري يا فتح قبل اعظم قد ستر فيك نعمة لو نظهرها بتماما لتجذب منها العالمين ولكن اظهرناها على قدر مقدور ناظراً الى الحكمة كذلك اراد مصدر الألوهية ولكن الناس في غفلة و حجاب اگر بتماما ظاهر میفرمودیم کل را جذب می نمود ولیکن بعد از جذب بکلمه تفصیلیه که مابین بریه مشغول برتق و فتق است از یک سمت ندای عشاق بتمام جذب و اشتیاق بلند میشد و از جهتی ضوضاء اهل عناد بکمال اعراض و طغیان مرتفع در این صورت حجاب حکمتیه خرق میشد لذا بقدر و اندازه ظاهر فرمودیم

3 قل لك الحمد يا حيوتي و حياة العالمين انه يعلم من يشاء ما يشاء و يفتح لسان من يشاء على ما اراد انه هو الحاكم على ما يريد طوبى لك بما اشتعلت من نار الحب و نطقت بذكر اسم ربك باذن الله

in remembrance of thy Lord's name by the leave of God, the All-Knowing, the All-Wise. Knowledge and utterance have been and shall ever be in the grasp of God's power. This station hath no connection with the imaginings of people.

- 4 Consider the days of the Messenger: after the appearance of that Most Great Luminary, all the divines and men of learning turned away, while Abu Dharr, who was but a shepherd, turned toward the law of nearness and attainment, and was immersed in the ocean of knowledge and utterance. And now all the divines glory in his name and bow before his mention. O how blessed is the soul that pondereth the traces of God and that which floweth from the Pen of His name, the All-Powerful. Even now, were the divines of the earth to gain the slightest awareness, all would turn to thee in complete sincerity, though thou art not known for outward knowledge. By My life, they shall turn to thee, but today they understand not.

- 5 Convey to the friends of God, one and all, greetings from God. Say: Blessed are ye for having turned to the Kaaba of the Desired One, and for having your names inscribed in the Tablet of God, the Almighty, the Mighty, the Inaccessible. God willing, all must manifest themselves with utmost eagerness, yearning, attraction and enkindlement in the love of the Lord of the Day of Reckoning, in such wise that the waters of the utterances of those who fancy themselves learned shall not extinguish their fire. For many have imagined and will imagine, and the croaking of the raven shall be raised from most lands, even as mentioned in Tablets revealed during the migration from Iraq. Blessed is he who casteth creation behind him, turning to the Lord of all creation. God willing, mighty tablets shall be sent hereafter. Verily He is the best of rememberers, and praise be to God, the Lord of the worlds.

العلیم الحکیم علم و بیان در قبضه قدرت حق بوده و خواهد بود این مقام دخی بتوهم ناس نداشته و ندارد

4 در ایام رسول تفکر نمائید که بعد از ظهور آن نبی اعظم جمیع علما و ادبا اعراض نمودند و ابوذر که راعی غنم بود اقبال بشریعه قرب و لقا نمود و بحر علم و بیان فائز شد و حال جمیع علما باسم او افتخار مینمایند و در نزد ذکرش خاضعند یا طوبی نفس بتفکر فی اثر الله و ما یجری من قلم اسمه القدیر چنانچه الیوم اگر علمای من علی الأرض فی الجمله بشعور آیند کل بخلوص تمام بآنجناب توجه نمایند مع آنکه بعلم ظاهره معروف نبوده و نیستید لعمری سوف یقبلون الیک ولكن الیوم لا یفقهون

5 دوستان حق را فرداً فرداً از قبل حق تکبیر برسانید قل طوبی لکم بما اقبلتم الی کعبه المقصود و ذکر اسمائکم فی لوح الله المقتدر العزیز المنیع انشاء الله کل باید بکمال شوق و اشتیاق و جذب و انجذاب در حب مالک یوم حساب ظاهر شوند و مشتعل گردند بشأنیکه میاه بیان متوهمین ایشانرا مخمود نماید چه که متوهم بسیار شده و میشود و نعیب غراب از اکثر بلاد مرتفع خواهد شد چنانچه در الواحیکه در ایام مهاجرت از عراق نازل ذکر شده طوبی لمن یدع الوری عن ورائه مقبلاً الی مولی الوری انشاء الله از بعد الواح منیعه ارسال میشود انه هو خیر الذاکرین و الحمد لله رب العالمین

INBA23:032b, BLIB_Or03116.099,
BLIB_Or11096.183, NLI.32p141r,
ASAT4.436x

BH02390*To: Haji Mirza Siyyid Muhammad Afnan**Date: 1290 [1873] or earlier*

- 1 He is the Mighty, the Most Holy, the Most Inaccessible, the Most High
هو العزيز المقدس الأيمن الأعلى 1
- 2 These are the verses of the Book sent down from the cloud of mighty mercy, whereby the hearts of all created things are quickened, that they may turn unto God their Creator and detach themselves from all else. Thus have We sent down the Command in this Tablet as a remembrance from Us to all the worlds.
2 تلك آيات الكتاب نزلت من سحاب رحمة منيعاً
و منها يحيي افئدة الممكآت ان يتوجهن الى الله
بارئهم وينقطعن عما عندهم و كذلك نزلنا الأمر
في هذا اللوح ذكراً من لدنا على العالمين جميعاً
- 3 Verily, they who have denied the signs of God in these days have indeed denied the Manifestations of God's Self in every age and dispensation, and their names shall not be mentioned before their Lord, nor shall any holy and mighty glance be turned toward them.
3 ان الذينهم كفروا بآيات الله في تلك الأيام
اولئك كفروا بمظاهر نفس الله في كل عهد و
عصراً و لن يذكر اسمائهم عند ربهم و لن يتوجه
اليهم طرف قدس منيعاً
- 4 And thou, O leader of the people, hearken unto the call of God from this crimson Tree upon this blessed, most holy, eternal and radiant Spot. God, there is no God but Him. He hath created all things for the knowledge of His Self and brought forth all existence to follow His Command - thus hath it been aforetime and will ever be, if thou be of them that know.
4 و انتك انت يا سيد القوم اسمع نداء الله من
هذه السدرة الحمراء على هذه البقعة المباركة
الأحدية الأبدية البيضاء الله لا اله الا هو قد
خلق الممكآت لعرفان نفسه و ذراً الموجودات
لا يتابع امره و كذلك كان الأمر من قبل و
من بعد ان انت بذلك عليمأ
- 5 Among the people are those who have drunk the cup of recognition and those who have turned away from God even after verses were sent down unto them morning and evening. Know thou that We have been tried among Our servants who believed not in God from all eternity, in whose breasts the fire of hatred was kindled, who returned upon their heels in rejection with manifest tyranny. Sorrows have encompassed Us to such degree that My tongue is powerless to make mention of My Beloved. Thus hath it befallen the Youth in these days, if thou be of them that are informed.
5 و من الناس من شرب كأس العرفان و منهم من
اعرض عن الله بعد الذي نزلت عليه الآيات في
كل بكور و اصيلاً ثم أعلم بأننا ابتلينا بين عبادنا
الذين ما آمنوا بالله في ازل الآزال و اشتعلت
نار البغضاء في صدورهم و كانوا على اعقاب
الاعراض على الظلم منقلباً و احاطتنا الأحران على
شأن لن يتحرك لسانى على ذكر محبوبى و كذلك
ورد على الغلام في تلك الأيام ان انت بذلك
خبيراً
- 6 Were the servants to possess attentive ears, what hath been sent down unto them from the mighty and holy dominion would suffice them. But without this they will not turn to the words of God nor hear His sweet melodies, even were verses of manifest glory to descend upon them at every moment like unto rain.
6 و لو تكون للعباد آذان واعيات ليكفيهم ما نزل
عليهم من جبروت قدس منيعاً و من دون ذلك
لن يلتفتوا الى كلمات الله و لن يسمعوا نغمات
عزّه و لو ينزل عليهم في كل الحين بعدد الأمطار
آيات عزّ مبیناً

- 7 Say: O people, fear God and war not against His Self, nor dispute His signs after they have been sent down in truth and have encompassed all in the worlds together. Harken unto the call of God, then detach yourselves from all else - this is better for you than the treasures of the heavens and earth, if ye be of them that know and see.
- 8 And thou, be steadfast in the Cause of God thy Lord. Beware lest the promptings of Satan cause thee to slip, for he hath risen against the face of the All-Merciful with a rejection that was grievous in the Mother Book. Be firm in the Cause, then remind thyself throughout all days, and if thou art able, convey the Cause of thy Lord to those whom thou findest today in heedlessness and distant schism. Thus doth the Tongue of Grandeur make mention of thee, that thou mayest follow what thou art commanded and be steadfast in thy Lord's Cause.
- 9 And the Glory be upon thee and upon those around thee who have believed and remain firm in the Cause.

7 قل يا قوم خافوا عن الله ولا تحاربوا بنفسه ولا تجادلوا بآياته بعد الذي نزلت بالحق واحاطت كل من في العالمين مجموعاً ان استمعوا نداء الله ثم انقطعوا عما دونه وهذا خير لكم عن خزائن السموات والأرض ان اتم بذلك علماً بصيراً

8 وانك انت ان استقم على امر الله ربك اياك ان لا يزلك همزات الشيطان لأنه قام على وجه الرحمن باعراض كان في أم الكتاب كبيراً ان اثبت على الأمر ثم ذكر نفسك في كل الأيام وان تستطيع في نفسك بلغ امر ربك الى الذين تجدهم اليوم في غفلة و شقاق بعيداً كذلك اذكرك لسان القدم لتتبع ما امرت به وتكون على امر ربك مستقيماً

9 والبهاء عليك وعلى من في حولك من الذينهم آمنوا وكانوا على الأمر مقيماً

INBA51:500,

ALIB.folder18p379,

LHKM3.040

BH02391

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Glorious! These are the verses of God, the Protector, the Self-Subsisting, which have been sent down in truth, yet most people do not believe. God Who created the heavens by His command and the earth by His sovereignty, and sent forth the winds and made manifest the signs that perchance the people might reflect in His days.
- 2 Those who denied their Lord aforetime - We seized them for their sins and made them a lesson for those who perceive. Soon shall We seize those who followed their tyranny. Verily thy Lord is the One with power over whatsoever He willeth, yet the people perceive not. We have detailed all things in the Book as a mercy from Us to people who know. We delivered those who believed and left the idolaters in the abyss of divine wrath. In this are signs for people who understand.

1 بسم الله الأقدس الأبهى تلك آيات الله المهيمن القيم نزلت بالحق ولكن الناس اكثرهم لا يوقنون الله الذي خلق السموات بأمره والأرض بسلطانه و ارسل الأرياح و تنثر الآيات لعل الناس في أيامه يتفكرون

2 الذين كفروا برّبهم من قبل قد اخذناهم بذنبيهم و جعلناهم عبرة للذينهم يتوسمون سوف نأخذ الذين اقتدوا بظلمهم ان ربك هو المقتدر على ما يشاء ولكن الناس لا يشعرون قد فصلنا في الكتاب تفصيل كل شيء رحمة من لدنا لقوم يعلمون نجينا الذينهم آمنوا وتركوا المشركين في هاوية القهر ان في ذلك لآيات لقوم يعقلون

- 3 Say: Do ye hasten on the punishment when signs have already come before you and We seized thereby those who denied God, the Mighty, the Loving? Reflect on those who came before you - they were seized for their deeds and they understood not. We seized no people until after God's proof and evidence were perfected against them. Thy Lord is indeed gracious to mankind, yet mankind perceive not. Those who fabricate lies against God shall never prosper. We shall seize them from every direction, then cast them into the fire for their unbelief.
- 4 Say: O people! Do ye shun Him Who draws you nigh unto God and forbids you from following false gods? Break the idols by My sovereignty and turn to the Dawning-Place of My signs - this is better for you, did ye but know. He who calls you to himself instead of God has indeed denied God, the Mighty, the Beloved. We called him from the direction of grandeur: Hasten thou unto Us and be not of those whom passion hath seized and kept back from God, the Creator of names. But he turned away as did those of old. Blessed is he who fulfills God's covenant and His pledge, and takes for himself a path to the praiseworthy station.
- 5 Say: Beware lest ye worship images like unto yourselves. Worship ye the one God - We are His worshippers. Remember God's grace when ye were in the wilderness of error - He brought you forth by the truth and made you of the guided ones. We sent down the Bayan and made it glad tidings for mankind lest they stray from the path. But when the promise came to pass and the Promised One appeared, they turned away save those on whose faces thou seest the radiance of divine bounty. When it is said to them "By what proof did ye believe in God?" they say "The Bayan." Yet when its Revealer came to them they denied the All-Merciful. Lo! they are among the lost.
- 6 Say: The Bayan was revealed for My sake and was adorned with My remembrance. Were it not for Me, not a single letter thereof would have been revealed, as attesteth he who hath opened his eyes by God's light, the Mighty, the Praiseworthy. Arise to mention thy Lord amongst the servants, then draw them by the signs of God, the Mighty, the All-Knowing. Turn away from what they say and hold fast to this wise Remembrance. He is with those who keep the Covenant and He will help them through the truth. He hath power over all things.
- 3 قل أ تستعجلون بالعذاب و قد خلت من قبلكم الآيات و اخذنا بها الذين كفروا بالله العزيز الودود فكروا في الذين كانوا قبلكم اخذوا بما عملوا و كانوا لا يفقهون ما اخذنا قوماً الا و قد تمت عليهم حجة الله و برهانه ان ربك لذو فضل على الناس ولكن الناس لا يشعرون ان الذين افتروا على الله اولئك لا يفلحون نأخذهم من كل الجهات ثم ندخلهم النار بما كانوا يكفرون
- 4 قل يا قوم أ تجتنبون عن الذي يقربكم الى الله و ينهاكم عن الطاغوت كسروا الأصنام بسلطاني و توجهوا الى مطلع آياتي هذا خير لكم ان انتم تعلمون ان الذي دعاكم الى نفسه من دون الله انه كفر بالله العزيز المحبوب نادينه من شطر الكبرياء ان اسرع الينا و لا تكن من الذين اخذهم الهوى و منعهم عن الله موجد الأسماء انه اعرض كما اعرض الأولون طوبى لمن وفى بميثاق الله و وعده و اتخذ لنفسه سبيلاً الى المقام المحمود
- 5 قل ايّاكم ان تعبدوا صوراً امثالكم ان اعبدوا الهاً واحداً نحن له عابدون ان اذكروا فضل الله اذ كنتم في هيماء الضلال اخرجكم بالحق و جعلكم من المهتدين قد نزلنا البيان و جعلناه بشارة للناس لئلا يضلوا السبيل فلما اتى الوعد و ظهر الموعد اعرضوا الا الذين ترى في وجوههم نضرة النعيم اذا قيل لهم بأى حجة آمنتم بالله يقولون البيان فلما جاءهم منزله كفروا بالرحمن الا انهم من الخاسرين
- 6 قل البيان نزل لنفسي و زين بذكرى لولاه ما نزلت حرف منه و يشهد بذلك من فتح بصره بنور الله العزيز الحميد قم على ذكر ربك بين العباد ثم اجذبهم بآيات الله العزيز العليم ان انقطع عما يقولون و تمسك بهذا الذكر الحكيم انه مع الذين وفوا بالميثاق و ينصرهم بالحق انه على كل شيء قدير

INBA34:178, BLIB_Or15707.149,
BLIB_Or15735.302, AQA1#045,
ASAT2.105x, HYK.302

BH02404

Date: 1290 [1873] or earlier

- 1 He is God, exalted be His glory, the Mighty 1 هو الله تعالى شأنه العزيز
- 2 The wayfarers upon the path of the Worshipped One and those who have attained the way of the Intended One are sanctified above limitations and pure from conventional forms. They dwell upon the cushions of unity and repose in the nest of oneness. They have traversed the Lote Tree of the utmost realm of love at the beginning of their journey and have perceived the ultimate goal of divine knowledge from the Tree of Paradise. They have found the sweet fruits of immortality from the dawning-place of the soul and have chosen solitude with the Beloved in the throne of the placeless realm. How excellent is what was said: 2 سالکان طریق معبود و اصلان سبیل مقصود مقدّس از حدوداتند و منزّه از تعارفات بر رفرف توحید ساکنند و بر ممکن تفرید مستریح و سدره المنتهای عالم عشق را در ابتدا سیر کرده‌اند و غایت قصوای معارف را از شجره طوبی ادراک نموده‌اند و فواکه طیبه بقا را از مشرق جان یافته‌اند و بجانان در عرش لامکان خلوت گزیده‌اند فنعّم ما قال
- 3 “Indeed I have been alone with the Beloved, and between us Was a secret more subtle than the breeze when it stirs” 3 و لقد خلوت مع الحبيب و بیننا سرّ ارقّ من التّسیم اذا سری
- 4 The spirits of these companions are united and their breaths intermingled, even as Rumi, the mystic, says: 4 این اصحاب راوح متحد است و انفاس مختلط چنانچه عارف رومی میگوید
- 5 “The souls of wolves and dogs are separate indeed But united are the souls of the lions of God” 5 جان گرگان و سگان از هم جداست متحد جانهای شیران خداست
- 6 For they drink from one cup and are sustained from one chalice, they sit upon one carpet and dwell in one station. They soar with the wing of the might of unity and circle in the heaven of the holiness of detachment. In expressing the degrees of love they need no messenger or missive, and in revealing their purposes they seek no aid from pen or ink. They inhale the fragrances of holiness from the north wind of the spirit and breathe in the sweet scents of intimacy from the pure breaths of the heart. They have grasped the firm cord of “God is the light of the heavens and the earth” and have held fast to the hem of the exception “My earth and My heaven contain Me not.” Their remoteness is the essence of nearness and their separation the very spirit of union. 6 زیرا که از یک کأس مشروبند و از یک جام مرزوق و بر یک بساط جالسند و بر یک مقام ساکن بجنّاح عزّ توحید پرواز می‌نمایند و در سماء قدیس تجرید سیر میفرمایند در اظهار مراتب حبّ بقاصد و پیام محتاج نیستند و در ابراز مقاصد بخامه و مداد امداد نجویند نفحات قدس را از شمال روح استشمام نمایند و روحات انس را از انفاس طیب قلب استنشاق فرمایند تمسک بجبل محکم الله نور السموات و الأرض بسته‌اند و تشبّث بذیل استثنای لا یسعی ارضی و لا سمائی نموده‌اند بعدشان عین قربست و فراقشان نفس وصال
- 7 However, since the manifestation of meaning depends upon the world of words, and the emergence of spirits is conditioned and bound to the appearance of bodies - for every inner reality requires an outward form and every beginning demands an end - so that the form of the clot of blood, after ascending the heights of annihilation, might be honored with the robe of everlasting life - “Blessed be God, the best of creators” - and the essence of beginning, after returning from the realm of the 7 ولكن چون ظهور معنی بعالم لفظ معلّّست و بروز ارواح بظهور جسد مشروط و منوط زیرا که هر باطنی را ظاهری در کار است و هر اولی را اخری درخور تا هیکل علقه بعد از عروج بمعارج فنا بخلعت بقای فتبارک الله احسن الخالقین مفتخر شود و جوهر بدء بعد از رجوع از عالم هویه بقمیص ختم ولکنه رسول

divine identity, might appear in the garment of finality - "but he is the Apostle of God and the Seal of the Prophets" - so that the all-embracing word "He is the First and the Last, and the Manifest and the Hidden" might appear in the arena of existence.

- 8 Thus have we revealed these inner loves that were concealed in the heart for ages and centuries through these evident words and conventional forms, so that the neighbor might know that thou art in Our house. God willing, through divine grace we shall circle round the sanctuary of Beauty and visit the Ka'bah of the divine Essence, that we might attain the honor of the divine presence in the throne of immortality. And peace be upon you.

الله و خاتم النبیین جلوه نماید تا کلمه جامعہ
بأنه هو الأول و الآخر و الظاهر و الباطن در
عرصه وجود بظهور آید

8 لهذا محبتهای باطنی که عمرها و قرنهای در صدر
مستور بود باین کلمات بدیهی و تعارفات رسمی
کشف و هویدا نمودیم تا که همسایه بدانند که تو
درخانه مائی انشاء الله بعنایت ربّانی حرم جمال
را طائف شویم و کعبه ذاترا زائر تا در عرش
بقا بشرف لقا فائز شویم والسلام

INBA38:069, INBA36:381, NLAI_BH1.328,
MSHR2.328x, MSHR3.032x, MSHR1.109x

BH02428

To: Muhammad Mustafa Baghdadi, in Medina

Date: 1290 [1873] or earlier

- 1 In the Name of Him Who is alone in His dominion in this remote prison.
- 2 Then doth the Pen of eternity weep at what the Tongue of Glory hath spoken concerning what hath befallen Him at the hands of these wretched ones who have denied God's bounty after it was sent down from the clouds of holiness in its mightiest, greatest, most gentle and most delicate form, and who were deprived of this grace. I know not which of My tribulations to mention in this Tablet. By God!
- 3 Then doth the Spirit of God speak in the heaven of eternity and lament, saying: "O Most Exalted Pen! Have mercy upon the denizens of the Supreme Paradise and mention not what hath befallen Thy Most Glorious Beauty, for through Thy previous mention were consumed the hearts of the people of the Realm of Eternity and of them who dwell nigh the Divine Lote-Tree above the cities of names. And if Thou desirest to make mention, I shall command the angels of the Command to preserve the heavens lest they fall upon the earth, and to preserve the earth lest it sink into the waters."
- 4 And Thou, O Pen, fulfill what Thou hast been asked, then conceal the mysteries of destiny. Then make mention of Thy

1 بسم الذی تفرّد بسلطانه فی هذا السّجن البعید

2 اذاً یبکی قلم البقاء بما نطق لسان البهاء عمّا ورد
علیه من هولاء الأشقیاء الذّین کفروا بنعمة الله
بعد الذّی نزلت من سحاب القدس بأعظمها و
اکبرها و الطفها و ارقها و كانوا من هذا الفضل
محروما و لم ادر ای مصیباتی اذکر فی اللوح تالله

3 اذاً روح الله ینطق فی سماء البقاء و ینوح و یقول
یا قلم الأعلى ان ارحم علی اهل ملأ الأعلى و لا
تذکر عمّا ورد علی جمالك الأبهی لأنّ من قبل
ذکرک احترقت ايجاد اهل ملأ البقاء ثمّ الذّینهم
اعتکفوا عند سدرة المنتهی فوق مداین الأسماء
و ان ترید ان تذکر ان آمر ملائکة الأمر یحفظنّ
السّموات لئلا تقع علی الأرض و یحفظن الأرض
لئلا تغرق فی الماء

Lord, the Most High, the Most Exalted, in this latter Revelation, for through His remembrance all who are in the heavens and on earth will be enriched. This is the truth concerning which there is no doubt, and none deny it save every heedless idolator.

- 5 Then make mention of Thy servant who hath remembered Thee in his letter and called out to Thee in his inmost heart with a glorious and mighty call. And thou, O servant, know that thy letter came before Us and God's gaze turned toward it out of love for thee, and He was ever watchful over thee.
- 6 Blessed art thou for having opened the doors of thy heart in thy recognition of God and for having turned thee to a seat of mighty glory and raised thee to a station where thou didst hear the melody of grandeur from the mouth of Glory and where He gave thee to drink of the sweetest nectar from holy and impregnable chalices. Blessed be thine eye for having beheld the Ancient Beauty and for having turned away from every sightless eye.
- 7 Be thou steadfast in the Cause of thy Lord, then aid it to the extent of thy power. He will preserve thee by His command, and He hath power over whatsoever He willeth. Sanctify thyself from whatsoever thy good-pleasure abhorreth, then walk in My footsteps. This is better for thee than all who are in the kingdom together.
- 8 Harken unto what the Ancient Beauty counseleth thee, then be steadfast in the Cause and remind the servants with wisdom and utterance, and tarry not less than a moment. Thus have We imparted unto thee the word of truth. Follow what thou hast been commanded and be in the kingdom a trustworthy upholder of the truth.
- 9 And the Glory rest upon thee and upon those who have heard God's call from this Most Glorious Station which hath been, in the eternity of eternities, exalted in the name of God in truth.

4 وَاَنْتَ اَنْتَ يَا قَلَمَ فَاقْضِ مَا سَأَلْتَ عَنْهُ ثُمَّ اسْتَرْ
اسرار القضاة ثُمَّ اذْكُرْ رَبَّكَ الْعَلَى الْأَعْلَى فِي هَذَا
الظُّهُورِ الْأُخْرَى وَأَنَّ بَذْكِرَهُ يَسْتَعْنِي كُلَّ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ وَأَنَّ هَذَا الْحَقُّ لَا رَيْبَ فِيهِ
وَلَا يَنْكَرُهُ إِلَّا كُلُّ مُشْرِكٍ عَمِيًّا

5 ثُمَّ ذَكَرَ عَبْدَكَ الَّذِي ذَكَرَكَ فِي كِتَابِهِ وَنَادَيْكَ فِي
سِرِّهِ بِنْدَاءٍ عَزَّ جَلِيًّا وَأَنْتَ اَنْتَ يَا عَبْدَ فَاعْلَمْ بِأَنَّ
حَضَرَ بَيْنَ يَدَيْنَا كِتَابِكَ وَتَوَجَّهَ إِلَيْهِ نَظَرَ اللَّهِ حَبًّا
لِنَفْسِكَ وَأَنَّهُ كَانَ عَلَيْكَ رَقِيًّا

6 فَطَوْبَى لَكَ بِمَا فَتَحَ أَبْوَابَ قَلْبِكَ فِي عِرْفَانِكَ
بِاللَّهِ وَقَلْبِكَ إِلَى مَقَرِّ عَزِّ عَلِيًّا وَارْفَعَكَ إِلَى مَقَامٍ
سَمِعْتَ لَحْنَ الْكِبَرِيَّاءِ عَنْ فَمِ الْبَهَاءِ وَاشْرَبَكَ
كَوْثَرَ الْأَحْلَى مِنْ كَوْوَسِ قُدْسٍ مَنِيعَا فَطَوْبَى
لِعَيْنِكَ بِمَا شَهِدَتْ جَمَالَ الْقَدَمِ وَانْقَطَعَتْ عَنْ
كُلِّ عَيْنٍ عَمِيًّا

7 إِنْ اسْتَقَمَّ عَلَى أَمْرِ رَبِّكَ ثُمَّ انْصَرَفَ بِمَا كُنْتَ
مُسْتَطِيعًا عَلَيْهِ وَأَنَّهُ يَحْفَظُكَ بِأَمْرِ مَنْ لَدُنْهُ وَ
أَنَّهُ عَلَى مَا يَشَاءُ قَدِيرًا قُدْسٍ نَفْسِكَ عَمَّا يَكْرَهُهُ
رِضَاكَ ثُمَّ امْشِ عَلَى اثَرِي وَأَنَّ هَذَا خَيْرٌ لَكَ
عَنْ كُلِّ مَنْ فِي الْمَلِكِ جَمِيعًا

8 اسْمِعْ مَا يَنْصَحُكَ جَمَالَ الْقَدَمِ ثُمَّ اسْتَقَمَّ عَلَى الْأَمْرِ
وَذَكَرَ الْعِبَادَ بِالْحِكْمَةِ وَالْبَيَانِ وَلَا تَصْبِرْ أَقَلَّ
مَنْ حِينَا كَذَلِكَ الْقَيْنَاكَ قَوْلَ الْحَقِّ إِنْ اتَّبَعَ
بِمَا أَمَرْتُ وَكَانَ فِي الْمَلِكِ عَلَى الْحَقِّ أَمِينًا

9 وَالْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ سَمِعُوا نِدَاءَ اللَّهِ عَنْ
هَذَا الْمَقَامِ الْأَبْهَى الَّذِي كَانَ فِي أَزَلِ الْأَزَالِ عَلَى
اسْمِ اللَّهِ بِالْحَقِّ رَفِيعًا

BLIB_Or15694.514, ALIB.folder18p403,

LHKM2.264

BH02459

To: Aqa Muhammad Kazim, in Isfahan

Date: 1290 [1873] or earlier

1 He is the Most Holy, the Most Glorious!

1 هو الأقدس الأبهى

2 Glorified be He Who has revealed Himself at high noon, yet the people recognize Him not. Before He made Himself known, they believed in Him, circled round Him, and prostrated themselves before Him. But when the veil was rent asunder and He shone forth at midday with the lights of God, the Most High, the Most Exalted, they scattered from around Him like locusts dispersed.

2 سبحان الذى اظهر نفسه فى قطب الزوال ولكنّ
الناس هم لا يعرفون و من قبل ان يعرف نفسه
آمنوا به و طافوا فى حوله و كانوا بين يديه يسجدون
فلما كشف الحجاب و اشرق فى وسط الضحى
بأنوار الله العلى الأعلى اذا انفضوا عن حوله كجراد
هم منتشرون

3 Say: O people! He has come with that wherewith came 'Ali, then Muhammad, then the Spirit, then He Who conversed with God, and the Friend of God. Fear ye God and deny not Him by Whose will the Prophets were raised up and through Whom the Kaf was joined with its Nun.

3 قل يا قوم انه قد اتى بما اتى به على ثم محمد ثم
الروح ثم الكلم و الخليل اتقوا الله و لا تكفروا
بالذى بارادة منه بعث النبىون و ركب الكاف
بركته النون

4 Say: O people, be fair in the name of God! Did We not reveal in all the Tablets that He Who comes with the truth cannot be known by aught else save Himself? Know Him through His own Self and through what appears to you from the proof of God, the Help in Peril, the Mighty, the Self-Subsisting. Did We not proclaim in all the Tablets that all else is known through Him while He is known through His own Self? Yet you have forgotten God's covenant and His testament and become of those who understand not.

4 قل يا قوم فأنصفوا بالله اما نزلنا فى كلّ الألواح
بأن الذى يأتيكم بالحق لا يعرف بما سواه ان
اعرفوه بنفسه و بما يظهر لكم من حجة الله المهيمن
العزیز القيوم و اما القيناكم فى كلّ الألواح بأن
دونه يعرف به و انه يعرف بنفسه و انتم نسيتم
عهد الله و ميثاقه و كنتم من الذينهم لا يعقلون

5 You ask the shadow about the sun and its radiance, though the shadow itself has no light - how then could that through which all created things are illumined be known through it? What ails these people that they comprehend not? Say: O people! Can the depths of the ocean be known through a drop remaining in a pond? Nay, by the Self of God, the Powerful, the Help in Peril, the Mighty, the Best-Beloved!

5 و تسألون الظلّ عن الشمس و اشرافها بعد الذى
انه ما اطلع بنفسه فكيف ما يستضىء به الممكنات
فما لهؤلاء لا يفقهون قل يا قوم هل يعرف غمرات
البحر من القطرة التى بقت فى الغدير لا فونفس
الله المقتدر المهيمن العزیز المحبوب

6 Say: O people! We have journeyed from the Kingdom of Names to the Kingdom of Eternity and witnessed your hearts veiled by allusions and your souls in turmoil and agitation regarding this Cause which has shone forth from the horizon of the worlds with manifest sovereignty. Fear God, O people! Know God through God, then detach yourselves from those who wage war against My Self, though I came to them with all the signs and a destined message.

6 قل يا قوم انا سافرنا عن ملكوت الأسماء
الى ملكوت البقاء و شهدنا قلوبكم فى حجابات
الاشارات و نفوسكم فى ولج و اضطراب فى
هذا الأمر الذى اشرق عن افق الآفاق بسلطنة
مشهود اتقوا الله يا قوم اعرفوا الله بالله ثم انقطعوا
عن الذينهم حاربوا بنفسى بعد الذى جئتكم بكلّ
الآيات و نبأ محتوم

7 And thou, O servant who gazest upon the Countenance, let not God's glances upon thy heart cease, nor the breezes of grace upon thy soul, and abide under a praiseworthy protection. Purify thyself and then the souls of men with the waters of inner meanings and utterance, then turn to the face of thy Lord, the Most Merciful, then detach thyself from the manifestations of Satan who bid people to deny God - thus do they command. And forget not God's favor upon thee.

8 Arise to serve the Cause, then teach the people with wisdom beloved. Thus have We commanded thee in this Tablet as a mercy from Us upon thee. Follow what thou hast been commanded by the Help in Peril, the Self-Subsisting. And the glory be upon thee and upon all who are fair-minded and transgress not the decree of justice in God's Cause and are among the God-fearing.

7 وَاَنْتَ يَا أَيُّهَا الْعَبْدُ النَّاطِرُ إِلَى الْوَجْهِ لَا تَقْطَعْ لِحَظَاتِ اللَّهِ عَلَى قَلْبِكَ وَلَا هُبُوبَ أَرْيَاحِ الْفَضْلِ عَلَى نَفْسِكَ وَكُنْ فِي عَصْمَةِ مُحَمَّدٍ طَهَّرَ نَفْسَكَ ثُمَّ أَنْفَسَ النَّاسَ بِمَاءِ الْمَعَانِي وَالْبَيَانِ ثُمَّ أَقْبَلَ إِلَى وَجْهِ رَبِّكَ الرَّحْمَنِ ثُمَّ انْقَطَعَ عَنْ مَظَاهِرِ الشَّيْطَانِ الَّذِينَ يَأْمُرُونَ النَّاسَ بِأَنْ يَكْفُرُوا بِاللَّهِ وَكَذَلِكَ يَأْمُرُونَ وَأَنْتَ لَا تَنْسَ فَضْلَ اللَّهِ عَلَيْكَ

8 قُمْ عَلَى الْأَمْرِ ثُمَّ بَلِّغِ النَّاسَ بِحِكْمَةٍ مَحْبُوبٍ كَذَلِكَ أَمَرْنَاكَ فِي اللَّوْحِ رَحْمَةً مِنْ لَدُنَّا عَلَيْكَ إِنْ اتَّبَعَ بِمَا أَمَرْتُ مِنْ لَدُنْ مِهْمَنْ قِيَوْمٍ وَالْبَهَاءِ عَلَيْكَ وَ عَلَى كُلِّ مَنْصَفٍ مَا تَجَاوَزَ عَنْ حَكْمِ الْعَدْلِ فِي أَمْرِ اللَّهِ وَ كَانَ مِنَ الَّذِينَ هُمْ مُتَّقُونَ

BLIB_Or15694.512, ALIB.folder18p402

BH02440

To: Abu'l-Qasim Khan

Date: 1290 [1873] or earlier

1 He is the Most Exalted, the Most Great.

2 O Qasim! Take thou thy portion of this bounty, then be thou content therewith apart from all the worlds. Verily it shall suffice thee above all things and make thee independent of all that are in the heavens and on earth.

3 Be thou a distributor of that which descendeth from the direction of the Throne upon Our assured servants, and a breaker of the might of them that have disbelieved and turned away and were among the proud ones. That which descendeth from the direction of the Throne is what We have now revealed in this Tablet and sent unto thee, that thou mayest recite it unto thyself and unto the souls of the servants, that perchance the people may become of them that remember.

4 Know thou moreover that in every letter of the verses are ordained treasuries of bounty, and for every soul there is a portion thereof. Blessed is he who taketh what is ordained for him and rendereth not himself among the deprived ones. Apart from this, none can draw nigh unto the Throne - how

1 هُوَ الْعَلِيُّ الْعَظِيمُ

2 إِنْ يَا قَاسِمَ خُذْ لِنَفْسِكَ قِسْمَةً مِنْ هَذَا الْفَضْلِ ثُمَّ اكْفُ بِهَا عَنِ الْعَالَمِينَ وَأَنَّهَا يَكْفِيكَ عَنْ كُلِّ شَيْءٍ وَيَغْنِيكَ عَمَّنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ

3 كُنْ قَاسِمَ مَا يَنْزِلُ عَنْ جِهَةِ الْعَرْشِ عَلَى عِبَادِنَا الْمُوقِنِينَ وَقَاسِمَ شَوْكَةِ الَّذِينَ كَفَرُوا وَعَارِضُوا وَ كَانُوا مِنَ الْمُسْتَكْبِرِينَ وَ مَا يَنْزِلُ عَنْ جِهَةِ الْعَرْشِ مَا نَزَّلْنَاهُ حِينَئِذٍ فِي هَذَا اللَّوْحِ وَ أَرْسَلْنَاهُ إِلَيْكَ لِتَقْرَأَهُ فِي نَفْسِكَ وَ عَلَى أَنْفُسِ الْعِبَادِ لَعَلَّ النَّاسَ يَكُونُونَ مِنَ الْمُتَذَكِّرِينَ

4 ثُمَّ اعْلَمْ بِأَنَّ فِي كُلِّ حَرْفٍ مِنَ الْآيَاتِ قَدَرٌ خَزَائِنِ الْفَضْلِ وَ لِكُلِّ نَفْسٍ مِنْهَا نَصِيبٌ فَطُوبَى لِمَنْ اتَّخَذَ مَا قَدَّرَ لَهُ وَ مَا جَعَلَ نَفْسَهُ مِنَ الْخُرُومِينَ وَ مِنْ دُونِ ذَلِكَ لَنْ يَقْدَرَ أَحَدٌ إِنْ [يَقْرُبُ] بِالْعَرْشِ فَكَيْفَ يَقْدَرُ إِنْ يَكُونُ قَاسِمًا لِمَا يَظْهَرُ مِنْهُ وَ يَنْزِلُ

then could any be a distributor of that which appeareth from it and descendeth from its direction? Glorified be God, thy Lord, above the understanding of all created things!

عن جهته فسبحان الله ربك عن عرفان الخلاق
اجمعين

- 5 Arise to make mention of God and to spread His Cause, and follow not the ways of the corrupt ones. Beware lest thou draw nigh unto them whose hearts thou findest veiled from the mention of the name of thy Lord, and associate not with them in any place, and be of them who have detached themselves from such as have disbelieved in the signs of God, the Inaccessible, the Mighty, the Wondrous.

5 قم على ذكر الله و انتشار امره و لا تتبع سبل
المفسدين اياك ان لا تقرب الى الذين تجد قلوبهم
في حجاب من ذكر اسم ربك و لا تجتمع معهم
على مقر و كن من الذين انقطعوا عن الذينهم
كفروا بايات الله الممتنع العزيز البديع

- 6 Then remember thou the time when thou didst enter the Paradise of the All-Highest, the seat of the throne of thy Lord, the Most High, the Most Great, and didst abide beneath the shadow of His mercy for numbered days, and wert among those upon whom shone the Sun of Beauty from the horizon of the Countenance, and who were among the triumphant ones - they who attained His presence and circled round His house at every morn and eventide. Therefore remind the people of what thou hast seen and known, that they may remember within themselves and be of the assured ones.

6 ثم ذكر حين الذي دخلت بقعة الفردوس مقر
عرش ربك العلي العظيم و استظلت في ظل
رحمته اياماً معدودات و كنت من الذين اشرفت
عليهم شمس الجمال عن افق الوجه و كانوا من
الفائزين و شرفوا بلقائه و طافوا حول بيته في كل
بكور و اصيل اذا ذكر الناس بما رأيت و عرفت
لعل يتذكرون في انفسهم و يكونون من الموقنين

- 7 Stand thou firm in the Cause at the time when every soul shall raise its cry and the pillars of the idolaters shall quake. Thus have We commanded thee in this Tablet that thou mayest be steadfast in the Cause of thy Ancient Lord, for the people of the Bayan, most of them have disbelieved in Him in Whom they had believed and have returned to the lowest of the low, save him whose hand was taken by the hand of grace and who was delivered from the wrongdoing people - they who wronged their own souls and the souls of the servants, and were not conscious thereof and were among the heedless ones.

7 ان استقم على الأمر حين الذي يرفع فيه ضجيج
كل نفس و يضطرب فيه اركان المشركين
كذلك امرناك في هذا اللوح لتكون ثابتاً على
امر مولاي القديم لأنّ ملأ البيان اكثرهم
كفروا بالذي آمنوا و رجعوا الى اسفل السافلين
الا من اخذ يده يد الفضل و نجاه من القوم
الظالمين الذين ظلموا على انفسهم و انفس العباد
و ما استشعروا في انفسهم و كانوا من الغافلين

- 8 And the glory be upon thee and upon them who have not bartered the love of God and His Cause for aught of all that hath been created between the heavens and the earth.

8 و البهاء عليك و على الذينهم ما بدّلوا حبّ الله و
امرهم بشيء عما خلق بين السموات و الأرضين

INBA83:177,

BLIB_Or15702.205,

ALIB.folder18p368

BH02462

To: Aqa Siyyid Jim

Date: 1290 [1873] or earlier

- 1 Praised be Thou, O my God! Thou beholdest both the helplessness of Thy dear ones and the ascendancy of Thy foes, both the wretchedness of Thy chosen ones and the glory of them who gainsaid Thy Cause and repudiated Thy signs. The latter deny Thy tokens, and fail to repay Thee for the temporal benefits Thou didst bestow upon them, while the former yield Thee thanks for what hath befallen them in their eagerness to partake of the everlasting gifts Thou dost possess.

1 بِسْمِ اللَّهِ الْكَافِي الْبَاقِي سُبْحَانَكَ يَا إِلَهِي تَرَى ضَعْفَ
أَحْبَائِكَ وَ قُدْرَةَ أَعْدَائِكَ وَ ذُلَّ أَصْفِيَائِكَ وَ
عِزَّةَ الَّذِينَ مَجَّدُوا أَمْرَكَ وَ كَفَرُوا بِآيَاتِكَ أَنَّهُمْ
يَنْكُرُونَ آيَاتَكَ بِمَا أُعْطِيَهُمْ مِنَ النِّعَمِ الْفَانِيَةِ وَ
هَؤُلَاءِ يَشْكُرُونَكَ بِمَا وَرَدَ عَلَيْهِمْ ابْتِغَاءَ مَا عِنْدَكَ
مِنَ النِّعَمِ الْبَاقِيَةِ
- 2 How sweet is the thought of Thee in times of adversity and trial, and how delightful to glorify Thee when compassed about with the fierce winds of Thy decree! Thou knowest full well, O my God, that I endure patiently whatsoever toucheth me in Thy path. Nay, I perceive that all the members and limbs of my body long for tribulation, that I may manifest Thy Cause, O Thou Who art the Lord of all names! The waters of Thy love have preserved me in the kingdom of Thy creation, and the fire of my remembrance of Thee hath set me ablaze before all that are in heaven and on earth. Great is my blessedness, and great the blessedness of this fire whose flame crieth out: “No God is there save Thee, Who art the Object of my heart’s adoration, and the Source and Center of my soul!”

2 وَ مَا أَحْلَى ذِكْرَكَ فِي الشَّدَّةِ وَ الْبَلَاءِ وَ ثَمَائِكَ عِنْدَ
هَبُوبِ أَرِيَّاحِ الْقَضَاءِ وَ أَنْتَ تَعْلَمُ يَا إِلَهِي أَنَّ الْبَهَاءَ
لَا يَجْزِعُ عَمَّا وَرَدَ عَلَيْهِ فِي سَبِيلِكَ بَلْ أَجِدُ كُلَّ
أَعْضَائِي وَ جَوَارِحِي يَشْتَاقُ الْبَلَاءَ لِأَظْهَارِ أَمْرِكَ
يَا مَالِكِ الْأَسْمَاءِ مِنْ مَاءِ حَبِّكَ اسْتَبَقِيَ الْبَهَاءَ فِي
مُلْكُوتِ الْأَنْشَاءِ وَ مِنْ نَارِ ذِكْرِكَ اسْتَعْلَى الْبَهَاءُ
بَيْنَ الْأَرْضِ وَ السَّمَاءِ طُوبَى لِي وَ لِهَذِهِ النَّارِ الَّتِي
تَسْمَعُ مِنْ زَفِيرِهَا لَا إِلَهَ إِلَّا أَنْتَ الْحَبِيبُ فِي صَدْرِ
الْبَهَاءِ وَ الْمَذْكُورُ فِي قَلْبِ الْبَهَاءِ
- 3 Thy glory beareth me witness! Were all that are in the heavens and all that are on earth to unite and seek to hinder me from remembering Thee and from celebrating Thy praise, they would assuredly have no power over me, and would fail in their purpose. And were the infidels to slay me, my blood would, at Thy command, lift up its voice and proclaim: “There is no God but Thee, O Thou Who art all my heart’s Desire!” And were my flesh to be boiled in the cauldron of hate, the smell which it would send forth would rise towards Thee and cry out: “Where art Thou, O Lord of the worlds, Thou One Desire of them that have known Thee!” And were I to be cast into fire, my ashes would – I swear by Thy glory – declare: “The Youth hath, verily, attained that for which he had besought his Lord, the All-Glorious, the Omniscient.”

3 فَوْعَزَّتْكَ لَوْ يَجْتَمِعَنَّ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِ
عَلَى أَنْ يَمْنَعَنَّ الْبَهَاءَ عَنْ ذِكْرِكَ وَ ثَمَائِكَ لَا
يَسْتَطِيعَنَّ وَ لَا يَقْدِرَنَّ لَوْ يَقْتُلُونَنِي الْمَشْرُكُونَ إِذَا
دُمِّي يَنْطِقُ بِأَذْنِكَ وَ يَقُولُ لَا إِلَهَ إِلَّا أَنْتَ يَا
مَقْصُودَ الْبَهَاءِ وَ لَوْ يَطْبَخُونَنِي فِي قَدْرِ الْبَغْضَاءِ
قَتَارَ الَّذِي يَفُوحُ مِنْ لَحْمِي يَتَوَجَّهُ إِلَيْكَ وَ يَنَادِي
إِنِ أَنْتَ يَا مَوْلَى الْعَالَمِينَ وَ مَقْصُودَ الْعَارِفِينَ وَ لَوْ
يَحْرِقُونَنِي بِالنَّارِ فَوْعَزَّتْكَ رَمَادِي يَنْطِقُ وَ يَقُولُ
قَدْ فَازَ الْغَلَامُ بِمَا أَرَادَ مِنْ رَبِّهِ الْعَزِيزِ الْعَلَامِ
- 4 How, then, can such a man be fearful of the combination of the kings to injure him in Thy Cause? No, no, I swear by Thyself, O Thou Who art the King of kings! Such is my love for Thee that I can fear no one, though the powers of all the worlds be arrayed against me. Alone and unaided I have, by the power

4 وَ الَّذِي كَانَ كَذَلِكَ هَلْ يَخَوْفُهُ اجْتِمَاعُ الْمُلُوكِ
عَلَى ضَرِّهِ فِي أَمْرِكَ لَا فَوْنَفْسِكَ يَا مَالِكِ الْمُلُوكِ
لَا يَجْزِعُنِي سَطْوَةُ الْعَالَمِينَ فِي حَبِّكَ وَ قَتَتْ بِنَفْسِي

of Thy might, arisen to proclaim Thy Cause, unafraid of the host of my oppressors.

- 5 To all that dwell on earth I cry aloud and say: "Fear ye God, O ye servants of God, and suffer not yourselves to be kept back from this pure Wine that hath flowed from the right hand of the throne of the mercy of your Lord, the Most Merciful. I swear by God! Better for you is what He possesseth than the things ye yourselves possess and the things ye have sought and are now seeking in this vain and empty life. Forsake the world, and set your faces towards the all-glorious Horizon. Whoso hath partaken of the wine of His remembrance will forget every other remembrance, and whoso hath recognized Him will rid himself of all attachment to this life and to all that pertaineth unto it."

- 6 I implore Thee, O my God and my Master, by Thy word through which they who have believed in Thy unity have soared up into the atmosphere of Thy knowledge, and they who are devoted to Thee have ascended into the heaven of Thy oneness, to inspire Thy loved ones with that which will assure their hearts in Thy Cause. Endue them with such steadfastness that nothing whatsoever will hinder them from turning towards Thee.

- 7 Thou art, verily, the Bountiful, the Munificent, the Forgiving, the Compassionate.

PM#111

على امرک بحولک ولا يضطربنی جنود الظالمین

5 و انادی من فی الأرض یا عباد الله اتقوا الله ولا تحرموا انفسکم من هذا الرّحیق الذی جرى عن یمین عرش رحمة ربکم الرحمن تالله ما عنده خیر لکم عمّا عندکم و عمّا اردتم و تریدونه فی الحیوة الباطلة دعوا الدّیّا و توجّهوا الى الأفق الأعلى انّ الذی شرب نحر ذکره یغفل عن ذکر ما سواه و الذی عرفه ینقطع عن الدّیّا و ما فیها

6 یا الهی و سیّدی اسئلك بالكلمة الّتی بها طار الموحّدون فی هوآء عرفانک و عرج المخلصون الى سماء احدیتک بأن تلهم احبتک ما یطمئنّ به قلوبهم على امرک ثم استقمهم على شأن لا یمنعهم شیء عن التوجّه الیک

7 انک انت المعطى البازل الغفور الرّحیم الحمد لک یا محبوب العالمین

INBA51:506, INBA92:346, PMP#111, LHKM3.112

BH02468

To: Mulla Muhammad Zarandi (Nabil-i-Azam)

Date: 1290 [1873] or earlier

- 1 He is God! Glorified art Thou, O my God! At that moment, by the sovereignty of Thy might, I ascended to the heaven of Thy exalted glory and traversed the realms of holiness and the stations of intimacy until I reached the repository of glory, attainment and reunion, and the treasury of light, majesty and communion. I journeyed from Thee unto Thee, and by Thee I migrated toward Thee, until I arrived at the unseen Essence and the pure Face of the Self-Subsisting, and I recognized all stations in all that Thou hadst created in the dominion of Thy

1 هو الله فسبحانک اللهم یا الهی حينئذ عرجت بسلطان قوتک الى سماء عزّ رفعتک و سیّرت عوالم القدس و مواقع الأنس حتّی وصلت الى ممکن العزّ و الوصل و الوصال و مخزن النور و المجد و الاتّصال و سافرت منک الیک و هاجرت بک علیک حتّی وصلت الى غیب الهویة و صرف وجهة القیومیة و عرفت کلّ المقامات فی کلّ ما خلقت فی جبروت قدرتک و ملکوت عزّتک و

power and the kingdom of Thy might, and all that Thou hadst caused to flow in the heaven of Thy sovereign glory and the human realm of Thy all-encompassing holiness.

- 2 And I knew all things in their places and all that would occur thereafter in their stations, without any notion of "after" appearing or any concept of "before" flowing, until I encompassed within myself all who are in the heavens and on earth, such that I numbered all that grew upon the ground of the Divine Essence in the hairs of my head, and all mountains in the mighty parts of my body, and all suns from the daysprings of my being, and all souls in the degrees of my identity, and all pearls in the teeth of my mouth, and all letters in the lines of my skin and fingertips, and all knowledge in the point of my heart, and all spirits in the dawning-place of my spirit.

- 3 And at that moment, with all of this and all that Thou hadst given me through Thy generosity and honored me with through Thy beneficence, I took this holy spirit and this divine light and this lordly essence in the palm of my hands, desiring to sacrifice it at Thy feet. This is the ultimate purpose of my existence in Thy dominion and the final goal of my seeking in Thy lands. By Thy glory! I seek from Thee in this no recompense, neither the perpetuation of my name in Thy earth nor the exaltation of my cause in Thy realm, for my name is non-existent before Thy name and my being is lost before Thy Being. Indeed, if Thou desirest the perpetuation of Thy Being and the preservation of Thy Self and the continuation of Thy Name, then verily Thou art sovereign in Thy will and supreme in Thy purpose. Thou doest whatsoever Thou lovest for Thyself and causest to flow whatsoever pleaseth Thee for Thy Being. Thou art beloved in whatsoever Thou wilt, and verily Thou art the Mighty, the Praiseworthy.

- 4 Therefore I beseech Thee now, O my God, to embark this servant with me upon this eternal ark and this holy ship. For it is a ship that, were it to sail upon the water, would be sailing through the air, and were it to walk upon the earth, would be walking through fire in the sphere of fire, as though it moved by fire and flowed upon fire and rushed through fire, and by it the fire is kindled in the hearts of the sincere ones. Blessed, then, is he who is warmed by this fire for the sake of God, the Powerful, the Supreme, the Compeller - from the B before the H.

كلّ ما اجرته في لاهوت عزّ سلطنتك و ناسوت
قدس احاطتك

2 وعرفت كلّ شيء في اماكنه و كلّ ما يحدث
من بعد في واقعه من دون ان يظهر حكم البعدية
او يجري اسم القبيلة حتّى احطت كلّ من في
السموات و الأرض في نفسي بحيث احصيت
كلّ ما نبت على ارض الهوية في شعرات رأسي
و كلّ الجبال في عظامي جسدّي و كلّ الشّمس
من مشارق كينونتي و كلّ النفوس في طبقات
أنتيقي و كلّ الآلآء في سنون في و كلّ الحروف
في خطوط جلدي و اناملّي و كلّ العلوم في نقطة
قلبي و كلّ الأرواح في مطلع روحي

3 و حينئذ مع كلّ ذلك و كلّ ما اعطيني
بجودك و اكرمتني باحسانك قد اخذت هذه
الروح القدسية و هذا النور الالهية و هذه اللطيفة
الربانية في كفّ ايداي و اريد ان افديها في
قدميك و هذا من منتهى مقصودي في ملكك
و غاية مطلوبي في بلادك فوعزّتك ما اطلب
منك في ذلك جزاء لا ابقاء اسمي في ارضك
و لا اعلاء امرى في مملكتك لأنّ اسمي معدوم
في اسمك و ذاتي مفقود عند ذاتك و انك
انت لو تريد ابقاء ذاتك و استبقاء نفسك
و استبقاء اسمك فانك حاكم في ارادتك و
سلطان في مشيئتك تفعل كلّ ما تحبه لنفسك و
تجري ما ترضى به لذاتك و انك محبوب فيما
تشاء و انك انت العزيز المحمود

4 فاستلک حينئذ يا الهی بأن ترکب هذا العبد معي
في هذه الفلك الأزلية و هذه السفينة القدسية
فانها سفينة لو تسير على الماء لتكون سائرا على
الهواء و لو تمشي على الأرض لتكون ماشيا بالنار
في كرة النار كأنها تحرك بالنار و تجري على النار
و تركض في النار و بها تشتعل النار في افئدة
المخلصين فهنيئاً لمن يصطبى بهذه النار لله المقدر
المهيمن الجبار من الباء قبل الهاء

KHS07.008

BH11729

To: Aqa Mihdi son of martyr in Kaf

Date: 1290 [1873] or earlier

- 1 He is the Most Exalted, the Most Impregnable, the Most Holy, the Most Glorious! 1 هو الأرفع الأرفع الأقدس الأبهى
- 2 The lamentation of God hath verily been raised in truth from the Manifestation of His Self, Who hath fallen prey to the talons of hatred, with none to help Him except God Who created Him, raised Him up in truth, and sent Him unto all the worlds. By God! There hath befallen Him that which hath caused the hearts of them that are nigh unto God to be consumed in the most exalted chambers, and the hearts of the sanctified ones in the crimson pavilions, and the hearts of the believers in the cities of names, and none hath comprehended this save Mine all-knowing and all-wise Self. 2 حنين الله قد ارتفع بالحق من مظهر نفسه الذي وقع تحت محاليل البغضاء ولم يكن من احد لينصره الا الله الذي خلقه وبعثه بالحق وارسله على العالمين تالله قد ورد عليه ما احترقت عنه اكباد المقرين في غرفات الأعلى وافتدة المقدسين في قصور الحمراء ثم قلوب الموحدن في مدين الاسماء وما اطلع بذلك احد الا نفسى العلم الحكيم
- 3 O Mihdi! Hearken unto the call of thy Lord with the ear of thine inmost nature, then turn thy face toward the precincts of the House, this Sanctuary which God hath built with the hands of His power and made it an ornament of His Self between the heavens and the earth. Say: O people! Destroy not the sanctuary of God with hands of rancor and hatred. If ye turn not unto it, oppose it not, for whoso opposeth it shall soon be seized by the chastisement of a barren day. 3 ان يا مهدى اسمع نداء ربك بسمع الفطرة ثم ول وجهك الى شطر البيت هذا الحرم الذي بناه الله بأيدي قدرته وجعله طراز نفسه بين السموات والأرضين قل يا قوم لا تخربوا حرم الله بأيادي الغل والبغضاء ان لن تقبلوا اليه لا تتعرضوا به فمن يتعرض فسوف يأخذه عذاب يوم عقيم
- 4 O people! Dispute not concerning the Cause of God, nor reject what He hath brought in truth, nor deny the grace of Him Who hath encompassed all created things, if ye be of them that know. Remember God in the watches of the night and at the ends of the day, for His remembrance cannot be realized except through this most sublime and mighty Remembrance. Whoso turneth away from this Remembrance hath indeed turned away from all remembrance throughout all ages. Thus hath the matter been ordained in preserved tablets of holiness. 4 ان يا قوم لا تحتلفوا في امر الله ولا تدحضوا ما اتى به بالحق ولا تنكروا فضل الذي احاط الممكنات ان انتم من العارفين فاذكروا الله في آناء الليل واطراف النهار وان ذكره لن يحقق الا بهذا الذكر العلى العظيم فمن اعرض عن هذا الذكر فقد اعرض عن كل الأذكار في كل الأعصار وكذلك قدر الأمر في الواح قدس حفيظ
- 5 O Mihdi! Be thou guided by the guidance of God, thy Lord, and turn not unto anyone. Place thy trust in Him in all matters, for He is the best of helpers and protectors. Then rejoice within thyself that thy father hath attained unto the presence of God and his spirit hath ascended to a station whereof the knowledge of the knowers is cut off. The maidens of Paradise shall now serve him and the denizens of the Supreme Concourse shall find solace in his company. Walk thou in the footsteps of thy father and be steadfast in the path of God in such wise that thy feet shall not slip through the insinuations of the opposers. 5 ان يا مهدى فاهتد [بهدى] الله ربك ولا تلتفت الى احد فتوكل عليه في كل الأمور وانه خير ناصر وكيل ثم بشر في نفسك بما فاز اييك بلقاء الله وصعدت روحه الى مقام الذي انقطع عنه عرفان العارفين اذا يخدمه حوريات الخلد ويستأنس به اهل ملائ العالين وانك انت فامش على اثر اييك وكن مستقيماً على صراط الله على شأن لن يزل قدماك من اشارات المعرضين

6 Say: O my Lord! All praise be unto Thee for having made me recognize the Manifestation of Thy Self and cast into my heart the lights of love and sent unto me a Book of glory most bountiful. Praise be unto Thee, O my God, for this great bounty and mighty gift. I beseech Thee, O my God, not to leave me to myself, then preserve me from the evil of Satan and his hosts, and send down upon me that which will sever me from all else save Thee and render me independent of all except Thee. Verily, Thou art powerful to do what Thou willest, and Thou hast power over all things.

7 Thus have We remembered thee and commanded thee, that thou mayest recite the verses of thy Lord and be of them that remember. And may the light that hath shone forth from the horizon of eternity be upon thee, that thou mayest be of the people of Baha and be of the assured ones.

6 و قل ای ربّ لک الحمد علی ما عرّفنی مظهر
نفسک والقیّت فی قلبی انوار الحبّ وارسلت الی
کتاب عزّ کریم فلک الحمد یا الهی علی موهبتک
الکبری و عطیتک العظمی اذا استلک یا الهی
بأن لا تدعنی بنفسی ثم احفظنی عن شرّ الشیطان
و حزبه ثم انزل [علیّ ما یقطعی] عن دونک و
یجعلنی غنیاً عن سواک و انک انت المقتدر علی
ما تشاء و انک علی کلّ شیء قدیر

7 كذلك اذکرناک و امرناک لتقرء آیات ربّک
[و] تكون من الذّاکرن و النور الذی اشرق عن
افق البقاء علیک ان تكون من اهل البهاء و تكون
من الموقنین

ALIB.folder18p381

BH02436

To: *Khanum Maryam*

Date: 1290 [1873] or earlier

1 He is the Most Exalted in the garments of the All-Glorious

2 Be patient in the calamities which have befallen you, then give thanks unto God, your Creator, that God may give thanks unto you in His glorious Kingdom. Verily He is the Mighty, the Self-Subsisting.

3 It hath ever been known that from time immemorial and unto all eternity, the chosen ones of God have been the recipients of trials and tribulations. This is that trust which none was capable of bearing save those whom thy Lord hath willed - they are the loved ones and chosen ones of God who have become the manifestations of His decrees and the dawning-places of His trials. Therefore one must console the heart through patience and trust. Moreover, beyond these afflictions there is the matter of separation which hath entirely blocked the path of attainment and meeting, such that hope hath been transformed into despair, as though this separation and parting shall not be followed by the glad-tidings of the sweet breezes of reunion and nearness. This is among the greatest afflictions of the spirit. In any case, we hope that, God willing, all these sorrows shall

1 هو العلیّ فی قمص الأبهی

2 ان اصبروا فی مصائب الّتی نزلت علیکم ثم اشکر
الله بارئکم لیشکرکم الله فی ملکوت عزّه و أنّه هو
العزیز القیوم

3 این معلوم بوده که لمیزل و لایزال محلّ نزول
و انزال بلایا اولیای حقّ بوده اند و اینست آن
امانتیکه احدی بر حمل آن قادر نبوده الا من شاء
ربّک و آن احبّ و اولیای حقّند که محلّ ظهور
قضایا و مطلع بروز بلایا شده اند لهذا باید بتوکل
و صبر دل را تسلی داد و علاوه بر این رزایای
وارد امر فراقست که سبیل وصل و لقا را
بالرّه مسدود نموده بتسمیکه رجا را بیأس تبدیل
نمود بشأنیکه گویا این هجر و فراق را بشارت
نسائم خوش وصل و قرب از عقب نیست و
این از اعظم مصائب روحست باری انشاء الله

be transformed into joy and delight. Verily He is the Guardian of the doers of good.

- 4 These are afflictions in which we all share. However, such trials have befallen this servant that none hath the power to bear them - neither the heavens nor the earth, neither the Manifestations of the Divine Unity nor the Dawning-Places of Divine Singleness. O My handmaiden! Give thanks unto God that He hath concealed this from thee, for wert thou to become aware of it, thou wouldst surely lose all patience and composure. Yet despite all this, We remain patient and thankful, and are among the grateful ones.
- 5 Furthermore, what can Maryam do about the separation from that nightingale which hath taken flight from the rose-garden? Though in truth the effects of grief are apparent in all things and evident throughout all existence, yet patience hath been and will ever be most beloved, for that nightingale hath winged its flight to the holy precincts of Paradise. This earthly realm is as thou seest - naught exists therein save sorrow, grief and material troubles. Therefore pure hearts tarry not but return to their own station. God willing, He will graciously bestow an even sweeter and more glorious successor.
- 6 At this moment grief hath so encompassed Me that I am unable to write more. Unto God do I commit My affairs and your affairs, and verily He is the Guardian of those who trust in Him. I remember all the members of the household - the elder sister and the sister - I mention them all with wondrous and glorious remembrance. Multiple letters in the envelope are not possible. Finally, I offer boundless mention to the honored and revered mother.

امیدواریم که جمیع این احزان بفرح و سرور تبدیل شود و آنه ولیّ المحسنین

4 و این بلائیست که ما و شما همه شریکند و لکن بلائی بر این عبد وارد شده که احدی بر حمل آن قادر نه نه آسمانها و نه زمین و نه مظاهر احدیه و نه مطالع صمدیه ان یا امتی فاشکری الله بما ستر ذلک عنک چه اگر مطلع شوی البتّه صبر و اصطبار را از دست بگذاری و لکن مع کلّ ذلک نصبر و نشکر و نکون فی کلّ الأحوال لمن الشاکرین

5 دیگر مریم از فراق بلبلی که از رضوان گل طیران نمود چه میکند اگرچه فی الحقیقه اثر حزن بر جمیع ظاهر و در همه وجود لایحست و لکن صبر احبّ بوده و خواهد بود چه که او بمقاعد قدس فردوس پرواز نمود عالم تراب اینست که مشهود است جز حزن و هم کدورات ملکیه چیزی در او موجود نیست لهذا افتده طاهره توقف نمایند و بمقام خود رجوع نمایند انشاء الله خلفی احلی و ابهی حقّ جلّ و عزّ عنایت میفرماید

6 در این حین بقسمی حزن احاطه نموده که قادر بر تحریر بیش از این نیستم الی الله فوضت امری و امرکم و آنه هو ولیّ المتوکلین جمیع اهل بیت را ذاکرم همشیره کبیر و همشیره همه را متصدّع بذکر بدیع منبع هستم در پسته رقاع متعدّد متعذّر است باقی خدمت والده مکرمه معظّمه بذکر لانهایه متصدّع

AKHT1.096-097x

BH02457

To: Muhammad Kazim whose father was martyred

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Inaccessible, the Most Glorious
- 2 The mention of thy Lord's mercy unto His servant Kazim, who believed in God and was recorded among the successful ones

1 هو الأقدس الأَمع الأبهی

2 ذکر رحمة ربّک عبده کاظم الذی آمن بالله و کان من الفائزین فی امّ الألواح مسطورا و اخرجه

in the Mother of Tablets, and who was brought forth from the loins of one who ascended unto the heights of holiness and recognized his Lord, then strove in His path with all his might and failed not in the Cause of his Lord until he was martyred in His path and was inscribed among the martyrs in the Mother of the Book. At the moment his spirit ascended, the angels of Paradise received him with radiant banners until he entered the Garden of Meeting, the station wherein the Ancient Beauty shineth with mighty splendors. Blessed is he in that he attained unto the recognition of his Lord and achieved His presence in this earthly life, and in the life to come there hath been ordained for him before the Divine Countenance a station that is truly glorious. The Tongue of Grandeur, through the manifestation of His radiant and most glorious Self, pronounceth his name with pride, and with Him the denizens of the Supreme Paradise and then the hidden hosts of the unseen join in this pronouncement.

3 And thou, O Kazim, follow in thy father's footsteps and walk not save in his path, for by My life, this is better for thee than all that is on earth. Hold fast to the cord of his love - by God, through his love do the sincere ones enter into the precincts of their Lord's mercy, and this is of the bounty which God hath specially ordained for him and, apart from him, for whomsoever He willeth through His command, and verily He hath power over all things.

4 Give thanks unto God for having related thee unto him, for thy relationship to him sufficeth thee above all relationships save unto thy Lord Himself, for through the love of God and the Manifestation of His Self are all relationships strengthened, and without this all relationships are severed - and God is witness unto this. Purify thyself from whatsoever is unworthy of thee, then seek bounty from thy Lord every morn and eve. Grieve not for what hath befallen thee, for God shall soon set right thine affairs and make thee well-pleased. Be thou steadfast in the Cause of thy Lord in such wise that thy feet shall not slip at a time when the feet of every person of insight slip.

5 Thus have We inspired thee and ordained for thee in the Book a station that is truly praiseworthy. Moreover, convey Our remembrance unto all who survive thy father, whether female or male, and unto those who have believed in God and stood firm in the Cause, and are today numbered among those who have shattered the idols of fancy and held fast unto a support that is mighty indeed.

من صلب من ارتقى الى معارج القدس وعرف
ربه ثم جاهد في سبيله بما كان عليه مستطيعا و
ما قصر في امر ربه الى ان استشهد في سبيله و
كان من المستشهدين في ام الكتاب مرقوما وفي
حين الذي ارتقى روحه استقبله ملائكة الفردوس
بأعلام منيرا الى ان دخل جنة اللقاء مقر الذي
يستضى فيه جمال القدم بأنوار عظيمة فطوبى له
بما فاز بعرفان ربه و ادرك لقائه في الحياة الدنيا
وفي الآخرة قدر له تلقاء الوجه مقاماً كان على
الحق كرميا ويكبر عليه لسان الكبرياء بمظهر نفسه
الهي الأبهى ويكبرن معه اهل ملا الأعلى ثم
جنود غيب خفياً

3 و انتك انت يا كاظم ان اقتد بأبيك ولا
تمش الا على اثره فومرى هذا خير لك عما
على الأرض جميعا تمسك بجبل حبه تالله بحبه
يدخلن المخلصون في جوار رحمة ربههم وهذا من
فضل الذي اختصه الله به و من دونه لمن يشاء
بأمره وانه كان على كل شيء قديرا

4 ان اشكر الله بما نسبك اليه و ان نسبتيك به
يكفيك عن كل نسبة الا نفس ربك لأن
بحب الله و مظهر نفسه يستحكم كل نسبة و من
دون ذلك ينقطع كل النسب و كان الله على
ذلك شهيدا طهر نفسك عما لا يليق لك
ثم ابتغ الفضل من لدن ربك في كل بكور و
اصيلا ان لا تحزن عما ورد عليك فسوف يصلح
الله امرك و يجعلك رضىا ان تكون ثابتا على
امر مولاك بحيث لا يزل قدماك حين الذي
تزل فيه اقدام كل عالم بصيرا

5 كذلك الهمناك و قدرنا لك في الكتاب مقاماً
كان على الحق محموداً ثم ذكر من لدنا كل من
يخلف من ابيك من كل اناث و ذكورا ثم الذينهم
آمنوا بالله و استقاموا على الأمر و كانوا اليوم من

الَّذِينَ كَسَرُوا أَصْنَامَ الْوَهْمِ وَتَمَسَّكُوا إِلَى رُكْنِ
كَانَ عَلَى الْحَقِّ شَدِيدًا

INBA83:178,

BLIB_Or15702.207,

ALIB.folder18p421

BH02490

To: Mustafa from Nun

Date: 1290 [1873] or earlier

- 1 He is the Everlasting through the perpetuity of His Own Self, the Self-Subsisting.
- 2 This is a leaf which hath sprouted from the Divine Lote-Tree and which We have sent unto him whom afflictions have befallen in the path of his Lord, that he may inhale from it the fragrance of holiness and draw nigh unto God, unto Whom is his return and final abode.
- 3 O servant! Grieve not over what hath befallen thee in this world. By God! There have descended upon this Wronged One tribulations which no pen can reckon, and I have been struck by the arrows of destiny at a time whose beginning and end none can know. Forget thy sorrows, then weep for this Youth Whose blood hath been shed at every moment by those who were created by His Word. When they attained unto full strength they rose up against God in opposition, following their own selves and desires. Therefore do all the tribes in the realms of eternity lament My tribulations, and every servant whom God hath aided to recognize the Manifestation of His Self and whose eyes He hath opened doth weep.
- 4 Be thou patient in all things except in My tribulations, then put thy trust in God Who created thee by a command from His presence. Cut thyself from all else but Him. Adorn thy heart with My love and thy tongue with My remembrance, and be not dismayed in the face of destiny. Be content with what God hath ordained for thee and follow the paths of His good-pleasure. Give thanks unto thy Lord for having aided thee to recognize His Self, while all others have opposed Him. Soon shall He requite them for what their hands have wrought, their tongues have uttered, and their hearts have harbored. With Him is the knowledge of all things and the knowledge of

1 هو الباقي ببقاء نفسه القيوم

2 هذه ورقة نبتت من سدرة الله وارسلناها الى
الذى مسته الشدايد فى سبيل مولاه ليجد منه
روائح القدس و يقربه الى الله الذى اليه منقلبه
و مشواه

3 ان يا عبد لا تحزن عما ورد عليك فى الدنيا تالله
قد ورد على هذا المظلوم من البلايا ما لا يحصاه
و قد رميت بسهام القضاء فى زمن لن يعرف
مبدئه و لا منتهاه فانس احزانك ثم ابك على
هذا الغلام الذى سفك دمه فى كل الاحيان
من خلق بقوله فلما كبر اشده قام على الله بالمحاربة
بما اتبع نفسه و هو به اذا ينوح فى مصابى كل
القبائل من ممالك البقاء و يبكي كل عبد ايده
الله على عرفان مظهر نفسه و فتح عيناه

4 ان اصبر فى كل الامور الا فى مصابى ثم اتكل
على الله الذى خلقك بأمر من عنده ثم انقطع
عما سواه زين قلبك بحبى ثم لسانك بذكرى و
لا تجزع فى موارد القضاء ثم ارض بما قضى الله
لك ثم اسلك فى سبيل رضاه ان اشكر ربك بما
ايدك على عرفان نفسه بعد الذى كل اعترضوا
عليه فسوف يجزيهم بما اكتسبت به ايادهم و
تكلمت به السنهم و خطرت به قلوبهم و عنده علم
كل شئ و علم السموات و الأرض و يعلم من
كل نفس جهره و نجواه

the heavens and earth, and He knoweth the secret and public doings of every soul.

- 5 Strive then with utmost endeavor to remain steadfast in thy Lord's Cause, firm in His love and established in His guidance, for in these days from every pit hath emerged a serpent of misbelief that rusheth forth behind every soul, and when it reacheth that soul it stingeth and destroyeth it instantly, except for one who possesseth the antidote of the name of thy Lord, the Most High. Nothing that thou witnesseth or beholdeth can affect such a one; rather, he affecteth all things and prevaieth over every soul through the triumph of his Lord, and everything witnesseth this in the shadow of Him Who created and nurtured it.
- 6 O servant! Taste thou from the Lote-Tree of the Command and its fruits, and approach not aught else even if it should offer thee all manner of fruits, for though it may appear as light it shall be as fire, and none comprehendeth this save one whose heart hath found tranquility through the light of God and His presence.
- 7 And the glory be upon thee, O Mustafa, and upon thy wife, if thou remainest steadfast in the Cause and turnest not thy face from the court of His grace and glory.

5 فاجهد في نفسك غاية الجهد لتكون مستقيماً على امر ربك وثابتاً على حبه وراسخاً في هداه لأن في تلك الأيام من كل حفرة خرجت ثعبان الشوك و تركض عن وراء كل نفس و اذا تبلغها لتلدغها و تهلكها في الحين الا من كان عنده درياق اسم ذكر ربك العلي الاعلى انه لن يؤثر فيه شيء عما تشهده و تريه بل انه يؤثر في كل شيء و يكون غالباً علي كل نفس بغلبة مولاه و يشهد كل شيء في ظل من خلقه و رباه

6 ذق يا عبد من سدرة الأمر و اثمارها و لا تقرب بدونها ولو تأتيت بكل الأثمار و انها ولو تكون نوراً لتكون ناراً و لا يعقل ذلك الا من اطمأن قلبه بنور الله و لقاءه

7 و البهاء عليك يا مصطفى و على ضلعك ان تكون ثابتاً على الأمر و لن تقلب وجهك عن شطر فضله و بهاه

INBA83:272,

BLIB_Or15725.563,

ALIB.folder18p377

BH11732

Date: 1290 [1873] or earlier

- 1 He bears witness, this most abject atom, before the radiance of Thy Ancient Beauty, and in this darkest night facing the effulgence of the countenance of the Sovereign Lord of Thy Oneness, that there is for Thee no manifestation or concealment whereby I might describe Thy boundless favors.
- 2 How then can I venture before the countenance of the King of Thy Attraction, and with what tongue can I chant in praise of the verses of the glory of Thy sanctified majesty, and with what existence can I seclude myself in the cloud of Thy oneness, and with what utterance can I call to mind the letters of Thy sovereignty, after I see myself as naught that I might stand in

1 هو شهادت میدهد این ذرهء دگا عند تشعشع جمال ازلیت تو و در این لیل صماً تلقاء تلاًو طلعت حضرت ملیک وحدانیت تو اینکه نیست از برای تو ظهوری و بطونی تا بان وصف نمایم الطاف غیرمتناهی تو را

2 پس چگونه مجترح شوم بین یدی طلعت ملیک جذائیت تو و بجه زبان مترنم شوم بذکر آیات بهاء قدس کبرائیت تو و بکدام وجود معتکف شوم در عماء احدیت تو و بجه بیان متذکر شوم باذکار حروف سلطنت تو بعد آنکه نمی بینم خود را شیئی

the arenas of the patient ones, and find in myself no existence that I might take my place in the court of the yearning ones?

تا آنکه بایستم در میدان صابرن و نمی بینم خود را
وجودی تا آنکه مستقیم شوم در ساحت مشتاقین

- 3 Yet, O my Beloved and my Desire, I am not perplexed save by the movement of the cords of Thy loving-kindness, and I ascend not save through the atmosphere of intimacy with the presence of the Sovereign Lord of Thy Self-Subsistence, and I rise not save to the heaven of Thy holy love. I venture forth in the court of Thy glorious bounty, and with plaintive, tender cry I call upon Thee in the inner mysteries of Thy most holy Essence, and I submit that O my Splendor, my Remembrance and my Hope, pour forth upon Thy loved ones from the drops of Thy holy camphor and from the waves of Thy seas of intimacy, that perchance their hearts may find rest like unto Mount Encompassing before the manifestation of Thy Ancient Beauty, and their inner beings may be cooled like unto snow amidst the surging of the seas of the Sovereign Lord of Thy Uniqueness, that they might become radiant through the radiance of the beauty of the Presence of Thy Divinity, and shine forth through the effulgence of the countenance of the Sovereign Lord of Thy Grace, and become detached from all else through the appearance of the countenance of Thy attraction, and stand firm in the establishment of Thy Cause, and find delight in the remembrance of the letters of Thy sovereignty, and speak with Thy utterance before Thee, and journey toward the heaven of infinitude through Thy power, and find tranquility through Thy peace, and do Thou teach them a drop from the drops of knowledge hidden within the treasures of Thy might, and show them a wave from the waves of that beloved state which lies concealed in the inner mysteries of Thy clemency.

3 ولكن ای محبوب من و مقصود من متلجلج نیستم
مگر بخرک حبال عطوفت تو و متعارج نیستم مگر
بهوای انس حضرت سلطان قیومیت تو و متصاعد
نیستم مگر بسماء قدس مودت تو و جسارت
مینمایم در ساحت عزّ مکرمت تو و بنالهء حزین
رقیق ندا میکنم تو را در سرایر هاهوت اقدوسیّت
تو و عرض مینمایم که ای سنای من و ذکر
من و رجای من بریز بر احبّای خود از رشحات
کافور قدس خود و از طفحات اجر انس خود
شاید مستریخ شود قلوبشان بمثل جبل المحیط تلقاء
تظهر جمال ازلیّت تو و سرد شود فؤادشان بمثل
الثّلیج عند تلاطم البحر ملیک فردانیت تو لعلّ
متشعشع شوند بتشعشع جمال حضرت ثانیّت تو
و متلألأ شوند بتلألؤ طلعت سلطان لطافت تو
و منقطع شوند از ماسوی بظهور طلعت انجذاب
تو و مستقیم شوند بر اقامهء امر تو و متلذذ شوند
بذکار حروف سلطنت تو و متکلم شوند بتکلم تو
در نزد تو و مسافر شوند بسوی سماء لانهایات
بقوت تو و مطمئن شوند باطمینان تو و تعلیم فرما
بایشان رشتی از رشحات علومیکه مکنونست در
خزاین قدرت تو و بنما بایشان طفحی از طفحات
محبوبیتی که مخزون است در سرایر عفوت تو

- 4 Alas, alas! Then alas, alas! God is Most Great! God is Most Great! God is Most Great!
- 5 The tempest of divine jealousy has begun to blow and the Dove of Independence has taken wing, while all the companions have grown cold and remain veiled, whence they perceive not. And verily I say: We are God's and to Him we return, and we are all [returning], and praise be to God, the Desire of the mystics.

4 فاه آه ثمّ آه الله اکبر الله اکبر الله اکبر

5 صرصر غیرت حقّ وزیدن گرفت و حمامهء استغنا
بطیران آمد و کلّ اصحاب محمود گشته محبوب
مانده اند من حیث لا یسعون و انا اقول انا لله
و انا الیه راجعون و انا کلّ [منقلبون] و الحمد لله
مقصود العارفون

NLAI_BH1.297

BH02516

To: *Mirza Fath-Ali Fath-i-Azam, in Ardistan*

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most High, the Most Powerful, the Most Exalted! 1 بِسْمِ اللَّهِ الْعَلِيِّ الْمُقْتَدِرِ الْأَعْلَى
- 2 O Fath-i-A'zam! Be thou, with thy being and reality and essence, an ear that thou mayest hear what thy Lord, the Most High, the Most Exalted, speaketh in the Pole of Immortality. 2 إِنْ يَا فَتْحَ الْأَعْظَمِ كُنْ بِكَيْنُونَتِكَ وَحَقِيقَتِكَ وَذَاتِكَ سَمْعًا لِتَسْمَعَ مَا يَنْطَقُ رَبُّكَ الْعَلِيُّ الْأَعْلَى فِي قُطْبِ الْبَقَاءِ
- 3 By God, the Truth! The Fire hath been kindled in the heights of the divine cloud, and by it all who are in the heavens and on earth have been set ablaze, and all are now burning. The pillars of the Throne have been destroyed and its bearers have fled, and now the Spirit of God, thy Lord and the Lord of all that is seen and unseen, and the Lord of what was and what shall be, doth bear it. Intoxication hath seized the dwellers of the heavens and earth, and all now lie dead before thy Lord. The denizens of Sinai have been struck unconscious upon the lofty Mount, and they of the divine cloud have been obliterated upon the exalted Sinai, and everything hath been shaken within itself save certain letters of love for My Name, the All-Compelling, the Self-Subsisting. 3 تَاللَّهِ الْحَقُّ قَدْ اشْتَعَلَتِ النَّارُ فِي قُطْبِ الْعَمَاءِ وَاشْتَعَلَ مِنْهَا كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَكُلُّ حِينْتِئْذٍ مُشْتَغِلُونَ وَقَدْ انْعَدَمَتِ أَرْكَانُ الْعَرْشِ وَفَرَّتْ حَوَامِلُهُ وَإِذَا يَحْمِلُهُ نَفْسُ اللَّهِ رَبِّكَ وَرَبِّ مَا يَرَى وَمَا لَا يَرَى وَرَبِّ مَا كَانَ وَمَا يَكُونُ وَآخِذَ السَّكْرِ سَكَّانَ السَّمَوَاتِ وَالْأَرْضِ وَكُلِّ حِينْتِئْذٍ بَيْنَ يَدَيِ رَبِّكَ مَيِّتُونَ وَقَدْ انْصَعَقَتِ الطُّورِيُّونَ عَلَى الطُّورِ الرَّفِيعِ وَانْعَدَمَتِ الْعِمَائِيُّونَ عَلَى سَيْنَاءَ الْمَنْعِ وَكُلُّ شَيْءٍ اضْطَرَبَ فِي نَفْسِهِ إِلَّا عِدَّةَ أَحْرَفٍ حَبَّ اسْمِي الْمَهِيمَنِ الْقَيُّومِ
- 4 Arise thou to the Cause, then detach thyself from all directions and turn not to the right or left. And if thou findest hesitation in thyself, then be patient, yea patient, until God shall bring thee His Command, the irrevocable, the compelling, the mighty, the beloved. 4 وَأَنْتَ أَنْتَ قُمْ عَلَى الْأَمْرِ ثُمَّ انْقَطِعْ عَنْ كُلِّ الْجِهَاتِ وَلَا تَلْتَفِتْ إِلَى الْيَمِينِ وَالشَّمَالِ وَإِنْ وَجَدْتَ فِي نَفْسِكَ وَقُوفًا فَاصْبِرْ ثُمَّ اصْطَبِرْ إِلَى أَنْ يَأْتِيَكَ اللَّهُ بِأَمْرِهِ الْمُبْرَمِ الْمَهِيمَنِ الْعَزِيزِ الْمَحْبُوبِ
- 5 The letters of negation have gathered to prevent the people from the shore of the Cause. Say: Woe unto you for what ye do this Day! Beware lest thou turn unto them or cast thy gaze upon what appeareth from them. Leave them in the dust, then soar in this atmosphere which God hath made sanctified from the gaze of those who have disbelieved and associated partners with God and who mock the signs of God. Thus have We commanded thee that thou mayest arise to that whereunto thou wert commanded, as a grace from Us unto thee and unto those who walk upon the path that hath appeared in truth from the presence of a Compelling, Self-Subsisting One. 5 وَقَدْ اجْتَمَعَتِ أَحْرَفُ النَّفْيِ لِيَمْنَعَنَّ النَّاسَ عَنْ شَاطِئِ الْأَمْرِ قُلْ فَوَيْلَ لَكُمْ وَمَا أَنْتُمْ بِتَفْعُلُونَ أَيَّاكُمْ إِنْ لَا تَلْتَفِتُ إِلَيْهِمْ وَلَا تَرْتَدُّ الْبَصَرُ إِلَى مَا يَظْهَرُ مِنْهُمْ دَعَاهُمْ عَلَى التَّرَابِ ثُمَّ طِيرَ فِي هَذَا الْهَوَاءِ الَّذِي جَعَلَهُ اللَّهُ مَقْدَسًا عَنْ أَنْظَرِ الَّذِينَ كَفَرُوا وَاشْرَكُوا وَكَانُوا بِآيَاتِ اللَّهِ هُمْ مُسْتَهْزِئُونَ كَذَلِكَ أَمْرُنَاكَ لِتَقُومَ عَلَى مَا أَمَرْتُ بِهِ فَضْلًا مِنْ لَدُنَّا عَلَيْكَ وَعَلَى الَّذِينَ يَسْلُكُونَ عَلَى صِرَاطِ الَّذِي ظَهَرَ بِالْحَقِّ مِنْ لَدُنْ مَهِيمَنِ قَيُّومِ
- 6 Beware lest thou forget what We informed thee before concerning certain letters of hell. Now they have gathered in Iraq and at this moment they plot. Soon the winds of associating partners with God shall spread from the quarter of their hearts to 6 أَيَّاكُمْ إِنْ لَا تَنْسَ مَا أَخْبَرْنَاكَ مِنْ قَبْلِ مَنْ عِدَّةَ أَحْرَفِ السَّجِّينِ إِذَا قَدْ اجْتَمَعُوا فِي الْعِرَاقِ وَيَمْكُرُونَ فِي هَذَا الْأَحْيَانِ فَسَوْفَ يَنْتَشِرُ أَرْيَاحُ

all regions. Therefore seek thou refuge in God lest harm befall thee from these who have disbelieved in God openly and turned away from the Ancient Beauty and were among the deniers in preserved tablets of glory.

- 7 Arise with the arising of God to the Cause of thy Lord and turn not unto them nor unto aught else. Say: The Kingdom on that Day is God's, the Truth. Blessed is he who turneth toward the lights of His countenance, and woe unto those who oppose. Thus did We inform thee before and We inform thee now out of My love for thee, lest the veils of glory prevent thee from this exalted, holy and uplifted heaven.

SHHB.134-135x

الشرك من شطر قلوبهم الى الآفاق و أنت انت
فاستعد بالله لثلا يصيبك ضرر هؤلاء الذينهم كفروا
بالله جهرة و اعرضوا عن جمال القدم و كانوا من
المنكرين على الواح عز محفوظ

7 قم بقيام الله على امر ربك ولا تلتفت اليهم ولا
الى ما دونهم قل الملك يومئذ لله الحق فطوبى لمن
استقبل الى انوار وجهه و ويل للذينهم كانوا ان
يعترضون و كذلك اخبرناك من قبل و نخبرك
حينئذ لحي اياك لثلا يمنعك سبحات الجلال
عن هذا السماء المرتفع المقدس المرفوع

INBA23:030, INBA83:242, BLIB_Or03114.080rx,
BLIB_Or15725.532, ALIB.folder18p376

BH02552

To: *Mirza Haydar Ali, in Ardistan*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Unapproachable, the Most Holy
- 2 This is a Book from the Primal Point unto him who hath believed in God and turned toward the holy court and hastened within himself, yearning for the presence of the Beloved, until he joined the hosts of God at the time when the Ancient Beauty departed from Iraq - thus was the matter decreed. Blessed art thou, O servant, in that thou didst tread the pathways of God's good-pleasure, and blessed are they who were with thee when ye entered the pavilion of holiness in the Ridvan wherein the Face was radiant. Thus doth God make mention of those who fulfilled their Covenant, turned unto Him, and were detached from all the worlds.
- 3 O servant! Hear the call of God from the pole of this heaven which hath been raised above all created things, that there is none other God but Him, and He Who speaketh between earth and heaven is verily the Manifestation of God and hath, in His name the Truth, encompassed all the worlds. Be thou steadfast in the Cause and turn not unto those who have denied the greatest proof whereby they had affirmed their faith in God. Thus did their idle fancies overcome them and kept them far removed from the shore of this grace.

1 بسم الله الأمتع الأقدس

2 هذا كتاب من لدن نقطة الأولى الى الذي آمن
بالله و توجه الى شطر القدس و سرع في نفسه شوقاً
للقاء المحبوب الى ان اتصل بجنود الله حين الذي
خرج جمال القدم عن العراق و كذلك كان
الأمر مقضياً فطوبى لك يا عبد فيما سلكت
مسالك الرضاء و للذينهم كانوا معك و دخلتم
سرادق القدس في رضوان الذي كان الوجه فيه
مضيئاً كذلك يذكر الله الذينهم وفوا بميثاقهم و
توجهوا اليه و انقطعوا عن العالمين جميعاً

3 ان يا عبد اسمع نداء الله من قطب هذا السماء
التي علت على الممكثات بأنه لا اله الا هو والذي
ينطق بين الأرض و السماء انه لظهور الله و كان
باسمه الحق على العالمين محيطاً ان استقم على الأمر
ولا تلتفت الى الذينهم كفروا بأعظم ما استدلووا
به في ايمانهم بالله و كذلك غلبهم هويهم و جعلهم
عن شاطئ هذا الفضل بعيداً

- 4 Hearken unto the word of thy Lord, then detach thyself from those who have disbelieved and associated partners with God and have taken the calf as their lord besides God. They are but the most contemptible in station and the most astray in path. Say: O people! Fear God and attach not His Cause to aught else beside Him. Open your eyes that ye may behold the dawning of the Sun in the midst of heaven and be steadfast in the Cause. Take heed lest thou pause for less than a moment in mentioning the Cause of thy Lord amongst the people. Fear thou no one, for thy Lord shall suffice thee against all the worlds. He, verily, is powerful over whatsoever He willeth.
- 5 Thus have We made mention of thee in this Tablet that thou mayest give thanks unto thy Lord and find rest within thyself and be steadfast in the Cause. Convey Our remembrance unto thy two relatives and glorify them on God's behalf, that they may rejoice within themselves. This is of God's grace unto them, that they may serve thee with a submissive and sincere heart, for whoso serveth God his Lord, it behooveth all to serve him out of love for God and sincerely for His sake. He, verily, is merciful unto His servants.
- 6 We have sent unto thy sister a Tablet in eloquent Persian. God shall surely give thee and her your reward for having attained unto the presence of God in days wherein all were veiled from His recognition. Then glorify, from God's tongue, thy mother's countenance, that she may rejoice within herself and be mindful of the mention that was recorded in truth in the Book of Mine own Self.

4 اسمع قول ربك ثم انقطع عن الذينهم كفروا و اشركوا ثم اتخذوا العجل لأنفسهم رباً من دون الله ان هم الا احقر شأناً و اضل سبيلاً قل يا قوم اتقوا الله و لا تعلقوا امر الله بدونه ان افتحوا ابصاركم لتشهدوا اشراق الشمس في وسط السماء و تكون على الأمر مستقيماً ايّاك لا تسكن في نفسك اقل من حين ذكر امر ربك بين الناس و لا تخف من احد و ان ربك يكفيك عن العالمين و انه على ما اراد قديراً

5 كذلك اذكرناك في هذا اللوح لتشكر ربك و تستريح في نفسك و تكون على الأمر مقيماً ذكر من لدنا ضليعك و كبر من قبل الله على وجهيهما لتستبشرا في انفسهما و ان هذا من فضل الله عليهما ليخدماك الله بقلب خاضع سليماً لأن الذي خدم الله ربه للكل ينبغي بأن يخدموه حباً لله و خالصاً لوجهه و انه كان على العباد رحيماً

6 و ارسلنا الى اختك لوحاً على لسان فارسيّ بديعاً فسوف يعطى الله اجرک و اجرها بما فرتما بقاء الله في أيام التي كان الكل عن عرفانه محجوباً ثم كبر من لسان الله على وجه امك لتفرح في نفسها و تكون متذكراً بذكر الذي كان في كتاب نفسي على الحق المذكوراً

INBA23:041, BLIB_Or15694.402,
ALIB.folder18p384, QUM.056-057

BH02519

To: Aqa Kuchik, in Kakan Qaf

Date: 1290 [1873] or earlier

- 1 He is the Most Exalted, the Most Inaccessible, the Most Holy, the Most Glorious!
- 2 May you ever drink from the cup of the eternal Beloved's mercy and remain occupied with the remembrance and praise of God. These are days the like of which the very essence of creation has neither seen nor comprehended. Blessed is the soul that has not been prevented by the whisperings of the deceivers from

1 الأرفع الأرفع الأقدس الأبهى

2 انشاء الله لميزل و لا يزال از كأس رحمت محبوب بيزوال پياشامى و بذكر و ثنائى حق مشغول باشى اين اياميست كه عين ابداع شبه آترا ندیده و ادراك ننوده طوبى از براى نفسيكه بوساوس

the Lord of the Day of Judgment, and has not been deprived of the outpourings of divine mercy in these blessed days. Through His existence, it has considered all the world as non-existent, and through His manifestation has witnessed all within the kingdom as void. After hearkening to the blessed divine Word, it has turned to the Friend, detached from all else.

- 3 Say: O friends of Truth! Consider these days a precious opportunity and loose not your hold on the hem of His grace and bounty. What existence is there that has not been seized by non-existence? What glory is there that has not been overtaken by abasement? All that is witnessed in the kingdom shall become non-existent and void. What endures is the deed performed by the loved ones of God purely for His sake. Therefore in these spiritual days the friends must not deprive themselves of the lights of the countenance of their Eternal One. The ocean of bounty is surging and the Bestower is the hand of the All-Merciful's favor. O friends! With the power of faith, turn and partake! This is in spite of those who read the Bayan yet deny Him Who revealed and sent it. Thus does your Lord, the All-Knowing, the All-Wise, command you.

- 4 Convey to all the loved ones in that land a most glorious greeting from this Wronged One. Say: Praise the Beloved of the worlds that He caused to flow from the Pen of His Command that which shall endure as long as the kingdom and the heavenly kingdom endure. Thus does God mention whom He wishes and singles out for His mercy whom He wishes. He is truly the Mighty, the Generous.

- 5 However, beseech God that you may remain firm in His Cause, for thieves lie in wait in ambush. You must, with the utmost steadfastness and assurance, preserve the pearls of the All-Merciful's love in the vessels of your hearts and keep them hidden from the eyes of robbers. Be so enkindled in the love of God that if all the peoples of the earth should arise to turn away, or should argue using the books of the ancients and the moderns according to their desires, you would pay no heed. This is the counsel of Truth, the command of Truth, and the remembrance of Truth. Blessed are you for having been mentioned in the presence of your Lord, the Mighty, the Great. And glory be upon you, O My loved ones, and praise be upon you for having turned to your Lord on the Day of Judgment.

مغلّین از مالک یوم الدّین ممنوع نشده و از فیوضات رحمانیه در این ایّام مبارکه محروم نگشته بوجدش کلّ عالم را مفقود شمرد و بظهورش من فی الملک را معدوم مشاهده کرده و بعد از اصغاء کلمه مبارکه الهیه منقطعاً عن الامکان بدوست توجه نموده

3 بگوای دوستان حقّ این ایّام را غنیمت شمردید و از ذیل عنایت و مکرمتش دست مدارید کدام وجود است که او را عدم اخذ نموده و کدام عزّت است که ذلّت او را ادراک نکرده کلّ من فی الملک از آنچه مشاهده میشود معدوم و مفقود خواهد شد آنچه باقی و دائمست عملیست که از احبّای الهی خالصاً لوجه ظاهر شود پس باید دوستان حقّ در این ایّام روحانی از انوار وجه باقی خود را محروم ننمایند بحر عنایت در هیچان و معطی آن ید عنایت رحمن ای دوستان بقوّت ایمان اقبال نمائید و اخذ نموده بیاشامید رغماً للذّین یقرؤون البیان و یکفرون بمن انزله و ارسله کذلک یا مرمکم ربکم العلیم الحکیم

4 جمیع احبّای آن ارض را از قبل این مظلوم تکبیر منیع برسان بگو حمد کنید محبوب عالمیان را که از قلم امریه جاری فرمود در حقّ شما آنچه را که باقی خواهد ماند بدوام ملک و ملکوت کذلک یذکر الله من یشاء و یختصّ برحمته من یشاء انه هو العزیز الکریم

5 ولكن از حقّ بخواید که بر امرش ثابت مانید چه که دزدان در کینگهان مترصد و منتظرند باید بکمال استقامت و اطمینان لآلی محبت رحمن را در اوای قلوب محفوظ دارید و از بصر سارقان مستور نمائید بشأنی در حبّ الله مشتعّل باشید که اگر همه اهل ارض بر اعراض قیام نمایند یا بکتاب اوّلین و آخرین باهواء خود استدلال کنند ابدّاً اعتنا ننمائید اینست نصیح حقّ و امر حقّ و ذکر حقّ طوبی لکم بما ذکرتم فی محضر ربکم العزیز العظیم و البهاء علیکم یا احبّائی و الثناء علیکم بما اقبلتم الی ربکم فی یوم الدّین

BLIB_Or03116.115, BLIB_Or11096#043

BH02532

To: Mulla Ahmad, in Sarchah

Date: 1290 [1873] or earlier

1 He is the Most Holy, the Most Glorious!

1 الأقدس الأبهي

2 Glory be to Him Who hath sent down the verses in truth and before them the Bayan, that all who are in the heavens and on earth might prepare themselves for this Revelation which hath dawned and shone forth from the horizon of the will of thy Lord, the All-Merciful, and hath come with the kingdom of proof, calling all contingent beings unto God, the Almighty, the All-Wise.

2 سبحان الذي نزل الآيات بالحق ومن قبلها البيان ليستعد من في السموات والأرض لهذا الظهور الذي طلع وشرق من افق مشية ربك الرحمن وجاء بملكوت البرهان ويدعو من في الامكان الى الله العزيز الحكيم

3 Say: O people of the Bayan! Have ye found in that which was revealed unto 'Ali before Nabil aught that was not adorned with the ornament of My Name? Nay, by the Lord of all worlds! Were it not for My remembrance, the Bayan would not have been revealed, and were it not for My Self, the sun of exposition would not have shone forth from the horizon of meaning and utterance. To this beareth witness every fair-minded one possessed of knowledge. He made the entire Bayan as a gift from Him to My Self and a leaf from My paradise.

3 قل يا ملا البيان هل وجدتم فيما نزل على علي قبل نبيل ما لا يكون مزيناً بطراز اسمي لا ورب العالمين لولا ذكرى ما نزل البيان ولولا نفسي ما اشرقت شمس التبيان عن افق المعاني والبيان ويشهد بذلك كل منصف عليم انه جعل كل البيان هدية منه لنفسي ورقة من رضواني

4 Why then have ye turned away from Him Who sacrificed His soul in My straight and manifest path? By God! At the moment when the infidels suspended Him in the air, He inhaled the fragrance of My robe, His gaze fixed upon My countenance, His heart remembering My exalted remembrance.

4 فما لكم اعرضتم عن الذي فدى نفسه في سبيل الواضح المستقيم تالله حين الذي علّقه المشركون في الهواء يستنشق نفحات قبضي وكان بصره متوجّها الى وجهي وقلبه متذكراً بذكرى المنيع

5 Say: Do ye make the Cause of God an object of mockery? Why have ye turned away from Him through Whom every thing proclaimeth what the Tree of Divinity proclaimed: "There is none other God besides Me, the Almighty, the Gracious." Say: Moses drew strength from this Great Name, and the Spirit was aided by this Wise Remembrance.

5 قل اأتخذتم امر الله هزواً ما لكم اعرضتم عن الذي به ينطق كل شيء بما نطقت سدرة الالهية انه لا اله الا انا العزيز الكريم قل الكليم قد استمد من هذا الاسم العظيم والروح كان مؤيداً بهذا الذكر الحكيم

6 If ye have forgotten the Books of old, then look unto the Bayan, that ye may perchance know what God intended for you, and be not of them who cried out in separation and who, when the breezes of reunion wafted from the direction of God, the Self-Sufficient, the Most High, broke the Covenant and denied the Lord of the Day of Mutual Disillusion, when He came unto them with a manifest sovereignty.

6 ان نسيتم كتب القبل فانظروا البيان لعل تعرفون ما اراد الله لكم ولا تكونن من الذين صاحوا في الفراق واذا هبت روايح الوصال عن شطر الله الغني المتعال نقضوا الميثاق وكفروا بمالك يوم الطلاق اذ اتهم بسلطان مبين

7 Say: Should anyone read what is in the Bayan, he would surely weep for My suffering and for what hath befallen My soul. By My life! Its Revealer intended naught therein save My Cause,

My remembrance, and My praise. Fear ye God, O company of the veiled ones!

- 8 Thus have We imparted unto thee that thou mayest remind the people in the days of thy Lord, that they may cast away their idle fancies and take the cup of righteousness through this glorious and wondrous Name. Forbid the people from that which they have been forbidden in the Book, then bid them to observe that which they have been commanded by thy Lord, the Mighty, the All-Praised.
- 9 Say: How long will ye occupy yourselves with the world? Have ye not witnessed its passing? Where are your fathers and your ancestors? All have returned to dust, and ye too shall return as they returned. This is an irrevocable promise, if ye be of them that know.
- 10 Blessed is he who hath cast the world behind him out of love for God and hath turned with his heart to the Lord of all worlds. He is worthy of the pavilions of My grandeur, the tabernacle of My glory, and the canopies of My grace. Upon him rest My blessings and My tender mercies, for I am verily the All-Forgiving, the All-Merciful.
- 11 And praise be to God, the Lord of this great Day!

7 قل لويقرأ أحد ما في البيان لينوح لضري وما ورد على نفسي لعمرى أن منزله ما قصد فيه إلا امرى وذكرى وثأى خافوا عن الله يا ملاً المحتجبين

8 كذلك القيناك لتذكر الناس في أيام ربك لعل يضعون الهوى يأخذون كأس التقى بهذا الاسم العزيز البديع ان امنع الناس عما منعوا عنه في الكتاب ثم مرهم بما امروا به من لدن ربك العزيز الحميد

9 قل الى متى تشتغلون بالدنيا اما رأيتم فناءها اين آباءكم واسلافكم كلهم رجعوا الى التراب وانتم ترجعون كما رجعوا هذا وعد محتوم ان انتم من العالمين

10 طوبى لمن نبذ الدنيا عن ورائه حباً لله واقبل بقلبه الى مولى العالمين انه اهل سرادق عظمتى وخباء مجدى وقباب فضلى عليه صلواتى والطفانى واتى انا الغفور الرحيم

11 والحمد لله مالك هذا اليوم العظيم

INBA44:178b, INBA34:179, BLIB_Or15707.152,
BLIB_Or15735.304, BRL_DA#052,
AQ41#046, HYK.304

BH02539

To: Muhammad Baqir in Sad, in Isfahan

Date: 1290 [1873] or earlier

- 1 He is the Mighty, the Beloved! God testifieth that there is none other God but Him and that 'Ali is the Sovereign of His Will, then His Purpose, then His Remembrance and Glory, then His Manifestation and Grandeur, then His Concealment and Mystery. All were sent forth by His command and all through Him are created.
- 2 Say: By God! He is verily the Sun of Oneness, and the Emblem of Eternity, and the Essence of Pre-existence, and the Primal Point, and the Self of God standing over all who are in the

1 هو العزيز المحبوب شهد الله أنه لا اله الا هو وان علياً لسلطان المشية من عنده ثم ارادته ثم ذكره وجلاله ثم ظهوره واجلاله ثم بطونه واسراره وكل بعثوا بأمره وكل به يخلقون

2 قل تالله انه لشمس الأحديّة و طراز الأزليّة و ساذج القدميّة و النّقطة الأوّليّة و نفس الله القائمة على كلّ من في السّموات و الأرض و

heavens and on earth - to this we bear witness, if ye be of them that testify. Through Him were the spheres set in motion and the cycles revolved and the Hidden Secret was revealed, and through Him did the Beauty of the Divine Identity don the robe of glory and the Sovereignty of God appeared with evident dominion. Thus doth the Dove warble, and the Cock of the Throne cry out, and this exalted, praiseworthy Tree sing.

- 3 O Pen of Glory! Make mention of the servant who hath believed in God and the Manifestation of His Self, and upon whom tribulations descended in the path of God, the All-Compelling, the Self-Subsisting, that he may remember within himself and then make mention to the servants of God who have ascended unto God, the Mighty, the Beloved.

- 4 O servant! Give thanks unto God, thy Creator, for having granted thee what He hath not granted to most of His servants from every learned one known and every mystic renowned. Then emerge from behind the veils of concealment with manifest wisdom, and aid thy Lord to the extent of thy power - this is better for thee than all else and every beloved station.

- 5 Know thou that this Tablet is the fire of God and His lamp which We have sent unto thee with an extended flame. And verily if thou wert to recite it with the melody of the Dove, there would appear within thee the fire of God, kindled and ablaze, and from it would arise such heat in the hearts of those who have been overtaken by coldness through the sorrows inflicted by such as associate partners with their Lord.

- 6 O servant! Arise within thyself above these gales that have blown upon thee from this exalted, mighty Quarter, and rejoice within thyself, then be gladdened in thy being that God hath made thee a knower of His Self and revealed unto thee what was inscribed in the hidden Tablets of glory. And grieve not for what hath befallen thee and the chosen ones of God, for soon shalt thou find thyself in such a station as shall astound the hearts of men - this is a truth inscribed with truth upon a treasured tablet of glory.

- 7 Thus have We made mention of thee on this night and sent down unto thee that which shall draw thee nigh unto God, the Mighty, the Loving. And the Spirit be upon thee and upon those who have heard the melodies of God from this exalted Tree which hath been raised up in truth and speaketh that there is none other God but Him, the Mighty, the Beloved.

نحن نشهد بذلك ان انتم تشهدون و به حركت
الأفلاك و دورت الأدوار و ظهر سر المكنون
و به تتمص جمال الهوية رداء العزة و طلع
سلطنة الله بقيومية مشهود كذلك ينطق الورقاء
و يدلع ديك العرش و يغن هذه الشجرة المرتفعة
المحمود

- 3 ان يا قلم العز ذكر عبد الذي آمن بالله و مظهر نفسه
و ورد عليه البلايا في سبيل الله المهيمن القيوم
ليذكر في نفسه ثم يذكر عباد الله الذينهم صعدوا الى
الله العزيز المحبوب

- 4 ان يا عبد فاشكر الله بارئك بما رزقك ما لا رزق
به اكثر العباد من كل عالم معلوم و كل عارف
معروف ثم اخرج عن حجابات السر بحكمة مشهود
ثم انصر ربك بما استطعت و ان هذا لخير لك
عن كل شيء و عن كل مقام محبوب

- 5 فاعلم بأن هذا اللوح لنار الله و سراجة قد ارسلناه
اليك بشعلة ممدود و أنك لو تقرأه على لحن
الورقاء لتظهر فيك نار الله المشتعلة الموقود و
تحدث منها الحرارة في قلوب الذين اخذتهم
البرودة بما وردت عليهم الأحران من الذينهم
كانوا برهم ان يشركون

- 6 ان يا عبد قم في نفسك من هذه الرسائل التي
هبت عليك عن هذا الشطر العزيز المرفوع و بشر
في نفسك ثم استبشر في ذاتك بما جعلك الله
عارفاً بنفسه و اظهر لك ما سطر في الواح عز
مكون و لا تحزن عما ورد عليك و على اصفياء
الله فسوف تجد نفسك على مقام الذي تتخير عنه
افئدة الناس و ان هذا لحق رقم بالحق على لوح
عز مخزون

- 7 و كذلك اذكرناك في هذا الليل و انزلنا عليك
ما يقربك الى الله العزيز الودود و الروح عليك
و على الذينهم سمعوا نعمات الله عن هذه الشجرة
المرتفعة التي رفعت بالحق و تنطق بأنه لا اله الا
هو العزيز المحبوب ١٥٢

INBA23:175c, INBA36:095, INBA71:258b

BH02536

To: Aqa Siyyid Jim

Date: 1290 [1873] or earlier

- 1 Lauded be Thy name, O Lord my God! How great is Thy might and Thy sovereignty; how vast Thy strength and Thy dominion! Thou hast called into being Him Who speaketh in Thy name before all who are in Thy heaven and on Thy earth, and hast bidden Him cry out amongst Thy creatures.

1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَبْجَى سُبْحَانَكَ يَا إِلَهِي مَا أَعْظَمَ
قُدْرَتَكَ وَسُلْطَانَكَ وَمَا أَكْبَرَ قُوَّتَكَ وَاقْتِدَارَكَ
أَظْهَرْتَ مَنْ يَنْطِقُ بِاسْمِكَ بَيْنَ سَمَائِكَ وَارْضِكَ
وَأَمْرَتَهُ بِالنَّدَاءِ بَيْنَ خَلْقِكَ
- 2 No sooner had a word gone forth from His lips, however, than the divines among Thy people turned back from Him, and the learned among Thy servants caviled at His signs. Thereby the fire of oppression was kindled in Thy land, until the kings themselves rose up to put out Thy light, O Thou Who art the King of kings!

2 فَلَمَّا نَطَقَ بِكَلِمَةٍ أَعْرَضَ عَنْهُ الْعُلَمَاءُ مِنْ بَرِّيَّتِكَ
وَأَعْرَضَ عَلَيْهِ الْأُدَبَاءُ مِنْ عِبَادِكَ وَبِذَلِكَ
اشْتَعَلَتْ نَارُ الظُّلْمِ فِي مَمْلَكَتِكَ إِلَى أَنْ قَامَ الْمُلُوكُ
عَلَى أَطْفَاءِ نَوْرِكَ يَا مَالِكُ الْمُلُوكِ
- 3 Hostility waxed so intense that my kindred and my loved ones were made captives in Thy land, and they that are dear to Thee were hindered from gazing on Thy beauty and from turning in the direction of Thy mercy. This hostility failed to cause the fire that burned within them to subside. The enemy finally carried away as captive Him Who is the Manifestation of Thy beauty and the Revealer of Thy signs, and confined Him in the fortress-town of 'Akka, and sought to hinder Him from remembering Thee and from magnifying Thy name. Thy servant, however, could not be restrained from carrying out what Thou hadst bidden Him fulfill. Above the horizon of tribulation He hath lifted up His voice and He crieth out, summoning all the inmates of heaven and all the inhabitants of the earth to the immensity of Thy mercy and the court of Thy grace. Day and night He sendeth down the signs of Thine omnipotent power and revealeth the clear tokens of Thy majesty, so that the souls of Thy creatures may be drawn towards Thee, that they may forsake themselves and turn unto Thee, and may flee from their misery and seek the tabernacle of Thy riches, and may haste away from their wretchedness into the court of Thy majesty and glory.

3 وَبَلَغَ الْأَمْرُ إِلَى مَقَامٍ جَعَلُوا أَهْلِي وَاحِبِيَّ
أَسَارَى فِي أَرْضِكَ وَمَنَعُوا احْبَابَكَ عَنِ التَّوَجُّهِ
إِلَى وَجْهِكَ وَالْإِقْبَالَ إِلَى شَطْرِ رَحْمَتِكَ وَ
بِمَا فَعَلُوا مَا سَكَنْتَ نَارَ أَنْفُسِهِمْ إِلَى أَنْ جَعَلُوا
مُظْهَرَ جَمَالِكَ وَنَزَلَ آيَاتُكَ أَسِيرًا وَادْخُلُوهُ
فِي حَصْنِ الْعُكَّا وَمَنَعُوهُ عَنْ ذِكْرِكَ وَثَنَائِكَ
وَلَكِنَّ الْغَلَامَ مَا مَنَعَ عَمَّا أَمَرَ بِهِ مِنْ عِنْدِكَ وَ
مَنْ أَفَقَ الْبَلَاءُ يَنْطِقُ وَيُنَادِي مَنْ فِي الْأَرْضِ
وَالسَّمَاءِ وَيَدْعُوهُمْ إِلَى سَمَاءِ رَحْمَتِكَ وَشَطْرِ
عَنَائِكَ وَيَنْزِلُ فِي اللَّيَالِي وَالْأَيَّامِ آيَاتُ قُدْرَتِكَ
وَيُنَادِي عِظَمَتِكَ لِيَجْتَذِبَ بِهَا أَفئِدَةَ بَرِّيَّتِكَ
لِيَقْبَلَ مِنْقَطِعًا عَنْ أَنْفُسِهِمْ إِلَيْكَ وَيَهْرَبَ مِنْ
اِفْتِقَارِهِمْ إِلَى سَرَادِقِ غَنَائِكَ وَيَسْرِعَ مَنْ ذَلَّهِمْ
إِلَى فَنَاءِ عَرْكِكَ وَاعْتِرَازِكَ
- 4 This is the Lamp which the light of Thine own Essence hath lit, and whose radiance the winds of discord can never extinguish. This is the Ocean that moveth by the power of Thy sovereign might, and whose waves the influence of the infidels that have disbelieved in the Judgment Day can never still. This is the Sun that shineth in the heaven of Thy will and the splendor of which the veils of the workers of iniquity and the doubts of the evil doers can never cloud.

4 هَذَا سِرَاجٌ اشْتَعَلَ مِنْ نَوْرِ ذَاتِكَ لَا يَطْفِئُهُ أَرِيَاخُ
النَّفَاقِ مِنَ الْآفَاقِ وَهَذَا بَحْرٌ ظَهَرَ بِسُلْطَانِكَ لَا
تَمْنَعُهُ سَطْوَةُ الَّذِينَ كَفَرُوا بِيَوْمِ الطَّلَاقِ وَهَذَا
شَمْسٌ اشْرَقَتْ عَنْ أَفَقِ سَمَاءِ مَشِيَّتِكَ لَا تَمْنَعُهَا
سَبَاحَاتُ الْفَجَّارِ وَلَا شَبَاهَاتُ الْأَشْرَارِ

- 5 I yield Thee thanks, O my God, for that Thou hast offered me up as a sacrifice in Thy path, and made me a target for the arrows of afflictions as a token of Thy love for Thy servants, and singled me out for all manner of tribulation for the regeneration of Thy people.
- 6 How sweet to my taste is the savor of woes sent by Thee, and how dear to my heart the dispositions of Thy providence! Perish the soul that fleeth from the threats of kings in its attempt to save itself in Thy days! I swear by Thy glory! Whoso hath quaffed the living waters of Thy favors can fear no trouble in Thy path, neither can he be deterred by any tribulation from remembering Thee or from celebrating Thy praise.
- 7 I beseech Thee, O Thou Who art my Governor and the Possessor of all names, to protect them that have branched out from me (Afnan), whom Thou hast caused to be related to Thyself, and to whom Thou hast, in this Revelation, shown Thy special favor, and whom Thou hast summoned to draw nigh unto Thee and to turn towards the horizon of Thy Revelation. Withhold not from them, O my Lord, the outpourings of Thy mercy or the effulgence of the Day-Star of Thy grace. Enable them to distinguish themselves amongst Thy people, that they may exalt Thy word and promote Thy Cause. Aid them, O my God, to do Thy will and pleasure.
- 8 No God is there but Thee, the All-Powerful, the Most Exalted, the Most High.

5 لك الحمد يا الهى على ما فديتني في سبيلك و جعلتني هدفاً لسهام البلايا حباً لعبادك و مرجع القضايا لاحياء بريتك

6 و ما الذّ بلائك في مذاقي و ما اعترّ قضاك في نفسي عدمت كينونة تفرّ من سطوة الملوك حفظاً لنفسها في ايامك فوعزتك من شرب كوثر عطاياك لا تجزعه البلايا في سبيلك و لا تمنعه الرزايا عن ذكرك و ثنائك

7 اسئلك يا مالک البهاء و مليک الاسماء بأن تحفظ الأفنان الذين نسبتهم الى نفسك و اختصاصتهم في هذا الظهور بين عبادك و دعوتهم الى التقرب اليك و الاقبال الى افق وحيك اى ربّ لا تمنع عنهم سحاب رحمتك و اشراق شمس فضلك فاجعلهم ممتازاً بين بريتك لاعلاء كلمتك و نصره امرک وفقهم يا الهى على ما انت تحبّ و ترضى

8 لا اله الا انت المقتدر العلىّ الأعلى

INBA51:495, INBA92:335, PMP#091

PM#091

BH02553

To: Mirza Husayn Munajjimhashi Tafrishi

Date: 1290 [1873] or earlier

- 1 He is the Incomparable, the Most Exalted, the Most High
- 2 This is a Book from Us to him whose face hath been illumined by the lights of his Lord's countenance and who hath remained steadfast in the Cause of his Lord in days wherein tears have flowed from the eyes of them that are endued with understanding, that he may hearken unto the call of his Lord time and again, and soar upon His summons in the atmosphere of His love, and arise to promote His Cause amidst all peoples.

1 الأبدع العلىّ الأعلى

2 هذا كتاب من لدنا الى الذى استضاء وجهه بأنوار وجهه ربّه و استقام على امر مولاه في ايام فيها جرت الدموع من عيون العارفين لسمع نداء ربّه مرّة بعد مرّة و يطير بندائه في هواء حبه و يقوم على امره بين العالمين

3 Blessed art thou, O thou who walkest in the path of nearness and good-pleasure, inasmuch as thou hast hearkened unto thy Lord's call and responded to Him after most of His servants had turned away, save him whom the hand of divine Will did grasp and deliver from the torment of the burning fire. Thy letter hath come before Us and We have taken note of its contents and granted what thou didst desire of thy Lord's grace, the All-Forgiving, the All-Bountiful. We have ordained for thee, in the precincts of thy Lord's mercy, a station of sublime glory, and have singled thee out for Our own Self. Give thanks unto thy Lord for this supreme favor. Verily, He severeth the cord of relationship from whomsoever He willeth and strengtheneth it for whomsoever He willeth. He, verily, is the All-Powerful, the Almighty.

4 Grieve not on account of those in whom hatred hath appeared. Leave them to themselves. Thy Lord is indeed well aware of the hypocrites. He shall soon seize them with His might, and they shall find for themselves no escape.

5 Remind the people of this Most Great Remembrance, and shouldst thou find any among the people of the Bayan turning away from their All-Merciful Lord, say: O thou who associateth partners with God, die in thy wrath! The grievous Day hath come upon thee, and thou hast today no refuge or shelter save God Who created thee by His command. Fear God, and be not of them that join partners with Him. The Ark hath sailed upon the sea - whoso holdeth fast unto it hath indeed been saved, and whoso turneth away is verily of the people of Pharaoh and is among the drowned. Say: Have ye forgotten what ye were promised in the Tablets? By God! He Who is the Beloved of the worlds hath appeared - He before Whose face all faces have prostrated themselves and unto Whom the hearts of them that are nigh unto God have turned.

6 Say: Glory be unto Thee, O my God! Praise be unto Thee for having made known unto me the Manifestation of Thyself, and for having caused me to turn unto the sanctuary of Thy beauty and the Kaaba of Thy nearness, and for having singled me out among Thy servants in such wise as to relate me unto Thyself. By Thy glory! Were I to render thanks unto Thee for this throughout the duration of Thy kingdom, it would still fall short of the wondrous tokens of Thy grace and bounties which have encompassed me and all created things. O my Lord! I beseech Thee by Thy signs through which Thy sovereignty hath been manifested unto the people of Thy realm and the throne of Thy mercy hath been established amidst Thy creatures, to make me steadfast in Thy love and firm in Thy Cause. Then send down upon me from the clouds of Thy grace that which

3 طوبى لك يا أيها السالك في سبيل القرب و الرضا بما سمعت نداء ربك و اجبته بعد الذي اعرض عنه اكثر العباد الا من امسكه يد الارادة و انقذه من عذاب السعير و قد حضر بين يدينا كتابك و اطلعنا بما فيه و قضينا ما اردته من فضل ربك الغفور الكريم و قدرنا لك في جوار رحمة ربك مقام عتر رفيع و اختصصناك لنفسنا ان اشكر ربك بهذا الفضل العظيم انه يقطع حبل النسبة عنمن يشاء و يشده لمن يشاء و انه لمقتدر قدير

4 لا تحزن من الذين ظهر منهم البغضاء دعههم بأنفسهم ان ربك اعلم بالمناققين فسوف يأخذهم بقهر من عنده و لا يجدون لأنفسهم من محيص

5 ذكر الناس بهذا الذكر الأعظم و ان رأيت احداً من اهل البيان معرضاً عن ربه الرحمن قل يا أيها المشرك بالله مت بغضك قد جائك يوم عقيم و ليس لك اليوم مقر و لا مستقر الا الله الذي خلقك بأمر من عنده خف عن الله و لا تكن من المشركين قد جرت الفلك على البحر من تمسك بها فقد نجى و من اعرض عنه من اصحاب الفرعون و كان من المغرقين قل أنسيتم ما وعدتم به في الألواح تالله قد ظهر محبوب العالمين الذي سجد لوجهه كل الوجوه و توجهت اليه افئدة المقربين

6 قل سبحانك اللهم يا الهى لك الحمد بما عرفتني مظهر نفسك و جعلتني مقبلاً الى حرم جمالك و كعبة قربك و اختصاصتني بين عبادك على شأن نسبتي الى نفسك فوعزتك لو اشكر لك لذلك بدوام ملكك ليكون قليلاً عند بدايع فضلك و مواهبك التي احاطتني و احاطت الممكات اى رب اسئلك بآياتك التي منها ظهر سلطنتك على اهل مملكته و استقر عرش رحمتك بين برتيك بأن تجعلني ثابتاً على حيك و مستقيماً على امرك ثم انزل على من سحاب فضلك ما ينقطعني

shall detach me from all else besides Thee. Thou, verily, hast power to do what Thou wilt. There is none other God but Thee, the Almighty, the All-Wise.

عَمَّنْ سِوَاكَ وَأَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا
إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ

INBA18:044

BH02504

To: Mr Juyandih

Date: 1290 [1873] or earlier

1 In the Name, and the Name of the Nameless

1 بنام و اسم بی‌نام

2 O seeker! Though a name indicates that which is named, this applies only to the realm of creation. But the Truth is sanctified above all names - all names end in His Most Exalted Word and all attributes return to His Primal Will. Whoever attains unto Him has attained unto all names, both now and forever. Blessed is he who attains! Woe unto him who turns away!

2 اسم اگرچه مدّ بـموسومست ولكن این در رتبه
خلق مشهود و اما حقّ مقدّس از اسم و رسم کلّ
اسماء منتهی بـکلمته العلیا و کلّ صفات راجع
بـمشیته الأولى هر نفسیکه باو فائز شد بـکلّ اسماء
فائز بوده و خواهد بود طوبی لمن فاز فویل لمن
اعرض

3 O seeker! God willing, may you be a finder. The heat of seeking produces the Kawthar of attainment, and the heart's burning brings forth the Salsabil of grace. Yet this Kawthar shows the effects of spirit, for it does not diminish but rather increases. This station belongs exclusively to those who drink the wine of love from the countenance of the All-Merciful. The people of this realm are of different elements and different natures - they are created from the divine element which transcends nature.

3 ای جوینده انشاءالله یابنده باشی حراره طلب
موجد کوثر وصل و اشتعال قلب محدث سلسبیل
فضل ولكن این کوثر اثر روح از او مشهود چه
که نکاهد بلکه بیفزاید ولكن این مقام مخصوص
شاربان حمیای عشق از محیای رحمن بوده اهل
این بساط از عناصر دیگراند و از طبایع دیگر
از عنصر الهی که ماورای طبیعت است خلق
شده‌اند

4 Among souls variations are observed: Some neither sought nor found; some sought but found not; some found without seeking yet did not arrive; some arrived but recognized not; some arrived and recognized yet afterwards became unsettled, for the root of the tree of knowledge was not firmly planted in their hearts - with the slightest breeze they were uprooted. But some, by God's grace, remained firm and steadfast. These are the gems of existence - upon them be the glory of God, His remembrance and His praise. You, we hope, are counted and mentioned among these souls.

4 و در ماورای این نفوس اختلاف مشهود بعضی
نجستند و نیافتند و بعضی جستند و نیافتند و
بعضی نجسته یافتند ولكن نرسیدند و اگر رسیدند
نشناختند و بعضی رسیدند و شناختند ولكن بعد
مضطرب مشاهده شدند چه که اصل شجره
عرفان در قلب محکم نشده بود باندک هبوب
اریاح منقعر و بعضی بفضل الله محکم و ثابت
ایشانند جواهر وجود علیهم بهاء الله و ذکره و
ثناؤه آنجناب انشاءالله از این نفوس محسوب و
مذکورند

5 Great, great is the Cause! The hour approaches when the most great convulsion will appear. I swear by Him Who is the Truth! It shall cause separation to afflict everyone, even those

5 باری الأمر عظیم عظیم زود است که انقلاب
اکبر ظاهر فونفسه الحق که تفصیل فرماید مابین
کلّ حتی بین طائفین حول در کلّ حین پناه بحقّ

who circle around Me. At all times take refuge in God, that you may be protected from the evil of human devils. Until now the people of the Bayan have not distinguished between the buzzing of a fly and the cooing of a dove - how much more so other peoples! If only people would consider the words of the first to turn away, they would discover his vain imaginings. All are in profound drunkenness save whom your Lord wills.

- 6 One whom all know to have been under the shadow - whose highest mention was made to preserve the seat of the Cause while he was afflicted among the ungodly - by God! Nothing was revealed from the Most Exalted Pen except for My own Self, and nothing appeared from him before the Throne except what issued from the mouth of My Will. What is attributed to him befits his own self, but the people are ignorant and perceive not. I pour out My anguish and grief unto God. In Him have I found sufficiency apart from all else, and independence from all the worlds. God willing, may you ever be remembered and remain steadfast on the path of the Cause.

ADJ.081x, TDH#058.4x, PDC.004x

برده که شاید از شرّ شیاطین انس محفوظ مانید
اهل بیان الی حین طنین ذباب و هدی ورقا را
از هم تمیز نداده‌اند دیگر سایر ملل معلوم کاش
ناس در کلمات اول من اعراض نظر میکردند
و بر مهملات نفسیه مطلع میشدند کلّ فی سکر
عظیم الا من شاء ربّک

6 نفسی را که کلّ میدانند در ظلّ بوده و اعلای
ذکر او نظر بحفظ مقرر امر بوده که مابین مشرکین
مبتلا بوده فوالله ما ذکر من قلم الأعلی الا لنفسی
و ما حضر منه تلقاء العرش الا ما خرج من فم
مشبّی و ما هو المنسوب الیه ینبغی لنفسه ولكن
القوم یجهلون ولا یسعون اشکوبتی و حزنی الی
الله به اکتفیت عن دونه و استغنیت عن العالمین
انشاء الله لازال مذکور باشید و بر صراط امر
مستقیم

INBA81:146, AVK1.105.11x, AVK4.461ax,
RAHA.153x, YMM.170x

BH02534

To: son of Ismullah Jamal

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most High, the Most Exalted!
- 2 Glorified art Thou, O my God! I beseech Thee by Thy Name through which Thou didst raise up the heaven of Thy Cause, and from whose horizon shone forth the sun of Thy wisdom and decree, and through which all things spoke forth Thy praise and glorification, and through which all faces turned toward that direction wherein appeared the lights of Thy countenance and were manifested the revelations of Thy power and grandeur, that Thou protect Thy servants who have turned unto Thee and believed in Thy mighty signs and who have desired this most exalted station, from those who have disbelieved in the Manifestation of Thy most exalted Self. Verily, Thou art the Lord of the hereafter and of the former times, and in Thy right hand is the dominion of decree and the kingdom of execution.

1 بسم الله العلیّ الأعلیّ

2 سبحانک اللهم یا الهی استلک باسمک الذی به
رفعت سماء امرک و اشرقت عن افقها شمس
حکمک و قضائک و به نطقت الأشياء کلّها
بذکرک و ثنائک و توجهت الوجوه الی جهة التي
فیه اشرقت انوار وجهک و ظهرت ظهورات
قدرتک و عظمتک بأن تحفظ عبادک الذین
اقبلوا الیک و آمنوا بآیاتک الکبری و ارادوا هذا
المقام الأسنى عن الذینهم کفروا بمظهر نفسک
العلیّ الأعلی و انک انت ربّ الآخرة و الأولى و
فی یمینک جبروت القضاء و ملکوت الامضاء

- 3 O Lord! How many heads were raised upon spears in Thy love, and how many breasts were pierced by the arrows of the wicked in Thy path, and how many infants were kept from their mothers' breasts, and how many sisters lamented in separation from their brothers, and how many fathers wept in separation from their sons - all of this befell them because they acknowledged Thy oneness and confessed Thy singleness.
- 3 اى رب كم من رؤوس نصبت على الرماح فى حبك و كم من صدور تشبكت من سهام الأشقياء فى سبيلك و كم من رضيع منع عن ثدى أمه و كم من اخت ناحت فى فراق اخيها و كم من اب بكى فى فراق ابنه و ورد كل ذلك عليهم بما اقروا بوحدايتك و اعترفوا بفردانيتك
- 4 O Lord! I beseech Thee by Thy power which hath encompassed all things, that Thou assist these souls with the wonders of Thy succor, strengthen them through Thy might, and make them victorious over Thine enemies, that thereby the manifestations of Thy power may appear among Thy servants and the revelations of Thy might among Thy creatures.
- 4 اى رب اسئلك بقدرتك التى غلبت الأشياء كلها بأن تنصر هؤلاء ببدايع نصرک ثم عززهم بعزتك و سلطهم على اعدائك ليظهر بذلك شئونات قدرتك بين عبادک و ظهورات قوتک بين بريتك
- 5 Then I beseech Thee, O my God, by Thy Name through which the trees of Thy oneness have yielded the fruits of Thy unity, that Thou send down upon me and my sister from the clouds of Thy generosity that which beseemeth Thy presence, and from the heaven of Thy grace that which is worthy of Thy court. O Lord! Withhold not from us that which Thou hast ordained for Thy chosen ones who have arisen to aid Thy Cause, whom neither the might of the oppressors deterred from the sanctuary of Thy nearness, nor did the wrath of the ungodly prevent from turning toward the Kaaba of Thy Cause.
- 5 ثم اسئلك يا الهى باسمک الذى به اثمرت اشجار احديتك بأثمار توحيدک بأن تنزل على و اخي من سحاب کرمک ما ينبغى لحضرتک و من سماء فضلك ما يليق لجنايک اى رب لا تمنعنا عما قدرته لأصفيائك الذين قاموا على نصره امرک و ما منعتهم سطوة الظالمين عن حرم قربک و ما سدّهم غضب المشرکين عن التوجه الى کعبة امرک
- 6 Thou art He through Whose Name "the Protector" Thou didst protect Thy loved ones from Thine enemies, and through Whose Name "the Powerful" Thou didst make them mighty over all who dwell in the kingdom of Thy Cause. All things testify to Thy power, and all who dwell in earth and heaven bow down before the manifestations of Thy might. Blind is the eye that seeth not the evidences of Thy power at all times, and dumb is the tongue that speaketh not Thy praise amidst the concourse of creation. There is no God but Thee, the Mighty, the Merciful.
- 6 انک انت الذى باسمک الحافظ حفظت احبائك من اعدائك و باسمک القادر جعلتهم قادراً على من فى ملکوت امرک يشهد بقدرتك کل الأشياء و خضعت عند ظهورات قوتک من فى الأرض و السماء عمت عين ما رأت شئونات قدرتك فى کل الأحيان و خرست لسان لم ينطق بذكرک بين ملاء الأكوان لا اله الا انت العزيز الرحمن
- 7 O Lord! Abandon not Thy servant whom Thou hast brought forth from the loins of one who loved Thee. Aid him, O my God, to remember Thee and praise Thy Self and spread Thy Cause among Thy creatures, and enable him to achieve that which Thou lovest and approvest. Verily, Thou art the Lord of the Throne and of the dust, and the Lord of the visible and the invisible. There is no God but Thee, the Powerful, the Mighty, the All-Compelling, the Exalted, the Sovereign, the Help in Peril.
- 7 اى رب لا تترك عبدک الذى اظهرته من صلب من احبک ايده يا الهى على ذکرک و ثناء نفسک و انتشار امرک بين بريتك و وقفه على ما تحب و ترضى و انک رب العرش و الثرى و رب ما يرى و رب ما لا يرى لا اله الا انت المقتدر العزيز المهيمن المتعالى الملك المستعان

INBA48:119, INBA92:181, BLIB_Or15739.222

BH02511

To: *Aba-Basir*

Date: 1290 [1873] or earlier

- 1 He is the All-Seeing in the Most Glorious Horizon! 1 هو البصير في الأفق الأبهى
- 2 O Aba Basir! Arise and warn those who have denied the verses of the All-Merciful and have deprived themselves of this Paradise. Know thou that We have given the warning in this Tablet for a wisdom that was hidden from the eyes of the servants. Soon We shall reveal it unto thee through Our grace, for verily He encompasseth all the worlds. 2 ان يا ابابصير قم و انذر الذينهم كفروا بآيات الرحمن وجعلوا انفسهم عن هذا الرضوان محروما ثم اعلم باننا قدّمنا الانذار في اللوح هذا لحكمة كان مستورا عن انظر العباد فسوف نكشفه لك بفضل من لدنا وانه كان على العالمين محيطا
- 3 Then give glad tidings from Us to the people who have believed in this Cause, which was inscribed by the Finger of God in the Mother Book. Then remind them of what the Spirit hath cast into thy heart, and fear thou no one. Put thy trust in God and remain not concealed behind the veil of silence. Rend asunder the veils through the sovereignty of Our Name, the Powerful, the Bestower, and be thou a herald among the servants of this Most Great Remembrance, which hath been witnessed from the holy horizon with the ornament of God. 3 ثم بشر الناس من عندنا الذينهم آمنوا بهذا الأمر الذي كان في أم الألواح من اصبع الله مرقوما ثم ذكرهم بما القى الروح في صدرك و لا تخف من احد فتوكل على الله و لا تكن خلف حجاب الصمت مستورا ان اخرق الأجاب بسلطان اسمنا المقتدر الوهاب و كن مناديا بين العباد بهذا الذكر الأعظم الذي كان عن افق القدس بطراز الله مشهودا
- 4 Be thou articulate in the praise of thy Lord and mindful of the wondrous expressions of His remembrance which have been recorded in the Tablet. Aid thy Lord with the sword of utterance - thus hath the matter been decreed from the Pen of the All-Merciful in these days wherein sorrows have encompassed Me from all directions, and God is witness unto this. Know thou that in those days God hath ordained the victory of His Cause through exposition rather than through the tongue, and thus hath the sun of wisdom shone forth from the horizon of justice with a radiance that encompasseth all the worlds. 4 كن ناطقا بثناء ربك و ذاكرا بدياع ذكره الذي كان في اللوح مسطورا ان انصر ربك بسيف البيان كذلك قضى الأمر من قلم الرحمن في هذه الأيام التي احاطتني الأحران من كل الجهات و كان الله على ذلك شهيدا ثم اعلم بأن الله قدر في تلك الأيام نصر نفسه في البيان على اللسان و كذلك اشرفت شمس الحكم عن افق العدل باشراف كان على العالمين محيطا
- 5 Hearken unto what God hath revealed unto thee from the Fire that hath been kindled in thy heart by the Self-Subsisting, the Self-Existing - that there is no God but Me. I have created all things for My Cause and brought all beings into existence for the knowledge of My Self, that We might bring them to a station of glorious dignity. Verily, this Youth is the sanctuary of holiness among the servants, the Kaaba of the Cause in all lands, the dwelling place of eternity for those in the kingdom of the divine cloud, and the beacon of knowledge for all in the realm. 5 ان استمع ما اوحى الله اليك من نار التي اشتعلت في فؤادك من لدن مهيمن قيوما بأنه لا اله الا انا قد خلقت الموجودات لأمرى و ذرئت الممكنات لعرفان نفسى لنبلغهم الى مقر عرّ محمودا و ان هذا الغلام لحرم القدس بين العباد و كعبة الأمر في البلاد و حلّ البقاء لمن في جبروت العماء و مشعر العلم لمن في الملك جميعا
- 6 So sacrifice thy self, thy spirit and thy body for the Cause of thy Lord. Then remind the people at all times with wisdom 6 فأفنى نفسك و روحك و جسدك لأمر ربك ثم ذكر الناس في كل الأحيان بالحكمة و البيان و

and utterance, and be not still within thyself - this is better for thee than all that existeth upon the earth. Thus have We commanded thee and taught thee, that thou mightest arise to serve the Cause with a sovereignty that encompasseth all the worlds.

- 7 If thou findest one who is receptive, impart unto him what the Spirit hath imparted unto thee, and if thou findest one who turneth away, be not grieved but turn away from him and remain in an impregnable protection. And the glory be upon thee and upon those who have believed in God and who stand firm today upon the path of truth.

لا تسكن في نفسك و هذا خير لك عن كل ما يكون على الأرض موجودا كذلك امرناك و علمناك لتقوم على الأمر بسلطان الذي كان على العالمين محيطا

7 ان وجدت مقبلاً فألق عليه ما القى الروح عليك و ان وجدت معرضاً لا تحزن ثم اعرض عنه و كن في عصمة منيعا و البهاء عليك و على الذين آمنوا بالله و كان اليوم على الصراط بالحق مستقيما

INBA83:194, BLIB_Or15702.237,
NLAI_BH2.313, ALIB.folder18p371,
ASAT1.037x, TISH.511-512

BH02550

To: *Jinab-i-Ghawghayi Ishq*

Date: 1290 [1873] or earlier

- 1 He is God!
- 2 The letter of friendship arrived at the treasury of nothingness, and its spiritual meanings bestowed fresh joy and boundless delight. It is evident that spiritual friends who dwell in the divine nest must pass beyond the dust and transcend the spheres, lift their feet from the earth and step into the sacred precincts of the Lord of Lords. For these companions no barrier can intervene and no change can alter them. They are intoxicated with the wine of love and unconscious from the cup of longing. They are drunk with the immortal Beauty and immersed in the matchless crystal stream. Though their outer appearance may manifest as fire, their inner reality betokens light. The realm of words does not prevent them from the lofty stations of meaning, nor do metaphorical veils conceal them from the places of truth. They soar on the wing of trust and fly in the holy atmosphere of detachment on the wing of mighty oneness. Moreover, the movement of the worlds of divine unity relates to the heart, and a pure and subtle heart is not disturbed by coarse tongue and speech.
- 3 "We look within and at the state; We look not without at mere words"

1 هو الله

2 نامهء دوستی بر مخزن نیستی وارد شد و معانی روحانی آن مسرت تازه و فرح بی اندازه بخشید معلومست دوستان معنوی که در آشیان الهی وطن دارند باید از خاک درگذرند و از افلاک بگذرند قدم از تراب بردارند و در ساحت قدس ربّ الأرباب گذارند این اصحاب را هیچ سدی حایل نشود و هیچ مغیری تغییر ندهد از نهر عشق مدهوشند و از جام شوق بیبوش مست جمال لایزالند و محو زلال بیثال و ظاهر ایشان اگر نار جلوه نماید باطن ایشان بنور دلالت میکند عالم الفاظ ایشانرا از مراتب بلند معنی منع نکند و حجاب مجاز از مواقع حقیقت محبوب نسازد بپر توکل پرواز نمایند و بجناح عرّ توحید در هوای قدس تجرید سیر کنند وانگهی حرکت عوالم تفرید بقلب راجع است و قلب پاک لطیف را بی باکی در لسان و بیان کثیف ننماید

3 ما درون را بنگریم و حال را ما برون را ننگریم
قال را

4 It is clear to you that these well-known companions commit how many disapproved acts. They walk in the valley of self and tread the desert of heedlessness. They speak from desire and journey in the wilderness of error. O Friend of Love! Listen to the words of the spirit with the ear of spirit, that you may sacrifice soul and heart in the path of the Beloved and cast your head in the lane of the Friend, that headless you may lift up your head, and heartless you may cry out, and without wine you may surge, and without tongue you may attain the angel, and from this outward furnace you may turn to the divine rose gardens.

5 O nightingale, make your home in the garden of the heart and take your place on the rose branch. O hoopoe, return to the city of Sheba. O Joseph, emerge from the prison of the body. O Abraham, pass beyond the fire of self and enter the Paran of love, that in the darkness of these days you may shine like light and gird up the loins of service and circle with heart and soul around the city of roses. This is the fruit of existence. Then will the fragrance of inner meanings be released from spiritual garments, that you may discover the sweet scents of eternity from the right hand of faithfulness and be numbered among the sanctified ones in the Mother Book, written by the Pen of Power upon the Tablet of Glory in truth. And praise be upon you and upon those who follow you in the Cause of your Lord and are recorded among the doers of good in the Book.

4 بر خود آنجناب معلومست که این اصحاب معروف چه قدر امورات مکروه را مرتکب هستند در وادی نفس سالکند و در بادیه غفلت ماشی بهوی سخن گویند و در تیه ضلالت سلوک نمایند ای غوغای عشق سخن جان را بگوش جان بشنو تا در سبیل جانان جان و دل درباری و در کوی دوست سر اندازی تا بی سر افرازی و بی دل بخروشی و بی نجر بجوشی و بی لسان بسروش آئی و از این گلخن ظاهری بگلشنهای عتر الهی میل فرمائی

5 ای بلبل بیخ دل جا گیر و بر شاخ گل مقرر گزین و ای هدده مدینه سبا باز گرد و ای یوسف از سخن تن بدرا و ای خلیل از نار نفس بگذر و بفاران عشق وارد شو تا در این ظلمت آیام مثل نور برافروزی و کمر خدمت بر بندی و بجان و دل طوف مدینه گل نمائی این است ثمر وجود اذاً فانشق رائحة المعانی من قصص المعنوی لتجد روائح البقاء عن یمن الوفاء و تكون من المقدّسین فی امّ الکتاب من قلم القدرة علی لوح العزة بالحقّ مکتوباً و التّکبیر علیک و علی الذّین یتبعوک فی امر مولاک و کانوا من المحسنین فی اللّوح مسطوراً ۱۵۲

INBA38:030, HDQI.066, SFI15.008-009, MUH3.378-379, MSHR5.038x, OOL.B211

BH02562

To: *Uthman*

Date: 1290 [1873] or earlier

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

2 O thou who gazest upon God and walkest in His good-pleasure! Know thou that We shall inform thee of what is to come. Affairs in that city must needs undergo change, and the promise shall be fulfilled. Place not thy trust in those who claim to have turned towards God. Soon shall one bear witness against another of that which God hath not permitted, that he might justify himself before thy Lord. The knowledge of all things is in a perspicuous Book. That which shall appear - We behold

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 يَا أَيُّهَا النَّاطِرُ إِلَى اللَّهِ وَالسَّالِكِ فِي رِضَاهُ فَاعْلَمْ أَنَّا نَخْبِرُكَ بِمَا سَيَكُونُ اللَّهُ لَا يَدَّ أَنْ تَخْتَلِفَ الْأُمُورُ فِي تِلْكَ الْمَدِينَةِ وَكَانَ الْوَعْدُ مَا تَيَّا لَا تَطْمَئِنُّ مِنَ الَّذِينَ يَدْعُونَ الْإِقْبَالَ سَوْفَ يَشْهَدُ أَحَدٌ لِأَحَدٍ مَا لَا أِذْنَ لِلَّهِ لَهُ لِيَبْرَأَ نَفْسَهُ عِنْدَ رَبِّكَ عِلْمَ كُلِّ شَيْءٍ فِي كِتَابٍ مُبِينٍ مَا سَيُظْهِرُ أَنَّا نَرِيهِ فِي الْحَيْنِ أَنَّ الْمُتَقَيَّ يُغْرَبِلُ فِي كُلِّ حِينٍ يَأْخُذُ الْقَمَحَ وَيَنْبُدُ

it even now. The Sifter sifteth at all times, taking the wheat and casting away the chaff. Thus doth inform thee He Who hath turned towards the All-Merciful while seated beneath the swords of all existence.

- 3 We counsel thee, O thou who hast turned towards God, with words that have shone forth and gleamed from the horizon of utterance, that thou mayest become aware of what We possess and be numbered among the successful. Believe not everyone who attributeth himself to Us. They who follow their desires - God is quit of them and We are quit of them. Thy Lord, He is the All-Knowing, the All-Informed. Whoso holdeth fast unto pure piety - he is of the people of God, as attesteth that which was sent down in the Furqan and then in the Books of the Prophets.
- 4 We have loved ones in most lands who have not met this Servant save for a counted few. Among them are those who attained Our presence but once, and those who beheld Me from afar. Therefore they have not fully grasped the intent, the true intent. And among them are those who caught the fragrance but saw not the garment, and those who attained unto the presence and remained steadfast until they cast aside doubts and witnessed certitude. Each hath a portion from the ocean of thy Lord's grace. He, verily, is the Forgiving, the Bountiful.
- 5 We have at all times been a captive in the hands of Our enemies. We found not the opportunity to impart unto them wisdom and explanation to the extent We desired, and thereby they remained distant from the Purpose. Among them are those who clung to one word and interpreted it according to their fancy, and others to another word. Thus do We explain unto thee in detail and inform thee as none other informed can inform.
- 6 Verily, I am under countless afflictions, and We have accepted hardships and calamities in the path of God. He, verily, is the All-Knowing, the All-Wise. We have not concealed Our Self but have manifested it as We were commanded, and the hosts of the oppressors prevented Us not. Therefore We love that a number of those who have turned towards God should conceal their Cause, that perchance thereby some matter might arise in their Lord's path. He, verily, is the All-Knowing.
- 7 Take care lest thou grieve at what hath occurred or shall occur. When thou hearest the clamor, be not perturbed. Be thou steadfast. He is, verily, witness over all things. Abasement in My Cause is glory. The more tribulations increase, the more

الزّوان كذلك يخبرك من اقبل الى الرحمن اذا
كان جالساً تحت سيوف الأكران

3 اوصيك يا ايها المقبل الى الله بكلمات اشرفت و
لاحت من افق التّبيان لتطلع بما عندنا و تكون
من الفائزين لا تصدق كلّ من ينسب نفسه الينا
انّ الذين يتبعون الهوى انّ الله يرى منهم ونحن
براء انّ ربك هو العليم الخبير من تمسك بالتّقوى
الخالص انه اهل الله يشهد بذلك ما نزل في
الفرقان ثم في كتب التّبيين

4 لنا احباء في اكثر البلاد ما لاقوا العبد الا عدّة
معدودات منهم من حضر تلقاء الوجه مرّة واحدة
و منهم من رأى على مسافة لذا ما اطلعوا بالمراد
حق المراد و منهم من وجد العرف و ما رأى
القميص و منهم من فاز بالتّلقاء و استقام الى ان
نبد الظّنون و رأى اليقين لكل نصيب من بحر
فضل ربك انه هو الغفور الكريم

5 انا كما في كلّ الأحيان اسيراً بين ايدى الأعداء
ما وجدنا الفرصة على قدر نلقى عليهم الحكمة و
التّبيان و بذلك بعدوا عن المقصود منهم من
تمسك بكلمة و فسرها على زعمه و منهم بكلمة
اخرى كذلك فصلنا لك تفصيلاً و نبشّاك و
ما ينبئك مثل خبير

6 انى اكون تحت بلايا لا تحصى و قبلنا الشّدائد
و الرّزايا في سبيل الله انه هو العليم الحكيم انا ما
سترنا نفسنا بينّاها بما امرت به و ما منعنا جنود
الظّالمين لذا نحب ان تكون عدّة من الذين اقبلوا
الى الله ان يستروا امرهم لعلّ يحدث بذلك امر
في سبيل ربهم انه هو العليم

7 اياك ان تحزن بما ورد او يرد اذا سمعت
الضّوضاء لا تضطرب ان استقم انه على كلّ
شئ شهيد ان الدّلة عزّة لأمرى كلّما تزداد

doth Our love for God increase. He, verily, is the Ruler over what He willeth.

البلايا يزداد شوقنا الى الله انه هو الحاكم على ما يريد

INBA34:188, AQA1#053, AVK4.418bx, MAS8.039cx

BH02512

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Mighty, the All-Wise! O handmaiden of God! Your letter hath come before Our face and We have taken note of its contents. We beseech God to aid thee to turn unto Him at all times and to strengthen thee in His love and good-pleasure. Verily, He is the Protector of them that do good and the Lord of all the worlds.

1 بِسْمِ اللَّهِ الْعَزِيزِ الْحَكِيمِ اِنْ يَا اِمَّةَ اللَّهِ قَدْ حَضَرَ كِتَابُكَ تَلَقَّاءَ الْوَجْهِ وَاطَّلَعْنَا بِمَا فِيهِ نَسْتُلِ اللَّهَ بِأَنْ يُوَفِّقَكَ عَلَيَّ التَّوَجُّهِ إِلَيْهِ فِي كُلِّ الْأَحْيَانِ وَ يُؤَيِّدَكَ عَلَى حُبِّهِ وَ رِضَائِهِ أَنَّهُ وَلِيُّ الْمُحْسِنَاتِ وَ مَوْلَى الْعَالَمِينَ
- 2 He hath ordained for thee a station of glory with thy Lord - preserve it, lest the whispers of the wayward keep thee from it. Verily, thy Lord hath heard thy call and hath ordained for thee in the Tablet of Command whatsoever He willeth. Make His will thy wish. By God! This is better for thee than the dominion of the heavens and earth. Let thy will be dissolved in His Will and grieve not over what hath befallen thee. God will soon transform hardship into ease and decree for thee what He pleaseth. Verily, He hath power over all things.

2 وَ قَدْ قَدَّرَ لَكَ مَقَامَ عَزَّ عِنْدَ رَبِّكَ اِنْ احْفَظِيهِ لئَلَّا يَمْنَعَكَ عَنْهُ اِشَارَاتُ الْمُعْرِضِينَ اَنْ رَبِّكَ سَمِعَ نِدَائَكَ وَ قَدَّرَ لَكَ فِي لَوْحِ الْأَمْرِ مَا ارَادَ اِنْ اجْعَلِي مَا ارَادَ مَرَادَكَ تَاللهُ أَنَّهُ خَيْرُ لَكَ عَنْ مُلْكِ السَّمَاوَاتِ وَ الْأَرْضِينَ اِنْ اجْعَلِي مَشِيَّتَكَ فَائِيَّةً فِي مَشِيَّتِهِ وَ لَا تَحْزَنِي عَمَّا وَرَدَ عَلَيْكَ فَسُوفَ يَبْدُلُ اللَّهُ الْعُسْرَ بِالْيُسْرِ وَيَقْضِي عَلَيْكَ مَا يَشَاءُ اِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
- 3 Despair not of God's Spirit and mercy, but rejoice in His remembrance of thee and remember Him in all conditions. He is with them that remember Him. Be not dismayed in the days of God. Rather, rejoice in that He hath aided thee to recognize His Self. Be steadfast and find solace in the praise of His Self, the Mighty, the All-Knowing.

3 أَلَا تَيَّأَسِي مِنْ رُوحِ اللَّهِ وَ رَحْمَتِهِ وَ اسْتَبْشِرِي بِذِكْرِهِ أَيَّاكَ ثُمَّ اذْكُرِيهِ فِي كُلِّ الْأَحْوَالِ أَنَّهُ مَعَ الذَّاكِرِينَ لَا تَجْزَعِي فِي أَيَّامِ اللَّهِ اِنْ اِفْرَحِي بِمَا أَيْدَكَ عَلَى عِرْفَانِ نَفْسِهِ اِنْ اثْبَتِي ثُمَّ اسْتَأْنِسِي بِنَاءِ نَفْسِهِ الْعَزِيزِ الْعَلِيمِ
- 4 Remember: "Glory be unto Thee, O my God! I beseech Thee by Thy power whereby Thou didst subjugate the winds and send down the verses and cause the sun of Thy beauty to shine from the horizon of Thy will - whereby the faces of Thy chosen ones were illumined by its radiance - to send down upon me from the heaven of Thy bounty a mercy from Thee and from the cloud of Thy mercy a blessing from Thy presence. Then set right, O my God, all my affairs, for Thou art the Lord of grandeur and majesty. Ordain for me the good of this world and the next, for Thou hast power to do what Thou willest.

4 اِنْ اذْكُرِي سُبْحَانَكَ اللَّهُمَّ يَا اِلٰهِي اسْئَلُكَ بِقُدْرَتِكَ الَّتِي بِهَا سَخَّرْتَ الْأَرْيَاحَ وَ نَزَّلْتَ الْآيَاتِ وَ اشْرَقْتَ شَمْسَ جَمَالِكَ عَنْ افْقِ مَشِيَّتِكَ وَ اسْتَضَاءَتْ مِنْ اِشْرَاقِهَا وَجُوهُ اَصْفِيَائِكَ بِأَنْ تَنْزِلَ عَلَيَّ مِنْ سَمَاءِ فَضْلِكَ رَحْمَةً مِنْ عِنْدِكَ وَ مِنْ سَحَابِ رَحْمَتِكَ نِعْمَةً مِنْ لَدُنْكَ ثُمَّ اصْلَحْ يَا اِلٰهِي اُمُورِي كُلَّهَا وَ اَنْتَ اَنْتَ رَبُّ الْعِظَمَةِ وَ الْكِبَرِيَاءِ وَ قَدَّرَ لِي خَيْرَ الْآخِرَةِ وَ الْأُولَى وَ اَنْتَ

There is no God but Thee, the Mighty, the Supreme, the Self-Subsisting.”

- 5 Convey My greetings to Nasr and mention that though some people are under the delusion - you who have seen Yahya and know full well that he was never worthy to speak in the presence of the Countenance - observe now the same condition. That We mentioned his name was so that the hosts of the oppressors would remain veiled from the Seat of the Cause, lest harm touch him before the Command of thy Lord was delivered. It is incumbent upon you to rend asunder the veils of the people, for most are unaware, even the brothers. We beseech God to aid thee in His Cause and make thee steadfast in His love and bring thee to the station ordained for thee - this truly is a mighty favor. Praise be to God, the Lord of the worlds.

- 6 Convey My greetings to thy sister and gladden her with Our remembrance of her, as a mercy from Us upon her and upon Our steadfast handmaidens.

انت المقتدر علی ما تشاء لا اله الا انت العزيز
المهيمن القيوم

5 جناب نصر را تکبیر برسان و ذکر نما اگر بعضی
از ناس متوهمند شما که یحیی را دیده‌اید و آنقدر
دانسته‌اید که هرگز قابل آن نبوده که تلقاء وجه
تکلم نماید حال هم بهمان قسم مشاهده نمائید و
اینکه اسم او را ذکر می‌نمودیم مقصود آن بود که
جنود ظالمین از مقرّ امر محتجب مانند لثلا یمسه
من ضرّ قبل ابلاغ امر ربّک بر شما لازم است
خرق حجاب ناس نمائید چه که اکثری مطلع
نیستند حتی اخوان نسل الله بأن یوفقک علی
امرہ و یثبتک فی حبّه و یبلغک الی مقام الذی
قدر لک و انّ هذا لفضل عظیم ان [الحمد] لله
ربّ العالمین

6 کبری من قلبی علی وجه اختک و بشریها بذکرنا
ایاها رحمة من لدنا علیها و علی امائنا القانتات

INBA27:479c

BH02518

Date: 1290 [1873] or earlier

- 1 He is the Most Holy
- 2 God willing, mayest thou be illumined at all times by the splendors of the Countenance of the All-Merciful and be fixed upon the horizon of His Cause in such wise that nothing shall prevent thee from turning to the Most Great Prospect. This is the most exalted station, as can be observed in that certain souls, though they witnessed the effulgences of the divine Sun from the Dayspring of Light of Oneness, were nevertheless debarred, by some earthly cause, from the Lord of Names and Creator of earth and heaven.
- 3 Consider that known handmaiden who, though it was clear and evident to her and others that spiritual perfection and outward beauty were found in the Truth, yet severed the divine connection and clung to the connection of the idolaters, letting

1 هو الأقدس

2 انشاء الله در جمیع احیان از انوار وجه رحمن
مستنیر باشی و بافق امر ناظر علی شأن لا یمنعک
شیء عن التوجّه الی المنظر الأكبر این مقام اعلی
المقام بوده چنانچه مشاهده میشود که بعضی از
نفوس مع آنکه اشراقات شمس الهیّه را از مطلع
نور احدیه مشاهده نموده‌اند مع ذلک بسببی از
اسباب دنیا از مالک اسماء و خالق ارض و
سماء محروم ماندند

3 ملاحظه در امه معهود نمائید که مع آنکه بر او و
دون او واضح و لائح و مسلم بوده که کمال باطنه
و جمال ظاهره در حقّ موجود مع ذلک نسبة الله

slip from her grasp the hem of God and clutching the hem of the deniers. She turned away from the Diamond to cleave unto clay, distancing herself from the Dayspring of perfection and beauty to join with a monkey, content and pleased with his company. If all the kingdom of the world were offered to any person of insight to spend but one night with such as she in bed, he would surely refuse, yet she remained deprived of the Most Glorious Branch due to the ornaments of the world and its trappings, becoming intimate with the most hideous form in existence.

- 4 Yes, the nightingale is intimate with the rose while worms dwell in mud and clay; the dung beetle will not turn to the most pure and fragrant station nor fix its gaze upon the Most Great Prospect, but rather seeks intimacy with its own kind. Such is the nature of the world and its adherents. But verily thy Lord lieth in wait. Assuredly He hath rendered and will render unto each soul its due.
- 5 This hath occurred solely that all might be convinced that love of the world maketh the eye blind and the ear deaf, such that man cannot distinguish between the highest heaven and the lowest depths. All must at all times take refuge in God, that He might gather all beneath the shade of the Tree of His grace and deprive no one.
- 6 Hearken unto the call of the All-Merciful from the Divine Lote-Tree which is raised up in the wilderness of piety, and be thou neither gladdened by the world's acceptance nor saddened by its rejection, neither by its elevation nor its abasement. By My life! All that is thereon shall perish, and there shall endure the face of thy Lord, the Mighty, the Bestower. Be thou steadfast in the path of Truth and turn away from His enemies. His loving-kindness hath ever been and shall ever be with you, and this, verily, is a mighty favor.

را قطع نموده و بنسبت مشرکین تمسک جست و ذیل الهی را از دست داد و بذیل منکرین تشبث نمود [بگل] الماس از ربّ الناس اعراض نمود و از مطلع کمال و جمال دوری بسته و بمیمون پیوست و از لقای او ممنون و مسرور و اگر جمیع ملک عالم را بنفسی از اهل بصر بدهند که شبی با مثل او در فراش بسر برد البتّه اقبال نکند مع ذلک یزخارف دنیا و اسباب آن از غصن ابی محروم ماند و بأقیح صور عالم مأنوس شد

4 بلی بلبل بگل مؤانس و خراطین بر گل و طین ساکن و جالس جعلی بمقرّ اطهر معطر اقبال نکند و بمنظر اکبر توجه ننماید بمثل خودی انس گیرد اینست شأن دنیا و اولیای او ولکن آن ربّک لبالمصدا البتّه جزای هر نفسی را داده و میدهد

5 و این امر واقع نشده مگر آنکه کل یقین نمایند که حبّ دنیا چشم را کور و گوش را کر نماید بشأنیکه انسان علیین را از سحیّ فرق نگذارد باید کل در کلّ حین بحق پناه برده که شاید جمیع را در ظلال سدره فضل جمع فرماید و احدیرا محروم نفرماید

6 بشنو ندای رحمن را از سدره انسان که در بریه تقوی مرتفعست و از اقبال و اعراض دنیا و علو و دنو آن مسرور و محزون مباش لعمری کلّ من علیها فان و یبقی وجه ربّک العزیز المنان در سبیل حقّ مستقیم باش و از اعدایش معرض لم یزل عنایت او با شما بوده و خواهد بود و انّ هذا لفضل عظیم

BLIB_Or03116.084, BLIB_Or11096.179, ASAT4.412x

BH02533*Date: 1290 [1873] or earlier*

- 1 In the Name of God, the Mighty, the All-Bestowing 1 بِسْمِ اللَّهِ الْعَزِيزِ الْوَهَّابِ
- 2 Glorified art Thou, O my God! I beseech Thee by this Day and by Him Who hath appeared therein through Thy sovereignty, grandeur and power, and by the tears of the lovers in their separation and remoteness from Thee, and by the burning of the hearts of them that yearn in their longing and desire for Thy beauty, to send down upon us in this Day that which becometh Thy beauty and becometh Thy generosity and bounty. 2 سُبْحَانَكَ اللَّهُمَّ اسْأَلُكَ بِهَذَا الْيَوْمِ وَبِالَّذِي ظَهَرَ فِيهِ إِسْلَاطُكَ وَعَظَمَتُكَ وَاقْتِدَارُكَ وَبِدموع العاشقين في هجرِكَ وفراقِكَ وَبِاحْتِرَاقِ افْتِدَاءِ الْمُشْتَاقِينَ فِي شَوْقِهِمْ وَاشْتِيَاقِهِمْ إِلَى جَمَالِكَ بِأَنْ تَنْزِلَ عَلَيْنَا فِي هَذَا الْيَوْمِ مَا يَنْبَغِي لَجَمَالِكَ وَيُلِيقُ لِكِرَمِكَ وَاحْسَانِكَ
- 3 O Lord! We are poor ones who have detached ourselves from all else but Thee and turned toward the treasury of Thy wealth, and have fled from remoteness in hope of nearness to Thee. Send down, therefore, from the heaven of Thy will that which will purify us from the world and its conditions, and adorn us with the ornament of what Thou hast desired for us through Thy grace and bestowal. 3 أَي رَبِّ نَحْنُ فَقَرَاءٌ قَدْ انْقَطَعْنَا عَنْ دُونِكَ وَتَوَجَّهْنَا إِلَى مَخْزَنِ غَنَائِكَ وَهَرَبْنَا عَنِ الْبَعْدِ رَجَاءً لِقَرِيبِكَ فَأَنْزِلْ عَلَيْنَا مِنْ سَمَاءِ مَشِيَّتِكَ مَا يَجْعَلُنَا مُطَهَّرِينَ عَنِ الدُّنْيَا وَشَوْنَاتِهَا وَمُطَرِّزِينَ بِطَرَازِ مَا أَرَادَتْهُ لَنَا بِفَضْلِكَ وَاعْطَاؤِكَ
- 4 Moreover, I beseech Thee, O my God, by Thy Name which Thou hast made the treasury of Thy knowledge and the mine of Thy revelation and the wellspring of Thy inspiration, and whereby Thou hast distinguished between the believers and the ungodly, to clothe us in this Day with the garments of Thy guidance and the robes of Thy generosity. Then cause us to stand firm in Thy Cause, to aid Thy Faith, and to speak forth Thy Name between Thy earth and Thy heaven, that the horizons may be filled with the wonders of Thy remembrance and faces may be illumined by the lights of Thy countenance. 4 ثُمَّ اسْأَلُكَ يَا إِلَهِي بِاسْمِكَ الَّذِي جَعَلْتَهُ مَخْزَنَ عِلْمِكَ وَمَعْدَنَ وَحْيِكَ وَمَنْعَبَ الْهَامِكِ وَبِهِ فَصَّلْتَ وَالْقَتَّ بَيْنَ الْمُؤْمِنِينَ وَالْمُشْرِكِينَ بِأَنْ تَلْبِسَنَا فِي هَذَا الْيَوْمِ خَلْعَ هِدَايَتِكَ وَآثَابِ مَكْرَمَتِكَ ثُمَّ اجْعَلْنَا قَائِمِينَ عَلَى أَمْرِكَ وَنَاصِرِينَ لِدِينِكَ وَنَاطِقِينَ بِاسْمِكَ بَيْنَ أَرْضِكَ وَسَمَائِكَ لِيَمْلَأَ الْأَفَاقُ مِنْ بَدَائِعِ ذِكْرِكَ وَيَسْتَضِيَ الْوُجُوهُ مِنْ أَنْوَارِ وَجْهِكَ
- 5 O Lord! We bear witness that Thou art God and there is none other God but Thee. Thou hast ever been in the heights of exaltation at a level beyond which the hearts of the mystics among Thy servants cannot soar, and Thou wilt ever abide in the sublimities of independence at a station unto which the birds of the hearts of the sincere ones among Thy creatures cannot wing their flight. 5 أَي رَبِّ نَشْهَدُ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ كُنْتَ فِي عُلُوِّ الْارْتِفَاعِ عَلَى مَقَامٍ انْقَطَعَ عَنْهُ افْتِدَاءُ الْعَارِفِينَ مِنْ عِبَادِكَ وَلَا تَزَالُ تَكُونُ فِي سَمَوَاتِ الْأَمْتِنَاعِ عَلَى شَأْنٍ لَنْ يَطِيرَ إِلَى هَوَاءِ عِرْفَانِكَ طَيُّورُ قُلُوبِ الْمُخْلِصِينَ مِنْ بَرِيَّتِكَ
- 6 O Lord! All things testify to Thy oneness, and whatsoever can be described as having existence, whether seen or unseen, beareth witness to Thy singleness. Thou art He Who hath sanctified His Self from the knowledge of all else but Thee and hath purified His Essence from the mention of aught except Thyself. All the meanings and utterances that have been created in the realm of origination return unto the Word that hath flowed from the Pen of Thy Command and the Finger of 6 أَي رَبِّ يَشْهَدُ كُلُّ شَيْءٍ بِوَحْدَانِيَّتِكَ وَكُلُّ مَا يُطَاقُ عَلَيْهِ ذِكْرُ الْوُجُودِ مِنَ الْغَيْبِ وَالشَّهُودِ بِفِرْدَانِيَّتِكَ أَنْكَ أَنْتَ الَّذِي قَدَسَتْ نَفْسُكَ عَنْ عِرْفَانِ مَا سِوَاكَ وَتَزَهَتْ ذَاتُكَ عَنْ ذِكْرِ مَا دُونِكَ وَمَا خَلَقَ فِي الْإِبْدَاعِ مِنَ الْمَعَانِي وَالْأَلْفَاظِ كُلُّهَا يَرْجِعُ إِلَى الْكَلِمَةِ الَّتِي جَرَتْ مِنْ قَلَمِ أَمْرِكَ وَاصْبِعِ تَقْدِيرِكَ كُلَّ ذِي عَظَمَةٍ

Thy Decree. Every possessor of greatness is as nothing before Thy greatness, and every possessor of power vanisheth before the manifestations of Thy glorious might.

- 7 O Lord! Thou seest Thy loved ones among the wicked ones of Thy creation. I beseech Thee by Thy Name through which the fire of Thy wrath was kindled and the flames of Thy anger were ignited, to seize those who have oppressed Thy loved ones. Then send down upon us that which we hope for from the wonders of Thy grace and favors, and deprive us not of turning toward Thee and drawing nigh unto the sanctuary of Thy glorious oneness.
- 8 Verily, Thou art the All-Powerful, to Whose power all atoms have testified from time immemorial and all created things do testify to Thy greatness. Thou art the Lord of grandeur and majesty, and the Sovereign of earth and heaven. There is none other God but Thee, the Almighty, the Self-Subsisting.

DOR#14

مفقود عند عظمتک و کلّ ذی شوکة فانی لدى
ظهورات عزّ شوکتک

7 ای ربّ تری احبّانک بین اشقیاء خلقک
اسألك باسمک الذی به سّعت نار غضبک و
التهب شواظ قهرک بأن تأخذ الذینهم ظلّهم علی
احبّتک ثمّ انزل علینا ما نرجو من بدائع فضلک
و الطافک و لا تجعلنا محروماً عن التوجّه الیک
و الاقبال الی حرم عزّ توحیدک

8 و انک انت المقتدر الذی شهد بقدرتک کلّ
الذرات فی ازل الازال و یشهدن بعظمتک کلّ
الممکنات انک انت ربّ العظمة و الکبرياء و
مالک الأرض و السماء لا اله الا انت المقتدر
العزیز المستعان

INBA48:115, INBA49:029, BLIB_Or15739.215,
TSBT.139, AQMJ1.078, ASAT4.224x,
ABMK.028, AMB#14

BH02535

Date: 1290 [1873] or earlier

- 1 Glorified art Thou, O Lord my God! My tongue, both the tongue of my body and the tongue of my heart, my limbs and members, every pulsating vein within me, every hair of my head, all proclaim that Thou art God, and that there is none other God beside Thee. From everlasting Thou hast been immeasurably exalted above all similitudes and comparisons, and sanctified from whatsoever pertaineth to the creation Thou hast created and fashioned. From eternity Thou hast been alone, with none to share the majesty of Thy singleness, and hast remained far above the changes and chances to which all Thy creatures are subjected.
- 2 And when Thou didst purpose to demonstrate the power of Thy sovereign might, and to glorify Thy word, and to guide the steps of Thy people, Thou didst raise up from among Thy creatures One of Thy servants, Whom Thou didst send forth with the signs of Thy sovereignty, and Whom Thou didst endue with the clear tokens of Thy oneness, that He might fulfill Thy

1 بسمه الرحمن الرحیم سبحانک اللهم یا الهی یشهد
لسان سرّی و جهری و اعضائی و جوارحی و
عروقی و اشعاری بأنک انت الله لا اله الا انت لم
تزل کنت مقدساً عن الأمثال و الأشباح و منزهاً
عماً فی الابداع و الاختراع کنت فی ازل الازال
متوحداً بسلطان تفریدک و متعالياً من شئون
خلقک

2 فلما اردت اظهار سلطنتک و اعلاء کلمتک و
هدایة بریتک اصطفت احداً من عبادک و
ارسلته بآیات سلطنتک و ینات احدیتک لیتّم
ججتک علی الامکان و یکل برهانک علی من فی
الاکوان

testimony unto all created things, and perfect Thy proof before all men.

- 3 As soon as He revealed Himself, as bidden by Thee, and called Thy servants to turn in the direction of Thy gifts, and to set their faces towards the horizon of Thy knowledge, the signs of dissension appeared amongst them. Some responded to Thy call and, without the least hesitation, obeyed Thy summons. Others turned their backs to Thee, and followed the desires of a corrupt inclination.

3 فلما ظهر بأمرك ونادى العباد الى شطر مواهبك وافق عرفانك اختلفوا منهم من سمع النداء و اجابك من غير ان يتوقف في اقل من آن ومنهم من اعرض و اتبع هواه

- 4 I implore Thee, O my God, by Thy Most Great Name, to enrap-ture the nations through the potency of the Word which Thou didst ordain to be the king of all words, the Word whereby the goodly pearls of Thy hidden wisdom were uncovered, and the gem-like mysteries which were wrapped up within Thee were unraveled. Deprive them not, by Thy grace and bounty, of the things Thou didst desire for them, and suffer them not to be far removed from the shores of the ocean of Thy presence. Every existence, whether seen or unseen, O my Lord, testi-fie that Thy mercy hath surpassed all created things, and Thy loving-kindness embraced the entire creation. Look upon them, I entreat Thee, with the eyes of Thy mercy. Thou art the Ever-Forgiving, the Most Compassionate. Do with them as beseemeth Thy glory, and Thy majesty, and Thy greatness, and Thy bounteousness and Thy grace. Deal not with them ac-cording to the limitations imposed upon them, or the manifold vicissitudes of their earthly life.

4 اسئلك يا الهى باسمك الأعظم ان تجتذب الأمم بالكلمة التى جعلتها سلطان الكلمات فى أيامك و بها ظهرت لآلى علمك المكنون و جواهر اسرارك المخزون ان لا تجعلهم محروماً عما اردت لهم بجودك و احسانك و لا تجعلهم بعيداً عن شاطئى بحر قربك اى رب يشهد كل الوجود من الغيب و الشهود بأن رحمتك سبقت الممكنات و عنايتك احاطت الموجودات اسئلك ان تنظر اليهم بلحظات اعين رحمانيتك انك انت الغفور و انك انت العطوف فاعمل بهم ما ينبغي لجلالك و شأنك و عظمتك و جودك و كرمك لا بما هم عليه من حدودات البشرية و الشئون العرضية

- 5 Thou knowest, O my Lord, that I am but one of Thy servants. I have tasted of the sweetness of Thy speech, and acknowledged Thy unity and Thy singleness, and set my face towards the Source of Thy most excellent names and the Day-Spring of Thy transcendent attributes, and wished to be enabled by Thee to immerse myself beneath the ocean of Thy oneness and to be submerged by the mighty waters of Thy unity.

5 اى رب انت تعلم بانى احد من عبادك ذقت حلاوة بيانك و اعترفت بوحدايتك و فردانيتك و توجهت الى مصدر اسمائك الحسنى و مطلع صفاتك العليا و اردت ان تدخلنى فى لجة بحر احديتك و طمطم ايم وحدانيتك

- 6 Assist me, by Thy strengthening grace, O my Lord, to do what Thou didst will, and withhold not from me the things Thou dost possess. So enravish me with the wonders of Thine utterances that the noise and distraction of this world may be powerless to deter me from turning unto Thee, and may fail to shake my constancy in Thy Cause, or to distract my gaze from the horizon of Thy grace. Aid me, then, O my God, to do what pleaseth Thee, and to carry out Thy will. Write down for me, moreover, the good of this world and of the world which is to come, and ordain for me a seat of truth in Thy presence. Potent art Thou to do what Thou willest, and to rule as Thou pleasest. No God is there but Thee, the Inaccessible, the All-Glorious, the Most Great.

6 اى رب ايدنى على ما اردت و لا تجعلنى محروماً عما عندك و اجذبنى ببدايع آياتك على شأن لا يمنعنى شئون الدنيا و ما فيها عن التوجه اليك و الاستقامة على امرك و النظر الى افق فضلك ثم وقفنى يا الهى على ما تحب و ترضى و اكتب لى خير الدنيا و الآخرة و قدر لى مقعد صدق عندك انك انت المقتدر على ما تشاء و الحاكم على ما تريد لا اله الا انت المتعالى العزيز العظيم

- 7 All-praise to Thee, O Lord of the worlds and the Object of the adoration of the entire creation!

7 والحمد لك يا الله العالمين ومعبود العالمين

INBA92:368, PMP#069

PM#069

BH02563

Lawh-i-Rada'r-Ruh

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Eternal, the Unchanging
- 1 بِسْمِ اللَّهِ الْأَبَدِيِّ بَلَا انْتِقَال
- 2 O thou who gazest upon the Countenance! Hear thou the call of Him Who, time and again, hath been imprisoned in the path of God, thy Lord and the Lord of all worlds. Know thou that the Ancient Beauty hath departed from the Land of Mystery by reason of what the hands of the oppressors have wrought. And He would pass through the earth and send down at every moment verses that would entrance the denizens of the highest Paradise, and clear proofs that would cause the angels nigh unto God to swoon away.
- 2 يا أيها الناظر الى الوجه اسمع نداء من سجن مرة بعد اخرى في سبيل الله ربك ورب العالمين ثم اعلم بأن جمال القدم خرج من ارض السر بما اكتسبت ايدي الظالمين و كان ان يمر على الأرض وينزل في كل حين آيات التي يستجذب عنها اهل ملائكة المقربين
- 3 By God! The breezes of verses have wafted over the East and West of the earth, and this is indeed a mighty bounty. When their fragrance reached the decayed bones, they stirred and arose by God's leave, the Mighty, the Beautiful. In those circumstances, We deposited beneath every stone the virgin verses and unique pearls of exposition. Erelong shall arise from every stone one who will proclaim that He is the Beloved of all worlds.
- 3 تالله قد مرّت نفحات الآيات على شرق الأرض وغربها وأن هذا لفضل عظيم اذا وجد نفحاتها عظم الرميم اهتز ثم قام باذن الله الملك العزيز الجميل قد اودعنا في تلك الأحوال تحت كل حجر خرائد البيان وفرائد التبيان فسوف يقوم عند كل حجر من ينطق بأنه هو محبوب العالمين
- 4 The days passed until We reached the shore of the sea. Then did the Most Great Ocean take His seat upon the Ark, where-upon the inhabitants of Paradise cried out: "In the Name of God be its course!" Then they addressed the Ark saying: "Blessed art thou, for upon thee hath settled the Hope of all worlds." Then the Ark sailed upon the sea, and We heard from each drop thereof what none can hear, and thy Lord is indeed cognizant of what I say. Until We arrived opposite one of the cities of the earth, We perceived from it the fragrance of the All-Merciful, and while We were inhaling the holy fragrances, the sea grew calm and the Ark came to rest upon it - though this Sea, by God, its waves shall never be stilled unto all eternity.
- 4 قد قضت الأيام الى ان بلغنا شاطئ البحر اذاً قد استوى بحر الأعظم على الفلك نادى اهل الفردوس بسم الله مجريها ثم خاطبوا الفلك وقالوا طوبى لك بما استقر عليك رجاء العالمين ثم جرت الفلك على البحر و سمعنا من كل قطرة منه ما لا يقدر احد ان يسمعه و كان ربك على ما اقول عليم الى ان بلغنا مقابل مدينة من مدن الأرض وجدنا منها نفحة الرحمن و بينما كنا نستنشق روائح القدس سكن البحر و استقرت الفلك عليه ولكن هذا لبحر تالله لا يسكن امواجه الى ابد الأبد

- 5 Then there came into Our presence one of those who trace their lineage to the Son, bearing a clear book. When We broke its seal, We found therein the sweet scents of holiness from one who had been set ablaze with the fire of thy Lord the All-Merciful's love, and whom the raptures of revelation had seized in such wise that he had detached himself from all things and held fast to this Cord stretched between the heavens and earth. We read what was inscribed therein of his words, and whoso desireth, let him look upon his book that he may know how the fingers of thy Lord's power, the Most High, the Mighty, the Powerful, do transform hearts. Would that thou hadst been present with Us and heard when the Youth recited it with the melody of God, the Almighty, the Glorious, the All-Wise.
- 6 Even thus doth thy Lord create what He willeth through His power, yet the people in the veils of their own selves remain heedless. By God! Its creation in God's sight is greater than the creation of the heavens and earth. When thou readest his book, say: Exalted be God Who hath, through His power, given life to whatsoever He willeth, for He is indeed the Quickener of all worlds.
- 7 Several Tablets were sent without names - deliver to whomever is deemed suitable.

BLO_PT#189, BTO#11

5 إذا حضر تلقاء الوجه احد من الذين نسبوا الى الابن بكتاب مبين فلما فضينا ختامه وجدنا منه روائح القدس من الذي [اشتعل] بنار محبة ربك الرحمن و قد اخذته جذبات الوحي على شأن انقطع عن كل شيء وتمسك بهذا الجبل الذي علق بين السموات والأرضين و قرأنا ما سطر فيه من كلماته و من اراد فلينظر الى كتابه ليعلم كيف تقلب القلوب اصابع قدرة ربك المتعالى العزيز القدير و يا ليت كنت حاضراً عندنا و سمعت حين الذي يتلوه الغلام بلحن الله المقتدر العزيز الحكيم

6 و مثل ذلك يخلق ربك ما يشاء بقدرة من عنده ولكن الناس فى حجابات انفسهم لمن الغافلين تالله خلقه عند الله لأعظم عن خلق السموات و الأرض اذا قرأت كتابه قل تعالى الله الذي احيا بقدرته ما شاء و انه لحيى العالمين

7 چند لوح ارسال شد من غير اسم بهر نفسى مصلحت باشد [برسانيد]

INBA73:362, NLAI_BH1.510, NLAI_BH2.249, SFI16.036-037, MUH3.026-027, ASAT1.051x, DLH3.472

BH02634

To: *Varaqih, in Bushruiyih*

Date: 1290 [1873] or earlier

- 1 He is the Most High, the Most Great.
- 2 This is an epistle from God, the Most High, the All-Powerful, the All-Wise, wherein He maketh mention of the handmaiden of God, the Most Great, whom God hath singled out through His Beloved and made her one of the manifestations of undoubted glory, and given her to drink of the wine of life in the knowledge of His Self, and made her of those endowed with certitude, and honored her with the presence of Him through Whom were opened the gates of Paradise in the name of God, the Most High, the All-Powerful, the Most Great, and related

1 هو العلى العظيم

2 هذا كتاب من الله العلى المقتدر الحكيم وفيه يذكر امة الله الأعظم التى اختصها الله بحبيبه وجعلها من طلعات عز مبين وشربها عن نحر الحيوان فى عرفان نفسه وجعلها من الموقنين وشرفها بلقاء الذى به فتحت ابواب الفردوس باسم الله العلى المقتدر العظيم ونسبها به وهذا من نحر الذى لم

her unto Him - and this is a glory than which there existeth none greater in all creation, and God is witness unto what I say and is All-Knowing.

3 O handmaiden of God! Give thanks unto thy Lord at eventide and at dawn for having perfected His favor unto thee and manifested unto thee His proof, and aided thee to know His Self, and made thee of those who are devoted to His firm and wondrous Cause, and inscribed thy name in the Mother Book among those who have entered the pavilion of glory through His Name, the All-Powerful, the Almighty.

4 Remember thy Lord throughout all days and be not heedless of this Youth Who hath been imprisoned in this remote prison through what the hands of the oppressors have wrought, and beyond this prison hath fallen into the well of envy - and God doth behold His own Self. Then from the depths of the well He crieth out saying: "O My brother! Fear God and slay Me not with the sword of hatred. By God the Truth, I have come from the heaven of grace with the all-pervading mercy of the Self-Subsisting, which hath preceded all created things and encompassed all beings - and thus hath thy Lord's grace been all-embracing."

5 By God, O handmaiden of God, My shirt hath been reddened with the blood of hatred. Weep thou within thyself for this Wronged One, the alone, the unique. Beware lest thou forget My anguish, then My trials, and what hath befallen Me of adversity from the souls of the heedless. Thus have We recounted unto thee a letter from the story of the Youth that thou mayest be informed thereof and be of those who remember in a Book of mighty preservation.

6 Remember thou on behalf of the Youth those handmaidens of God who are round about thee, that they may remember within themselves and be possessed of clear insight in the Cause. And were We to recount unto thee what hath befallen Us, by God thou wouldst not be able to hear it, and wouldst rend thy garments and flee unto the mountains and be cut off from all who are on earth. But We have concealed it from thee lest sorrow overtake thee and thou be grieved with evident grief.

7 And the glory be upon thee and upon those who are with thee, whether female or male, whether old or young, and praise be to God, the Lord of the worlds.

يكن في الابداع اعظم منه و كان الله على ما اقول
شهيد و عليم

3 ان يا امة الله ان اشكرى ربك في العشي و
الاشراق بما تمت عليك نعمته و ظهر لك برهانه
و ايدك لعرفان نفسه و جعلك من القانتات
بأمره المحكم البديع و كتب اسمك في أم الألواح
من اللواتي دخلن خباء المجد باسمه المقدر القدير

4 ان اذكرى ربك في كل الأيام و لا تغفل عن
هذا الغلام الذي حبس في هذا السجن الأبعد
البعيد بما اكتسبت ايدى الظالمين و عن وراء هذا
السجن وقع في بئر الحسد و كان الله على نفسه
بصير اذا ينادى في قعر البئر و يقول يا اخي خف
عن الله و لا تقتلني بسيف البغضاء تالله الحق قد
جئت عن سماء الفضل برحمة مهيمن بسيط التي
سبقت الممكنات و احاطت الكائنات و كذلك
كان فضل ربك محيط

5 تالله يا امة الله صار قيصي محرراً بدم البغضاء ان
ابكي في نفسك لهذا المظلوم المتفرد الفريد اياك
ان لا تنسى كربتي ثم مصابي و ما مستني من
الضراء من انفس المغلين كذلك قصصنا لك
من قصص الغلام حرفاً لتطلى بها و تكوني من
الذاكرات في كتاب عز حفيظ

6 ان اذكرى من لدى الغلام اماء الله اللواتي كن
في حولك ليتذكرن في انفسهن و يكونن في الأمر
على بصيرة منيرة و انا لو نريد ان نذكر لك ما ورد
علينا تالله لن تقدرى ان تسمعها و تشقين ثيابك
و تهربين الى الجبال و تنقطعين عن كل من على
الأرض اجمعين ولكن سترنا عنك لئلا تأخذك
الأحزان و تكون على حزن مبين

7 و البهاء عليك و على من معك من كل اناث و
ذكور و كل كبير و صغير و الحمد لله رب العالمين

INBA83:220, BLIB_Or15702.284,
NLAI_BH2.306, ALIB.folder18p372

BH02584

To: Karim in Shin, in Shiraz

Date: 1290 [1873] or earlier

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

1 بِسْمِ اللَّهِ الظَّاهِرِ الْأَظْهَرِ

2 O My Name! Harken unto My call from the direction where waft the fragrances of My paradise, where shine forth the lights of My countenance, where rain down the clouds of My bounty and mercy, that it may draw thee to the heaven of My loving-kindness and cause thee to speak in praise of My Self and make thee one who tells of My Name among My servants and announces My Cause among My creatures, that thou mayest quicken souls with the waters of My knowledge, and they may be attracted by the raptures of My melodies, and gather at the table of My favor and bounty, and be detached from all else besides Me, and soar in the atmosphere of My nearness, and take shelter in the shade of the Tree which hath been raised up in truth and every leaf of which proclaimeth that there is none other God but Him, the Almighty, the Glorious, the Bountiful.

2 اِنْ يَا اسْمِي اسْمِعْ نِدَائِي عَنْ شَطْرِ الَّذِي فِيهِ تَهَبُّ
نفحات رضوانى و استضاء فيه انوار وجهى و
تمطر بحباب مكرمتى و رحمتى ليحبذبك الى سماء
عنايتى و ينطقك بشأء نفسى و يجعلك حاكياً
عن اسمى بين عبادى و مبشراً بأمرى بين برىي
لتحيين الناس من كوثر عرفانى و يستجذب من
جذبات نغماتى و يجتمعن على مائدة نعمتى و
عطائى و ينقطعن عن سوائى و يطيرن فى هواء
قربى و يستظلن فى ظل شجرة التى ارتفعت بالحق
و تنطق كل ورقة منها بأنه لا اله الا هو المقدر
العزیز الكريم

3 Stand thou firm in the Cause of God and cast behind thee all else besides Him. And when the tablets of the fabricators and the papers of the idolaters are spread abroad, cast them aside through My power and might and sovereignty, then take up the tablet of God and follow it through a strength from the presence of One mighty and powerful.

3 اِنْ اسْتَقِمَّ عَلَى امْرِ اللَّهِ وَ دَعِ مَا سِوَاهُ عَنْ وَرَائِكَ
وَ اِذَا انْتَشَرَتِ الْوَحْشُ الْمَفْتَرِينَ ثُمَّ اَوْرَاقَ الْمُشْرِكِينَ
ضَعْمَهَا بِقُوَّتِي وَ قُدْرَتِي وَ سُلْطَانِي ثُمَّ خُذْ لَوْحَ اللَّهِ وَ
اَثَرَهُ بِقُوَّةٍ مِنْ لَدُنْ مُقْتَدِرٍ قَلِيلٍ

4 Say: O people! Be fair by God - were you not promised this Beauty in all the tablets, and were you not given glad tidings of Him? Yet when He appeared in truth you turned away from Him and denied the signs of God, the Supreme, the Forgiving, the Merciful.

4 قُلْ يَا قَوْمِ فَاَنْصَفُوا بِاللَّهِ اَمَّا بَشَّرْتُمْ هَذَا الْجَمَالَ فِي
كُلِّ الْأَلْوَحِ وَ اَمَّا وَعَدْتُمْ بِهِ وَ اِذَا ظَهَرَ بِالْحَقِّ
اعرضتم عنه و كفرتم بآيات الله المهيمن الغفور
الرحيم

5 Verily thou wert with Us and art acquainted with certain matters. Remind the people of what thou hast known and seen, and be not of them that remain silent. Know thou that We have heard thy mention and thy call among the servants through this Most Great Name. Blessed art thou for having shattered the idol of vain imaginings through the name of thy Lord, the Mighty, the Inaccessible, the Impregnable.

5 وَ اَنْتَ كُنْتَ مَعَنَا وَ اطَّلَعْتَ بِبَعْضِ الْأُمُورِ ذَكَرَ
النَّاسُ بِمَا عَرَفْتَ وَ رَأَيْتَ وَ لَا تَكُنْ مِنَ الصَّامِتِينَ
ثُمَّ اَعْلَمْ بَأَنَّا سَمِعْنَا ذَكَرَكَ وَ نِدَائِكَ بَيْنَ الْعِبَادِ بِهَذِهِ
الْكَلِمَةِ الْأَعْظَمِ الْعَظِيمِ طُوبَى لَكَ بِمَا كَسَّرْتَ صَنَمَ
الْأَوْهَامِ بِاسْمِ رَبِّكَ الْعَزِيزِ الْمُنْتَمِعِ

6 Arise to serve the Cause, then protect the people from the whisperings of the satans, for they have appeared in these days in every form to lead astray the believers. Say: O people! By God the Truth! The signs of God shine forth amidst the signs of men as the sun shineth forth between the heavens and the earth. Beware lest ye compare them with aught else. Say:

6 قُمْ عَلَى الْأَمْرِ ثُمَّ احْفَظِ النَّاسَ عَنْ وَسَاوِسِ
الشَّيَاطِينِ لِأَنَّهُمْ ظَهَرُوا فِي تِلْكَ الْأَيَّامِ بِكُلِّ صُورٍ
لَاغْوَاءٍ الْمُوَحِّدِينَ قُلْ يَا قَوْمِ تَاللهِ الْحَقُّ اِنْ آثَارَ
اللهِ يَسْتَضِيءُ بَيْنَ آثَارِ النَّاسِ كَضِيَاءِ الشَّمْسِ بَيْنَ
السَّمَوَاتِ وَ الْأَرْضِينَ أَيَاكُمْ اِنْ تَقَاسَوْهَا بِدُونِهَا

Purify your breasts from doubt that the lights of the sun may shine upon them from the dawning-place of My Name, the Most High, the All-Wise.

- 7 Gather the people upon the shore of this sea, then impart unto them what God hath imparted unto thy heart, that they may detach themselves from the worlds and turn with their whole being to the direction of God, thy Lord, the Creator of the heavens and the earth. Thus have We cast upon thee the word of truth that thou mayest be assured that We have not forgotten thee, and that thy name may be mentioned before the Throne, whereof testifieth this Tablet that hath been sent down, the mighty, the wondrous, and the Spirit that wafteth from the paradise of thy Lord, the All-Merciful, upon thee and upon thy family and upon those whose hearts are stirred by the breezes of the All-Glorious in their longing for the meeting with their Lord, the All-Merciful, the Most Compassionate.

قل طهروا صدوركم عن الريب لتشرق عليها
انوار الشمس عن مشرق اسمي العلي الحكيم

7 ان اجتمع الناس على شاطئ هذا البحر ثم الق
عليهم ما القى الله على فؤادك لعل ينقطعن عن
العالمين ويتوجهن بكلمهم الى شطر الله ربك فاطر
السموات والأرضين كذلك القيناك قول الحق
لتوقن بأننا ما نسيناك ويذكر اسمك لدى العرش
ويشهد بذلك هذا اللوح المرسل العزيز البديع
والروح الذي يهب من رضوان ربك الرحمن
عليك وعلى اهلك وعلى الذين اهتزت قلوبهم
من نسيمات السبحان شوقاً للقاء ربهم الرحمن
الرحيم

INBA51:295, INBA49:353, LHKM3.032,
MSBH7.408?

BH02610

To: Aqa Muhammad Sadiq

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Inaccessible, the Most Holy, the Most Glorious!
- 2 This is My remembrance of My servant, that he may remember Me by My Name and be detached from all else besides Me - and I am the Best of those who detach. And that he may be assisted in My Cause and speak forth My praise - and I am the Best of those who praise. And that he may witness My Beauty and read My words and reflect upon what hath befallen My sorrowful Self - though no sorrow can match My sorrow, and grief fleeth from My grief, and tribulations bow down before My tribulation, and I am the Lonely, the Grief-Stricken One.
- 3 O servant! I desire to make mention of thee, but when meanings are clothed in the garment of every word, it is as though the words are complete in themselves, while in every moment they have manifestations after manifestations, such that they shall never be exhausted throughout the eternity of God, the True, the Great King. Hearken thou unto My words, then ponder My Cause and what hath appeared from Me amongst

1 بسم الله الأقدس الأبهى

2 ذكرى عبدى ليدركه باسمي وينقطعه عن دونه
وانا خير المنقطعين ويؤيده على امرى وينطقه
ببناء نفسى وانا خير المثنين وليشهد جمالى ويقرأ
كلماتى ويتفكر فيما ورد على نفسى الحزين مع ان
الحزن لن يصل الى حزنى وان الهم يفتر عن همى
والبلايا انخفضت عند بلائى وانا المحزون الفريد

3 ان يا عبد اريد ان اذكرك ولكن لما نزل المعانى فى
قيص كل كلمة كأن الكلمات تمت فى نفسها بعد
الذى فى كل حين لها ظهورات بعد ظهورات
بحيث لن يتم بدوام الله الملك الحق العظيم و
انك اسمع قولى ثم فكر فى امرى وما ظهر من
عندى بين العالمين لعل تستقيم على الأمر ولن تتبع

the worlds, that thou mayest stand firm in the Cause and not follow those who have disbelieved and turned away and were among the idolaters - those who have drawn forth the sword of the tongue to reject God and His Cause, that they might thereby refute the truth and establish falsehood through what they possess of satanic insinuations.

- 4 Beware, beware lest thou turn to any besides Me or forget My grace. Place thy trust in My Self, the Almighty, the All-Compelling, the All-Knowing. Thus do We impart unto thee - act thou according to what God hath imparted unto thee in this Tablet of His wondrous words.
- 5 Hearken unto My words and grieve not over the world. When sorrows intensify upon thee, find solace in those from whom waft the sweet fragrances of love for My Self, the Gracious, the Ancient. Whoso desireth to sit with God, let him sit with My loved ones - this is a revelation from One Who is Mighty, All-Knowing. And whoso desireth to inhale the fragrance of the garment, let him inhale it from My chosen ones. And whoso loveth to hear the melodies of God, let him read My verses - the Wondrous, the Revealed One.
- 6 O servant! Purify thy face from turning to aught else besides Me, that it may be purely for My luminous, mighty, inaccessible countenance. Sanctify thyself from the world and all that hath been created in and upon it, for We have consigned it to those who are occupied with it and are among the heedless. Thy Lord desireth naught from the world save the hearts of Our sincere servants, for We have made them the repository of My revelation, the dayspring of My remembrance, and the source of My knowledge, the Inaccessible, the Mighty.
- 7 Beware, beware lest thou preserve thy heart from all that would veil it from the knowledge of thy Lord. This indeed is a mighty counsel. And the glory rest upon thee and upon those with thee and upon those who have placed their trust in God and were among those who trust.

الَّذِينَ كَفَرُوا وَاعْرَضُوا وَكَانُوا مِنَ الْمُشْرِكِينَ وَ
اُخْرِجُوا سِيفَ اللّٰسَانِ عَلَى رَدِّ اللّٰهِ وَامْرَهُ لِيُدْحَضُوا
بِهِ الْحَقَّ وَيُحَقِّقَ الْبَاطِلُ بِمَا عَنْدهُمْ مِنْ اِشَارَاتِ
الشَّيَاطِينِ

4 اَيَاكَ اَيَاكَ لَا تُوجِّهْ اِلَى دُونِي وَلَا تُنْسِ فَضْلِي
وَتَوَكَّلْ عَلَى نَفْسِي الْمُقْتَدِرِ الْمُهَيْمِنِ الْعَلِيمِ كَذَلِكَ
نَلْقَى عَلَيْكَ اِنْ اَعْمَلْ بِمَا قَالَكَ اللّٰهُ فِي هَذَا اللّٰوْحِ
مِنْ كَلِمَاتِهِ الْبَدِيعِ

5 اَسْمَعْ قَوْلِي وَلَا تَحْزَنْ عَنِ الدُّنْيَا وَاِذَا اشْتَدَّتْ
عَلَيْكَ الْاَحْزَانُ اَنْسَ مَعَ الَّذِينَ تَهَبَّ مِنْهُمْ رَوَائِحُ
حُبِّ نَفْسِي الْمُنَّانِ الْقَدِيمِ وَمَنْ ارَادَ اَنْ يَجْلِسَ
مَعَ اللّٰهِ فَلْيَجْلِسْ مَعَ اَحِبَّائِي وَاِنَّ هَذَا لَتَنْزِيلٌ مِنْ
لَدُنِّ عَزِيزٍ عَلِيمٍ وَمَنْ ارَادَ اَنْ يَجِدَ رَائِحَةَ الْقَمِيصِ
فَلْيَجِدْ مِنْ اَصْفِيَائِي وَمَنْ اَحَبَّ اَنْ يَسْمَعَ نِعْمَاتِ
اللّٰهِ فَلْيَقْرَأْ اَيَاتِي الْمُنْزَلِ الْبَدِيعِ

6 وَاَنْتَ اَنْتَ يَا عَبْدَ طَهَّرْ وَجْهَكَ عَنِ التَّوَجُّهِ اِلَى
سِوَائِي لِيَكُونَ خَالِصاً لَوْجْهِ الْمَشْرِقِ الْعَزِيزِ الْمُنِيعِ
قَدْ نَسِ نَفْسَكَ عَنِ الدُّنْيَا وَمَا خَلَقَ فِيهَا وَعَلَيْهَا لَا تُنَا
اَوْدَعْنَاهَا لِلَّذِينَ اشْتَغَلُوا بِهَا وَكَانُوا مِنَ الْغَافِلِينَ
اِنَّ رَبَّكَ مَا ارَادَ مِنَ الدُّنْيَا شَيْئاً اِلَّا قُلُوبَ عِبَادِنَا
الْمُخْلِصِينَ لِأَنَّا جَعَلْنَاهَا مَخْزَنَ وَحْيِي وَمَطْلَعَ ذِكْرِي
وَمَنْعَ عِرْفَانِي الْمَمْتَنِعِ الْمُنِيعِ

7 اَيَاكَ اَيَاكَ اِنْ اَحْفَظْ قَلْبَكَ عَنْ كُلِّ مَا
يَحْتَجِبُهُ عَنْ عِرْفَانِ رَبِّكَ وَاِنَّ هَذَا لَنَصْحٌ عَظِيمٌ
وَالْبَهَاءُ عَلَيْكَ وَعَلَى مَنْ مَعَكَ وَعَلَى الَّذِينَ هُمْ
تَوَكَّلُوا عَلَى اللّٰهِ وَكَانُوا مِنَ الْمُتَوَكِّلِينَ

BLIB_Or15694.458, ALIB.folder18p396

BH02613*To: Ayn Bi**Date: 1290 [1873] or earlier*

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْلَى

2 Glorified is He Who hath sent down the verses in truth and ordained for all things that whereby they draw near unto God, the Almighty, the Unconstrained. The Books have been sealed by the Most Great Book wherein is detailed the knowledge of what hath been and what shall be. Blessed is he who hath attained unto it and drawn forth its mysteries.

2 سُبْحَانَ الَّذِي نَزَلَ الْآيَاتُ بِالْحَقِّ وَقَدَّرَ لِكُلِّ شَيْءٍ مَا يَتَقَرَّبُ بِهِ إِلَى اللَّهِ الْمُقْتَدِرِ الْمُخْتَارِ وَقَدْ خَتَمَتْ الْكُتُبَ بِكِتَابِ الْأَعْظَمِ وَفِيهِ فَصَّلٌ عِلْمٌ مَا كَانَ وَمَا يَكُونُ طُوبَى لِمَنْ فَازَ بِهِ وَاخْرَجَ مِنْهُ الْأَسْرَارَ

3 Say: This is verily the Book of My Self, wherein hath been inscribed by the Most Exalted Pen that which attracteth the hearts of the men of insight unto God, the Mighty, the Most Glorious. Read it, O people, in the watches of night and the ends of day. The preamble of this Book hath been adorned with that which was foretold in the Psalms, the Qur'an, the Gospel and what was revealed in the Holy Books. Unto whom belongeth sovereignty this Day? Unto God, the One, the All-Compelling!

3 قُلْ إِنَّهُ لَكِتَابُ نَفْسِي وَقَدْ رَقِمَ فِيهِ مِنَ الْقَلَمِ الْأَعْلَى مَا يَجْتَذِبُ بِهِ أَفْتَدَةَ أُولَى النَّبِيِّ إِلَى اللَّهِ الْعَزِيزِ الْأَبْهَى إِنْ أَقْرَأُوهُ يَا قَوْمُ فِي آتَاءِ اللَّيْلِ وَأَطْرَافِ النَّهَارِ وَطُرُزِ دِيَاغِ هَذَا الْكِتَابِ بِمَا أَخْبَرَ بِهِ فِي الزُّبُورِ وَالْفُرْقَانِ وَالْإِنْجِيلِ وَمَا نَزَلَ فِي الْأَسْفَارِ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

4 Say: O people, do ye hesitate in a Cause by whose leave every mention hath been made, and of Whose meeting ye were promised in all the Tablets? By God! He is indeed this One - behold then, O ye who are endued with insight! Say: We have ordained all tribulations for the Manifestation of Our Self, that ye may detach yourselves from all else and turn unto God, the Mighty, the All-Forgiving.

4 قُلْ يَا قَوْمُ أَتَتَوَقَّفُونَ فِي أَمْرِ عَلَّقَى كُلِّ ذِكْرٍ بِأَذْنِهِ وَبَشَّرْتُمْ بِلِقَائِهِ فِي كُلِّ الْأَلْوَابِ تَالَهُهُ أَنَّهُ هُوَ هَذَا فَانْظُرُوا يَا أُولَى الْأَبْصَارِ قُلْ أَنَا قَدَرْنَا الضَّرَاءَ كُلَّهَا لِمُظْهِرِ نَفْسِنَا لِنَتَقَطَّعُوا عَمَّا عِنْدَكُمْ وَتَتَوَجَّهُوا إِلَى اللَّهِ الْعَزِيزِ الْعَفَّارِ

5 Say: O concourse of the heedless! Do ye mock Us? Soon shall We mock you on a day when the breaths of chastisement shall seize you, and ye shall find no place of refuge. O people! This is the Youth of God among you, His manifestation in your midst, and His sovereignty over you. He hath come with that wherewith 'Ali came before. Blessed is he who hath turned unto Him; woe betide him who hath turned away - he is of the companions of the Fire.

5 قُلْ يَا مَلَأَ الْأَعْرَاضِ أَتَسْتَهْزِءُونَ بِنَا فَسَوْفَ نَسْتَهْزِءُ بِكُمْ فِي يَوْمٍ تَأْخُذُكُمْ نَفْحَاتُ الْعَذَابِ وَلَا تَجِدَنَّ لِأَنْفُسِكُمْ مِنْ قَرَارٍ يَا قَوْمُ هَذَا غَلَامُ اللَّهِ بَيْنَكُمْ وَظُهُورُهُ فِيكُمْ وَسُلْطَانُهُ عَلَيْكُمْ وَقَدْ أَتَى بِمَا أَتَى بِهِ عَلِيٌّ مِنْ قَبْلِ طُوبَى لِمَنْ أَقْبَلَ إِلَيْهِ فَوَيْلٌ لِمَنْ أَعْرَضَ أَنَّهُ مِنَ اصْحَابِ النَّارِ

6 Say: I have believed in God and the Manifestations of His Cause. He hath raised Me up in truth and sent Me unto all who are in the heavens and on earth. Is there any escape from His Cause? Nay, by His Self, the Mighty, the All-Compelling! O people, have mercy upon Him Who hath suffered in God's path that which hath caused the eyes of the denizens of Paradise and the Concourse on High to weep, at eventide and at dawn. Consider what was revealed unto you through the tongue of

6 قُلْ إِنِّي آمَنْتُ بِاللَّهِ وَمُظَاهِرَ أَمْرِهِ وَقَدْ بَعَثَنِي بِالْحَقِّ وَارْسَلَنِي عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ هَلْ مَهْرَبٌ مِنْ أَمْرِهِ لَا فَوْنَفْسُهُ الْعَزِيزُ الْجَبَّارُ يَا قَوْمُ إِنْ أَرْحَمُوا عَلَى الَّذِي وَرَدَ عَلَيْهِ فِي سَبِيلِ اللَّهِ مَا بَكَتْ مِنْهُ عَيُونُ أَهْلِ الْفَرْدُوسِ ثُمَّ أَهْلُ مَلَأَ الْأَعْلَى فِي الْعَشِيِّ وَالْأَبْكَارِ إِنْ أَنْظَرُوا فِيمَا نَزَلَ عَلَيْكُمْ بِلِسَانِ

‘Ali and what hath been revealed in this Revelation. Fear ye the Unconstrained, O ye who are endued with insight!

- 7 As for thee, cast away what is with men and take what hath come unto thee from God. He shall make thee independent of all that is hidden and manifest. Grieve not over anything, and be not silent in the remembrance of thy Lord. Remember Him among men at eventide and at dawn. Hold fast unto this Tree though the winds have differed and grown severe, and be thou calm and dignified. Remind from Us those servants who have believed in God, Creator of darkness and light. And the glory be upon thee and upon him who hath held fast unto the Sure Handle and turned away from the wicked ones.

عليّ وما نزل في هذا الظهور اتقوا المختار يا أولى الأبصار

7 أنك انت ضع ما عند الناس وخذ ما جئت من لدى الله انه يجعلك غنياً عما في السر والاجهار لا تحزن في شيء ولا تصمت عن ذكر ربك ان اذكره بين الناس بالعشي والأبكار تمسك بهذه الشجرة وقد اختلفت الأرياح واشتدت وكن على سكينه وقار ذكر من لدنا عباد الذينهم آمنوا بالله خالق الظلمة والأنوار والبهاء عليك وعلى من تمسك بالعروة الوثقى واعرض عن الفجار

INBA19:036, INBA32:034

BH02633

To: father of Husayn

Date: 1290 [1873] or earlier

- 1 He is God, the Powerful, the Mighty, the Great!
- 2 This is the Book of God which speaks with truth. God has made it a guidance and remembrance for all the worlds. It is indeed God's proof amongst His servants, His evidence to His creation, and His authority over all who are in the heavens and earths. O people, fear God and follow not your selfish desires, and be not among the lost. Believe in God and in Him Who has appeared with truth and recites unto you at all times that which attracts the hearts of those who have knowledge.
- 3 And you, O servant, hear My call, then remember My imprisonment and exile among the ungodly. By God, the earth has become so straitened for Me that I find no land of safety to which I might flee and be among those who dwell therein. Yet I thank God for what has befallen Me and what He has decreed for Me. Verily there is no Beloved but Him, and I hope for what appears from Him, for whatever pertains to the Beloved is beloved by the lover.
- 4 Stand firm then in the Cause of God in such wise that the whisperings of the evil ones will not cause you to slip. Thus have We imparted unto you the word of truth that you may be among those who know. And the glory be upon you and upon

1 هو الله المقتدر العزيز العظيم

2 هذا كتاب الله ينطق بالحق وجعله الله هدى و ذكرى للعالمين وأنه تجلّة الله بين عباده و دليله على برّيته و سلطانه على من في السموات والأرضين يا قوم اتقوا الله ولا تتبعوا أهواء أنفسكم ولا تكونن من الخاسرين آمنوا بالله وبالذي ظهر بالحق و يتلو عليكم في كل حين ما يجذب عنه افئدة العارفين

3 و أنك انت يا عبد اسمع ندائي ثم اذكر سجنى و غربتى بين المشركين تالله قد ضاقت على الأرض على شأن لم اجد من ارض امن لأفر اليها و اكون من الساكين و اشكر الله بما ورد على و قضى على نفسى انه ما من محبوب الا هو و ارجو ما يظهر من عنده لأن ما ينسب الى المحبوب فهو محبوب لدى الحبيب

4 و أنك فاستقم على امر الله على شأن لا يزلك وساوس الشياطين كذلك القيناك قول الحق لتكون من العالمين والبهاء عليك وعلى الذين هم استقاموا على الأمر و كانوا من الموقنين

those who have stood firm in the Cause and were among the assured ones.

- 5 Then remember on Our part your son Hussein who was named after one of these two names, that the joy of the Cause may seize him from this direction which God has illumined from this wondrous countenance. Thus does God remember whom He wishes among His servants, and verily His grace is ever nigh unto the doers of good.
- 6 And you, recite this Most Great Remembrance and then call upon God through it, your Lord and the Lord of all worlds:
- 7 Glory be unto Thee, O my God! I beseech Thee by Thy Name through which the tongue of all things has been loosened in praise of Thyself and through which the door of Thy knowledge has been opened to every heart - the Name which Thou hast called Thy Most Exalted Name and Thy Later Manifestation in the garment of Thy Most Glorious Beauty - to purify my heart from all allusions, veils and indications that stand between me and the recognition of the Manifestation of Thy Self.
- 8 Then send down, O my God, from the heaven of Thy mercy that which will detach me from all else save Thee and will purify my face for Thy face, my heart for Thy knowledge, my tongue for the wonders of Thy remembrance, my hearing for listening to the melodies of the might of Thy oneness, and my inmost being for entering into the depths of the ocean of Thy grandeur. Then send down upon me, O my God, the good of this world and the next, and make me firm upon this path whereon the feet of most of Thy servants have slipped after Thou didst manifest Thyself with all Thy signs. Verily Thou art the Mighty, the Powerful, the Exalted, the All-Dominating, the Unconstrained.

5 ثم ذكر من لدنا ابنك حسين الذي سمي بركن من هذين الاسمين ليأخذه فرح الأمر عن هذا الشطر الذي نوره الله من هذا الوجه البديع كذلك يذكر الله من يشاء من عبادہ وان فضله كان بالمحسنين قريب

6 وانت انت فاقرا هذا الذكر الأعظم ثم ادع به الله ربك ورب العالمين

7 سبحانك اللهم يا الهى اسئلك باسمك الذي به دلع لسان كل شيء على ثناء نفسك وفتح على كل قلب باب معرفتك الذي سميت باسمك العلى الأعلى و بظهوره الأخرى فى قيص عزك الأبهى بأن تطهر قلبى عن الاشارات والحجبات والدلالات التى تحول بينى وبين عرفان مظهر نفسك

8 ثم انزل يا الهى من سماء رحمتك ما ينقطعنى عن دونك ويخلص وجهى لوجهك وقلبي لعرفانك ولساني لبدايع ذكرك وسمعى لاستماع نغمات عزّ احديتك وفؤادى للورود فى لجة بحر كبرياتك ثم انزل على يا الهى خير الدنيا والآخرة ثم اثبتنى على هذا الصراط الذى زلت عليه اقدام اكثر عبادك بعد الذى اظهرت نفسك بكل آياتك و أنك انت العزيز المقتدر المتعالى المهيمن المختار

BLIB_Or15694.628, ALIB.folder18p415

BH02617

To: *Mirza Baqir*

Date: 1290 [1873] or earlier

- 1 Glory be to Thee, Thou in Whose hand are the heaven of omnipotence and the kingdom of creation. Thou doest, by Thy sovereignty, what Thou willest, and ordainest, through the power of Thy might, what Thou pleasest. From eternity Thou hast been exalted above the praise of all created things, and wilt to eternity remain far above the glorification of any one of Thy creatures. Existence itself testifieth to its non-existence when face to face with the manifold revelations of Thy transcendent oneness, and every created thing confesseth, by its very nature, its nothingness when compared with the sacred splendors of the light of Thy unity. Thou hast, in Thyself, been independent of any one besides Thee and rich enough, in Thine own essence, to dispense with any one except Thy Self. Every description by which they who adore Thy unity describe Thee, and every praise wherewith they who are devoted unto Thee praise Thee, are but the traces of the pen which the fingers of Thy strength and power have set in motion – fingers whose movement is controlled by the arm of Thy decree – the arm itself animated by the potency of Thy might.
- 2 Thy glory beareth me witness! How can I, aware as I am of this truth, hope to befittingly make mention of Thee and celebrate Thy praise? Howsoever I describe Thee, whichever of Thy virtues I recount, I cannot but blush and feel ashamed of what my tongue hath uttered or my pen written.
- 3 The quintessence of knowledge, O my Lord, proclaimeth its powerlessness to know Thee, and perplexity, in its very soul, confesseth its bewilderment in the face of the revelations of Thy sovereign might, and remembrance, in its inmost spirit, acknowledgeth its forgetfulness and effacement before the manifestations of Thy signs and the evidences of Thy praise. What, then, can this poor creature hope to achieve, and to what cord must this wretched soul cling?
- 4 I beseech Thee, O Thou Who art the Lord of the worlds, and the Beloved of such as have recognized Thee, and the Desire of all that are in heaven and on earth, by Thy Name through which the cry of every suppliant hath ascended into the heaven of Thy transcendent holiness, through which every seeker hath soared to the sublimities of Thy unity and grandeur, through which the imperfect have been perfected, and the abased exalted, and the tongue of every stammerer unloosed, and the
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْظَمِ الْأَجْبَى سُبْحَانَكَ يَا مَنْ يَبْدُكَ جَبْرُوتُ الْعِزِّ وَ مَلَكُوتُ الْخَلْقِ تَفْعَلُ مَا تَشَاءُ بِسُلْطَانِكَ وَ تَحْكُمُ مَا تَرِيدُ بِقُدْرَتِكَ لَمْ تَزَلْ كُنْتَ مَقْدَسًا عَنْ ذِكْرِ الْمَمَكَاتِ وَ لَا تَزَالُ تَكُونُ مُتَعَالِيًا عَنْ ذِكْرِ الْمَوْجُودَاتِ إِنَّ الْوُجُودَ بِنَفْسِهِ يَشْهَدُ أَنَّهُ مَعْدُومٌ تَلَقَّاءَ ظُهُورَاتٍ عَزَّ وَحْدَانِيَّتِكَ وَ الْمَوْجُودَ بِنَفْسِهِ يَشْهَدُ بِأَنَّهُ مَفْقُودٌ لَدَى تَجَلِّيَاتِ أَنْوَارِ قُدْسِ فِرْدَاوَيْتِكَ كُنْتَ بِنَفْسِكَ مُسْتَغْنِيًا عَنْ دُونِكَ وَ بِذَاتِكَ غَنِيًّا عَمَّا سِوَاكَ وَ كُلُّهَا يَصِفُوكَ بِهِ الْمَوْحُودُونَ وَ يَذْكُرُونَكَ بِهِ الْمُخْلِصُونَ أَنَّهُ ظَهَرَ مِنْ قَلَمِ الَّذِي حَرَكْتَهُ أَصَابِعُ قُدْرَتِكَ وَ أَنْأَمَلُ قُوَّتِكَ الَّتِي كَانَتْ مَقْهُورَةً تَحْتَ ذِرَاعِ أَمْرِكَ بِحَرَكَةِ عَضُدِ اقْتِدَارِكَ
- 2 فَوَعَزَّتْكَ بَعْدَ عَلَيٍّ بِذَلِكَ لَا أَجِدُ نَفْسِي مُسْتَطِيعَةً عَلَى ذِكْرِكَ وَ ثَنَائِكَ وَلَوْ أَصْفَاكَ بِوَصْفٍ وَ اذْكُرْكَ بِذِكْرِ أَجْدِ نَفْسِي نَجْلًا عَمَّا تَحَرَّكَ بِهِ لِسَانِي وَ جَرَى عَلَيْهِ قَلْبِي
- 3 أَيْ رَبِّ كَيْنُونَةُ الْعِرْفَانِ تَشْهَدُ بِعَجْزِهَا عَنْ عِرْفَانِكَ وَ أُنْيَةِ الْخَيْرَةِ تَشْهَدُ بِحَيْرَتِهِ لظُهُورَاتِ سُلْطَنَتِكَ وَ كَيْنُونَةُ الذِّكْرِ تَشْهَدُ بِنَسْيَانِهَا وَ مَحْوِهَا عِنْدَ ظُهُورَاتِ آيَاتِكَ وَ بَرُوزَاتِ ذِكْرِكَ فَلَهَا كَانَ الْأَمْرُ كَذَلِكَ مَا يَفْعَلُ هَذَا الْفَقِيرُ وَ بَأَيِّ حَبْلِ يَتَمَسَّكَ هَذَا الْمُسْكِينُ
- 4 اسْأَلُكَ يَا إِلَهَ الْعَالَمِينَ وَ يَا مُحِبَّ الْعَارِفِينَ وَ مَقْصُودَ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ بِاسْمِكَ الَّذِي بِهِ ارْتَقَى كُلُّ نَدَاءٍ إِلَى سَمَاءِ عَزِّ اٰحْدِيَّتِكَ وَ طَارَ كُلُّ مَقِيلٍ فِي هَوَاءِ وَحْدَتِكَ وَ كِبْرِيَاكَ وَ بِهِ كُلُّ كُلِّ نَاقِصٍ وَ عَزَّ كُلُّ ذَلِيلٍ وَ نَطَقَ كُلُّ كَلِيلٍ وَ بَرَّ كُلُّ عَلِيلٍ وَ قَبْلَ مَا لَمْ يَكُنْ قَابِلًا لِحُضْرَتِكَ وَ لَا يَقَاً لِعَظَمَتِكَ وَ سُلْطَانِكَ بِأَنَّ

sick made whole, and whatever was unworthy of Thy highness and beseeched not Thy greatness and Thy sovereignty made acceptable unto Thee, – I beseech Thee to aid us by Thine invisible hosts and by a company of the angels of Thy Cause. Do Thou, then, accept the works we have performed for love of Thee, and for the sake of Thy pleasure. Cast us not away, O my God, from the door of Thy mercy, and break not our hopes in the wonders of Thy grace and favors.

- 5 Our limbs, our members, O my Lord, bear witness to Thy unity and oneness. Send down upon us Thy strength and power, that we may become steadfast in Thy Faith and may aid Thee among Thy servants. Illumine our eyes, O my Lord, with the effulgence of Thy beauty, and enlighten our hearts with the splendors of Thy knowledge and wisdom. Write us up, then, with those who have fulfilled their pledge to Thy Covenant in Thy days, and who, through their love for Thee, have detached themselves from the world and all that is therein.
- 6 Powerful art Thou to do what Thou pleasest. No God is there beside Thee, the All-Powerful, the Omniscient, the Supreme Ruler, the Help in Peril, the Self-Subsisting.

PM#103

تصيرنا بجنود غيبك و بقبيل من ملائكة امرک
ثم اقبل منا ما عملناه في حبک و رضاک و لا
تطردنا يا الهی عن باب رحمتک و لا تخيّننا من
بدايع فضلک و مواهبک

5 ای ربّ تشهد اركاننا و جوارحنا بوحدايتک و
فردانيتک فانزل علينا قوّة من عندک و قدرة من
لدنک لنستقيم على امرک و نصبرک بين عبادک
ای ربّ نور ابصارنا بأنوار جمالک و قلوبنا بأنوار
معرفتک و عرفانک ثم اکتبنا مع الذينهم وفوا
بميثاقک في ايامک و بحبک انقطعوا عن العالمين

6 و انتک انت المقتدر على ما تشاء لا اله الا انت
القادر العالم الحاکم المهيمن القيوم

INBA48:117, INBA49:013, BLIB_Or15739.218,

NLAI_BH2.064, PMP#103, ADM2#062

p.109

BH02635

To: *Mulla Imamvirdi*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Exalted! This is a Book from Us to those who are in the heavens and on earth, that the verses of the Lord of Names and Attributes might draw them to the Dawning-Place of the lights of their Lord's countenance, the Mighty, the Praised One.
- 2 Say: Today the grace of your Lord, the All-Merciful, hath encompassed all the worlds, and He hath manifested Himself through His most beautiful names to all who are in earth and heaven. The Tongue of Grandeur calleth from the Kingdom of Glory: Blessed is he who hath turned unto God on this great Day!

1 بسم الله الأقدس الأعلى هذا کتاب من لدنا
الى من في السموات و الأرضين لتجذبهم آيات
مالک الأسماء و الصفات الى مطلع انوار وجه
ربهم العزيز الحميد

2 قل اليوم احاط فضل ربکم الرحمن کلّ العالمين و
تجلّى بأسمائه الحسنی على من في الأرض و السماء
و ينادی لسان العظمة عن ملکوت البقاء طوبی
لمن اقبل الى الله في هذا اليوم العظيم

- 3 Say: I have come from the Orient of the Command to give life to all who are on earth. Fear God, O people, and follow not those who have denied their Lord, the All-Knowing, the All-Wise.
- 4 Say: O concourse of divines! Still your pens, for by God the Most Exalted Pen speaketh in truth and moveth across the Tablet by the command of One powerful and all-knowing. Efface what ye possess of sciences and allusions, for lo, the Tree of the Uttermost End calleth between earth and heaven, and in each word that proceedeth from its mouth are treasured the sciences of the first and the last. Rend asunder the veils in the name of your Lord, the Mighty, the Bestower. Thus doth He command you Who hath sat beneath the sword in the path of God, the King, the Just, the Mighty, the Ancient of Days.
- 5 Say: O peoples of religions! Do ye occupy yourselves with that which ye possess after He Who is the Lord of Names hath come with clear sovereignty? Abandon that which your selfish desires command you and turn unto the Most Sublime Horizon. This is better for you than all that hath been created on earth, if ye be of them that know. We have sacrificed Our self to exalt the Word of God above all else. Seek ye the grace of your Lord, the All-Merciful, and be not of the lost.
- 6 O servant! When the Tablet of the Command appeareth before thy face, arise and take it with submission and tranquility, then enter the place of those among the people of the Bayan who have denied thy Lord, the All-Merciful. Say: O people! I have come to you from the Orient of your Lord's command, the Most High, the Most Great. This is God's Tablet which hath come from the presence of the Lord of Names. Fear God and be not of the mischief-makers.
- 7 Fear God and commit not that which causeth the Primal Point to lament in the Most Glorious Paradise. Read ye what hath been sent down in the Bayan and follow not those who have denied God - verily they are the companions of the Fire. Thus doth the Prisoner command thee at a time when He is surrounded by the hosts of the oppressors. Be thou steadfast in all conditions in such wise that the veils of the people of error may not prevent thy face from shining among the worlds. The glory be upon thee and upon those who have cast away what they possessed and taken what they were commanded by One mighty and wise.
- 3 قل قد جئت عن مشرق الأمر لحياة من على الأرض كلها اتقوا الله يا قوم ولا تتبعوا الذين كفروا اليوم برّبهم العليم الحكيم
- 4 قل يا معشر العلماء ان امسكوا اقلامكم تالله انّ القلم الأعلى ينطق بالحقّ ويتحرّك على اللوح بما امر من مقتدر عليم ان امحوا ما عندكم من العلوم و الاشارات انّ سدرة المنتهى تنادى بين الأرض و السماء وفي كلّ كلمة عمّا يخرج من فيها قد خزن علوم الأوّلين و الآخرين ان اخرقوا الأجاب باسم ربكم العزيز الوهاب كذلك يأمركم الذى جلس تحت السيّف فى سبيل الله الملك العدل العزيز القديم
- 5 قل يا ملأ الأديان أتشتغلون بما عندكم بعد الذى اتى مالک الأسماء بسلطان مبين ان اتركوا ما يأمركم به النفس والهوى واقبلوا الى الأفق الأعلى هذا خير لكم عمّا خلق فى الأرض ان اتم من العارفين قد فدينا نفسنا لاعلاء كلمة الله بين ما سويه ان ابغوا فضل ربكم الرحمن ولا تكونن من الخاسرين
- 6 ان يا عبد اذا حضر لوح الأمر تلقاء وجهك قم و خذ بالتسليم و الاطمینان ثم ادخل مقرّ الدّين كفروا برّبک الرحمن من ملأ البيان قل يا قوم قد جئکم عن مشرق امر ربکم العلیّ العظيم هذا لوح الله قد اتى من لدن مالک الأسماء اتقوا الله ولا تكونن من المفسدين
- 7 اتقوا الله ولا ترتكبوا ما ينوح به النّقطة الأولى فى الجنة الأبهى ان اقروا ما نزل فى البيان اياکم ان تتبعوا الدّين كفروا بالله الا انهم من اصحاب السّعير كذلك امرک المسجون حين الذى احاطته جنود الظالمين ان استقم فى كلّ الأحوال على شأن لا يمنعک حجب اهل الضلال بحیث يستضىء وجهک بين العالمين و البهائم عليك وعلى الدّين نبذوا ما عندهم و اخذوا ما امروا به من لدن عزيز حکيم

INBA34:186, AQA1#051, ASAT1.206x

BH02587

To: Rida et al.

Date: 1290 [1873] or earlier

1 He is the Mighty, the Self-Subsisting!

1 هو العزيز القيوم

2 O Rida! May God grant you the best of rewards on Our behalf and enable you to attain that which you love and with which you are content. We bear witness that you have striven to the utmost in seeking God's good-pleasure, your Lord. We beseech God to make you steadfast in His love and in the love of those in whom naught can be seen except the love of God, the Ancient King.

2 ان يا رضا قد جزاك الله عنا خير الجزاء ويبلغك الى ما انت تحب وترضى نشهد بانك بلغت الى غاية الجهد والسعي في رضى الله مولاك ونحن نسئل الله بان يثبتك على حبه وحب الذين ما يرى فيهم الا حب الله الملك القديم

3 It behooveth thee, therefore, to render thanks unto God, thy Creator, and to remember Him at all times, inasmuch as He hath aided thee in His Cause and hath deposited within thy heart the love of His loved ones, and hath made thee a servant of His servant, and hath brought thee to the shore of nearness, and hath caused thee to enter the pavilion which none entereth save those who gaze upon pure Beauty with the eye of glory and who recline upon the couches of holiness. Therefore, detach thyself from self and desire, and draw nigh in submission and contentment out of love for thy Lord, that God's favor unto thee may be perfected.

3 اذا ينبغي لك بان تشكر الله بارئك وتذكره في كل حينك بما ايدك بأمره و اودع في قلبك حب احبائه وجعلك خادماً لعبده ووصلك الى شريعة القرب ودخلك في سرادق الذي ما ورد فيه الا الذينهم الى صرف الجمال ببصر العز ينظرون و على ارائك القدس هم متكنون اذا جنب عن نفسك و هواك وتقرّب بجنب التسليم والرضا حباً لمولاك ليتم نعمة الله عليك

4 Then walk upon the earth with wisdom, speak with wisdom, dispute not except with wisdom, and grieve not over what hath passed thee by. All this is My counsel unto thee and unto those who are detached from all else but God. Make this thy guiding light and be not heedless of it, and be of them that stand firm in love.

4 ثم امش على الأرض بالحكمة وتكلم بالحكمة ولا تجادل الا بالحكمة ولا تحزن عما فات عنك كل ذلك نصحي عليك وعلى الذينهم عن سوى الله هم منقطعون فاجعله امام بصرك ولا تغفل عنه وكن من الذينهم على الحب مستقيمون

5 Then convey Our remembrance unto thy wife and unto her who was in thy household, and unto those who place their trust in their Lord. Give glad-tidings unto thy wife of God's loving-kindness, then glorify God before her face, for this is a command from the presence of the Mighty, the Self-Subsisting.

5 ثم ذكر من لدنا ضلعك ثم التي كانت في بيتك ثم الذينهم على ربهم يتوكلون وبشر ضلعك بعناية الله ثم كبر الله في وجهها وان هذا لأمر من لدن عزيز قيوم

6 Say unto her: When thou didst meet the handmaiden of God who was honored to attain the presence of the Servant in the final year of the Hijra, remember her on Our behalf and give her glad-tidings of God's mercy, the Mighty, the Beloved. And say unto her: Recognize the value of this bounty within thyself and place thy trust in God in all thy affairs, for verily He will protect thee and thy son from the arrows of those who join partners with their Lord. Stand firm in the love of thy Lord and turn not unto those who deny God's favor. The world and

6 قل لها ان رأيت امه الله التي شرفت بقاء العبد في آخر سنة الهجرة ذكرها من لدنا ثم بشرها برحمة الله العزيز المحبوب و قولي لها فاعرفي قدر النعمة في نفسك فتوكل على الله في امورك فانه يحفظك و ابك عن رعي الذينهم برهم مشركون فاستقيمي على حب مولاك ولا تلتفتي الى الذينهم بنعمة

all that is therein shall perish, and all affairs shall return unto the Mighty, the Self-Subsisting.

الله هم يكفرون ستفنى الدنيا و ما فيها و الأمر كله يرجع الى عزيز قيوم

- 7 Then protect thy son Mihdi and give him glad-tidings of God's help, the All-Knowing, the All-Wise, the All-Praised. Say unto him: Be patient in what befalleth thee and be not disturbed by anything, but place thy trust in God, for verily He is thy Guardian after Me and will enable thee to attain thy ultimate goal.

7 ثم احفظى ابنك مهدى ثم بشره بنصر الله العالم الحاكم المحمود قولى له فاصبر على ما يرد عليك و لا تضطرب من شىء فتوكل على الله و انه وكيلى عليك بعدى و يصلك الى غاية المقصود

- 8 And the Spirit and Glory and Splendor be upon thee, O wife of Rida, and upon thy husband, and upon all who dwell in thy household, both female and male. Then know thou the station of thy husband and how he hath attained unto the good-pleasure of the Beloved.

8 و الروح و التكبير و البهاء عليك يا ضلع الرضا و على بعلك و على كل من فى بيتك من كل اناث و ذكور ثم اعرنى قدر بعلك و بما فاز فى رضى المحبوب ١٥٢

INBA71:001

BH02628

To: The one Related to Our Servant Baqir

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Glorious
- 2 Grieve not in thy exile. By God, wert thou to see with Mine eye, thou wouldst sacrifice thyself in My path, inasmuch as God hath made thee one of the captives in My love. Yet the veil hath prevented thee from recognizing what hath been ordained for thee by One Who is Mighty, Powerful. We behold thee in sorrow because the pain of exile hath touched thee. By God, thy homeland is beneath My shadow - of this thy Lord, the All-Knowing, the All-Wise, doth testify.
- 3 Grieve not for thy son; verily, he circleth round his Lord. Call thou to mind the behavior of Ashraf's mother, whose son laid down his life in the Land of Za (Zanjan). He, most certainly, is in the seat of truth, in the presence of One Who is the Most Powerful, the Almighty.
- 4 When the infidels, so unjustly, decided to put him to death, they sent and fetched his mother, that perchance she might admonish him, and induce him to recant his faith, and follow in the footsteps of them that have repudiated the truth of God, the Lord of all worlds.

1 بسم الله الأقدس الأبهى

2 لا تجزعى من غربتك تالله لو تنظرين بعينى لتفدين نفسك فى سبيلى بما جعلك الله من الأسارى فى حى ولكن الحجاب منعك عن عرفان ما قدر لك من لدن عزيز قدیر انا نراك فى حزن بما مستك كربة الغربة تالله وطنك ظلى ويشهد بذلك لسان ربك العليم الحكيم

3 لا تحزنى فى ابنك انه فى حول ربه لمن الطائفين ان اذكرى ما ظهر من ام الأشراف الذى فدى نفسه فى ارض الزاء الا انه فى مقعد صدق عند مقتدر قدیر

4 اذا اراد المشركون ان يقتلوه بالظلم ارسلوا اليه امه لتنصحه لعل يتوب و يتبع الذين كفروا بالله رب العالمين

- 5 No sooner did she behold the face of her son, than she spoke to him such words as caused the hearts of the lovers of God, and beyond them those of the Concourse on high, to cry out and be sore pained with grief. Truly, thy Lord knoweth what My tongue speaketh. He Himself beareth witness to My words.
- 6 And when addressing him she said: "My son, mine own son! Fail not to offer up thyself in the path of thy Lord. Beware that thou betray not thy faith in Him before Whose face have bowed down in adoration all who are in the heavens and all who are on the earth. Go thou straight on, O my son, and persevere in the path of the Lord, thy God. Haste thee to attain the presence of Him Who is the Well-Beloved of all worlds."
- 7 On her be My blessings, and My mercy, and My praise, and My glory. I Myself shall atone for the loss of her son – a son who now dwelleth within the tabernacle of My majesty and glory, and whose face beameth with a light that envelopeth with its radiance the Maids of Heaven in their celestial chambers, and beyond them the inmates of My Paradise, and the denizens of the Cities of Holiness. Were any eye to gaze on his face, he would exclaim: "Lo, this is no other than a noble angel!"
- 8 Beware lest thou commit that which would grieve My servant, for verily he abideth beneath the watchful gaze of thy Lord. Restrain thy tongue, then prostrate thyself and bow down before thy Lord, the Mighty, the Praiseworthy. A station hath been ordained for thee – beware lest thou pursue it through means unbecoming thee. Be thou assured through the bounty of thy Lord, the Ancient One. Say:
- 9 "O my Lord! I am well-pleased with Thy good-pleasure, and I yearn to sacrifice my life and those who are with me in Thy path. Verily, Thou art the Lord of all the worlds."
- 10 O My handmaiden! Reflect, then judge with equity: Are the repositories of bodies beneath the earth more excellent, or within the vessels of the protection of thy Lord, the Forgiving, the Merciful? Be thou assured that death is the inevitable fate of all who dwell upon the earth – all shall perish, yet the Face of thy Lord, the Compassionate, shall endure, He Who hath shone forth from this resplendent Horizon. And after death is assured, if one were to die of maladies, would this be preferable, or to suffer martyrdom in My path? By God! This is the truth, and all things bear witness thereto, and beyond them thy Lord, the Truthful, the Trustworthy.
- 11 Grieve thou not save for separation from Me and My tribulations, and rejoice thou not save in My remembrance and
- 5 اذا حضرت تلقاء وجه ابنها تكلمت بما ناحت به
قلوب العشاق ثم المأ الأعلى وربك على ما اقول
شهيد و عليم
- 6 قالت ابني ابني ان افد نفسك في سبيل ربك
اياك ان تكفر بالذي سجد لوجهه من في
السموات والأرضين يا بني ان استقم على امر
ربك ثم اقبل الى محبوب العالمين
- 7 عليها صلواتي ورحمتي وتكبيرى وبهاى وائى
بنفسى لأكون دية ابنها واذاً فى سرادق عظمتى
و كبريائى بوجه تستضى منه الحوريات فى
الغرفات ثم اهل الفردوس و اهل مدائن القدس
لو يراه احد يقول ان هذا الا ملك كريم
- 8 اياك ان ترتكبى ما يحزن به عبدى انه تحت نظر
ربك ان امسكى لسانك ثم اسجدى و اركعى
لربك العزيز الحميد قد قدر لك مقام اياك
ان تعقبه بما لا ينبغى لك ان اطمئنى بفضل
مولاك القديم قولى
- 9 اى رب رضيت برضائك و احب ان افدى
نفسى والذين معى فى سبيلك انك انت مولى
العالمين
- 10 يا امتى فكبرى ثم انصفى أ وديعة الأجساد تحت
التعود خير ام فى اوعية عصمة ربك الغفور
الرحيم ايقنى ان الموت حق كل من عليها فان و
يبقى وجه ربك الرحمن الذى اشرق من هذا
الأفق المبين و بعد تحقق الموت لو يموت احد
بالأمراض خير ام يستشهد فى سبيلى تالله هذا و
يشهد بذلك كل الأشياء و عن ورائها ربك
الصادق الأمين

My praise. Thus hath thy Lord commanded thee from the precincts of this distant Prison.

GWB#069x

11 لا تحزني آلا لفراق و بلائ و لا تفرحني آلا بذكرى
و ثنائ كذلک امرک ربک من شطر هذا
السجن البعيد

INBA34:182, BRL_DA#074, GWBP#069

p.092x, AQA1#048, TISH.509-510

BH02594

Date: 1290 [1873] or earlier

1 In the Name of God, the Most Merciful, the Most Compassionate!

1 بسم الله الرحمن الرحيم

2 This is a letter from the servant of God to one of His servants who has taken unto God a path. After hearkening to the blessed word "Pilgrimage to the House is a duty unto God for mankind," he turned toward the divine command until he attained the privilege of visiting the Most Great House of God. He must, God willing, count this enduring bounty as great and never be heedless of the remembrance of the All-Merciful at any time or season. He must ever be occupied with building the house of the heart, which is the throne for the manifestation of the All-Glorious.

2 این کتابی است از عبد خدا بسوی بنده از بندگان
او الذی اتخذ الى الله سبيلاً و بعد از اصغاء کلمه
مبارکه و لله على الناس حج البيت بشطر امر الهی
توجه نمود تا آنکه زیارت بیت الله الأعظم فائز
شد انشاء الله باید این نعمت باقیه را بزرگ شمرد
و در کل اوان و احیان از ذکر رحمن غافل نشود
و لازال در تعمیر بیت قلب که عرش تجلی
حضرت سبحانی است مشغول باشند

3 Hear with the ear of the spirit the call of Him Who summons to the All-Merciful. His call is today the sweet water of life for the bodies of all beings. By the Lord of all creation, if all who are on earth were to attain but one drop thereof, all would turn, living and enduring, toward the Object of worship. Whosoever remains deprived of this living water today is accounted as dead and as nothing in the sight of God, even as He has said: "They have hearts wherewith they understand not, and eyes wherewith they see not, and ears wherewith they hear not."

3 بگوش جان ندای داعی الى الرحمن را بشنو ندای
او الیوم ماء عذب حیوان است از برای اجساد
اهل اکوان قسم بمالک امکان اگر کلّ من علی
الأرض یکتطره آن فائز شوند جمیع حیاً باقیاً
بشطر معبود توجه نمایند هر نفسی الیوم از این
کوثر حیوان محروم ماند میت و لاشیء عند الله
مذکور چنانچه فرموده و لهم قلوب لا یفقهون بها
و لهم اعین لا یبصرون بها و لهم آذان لا یسمعون
بها

4 We must beseech God, exalted be His remembrance, that He not deprive these servants, through His grace and favor, from the cloud of mercy and the heaven of bounty. This is the ultimate goal of those who seek the presence of the All-Glorious, and naught else is regarded by God. As has been observed, He has given this world and its ornaments to the lowliest of His servants. Surely if it had any worth, He would not have

4 باید از حقّ جلّ ذکره بخواهیم تا از فضل و عنایت
خود این عباد را از انتخاب رحمت و غمام مکرم
محروم نفرماید این است غایت آمال قاصدان بمن
ذوالجلال و من دون آن عند الله مذکور نه چنانچه
مشاهده شده که دنیا و زینت آن را به پست ترین
عباد خود داده البته اگر قیّد میداشت بغافلین
نمیگذاشت پس مقصود موحدین رضای دوست
بوده و آنچه از نزد او است چنانچه مشاهده

bestowed it upon the heedless. Thus the aim of those who believe in divine unity has been the good-pleasure of the Friend and whatsoever is from Him. As is witnessed, these most great tribulations that have befallen in this year have been sweeter than the choicest honey to the tongue of him who speaks. His is the praise and the bounty. The desire of the people of truth has been martyrdom - that is, their life is in their death. This is the true word. Blessed are they that attain!

- 5 Convey mention and greetings from this servant to the loved ones of God wherever you meet them. Say: Today is the day of steadfastness and turning to the Truth. Be not grieved by the tribulations that have befallen. The Cause is in God's hands. Verily He is the Ruler over all else. If absolute power appears in the garment of powerlessness, and the Absolute Sovereign outwardly appears as one ruled and oppressed, there is no harm in this, for whatever appears from the All-Wise contains wisdom which none comprehend save those possessed of understanding. And praise be to God, the Lord of Lords.

میشود که این بلایای اعظم که در این سنه وارد شده در کام ناطق احلی از شهد فائق بوده له الحمد و المنّة منیه اهل حق بمنیه بوده یعنی حیوتشان در ممات اینست کلمه صواب طوبی للفائزین

5 احبای الهی را در هر دیار ملاقات نمودید از قبل غلام ذکر و سلام برسان بگو ایوم استقامت و توجه بحق است از بلایای وارده محزون مباشید الامر بید الله انه هو الحاکم علی ما سواه اگر قدرت صرفه در لباس عجز جلوه نماید و حاکم مطلق در ظاهر محکوم و مظلوم واقع شود لا بأس فی ذلک لأنّ ما یظهر من الحکیم فیهِ حکمة لا یعرفها الا اولو الالباب والحمد لله ربّ الارباب

BLIB_Or11096.178, BLIB_Or15710.020,
ASAT4.309x

BH02605

Date: 1290 [1873] or earlier

- 1 At the hour when the bride of sorrow lifted from her face the veil of concealment, and the Countenance of Grief raised the banner of anguish; when the spreader of the dawn-wind unfurled the outstretched carpet of gloom, and the attendant of the Countenance of Eternity sank to rest upon the fixed couches; when the cloud of power rained down from the stifled air the showers of separation, and the huris of paradise emerged from the chambers of separation; when the secluded ones of dissension arrayed the visage of hypocrisy, the maidens of Paradise smote their heads, the fair bestowers ran distraught, the holy ones of sanctity clad themselves in robes of darkness, and the forms of intimacy shed crimson tears from the eye of fidelity; when the treasurer of Paradise withdrew behind the veil of hiddenness, and the guide of the community was shrouded in the curtain of extinction—then did the leaves of the Tree of blessedness incline to yellow, and the boughs of the Sidratu'l-Muntaha fall one upon another and were broken.

1 در ساعتیکه عروس حزن از قناع نقاب رخ برافراخت و شاهد هموم علم حسرت برافراشت و فراش باد صبا فراش مبسوط کدورت بگسترانید و خادم طلعت بقا بر سرایر مثبتوت بیارمید و ابر قدرت از هواء مکظوم امطار فراق بیارید و حوریات وثاق سر از جرات طلاق برآوردند و مخدرات شقاق طلعت نفاق پیاراستند قاصرات جنان بر فرق زدند و خیرات حسان سراسیمه دویدند و وجهات قدس قصص سودا در بر نمودند و طلعات انس دم حمرا از عین وفا ریختند و خازن جنت در نقاب خفا رفت و هادی ملت در حجاب فنا مستور گشت اوراق شجره طوبی بلون صفرا میل نمود و اغصان سدره منتهی از هم فروریخت

- 2 The cloud of mercy was withheld, the lightning of might was uplifted; the dove of wrath took wing, and the cock of malice melted away the gladness of splendour. The radiance of joy rose from the throne of abasement, and the vengeance of oppression sat upon the carpet of glory. The raven of the city of darkness forbade the parrot of the Egypt of attainment from tasting the sugar of delight; the sparrow of cruelty restrained the nightingale of self-effacement from chanting its lay; the jealous crow hindered the hoopoe of exultation from the Sheba of revelation; and the vanquished Abu-Jahl drove forth the blessed Beauty from the frequented Fane.
- 3 The candle of the gathering of light was extinguished, and the bat of blindness became the wanton plaything of the arena; the sovereign of the sanctuary of honour sat upon the point of humiliation, and the base-born one of the mine of wretchedness lodged upon the throne of greatness. The furnace of envy flamed within the breasts of the vainglorious, and the seas of sedition surged within the hearts of those that should have heeded. They cast the eloquent of love from the pulpit of unity, and withheld the discerning of longing from the taste of attainment. The garden of imitation was adorned, and the fruit of praise was cut off.
- 4 The beloved of the valley of love were struck dumb with bewilderment, and the veiled ones of the valley of multiplicity became beholders of the desired Witness. Again was the falcon of sovereignty ensnared in the grasp of shameless owls, and Joseph of the realm of being, through the hands of faithless brethren, was hurled into the pit.
- 5 The owls commit injustice against the falcon; they beat his guiltless wing and plume, and cry:
- 6 "Why dost thou still remember that far land, or that fair palace of the sovereign's arm?"
- 7 His crime is this: he is a falcon—naught besides. What fault hath Joseph, save that he is fair?
- 8 The peacock's foe is but the peacock's plume: How many a king hath perished through his glory!
- 2 ابر رحمت ممنوع گشته و برق سطوت مرفوع شده
حمامه غضب در طیران آمد و دیک بطشت
در ذوبان بهجت سنا از عرش ذل برخاست
و نعمت ظلما بر فرش عز بنشست زاغ شهر
اغما طوطی مصر لقا را از شکرخائی منع نموده
و صعوه جفا بلبل فنا را از نغمه سرائی بازداشته
غراب غیور هدهد سرور را از سبای ظهور منع
نموده و بوجهل مقهور طلعت محبور را از بیت
معمور بیرون کرده
- 3 شمع محفل ضیا نخود گشته و شب پره عما
بازی گر میدان گردیده سلطان مکن عزت بر
نقطه ذلت جالس گشته و ز نیم معدن نکبت
بر عرش عظمت مستکن شده تنور حسد در
سینه ارباب نخوت در فوران آمد و ابجر فتنه
در صدور ارباب عبرت در هیجان شد ادیب
عشق را از مصطبه توحید بیرون نمودند و لیب
شوق را از ذوق استدراک بازداشتند حدیقه
تقلید زینت گرفت و ثمره تجمید مقطوع گشت
- 4 محبوبان وادی محبت مبهوت گشتند و محبوبان
وادی کسرت شاهد مقصود شدند باز سلطان
در دست جفدان بیجا گرفتار آمد و یوسف
امکان در دست برادران بی وفا در چاه شد
- 5 جغدها بر باز استم میکنند پر و بالش بی گاهی
میکند
- 6 که چرا تو یاد آری زان دیار یا ز قصر ساعد آن
شهریار
- 7 جرم او اینست کو باز است و بس غیر خوبی
جرم یوسف چیست
- 8 پس دشمن طاوس آمد پر او ای بسا شه را بکشته
فراو

INBA36:343b, NLAI_BH1.338, BRL_DA#608,
TZH4.150-151x, RHQM1.340-340 (415)
(251x)

BH02708

To: Aqa Ali Akbar, in Yazd

Date: 1290 [1873] or earlier

1 In the Name of God, the Most Great

1 بِسْمِ اللَّهِ الْأَعْظَمِ

2 This is a Book from the Lord of Names to him who hath held fast unto the Most Great Handle and turned unto God, the Creator of earth and heaven, that the words of his Lord may attract him to the station which hath been, in truth, praised in the Mother Book, and that he may arise amidst the servants to make mention of God, the Lord of the Day of Mutual Calling, that perchance they that slumber may arise from their couches and turn towards the quarter that hath been illumined by the lights of the Countenance.

2 هَذَا كِتَابٌ مِنْ لَدُنْ مَالِكِ الْأَسْمَاءِ إِلَى الَّذِي تَمَسَّكَ بِعُرْوَةِ الْأَبْهَى وَاقْبَلَ إِلَى اللَّهِ فَاطِرِ الْأَرْضِ وَالسَّمَاءِ لِتَجْذِبَهُ كَلِمَاتُ رَبِّهِ إِلَى الْمَقَامِ الَّذِي كَانَ فِي أَمِّ الْكِتَابِ بِالْحَقِّ مُجْهِدًا وَيُقِيمُ بَيْنَ الْعِبَادِ بِذِكْرِ اللَّهِ مَالِكِ يَوْمِ التَّنَادِ لَعَلَّ يَقُومَنَّ الرَّاقِدُونَ مِنَ الْمَهَادِ وَيَتَوَجَّهْنَ إِلَى شَطْرِ كَانَ بِأَنْوَارِ الْوَجْهِ مُضِيئًا

3 O servant! Arise from the slumber of stillness, then summon the people unto God, the Almighty, the Self-Subsisting. Thus hath the matter been decreed in the Tablets and the command hath come with a sovereignty that encompasseth all the worlds. That land hath been honored by the advent of thy Chosen Lord, and from every tree is heard: "Verily, there is none other God but Him." This indeed is that which ye were promised in a Tablet that was, in the Mother Book with the All-Bountiful, recorded.

3 يَا عَبْدَ قَمٍ عَنْ رَقْدِ السَّكُونِ ثُمَّ ادْعِ النَّاسَ إِلَى اللَّهِ الْمَهِيمِ الْقَيُّومِ كَذَلِكَ قَضَى الْأَمْرُ فِي الْأَلْوَحِ وَاتَى الْحُكْمُ بِسُلْطَانٍ كَانَ عَلَى الْعَالَمِينَ مُحِيطًا قَدْ تَشَرَّفَ تِلْكَ الدِّيَارَ بِقُدُومِ رَبِّكَ الْخِتَارِ وَيَسْمَعُ مِنْ كُلِّ شَجَرٍ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ إِنَّ هَذَا هُوَ الَّذِي وَعَدْتُمْ بِهِ فِي لَوْحٍ كَانَ بِأَمِّ الْكِتَابِ لَدَى الْوَهَّابِ مَذْكُورًا

4 O people! Follow not your desires; rather, follow your God. He, verily, hath dawned from the horizon of the All-Merciful with a proof that hath been, in the Tablet, by the Pen of the Spirit inscribed. Do ye worship names and forsake the Creator of earth and heaven? What aileth you that ye take not unto Him a way? Do the powers of kings frighten you? By My life! The most exalted among them is but a subject, and I am, in truth, the Sovereign. I have come with a Cause that was, in the Tablet, mighty.

4 يَا قَوْمَ لَا تَتَّبِعُوا أَهْوَاءَكُمْ إِنْ اتَّبَعُوا الْحُكْمَ أَنَّهُ قَدْ أَشْرَقَ مِنْ أَفْقِ الرَّحْمَنِ بِيرْهَانٍ كَانَ فِي اللَّوْحِ مِنْ قَلَمِ الرُّوحِ مَسْطُورًا أَوْ تَعْبُدُونَ الْأَسْمَاءَ وَتَدْعُونَ فَاطِرَ الْأَرْضِ وَالسَّمَاءِ مَا لَكُمْ لَا تَتَّخِذُونَ إِلَيْهِ سَبِيلًا أَوْ يَخَوْفُكُمْ سَطْوَةُ الْمُلُوكِ لِعَمْرِى أَعْلَاهُمْ مِنَ الْمَمْلُوكِ وَأَنَا الْمَالِكُ بِالْحَقِّ قَدْ جِئْتُ بِأَمْرِ كَانَ فِي اللَّوْحِ عَظِيمًا

5 We have delivered unto the kings the messages of their Lord, and neither their might nor the tribulations that have befallen Us have deterred Us. Thus was the matter ordained in the Tablet of Destiny by the Most Exalted Pen, in truth, recorded. We have sent down unto them clear verses and dispatched them with a power from Our presence, that they might know that tribulation preventeth not the Beauty from speaking that whereby the hearts of the righteous are gladdened, while he that hath been deprived of the breezes of revelation is sorely troubled.

5 أَنَا بَلَّغْنَا الْمُلُوكَ رِسَالَاتِ رَبِّهِمْ وَمَا مَنَعَنَا اقْتِدَارَهُمْ وَمَا وَرَدَ عَلَيْنَا مِنَ الْبَلَايَا كَذَلِكَ كَانَ الْأَمْرُ فِي لَوْحِ الْقَضَاءِ مِنْ قَلَمِ الْأَبْهَى بِالْحَقِّ مَكْتُوبًا نَزَّلْنَا لَهُمْ آيَاتٍ بَيِّنَاتٍ وَارْسَلْنَاهَا إِلَيْهِمْ بِقُدْرَةٍ مِنْ لَدُنَّا لِيَعْلَمُوا أَنَّ الْبَلَاءَ لَا يَمْنَعُ الْبَهَاءَ يَنْطِقُ فِي السَّجْنِ بِمَا يَسْتَبْشِرُ بِهِ افْتِدَاءُ الْأَبْرَارِ وَيُضْطَرُّبُ الَّذِي كَانَ مِنْ نَفْحَاتِ الْوَحْيِ مُحْرُومًا

6 Blessed art thou for having attained unto the recognition of thy Lord and turned unto the Qiblih of all horizons with a heart that was, in the love of God, steadfast. Let not the words of the idolaters grieve thee. They are as ashes upon which blow tempestuous winds, rendering them scattered dust. Will any endure with his sovereignty? Nay, by thy Lord, the All-Merciful! All in creation shall perish, and sovereignty shall remain with a Sovereign Who hath been, from everlasting, in truth, great.

6 طوبى لك بما فزت بعرفان ربك و اقبلت الى
قبلة الآفاق بقلب كان في حب الله قويا لا
يحزنك قول المشركين انهم كرماد سوف تتر
عليه ارياح عاصفات و تجعله هباء منثورا هل
يبقى مع سلطانه من احد لا وربك الرحمن
سيفنى من في الأكوان و يبقى الملك لسلطان
كان في ازل الازال بالحق عظيما

7 Remind them that have believed and give them the glad-tidings of that which hath been sent down from before the Throne. Thus have We commanded thee in truth. Verily, He is well aware of and watchful over His servants. That which thou didst send hath reached Our presence. We have accepted it as a token of grace from thy Lord, and We beseech Him to assist thee under all conditions. He, verily, is the All-Powerful, the Almighty.

7 ذكر الذين آمنوا و بشرهم بما نزل من لدى العرش
كذلك امرناك بالحق انه كان بعباده خيرا
بصيرا قد حضر لدى العرش ما ارسلته قبلناه
فضلا من لدن ربك و نسئله بأن يؤيدك في
كل الأحوال انه هو المقتدر القدير

INBA34:195, NLAI_BH1.013, AQA1#058,
AQA6#211 p.042

BH02675

To: Aqa Shaykh Sadiq, in Yazd

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Holy, the Most Exalted!
- 2 We have sent down from the heaven of [the Bayan] a luminous water, that there might grow thereby in the soil of hearts the plant of wisdom and utterance. He, verily, is knowing over all things.
- 3 Water hath diverse meanings, among them the manifestation of the All-Merciful upon all created things, and among them the dawning of the lights of [the Word], and among them the water We have caused to flow from the Fountainhead of the Divine Will. Thy Lord, verily, is knowing of all things.
- 4 Say: The [trees] that have attained unto these waters - from their leaves and fruits can be heard that which bringeth tranquility to the hearts of the servants and speaketh unto men at one time of this Great Announcement and at another of the mystery of My Ancient Name. Blessed is he who knoweth that he hath been mentioned before the Throne as one of the people of Baha.

- 1 بسم الله الأقدس الأرفع
- 2 انا نزلنا من سماء [البيان] ماء منيرا لتنبئ منه في
اراضى القلوب نبات الحكمة والبيان انه كان على
كل شىء حكيما
- 3 للماء معان شتى و منها تجلّى الرحمن على الأكوان و
منها اشراق انوار [الكلمة] و منها ماء الذى اجريناه
من عين المشية ان ربك كان بكل شىء عليما
- 4 قل [الأشجار] التى فازت بهذه المياه تسمع من
اوراقها و اثمارها ما تطمئن به افئدة العباد و تحدث
الناس مرة بهذا النبأ العظيم و اخرى عن سر اسمى
القديم يا طوبى لمن يعرف انه كان من اهل البهاء
لدى العرش المذكورا

- 5 Say: O people! The Revelations have ended. Beware lest ye differ regarding that which the Pen of [Command] imparteth unto you. Follow the religion of God and His Faith, and follow not every misbeliever who is far removed from the truth. Ere long shall ye hear from most lands the cry of the Calf. Beware lest ye follow every lying sinner who is recorded in the Tablet as guilty.
- 6 Say: O people! The Primal Point desired from the Bayan naught save My Self and the manifestation of My Cause. Were anyone to inhale it, he would discover from its every word the fragrance of My raiment. Thus was the Command sent down in the Bayan from the presence of the All-Merciful. He spoke, and His Word is the truth: "Should anyone utter a verse, reject him not." Ponder then, O people of insight! When He became aware of this Revelation and beheld it upon the throne of grandeur and glory, He therefore spoke this word and others like it. Thy Lord is, verily, the Mighty, the All-Knowing.
- 7 Were it not for My Self, He would not have spoken thus, and thy Lord, the Mighty, the Self-Subsisting, beareth witness to this. How many are the servants who utter words and claim for themselves that which God hath not permitted them. Reflect, O people of vision! Even as ye have heard from most cities the cry of one who hath claimed divine revelation and wrongfully taken people's [wealth]. Thus do We teach thee the way of truth from thy Lord, the Mighty, the Self-Subsisting.
- 8 Thinkest thou they are awake? Nay, they sleep, and the tongue of power and might in the kingdom of thy Lord, the Mighty, the Gracious, beareth witness to this. Blessed art thou for having attained unto the recognition of God and turned toward the Dawning-Place of thy Lord's Will, the All-Merciful. Pay no heed to those who have turned away and objected. We have ordained [for thee] a station in Paradise which is, by My life, among the most exalted of stations. Thy Lord is, verily, the Almighty, the All-Compelling.
- 5 قل يا قوم قد انتهت الظهورات اياكم ان تختلفوا فيما يلقيكم قلم [الأمر] ان اتبعوا ملة الله ودينه و لا تتبعوا كل مشرك كان عن الحق بعيدا سوف تسمعون من اكثر البلاد نداء العجل اياكم ان تعقبوا كل كذاب كان في اللوح اثما
- 6 قل يا قوم ان نقطة الاولى ما اراد من البيان الا نفسى و اظهار امرى لو يستنشقه احد ليجد من كل كلمة منه رائحة قيصى كذلك كان الامر فى البيان من لدى الرحمن منزولا قال و قوله الحق لو ينطق احد باية لا تكذبه اذ تفكروا يا اولى الابواب انه لما اطلع بهذا الظهور و رآه فى عرش العظمة و الاجلال لذا نطق بهذه الكلمة و امثالها ان ربك هو العزيز العلام
- 7 لولا نفسى ما تكلم بها و يشهد بذلك ربك العزيز المختار كم من عباد يتكلمون بالكلمات و يدعون فى انفسهم ما لا اذن الله لهم تفكروا يا اولى الابصار كما سمعتم من اكثر المداين نداء من ادعى الوحي و اخذ [اموال] الناس بالباطل كذلك نعلبك سبيل الحق من لدن ربك العزيز المختار
- 8 ا تحسب انهم ايقاظ بل رقود و يشهد بذلك لسان القدرة و القوة فى ملكوت ربك العزيز المتان طوبى لك بما فزت بعرفان الله و اقبلت الى مطلع مشيئة ربك الرحمن لا تلتفت الى الذين اعرضوا و اعترضوا انا قدرنا [لك] مقاما فى الفردوس لعمري انه من اعلى المقام ان ربك هو المقتدر الجبار

INBA34:190, AQA1#054, AQA7#345

p.024

BH02691

To: Muhammad Kazim in Isfahan brother of Sadiq who emigrated with God

Date: 1290 [1873] or earlier

- 1 He is the Most High, the Most Great. 1 هو العليّ العظيم
- 2 The Pen of Command mentions His servant Muhammad Kazim, the brother in truth who migrated with God, to draw him near to what He has willed for him and to cause him to speak the truth between the heavens and the earth. 2 ذكر قلم الأمر عبده ليقربه الى ما اراد له وينطقه بالحق بين السموات والأرضين
- 3 O servant! When thy name was mentioned in the holy court, verses of wondrous glory were sent down from the heaven of Command, and We sent them to thee as a favor from Our presence, for verily I am the All-Bountiful, the Ancient of Days. 3 ان يا عبد لما ذكر في ساحة القدس اسمك نزلت من سماء الأمر آيات عزّ بديع وارسلناها اليك فضلاً من لدنا وانا الفضل القديم
- 4 Take heed lest thou be saddened by those on whose faces thou seest the dust of hell. Seek God's help in all matters, for He will assist thee with the truth. Verily, there is no God but Him. His is the creation and the command. He doeth what He willeth and ordaineth what He pleaseth. 4 آياك ان لا تحزن عن الذين تشهد في وجوههم غبرة الجحيم فاستعن بالله في كلّ الأمور وانه ينصرک بالحقّ انه ما من اله الا هو له الخلق و الأمر يفعل ما يشاء ويحكم ما يريد
- 5 Drink the cup of immortality from the fingers of Glory, then cast aside the cup of mortality and turn thy face toward thy Lord, the Mighty, the Powerful, the All-Knowing. Take heed lest anything sadden thee. Whatever thou seest in the realm of being shall perish, while sovereignty and power shall remain with God, the King, the Transcendent, the Most High, the Most Great. 5 ذق كأس البقاء من انامل البهاء ثمّ دع كأس الفناء عن ورائك و توجه بوجه ربك المقتدر العزيز العليم آياك ان لا يحزنك شيء و كلّما تشهد في الملك انه يفني ويبقى السلطنة والاقتدار لله الملك المتعالى العليّ العظيم
- 6 And if harm befalleth thee, remember My harm and be not saddened by thy harm, for My harm is greater than thy harm and mightier than the harm of all created things combined. By God! There hath come upon Me that which hath come upon no one before, and God is witness to this and is All-Knowing. 6 وان يصيبك من ضرّ فاذكر ضرّي ولا تحزن من ضرّك لأن ضرّي اشدّ من ضرّك واعظم من ضرّ الخلاق اجمعين تالله قد ورد على ما لا ورد على احد من قبل و كان الله على ذلك شهيد و عليم
- 7 Say: O people! This is the Most High among you who hath come to you with God's signs, His power and sovereignty, His grandeur and majesty. Fear God, O people, and be among the God-fearing. Dispute not with Him through what your selves and desires command you, and wage not war against His exalted and mighty Self. 7 قل يا قوم هذا لعلّي بينكم قد جائكم بآيات الله ثمّ قدرته وسلطانه ثمّ عظمته و كبريائه اتقوا الله يا قوم وكونوا من المتقين ولا تجادلوا به بما امرکم نفسکم و هو يکم ولا تحاربوا بنفسه العليّ العظيم
- 8 O people! Look with the eye of the beginning at that whereby the Cause of the Prophets and Messengers was established. Fear God and differ not in His Cause, and nullify not your deeds through satanic suggestions. Satan commands you to transgression and indecency, while this Youth commands you 8 ويا قوم فانظروا بطرف البدء الى ما ثبت به امر النبيين والمرسلين اتقوا الله ولا تختلفوا في امره ولا تبطلوا اعمالکم من وساوس الشياطين وانّ الشيطان يأمرکم بالبغي والفحشاء وهذا الغلام

to fear God, and this is indeed a mighty bounty. Answer God's summoner among you and follow not those who have disbelieved and associated partners with God and were among the ungodly.

يأمركم بتقوى الله و أنّ هذا فضل عظيم اجيبوا داعى الله بينكم ولا تعقبوا الذين كفروا واشركوا و كانوا من المشركين

- 9 And thou, O servant, convey the Cause of thy Lord to those who are veiled by the veils of idle fancies from the beauty of thy Lord, the Mighty, the Powerful, the All-Knowing, and who were among the veiled ones, that they may detach themselves from what they possess and turn to what hath been ordained for them in the preserved tablets of glory.

9 و انتك انت يا عبد بلغ امر ربك الى الذينهم احتجبوا بحجبات الأوهام عن جمال ربك المقتدر العزيز العلام و كانوا من المحتجبين لعل ينقطعن عما عندهم ويتوجهن الى ما قدر لهم فى الواح عزّ حفيظ

- 10 And glory be upon thee and upon every insightful believer.

10 و البهاء عليك و على كلّ موقن بصير

BLIB_Or15694.384, ALIB.folder18p426

BH02703

To: *Mirza Abdullah Falah from Sad*

Date: 1290 [1873] or earlier

- 1 Your missive was received in His presence, and regarding what you wrote about the division, He said: "Excellent is what the physician has done." We beseech God to confirm him and you.
- 2 Blessed art thou, O Abdullah, for thy letter hath been presented before His countenance and We found from it the fragrance of thy love for the Beloved of the worlds. Arise to manifest the love of God and His Cause among His servants, then reconcile between His loved ones in such wise that We may perceive from them the fragrance of unity. This is the greatest of all deeds in the sight of the Self-Sufficient, the Most High. Grieve not over anything, for He will assist whomsoever He willeth. Soon will He raise you up in truth - verily He is the Almighty, the All-Glorious.
- 3 Through unity the face of the Cause becomes illumined and the faces of those who have disbelieved in God, the Lord of the Day of Mutual Calling, are darkened. We have chosen for thee what thy Lord, the Chosen One, hath chosen. Strive in that which thou hast been commanded by the True One, that through them the virtues of God may be spread among His servants. We have desired for them that which is better for them than all that hath been created in secret and in public. They are people who mention the name of God throughout the

1 مكتوب آجانب لدى الوجه حاضر و آنچه در فقره تقسيم مرقوم داشتند فرمودند نعم ما [عمله] الطبيب نسل الله بأن يوفقه و اياك

2 نعيماً لك يا عبدالله بما حضر كفاك لدى الوجه و وجدنا منه عرف حبك محبوب العالمين قم على حب الله و امره بين عبادته ثم اصلح بين احبائه على شأن نجد منهم رائحة الاتحاد هذا اعظم الأعمال عند غنى المتعال لا تحزن من شيء انه ينصر من اراده سوف يرفعكم بالحق انه هو المقتدر العظام

3 بالاتحاد يستضيء وجه الأمر و تسود وجوه الذين كفروا بالله مالک يوم التناد قد اخترنا لك ما اختاره ربك المختار ان اجهد فيما امرت من لدى الحق لعل ينتشر بهم اخلاق الله بين العباد انا اردنا لهم ما هو خير لهم عما خلق فى السر و الاجهار انهم قوم يذكرون باسم الله فى البلاد ينبغى لهم بأن يظهر منهم ما تتضوع به رائحة مسك

land. It behooveth them to manifest that which will cause the fragrance of the musk of unity to be diffused throughout all regions. Blessed is he who hath drunk this pure wine from the fingers of the mercy of his Lord, the Creator of all existence.

الاتحاد في الديار طوبى لمن شرب هذا الرحيق
من انامل رحمة ربه مالک الایجاد

- 4 God willing, you must at all times be engaged in the remembrance of the All-Merciful and expend your complete effort and striving for unity and the gathering of the loved ones, so that the fragrances of unity may become manifest from that city which has become the place of God's captives, among all people, and all the friends in surrounding areas may testify to the unity of those souls. This is better for them than what was and what will be.

4 انشاء الله باید در کلّ احیان بذکر رحمن مشغول
باشید و تمام سعی و اجتهاد در اتحاد و جمع
احباب مبذول دارید تا نفحات اتحادیه از آن
مدینه که محل اسراء الله شده مابین بریه ظاهر
شود و جمیع احباب که در اطرافند شهادت
دهند بالاتحاد آن نفوس هذا خیر لهم عما کان و
عما یکون

- 5 Regarding the daughter of Aqa Muhammad Rida, what [you wrote] was noted. His relatives are under the gaze of divine favor. If there has been delay in the manifestation of apparent favors, it has been due to lack of means. God willing, divine favors will encompass them. Let them not be grieved, and let them be happy with what hath been sent down from the direction of the Divine Throne.

5 در باره بنت آقا محمد رضا آنچه [نوشتند]
ملاحظه شد منتسبین او تحت نظر عنایت هستند
اگر تأخیر در ظهور عنایات ظاهره شده نظر
بعدم اسباب بوده انشاء الله الطاف الهیه ایشانرا
احاطه خواهد نمود محزون نباشند و آنچه از شطر
عرش نازل بآن مسرور باشند

- 6 And as for what thou didst mention regarding thy dream, We beseech God that there may appear from thee one who will aid the Cause of his Lord and mention Him among His servants in such wise that all created things will remember Him thereby. Verily, He is powerful over all things. Excellent is the name by which thou hast named him. Blessed is he in that We have caused the Pen to move in his mention and the mention of his name in the Tablet of his Lord, the Mighty, the Generous.

6 و اما ما ذکرک فی نومک نسل الله بأن يظهر
منک من ينصر امر ربه و يذكره بين عباده على
شأن يتذكرن به الممکات انه على کلشیء قدیر نعم
اسم الذی سمّيته به طوبى له بما اجرينا القلم على
ذکره و ذکر اسمه فی لوح ربه العزیز الکریم

- 7 Convey My greetings to those who are with thee and to those who have believed in God, the Mighty, the All-Wise. Nothing whatsoever escapeth the knowledge of thy Lord. With Him is the knowledge of all things in a preserved tablet.

7 کبر من قبلی علی من معک و علی الذینهم آمنوا
بالله العزیز الحکیم لا یعزب عن علم ربک من
شیء عنده علم کلشیء فی لوح حفیظ

BLIB_Or11096#247x, BLIB_Or15710.043

BH02704

To: Isma'il 516 (Khi 6 Nun 6 Alif Bi)

Date: 1290 [1873] or earlier

- 1 In the Name of God, the First, without end. This is a remembrance from Us to him who hath believed in God, the Mighty, the All-Wise. We guide whom We please among Our servants and chastise the transgressors. In Our hands lie the measures of all things - We send them down according to a measure. Verily, We are the All-Powerful. Nothing whatsoever escapeth Our knowledge, and with Us is a perspicuous Book wherein We have detailed every wise command. Therein is the knowledge of what hath been and what shall be. Verily thy Lord is the All-Knowing, the All-Wise.

1 بِسْمِ اللَّهِ الْأَوَّلِ بَلَا آخِرَ هَذَا ذِكْرٌ مِنْ لَدُنَّا لِمَنْ آمَنَ
بِاللَّهِ الْعَزِيزِ الْحَكِيمِ أَنَا نَهْدِي مَنْ نَشَاءُ مِنْ عِبَادِنَا
وَنُعَذِّبُ الْمُعْتَدِينَ بِيَدِنَا مَقَادِيرُ كُلِّ شَيْءٍ نَنْزِلُهَا عَلَى
قَدَرٍ أَنَا كَنَّا قَادِرِينَ لَا يَعْزِيبُ عَنْ عَلَمِنَا مِنْ شَيْءٍ
وَلَدِينَا كِتَابٌ مُبِينٌ وَفِيهِ فَصَّلْنَا كُلَّ أَمْرٍ حَكِيمٍ وَ
فِيهِ عِلْمٌ مَا كَانَ وَ مَا يَكُونُ أَنَّ رَبَّكَ هُوَ الْعَلِيمُ
الْحَكِيمُ
- 2 Say: O people! Are the paths of error better than My straight and manifest path? Say: What aileth you? Have ye turned away from God and followed your own desires? Have ye any refuge besides Him? Nay, by the Lord of all worlds! Whoso followeth My guidance, verily he dwelleth in an exalted station, and whoso turneth away from My face, he is indeed among the companions of the fire.

2 قُلْ يَا قَوْمِ أَسْبَلُ الضَّلَالَةَ خَيْرٌ أَمْ سَبِيلُ الْوَاضِحِ
الْمُسْتَقِيمِ قُلْ مَا لَكُمْ أَعْرَضْتُمْ عَنِ اللَّهِ وَ اتَّبَعْتُمْ
أَهْوَاءَ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَحِيصٍ غَيْرِهِ لَا وَرَبِّ
الْعَالَمِينَ مَنْ اتَّبَعَ هَدَايَ أَنَّهُ فِي مَقَامٍ كَرِيمٍ وَ مَنْ
أَعْرَضَ عَنْ وَجْهِهِ أَنَّهُ مِنْ أَصْحَابِ السَّعِيرِ
- 3 Say: Beware lest ye lean towards them that have wronged, and follow the ungodly. Say: The guidance of God hath appeared in truth and this is His sovereignty, would ye but perceive. Do ye reject it after it hath come from the heaven of utterance with His Most Great Name? Beware lest ye differ concerning this mighty Cause. Do ye object to Him through Whom was established that which was sent down in the Books of God, the Mighty, the All-Knowing? He calleth you, even under the sword, to draw nigh unto paradise, while ye are in grievous error. He hath indeed come with the waters of life, while ye count yourselves among the dead in manifest loss.

3 قُلْ أَيَاكُمْ أَنْ تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا وَ تَعْقِبُوا
الْمُشْرِكِينَ قُلْ هَدَى اللَّهُ قَدْ ظَهَرَ بِالْحَقِّ وَ هَذَا
سُلْطَانُهُ لَوْ أَنْتُمْ مِنَ النَّاطِرِينَ أَمْ تَكْرَهُونَهُ بَعْدَ الَّذِي
أَتَى مِنْ سَمَاءِ الْبَيَانِ بِاسْمِهِ الْأَعْظَمِ أَيَاكُمْ أَنْ تَخْتَلِفُوا
فِي هَذَا الْأَمْرِ الْعَظِيمِ أَمْ تَعْتَرِضُونَ عَلَيْهِ بَعْدَ الَّذِي
بِهِ ثَبَتَ مَا نَزَلَ فِي كِتَابِ اللَّهِ الْعَزِيزِ الْعَلِيمِ أَنَّهُ
يَدْعُوكُمْ تَحْتَ السَّيْفِ بِالتَّقَرُّبِ إِلَى الرِّضْوَانِ وَأَنْتُمْ
فِي ضَلَالٍ بَعِيدٍ أَنَّهُ قَدْ أَتَى بِحُجُورِ الْحَيَوَانِ وَأَنْتُمْ فِي
خَسْرَانٍ أَنْفُسَكُمْ لِمَنِ الْمَيْتِينَ
- 4 Say: Cast away what ye possess and take what We have commanded you from the presence of One All-Knowing, All-Wise. Have ye found any truth in what the people of the Furqan (Qur'an) say? Nay, by your Lord, the All-Merciful! They are among the liars. Ponder what they say concerning the news of the Qa'im, and thou shalt find them in manifest error. They have clung to their own desires; verily they wander distracted in the valley of idle fancies. Say: With Us is the knowledge of all things, and We possess a preserving Book. Fear God and follow not those whose striving hath been lost in this world's life and who are among the most wretched of evil folk.

4 قُلْ دَعُوا مَا عِنْدَكُمْ وَ خُذُوا مَا أَمَرْنَاكُمْ بِهِ مِنْ لَدُنْ
عَلِيمٍ حَكِيمٍ هَلْ وَجَدْتُمْ مَا يَتَكَلَّمُ بِهِ أَهْلُ الْفِرْقَانِ عَلَى
صَدَقٍ لَا وَرَبِّكُمْ الرَّحْمَنُ أَنَّهُمْ مِنَ الْكَاذِبِينَ تَفَكَّرْ
فِيمَا عِنْدَهُمْ مِنْ خَبَرِ الْقَائِمِ لَتَجِدَهُمْ فِي ضَلَالٍ
مُبِينٍ قَدْ تَمَسَّكُوا بِأَهْوَاءِ أَنْفُسِهِمْ أَنَّهُمْ فِي وَادٍ
الظُّلُمَاتِ لِمَنِ الْهَائِمِينَ قُلْ عِنْدَنَا عِلْمٌ كُلِّ شَيْءٍ وَلَدِينَا
لَوْحٌ حَفِيزٌ اتَّقُوا اللَّهَ وَ لَا تَعْقِبُوا الَّذِينَ ضَلَّ سَعْيُهُمْ
فِي الْحَيَاةِ الدُّنْيَا وَ كَانُوا مِنْ قَوْمٍ أَخْسَرِينَ

- 5 As for thee, turn away from them, then turn with all thy being to God, the Most High, the All-Praised. Say: O my Lord! Praise be to Thee for having enabled me to recognize the Manifestation of Thy Self, after all the deceitful and stubborn ones turned away from Him. I beseech Thee by Thy Name through which was revealed that which was hidden, to aid me in Thy remembrance and praise and in teaching Thy Cause among Thy servants. Verily, Thou art powerful over what Thou wilt, and Thou art the All-Forgiving, the All-Merciful.

5 أَنْكَ فَانْقَطِعْ عَنْهُمْ ثُمَّ اقْبَلْ بِتَمَامِكَ إِلَى اللَّهِ الْعَلِيِّ
الْحَمِيدِ قُلْ أَيْ رَبِّ لَكَ الْحَمْدُ بِمَا أَيْدَيْتَنِي عَلَى عِرْفَانِ
مَظْهَرِ ذَاتِكَ بَعْدَ الَّذِي أَعْرَضَ عَنْهُ كُلُّ مُكَارٍ
عِنْدِي اسْتَثْلَكَ بِاسْمِكَ الَّذِي بِهِ ظَهَرَ مَا هُوَ الْمَكْنُونُ
بَأَنْ تُؤَيِّدَنِي عَلَى ذِكْرِكَ وَثَنَائِكَ وَتَبْلِيغِ أَمْرِكَ
بَيْنَ عِبَادِكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَأَنْتَ
الْغَفُورُ الرَّحِيمُ

INBA15:374b, INBA26:378, NLAI_BH1.001

BH02672

To: Aqa Siyyid Husayn from Zi Vav

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Exalted, the Most Glorious.
- 2 O Husayn! Hear the call of the Husayn at the time when He remained alone among the servants and was imprisoned time after time by what the hands of the oppressors had wrought. And besides these, servants who were created by His command rose up against Him - and God is witness to this - and they visited upon Me that which the Pen is ashamed to mention, after I came to them from the heaven of grace with mercy and mighty lights, and recited unto them at all times verses which every knower and learned one was powerless to comprehend, save whom thy Lord, the Mighty, the Powerful, willed.
- 3 Remind the servants of the days when thou wert present before the Throne and heard what no ear of men hath heard, except those who attained the presence of thy Lord and were among those who attained. Blessed be thine eye for what it saw, and thine ear for what it heard, and thy face for having turned toward the face of thy Lord, the Most High, the Great.
- 4 Know thou that We have not forgotten thee, for thy Lord never cuts off His mercy from His seeking servants. Be thou steadfast in the Cause and turn not to anyone. Then remember thy Lord at all times and turn not to those in whose hearts thou findest rancor toward the Youth, who were among the idolaters. Say: Die in your wrath! By God, that which hath appeared causeth to burn the breast of every sinful idolater and giveth life to the

1 هُوَ الْمَقْدَّسُ الْعَلِيُّ الْأَبْهَى

2 إِنْ يَا حُسَيْنَ اسْمِعْ نَدَاءَ الْحُسَيْنِ حِينَ الَّذِي بَقِيَ
فَرِيداً بَيْنَ الْعِبَادِ وَبِجَنِّ مَرَّةً بَعْدَ مَرَّةٍ بِمَا اكْتَسَبَتْ
أَيْدِي الظَّالِمِينَ وَ مِنْ دُونِ هَؤُلَاءِ قَامَ عَلَيْهِ عِبَادُ
الَّذِينَ خَلَقُوا بِأَمْرِهِ وَ كَانَ اللَّهُ عَلَى ذَلِكَ شَهِيدٌ
و وَرَدُوا عَلَى مَا يَسْتَحْيِ الْقَلَمُ عَنْ ذِكْرِهِ بَعْدَ الَّذِي
جِئْتَهُمْ عَنْ سَمَاءِ الْفَضْلِ بِرَحْمَةٍ ثُمَّ أَنْوَارِ عَظِيمٍ وَ
تَلَوْتَ عَلَيْهِمْ فِي كُلِّ حِينٍ مِنْ آيَاتِ الَّتِي عَجَزَتْ
عَنْ عِرْفَانِهَا كُلِّ عَارِفٍ عَلِيمٍ إِلَّا مِنْ شَاءَ رَبِّكَ
الْمُقْتَدِرُ الْقَدِيرُ

3 ذَكَرَ الْعِبَادُ بِأَيَّامِ الَّتِي كُنْتَ حَاضِراً تَلَقَاءَ الْعَرْشِ
و سَمِعْتَ مَا لَا سَمْعَهُ أُذُنُ النَّاسِ إِلَّا مَنْ فَازَ بِلِقَاءِ
رَبِّكَ وَ كَانَ مِنَ الْفَائِزِينَ فَطُوبَى لِعَيْنِكَ فِيمَا
رَأَتْ وَ لِأُذُنِكَ فِيمَا سَمِعَتْ وَ لَوَجْهِكَ بِمَا تَوَجَّهَ
إِلَى وَجْهِ رَبِّكَ الْعَلِيِّ الْعَظِيمِ

4 ثُمَّ أَعْلَمُ بِأَنَّا مَا نَسِينَاكَ لِأَنَّ رَبِّكَ لَنْ يَنْقَطِعَ
رَحْمَتُهُ عَنْ عِبَادِهِ الْمُرِيدِينَ إِنْ اسْتَقَمَّ عَلَى الْأَمْرِ وَ
لَا تَلْتَفَتَ إِلَى أَحَدٍ ثُمَّ أَذْكَرُ رَبِّكَ فِي كُلِّ حِينٍ وَ
لَا تَوَجَّهْ إِلَى الَّذِينَ تَجِدُ فِي قُلُوبِهِمْ غِلَّ الْغُلَامِ وَ
كَانُوا مِنَ الْمُشْرِكِينَ قُلْ مَوْتُوا بِغِيظِكُمْ تَاللَّهِ قَدْ ظَهَرَ
مَا يَحْتَرِقُ بِهِ صَدْرُ كُلِّ مُشْرِكٍ أَثِيمٍ وَ يَحْيَى مِنْهُ

hearts of all who have believed in God and His signs and have drawn nigh unto the Law of grace in this wondrous, sublime Paradise.

- 5 Know thou that I have fallen into the pit of hatred and none is aware save God Who hath recorded all things in a preserving and mighty Book. Would that he who cast Me therein would calm his envy and give rest to his soul and not slander Me nor be among the slanderers. By God the Truth, there hath befallen Me what hath befallen no one, then he cried out within himself the cry of the oppressed ones that he might thereby cause doubt among those who believed and might introduce his rancor into the breasts of the sincere ones. Thus have We informed thee of what hath befallen Us that thou mayest be aware of the matter of thy Lord and remember Him with sorrowful verses. Arise to serve the Cause with steadfastness from Us, then remind the people of what thou art able and be not among the patient ones. And glory be upon thee and upon those who have taken unto God a way.

افتدة كل من آمن بالله وآياته واستقرب الى
شريعة الفضل في هذا الفردوس البديع المنيع

5 ثم اعلم بأني قد وقعت في جبّ البغضاء وما اطلع
احد الا الله الذي احصى كل شيء في كتاب عزّ
حفيظ فيا ليت الذي اوقعني فيها يسكن حسده
ويستريح نفسه ولا يفترى علي ولا يكون من
المفترين تالله الحق قد ورد علي ما لا ورد احد
علي احد ثم صاح في نفسه صباح المظلومين ليشته
بذلك علي الذينهم آمنوا ويدخل غلي في صدور
المخلصين كذلك اخبرناك بما ورد علينا لتكون
مطلعاً في امر ربك وتذكره بآيات حزين قم علي
الأمر باستقامة من لدنا ثم ذكر الناس بما تكون
مستطيعاً عليه ولا تكن من الصابرين والبهاء
عليك وعلي الذينهم اتخذوا الى الله سبيل

BLIB_Or15694.557, ALIB.folder18p432

BH02693

Date: 1290 [1873] or earlier

- 1 All glory be to Thee, O Lord my God! I bear witness for Thee to that whereto Thou Thyself didst bear witness for Thine own Self, ere the day Thou hadst created the creation or made mention thereof, that Thou art God, and that there is none other God beside Thee. From eternity Thou hast, in Thy transcendent oneness, been immeasurably exalted above Thy servants' conception of Thy unity, and wilt to eternity remain, in Thine unapproachable singleness, far above the praise of Thy creatures. No words that any one beside Thee may utter can ever beseem Thee, and no man's description except Thine own description can befit Thy nature. All who adore Thy unity have been sore perplexed to fathom the mystery of Thy oneness, and all have confessed their powerlessness to attain unto the comprehension of Thine essence and to scale the pinnacle of Thy knowledge. The mighty have all acknowledged their weakness, and the learned recognized their ignorance. They that are possessed of influence are as nothing when compared with the revelations of Thy stupendous sovereignty, and they

1 بسم الله الأقدس العلي الأعلى سبحانه اللهم يا
اهي اشهد لنفسك كما شهدت لنفسك بنفسك
قبل خلق الاختراع وذكر الابداع بأنك انت الله
لا اله الا انت لم تزل كنت في علو وحدانيتك
مقدساً عن توحيد عبادك ولا تزال تكون في
سمو فردانيتك متعالياً عن ذكر خلقك لا ينبغي
لذاتك ذكر غيرك ولا يليق لنفسك وصف
ما سواك كل موحد تحير في توحيد ذاتك و
اعترف بالقصور عن الصعود الى عرفان كنهك و
البلوغ الى ذروة عرفانك كل ذي قوة اقر بالعجز
وكل ذي علم اعترف بالجهل وكل ذي وجود
معدوم عند ظهورات عز سلطنتك وكل ذي
ظهور مفقود لدى شئون عز عظمتك وكل
ذي نور مظلم عند بوارق انوار وجهك وكل

who are exalted sink into oblivion when brought before the manifestations of Thy great glory. The radiance of the brightest luminaries is eclipsed by the effulgent splendors of Thy face, and the tongues of the most eloquent of speakers falter under the unrestrained effusions of Thy holy utterance, and the foundations of the mightiest structures tremble before the onrushing force of Thy compelling power.

- 2 Who is there, O my God, that can be deemed worthy to be remembered when Thou art remembered, and where is he to be found who can be regarded as capable of hinting at Thy nature or worthy of mention in the court of Thy transcendent oneness? From everlasting Thou has been alone with no one else beside Thee, and to everlasting Thou wilt continue to be one and the same. No God is there beside Thee, the God of power, of glory and wisdom.

- 3 Glorified be Thy name, O Lord my God! I beseech Thee by Him Who is Thine exalted and supreme Remembrance, Whom Thou hast sent down unto all Thy creatures and invested with Thy name, the All-Glorious, Whose will Thou hast ordained to be Thine own will, Whose self Thou hast decreed to be the revealer of Thine own Self, and His essence the Day-Spring of Thy wisdom, and His heart the treasury of Thine inspiration, and His breast the dawning-place of Thy most excellent attributes and most exalted titles, and His tongue the fountain-head of the waters of Thy praise and the well-spring of the soft-flowing streams of Thy wisdom, to send down upon us that which will enable us to dispense with all else except Thee, and will cause us to direct our steps towards the sanctuary of Thy pleasure and to aspire after the things Thou didst ordain for us according to Thine irrevocable decree. Empower us, then, O my God, to forsake ourselves and cleave steadfastly to Him Who is the Manifestation of Thy Self, the Most Exalted, the Most High. Supply us also with that which is best for us, and write us down with such of Thy servants as have repudiated the Idol (Mirza Yahya), and firmly believed in Thee, and been so established on the throne of certitude that the whisperings of the Evil One have been powerless to hinder them from turning their faces towards Thy name, the All-Merciful.

- 4 Powerful art Thou to do what Thou pleasest and to ordain what Thou willest. No God is there but Thee, the All-Possessing, the All-Highest, the Almighty, the All-Bountiful, the All-Knowing, the All-Wise.

ذی بیان کلّیل عند تنزّل آیات قدس احدیتک
و کلّ قائم مضطرب عند ظهور عزّ قیومیتک

2 هل لغیرک یا الهی من وجود لیدکر تلقّاء ذکرک
و هل لدونک من ظهور لیکون دلیلاً لنفسک او
مذکوراً فی ساحة عزّ توحیدک لم تزل کنت و
لم یکن معک من شیء ولا تزال تکنون بمثل ما
کنت لا اله الا انت المقتدر العزیز العلیم

3 سبحانک اللهم یا الهی اسئلك بذکرک العلیّ
الأعلى الذی اظهرته باسمک الأبهی بین اهل
الانشاء و جعلت مشیتته ذات مشیتک و نفسه
مظهر نفسک و کینوته مطلع علمک و قلبه
مخزن الهامک و فؤاده مهبط وحیک و صدره
مشرق اسمائک الحسنی و صفاتک العلیا و لسانه
منیع کوثر ثنائک و سلسبیل حکمتک بأن تنزل
علینا ما یجعلنا اغنیاء عن دونک و مقدّسین
عما سواک و قاصدین الی حرم رضائک و
آملین ما قدّرت لنا بتقدیرک ثم اجعلنا یا الهی
منقطعین عن انفسنا و متوسّلین بمظهر نفسک
العلیّ الأعلى ثم ارزقنا ما هو خیر لنا ثم اکتبنا من
عبادک الذین کفروا بالطاغوت و آمنوا بنفسک
و استقرّوا علی سرر الایقان علی شأن ما منعتهم
اشارات الشیطان عن التوجّه الی شطر اسمک
الرحمن

4 و انتک انت المقتدر علی ما تشاء و الحاکم علی ما
ترید لا اله الا انت الملک المتعالی المقتدر المعطى
العلیم الحکیم

INBA48:123, INBA49:031, BLIB_Or15739.227,

PMP#079, AQMJ1.074

PM#079

BH02695

Date: 1290 [1873] or earlier

1 In the Name of our Lord, the Most Exalted!

1 باسم ربنا العليّ الأعلى

2 Glorified art Thou, O my God! This is one of Thy handmaidens and one of Thy dawning-places who hath drawn nigh unto Thee and placed her trust in Thee, until she witnessed the fire of Thy oneness in the Tree of Thine eternity and beheld the lights of holy Lordship from the Tree of Thy identity. The Sun of Eternity shone upon her in what was revealed to her of the mysteries of the Pen through destiny. Through this she desired to enter the gardens of Thy nearness and the paradise of Thy reunion, that she might erase from the tablet of her heart all reference to aught else but Thee, and that there might be kindled in her heart the fire of Thy oneness and there might radiate from her innermost being the light of Thy uniqueness.

2 فسبحانك اللهم يا الهى هذه امة من امائك و طلعة من طلعاتك تقربت اليك و توكلت عليك حتى شهدت نار احديتك في سدره ازلتيك و رأت انوار قدس ربوبيتك من شجرة هويتك و تجلّت عليها شمس القدم فيما ظهر لها القضاء من اسرار القلم و بذلك ارادت ان تدخل في رياض قربك و رضوان وصالك لتحو لوح قلبها عن الاشارة بغيرك و ليشتعل في فؤادها نار احديتك و يتسارع من سرها نور صمديتك

3 When she drew near to the Tree of Thy divinity and sought refuge in its leaves, and held fast to its branches and found shade beneath it and tasted of its fruits, she journeyed unto it and migrated with it toward it until she reached its nearness. At that moment I beseech Thee, O my God, to complete her journeys and strengthen her foundation and comfort her eyes and raise up her spirit that she may journey from her self to Thy Self, and detach herself from her good-pleasure to Thy good-pleasure, and from her remoteness to Thy nearness, and from her separation to Thy presence, that she may return unto Thee and attain unto Thee.

3 فلما استقرت بسدره ربانيتك و لاذت بأوراقها و تمسكت بأغصانها و استظلت في جوارها و استلذت من اثمارها سافرت اليها و هاجرت بها عليها حتى وصلت الى قربها حينئذ اسئلك يا الهى تتم اسفارها و استحکم اركانها و قرعينا و صعد روحها لتسافر من نفسها الى نفسك و تنقطع من رضائها الى رضائك و عن بعدها الى قربك و عن فراقها الى لقاءك لترجع اليك و تصل بك

4 Then create, O my Beloved, within her innermost being the burning flames of Thy love and in her heart the enkindling of Thy attraction, that through the heat of Thy love she may descend to the stream of Thy nearness and return from the surging of Thy fire to the treasury of Thy light. Yet none can attain unto this, O my God, except those who were created from Thy Self and appeared from Thy Beauty and returned unto Thee and entered the chambers of Thy glory and arrived at the mansions of Thy majesty, for Thou art He Who giveth unto all things their due measure. Despite my recognition of this, I beseech Thee to make her detached from all else but Thee. Then cause her to know Thyself that she may be freed from all else save Thee, for if a servant knoweth Thee he would not be occupied with aught else nor engaged with other than Thee nor turn to any besides Thee, though he be given all that is in the heavens and earth. Verily Thou art of this well-informed, aware, and a wise witness.

4 ثم احدث يا محبوبى في سرها جذوات محبتك و في قلبها قيسات جذبتك لتنزل من حرارة حبك الى شريعة قربك و ترجع من فوران نارك الى مخزن نورك ولكن ما قدرت ذلك يا الهى الا للوائى خلقن من نفسك و ظهرن من جمالك و رجعن اليك و دخلن في غرفات عزك و وردن في قصورات مجدك اذ انك انت الذى تعطى كل شىء حقه على مقداره و مع عرفانى بذلك اسئلك بأن تجعلها منقطعا عن دونك ثم عرفها نفسك لتفرغ عما سواك لأن العبد لو يعرفك ما يشغل عنك و لا يشتغل بغيرك و لا يتوجه بدونك ولو توتى كل من في السموات و الأرض و انك انت على ذلك لعليم خبير و شهيد حكيم

- 5 And thou, O handmaiden of God, take this Book with thy spirit and present this Trust to thy heart that thou mayest inhale the musk-fragrance from the garment of grandeur and find the sweet scents of identity from the shirt of faithfulness, that thou mayest serve God thy Lord with both thine eyes and prostrate thyself before Him with both thy brows and bow down before Him with both thy cheeks, for He is the Truth, there is no God but Him, and we are all His servants and all bow down before Him.
- 6 And peace be upon thee from the letter H after the letter B.

5 و انت يا امة الله خذي هذا الكتاب بروحك ثم اعرضي تلك الأمانة على فؤادك لعل تستنشقين رائحة المسك عن رداء الكبرياء وتجدين طيب الهوى عن قيص الوفاء لتخدمى الله ربك يعينتيك و تسجديه بجهتيك و تخضعي له بخديتيك اذ هو الحق لا اله الا هو و انا كل عباد له و كل له ساجدون

6 والسلام من الهاء بعد الباء

INBA36:453

BH02705

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Great, the Most Glorious!
- 2 This is a clear Book sent down in truth from the dominion of God, the Exalted, the Great. It summons mankind unto the Beloved of the worlds. Were that which is concealed therein of the revelations of his Lord to be unveiled, all who are in the heavens and earth would swoon away, save those who have held fast to the cord of God, the Mighty, the Wise.
- 3 Say: O people, be fair before God - does it befit anyone to object to Him Whom Moses begged to meet, Whose beauty the Friend sought, to Whose love the Spirit ascended, and for Whose sake the Point sacrificed Himself? Fear God and follow not every sinful idolator.
- 4 Have you found in the Bayan that which you did not find carrying the fragrance of My remembrance? Nay, by your Lord, the All-Merciful, were you but aware. He proclaimed in the wilderness of the Bayan and gave you glad tidings of your Lord, the All-Merciful. Then He came with mighty sovereignty. He testified of Me and informed you of My kingdom and dominion. What ails you that you cling to idle fancies and turn away from your Lord, the Most Glorious? This is naught but manifest loss.
- 5 Say: Do you imagine We desire aught for Ourselves, though We be in the hands of Our enemies? Cast aside your imaginings - the Sovereign of certitude has come. They who cling to aught

1 الأقدس الأعظم الأبهى

2 هذا كتاب مبين نزل بالحق من جبروت الله العلي العظيم ويدع الناس الى محبوب العالمين لويظهر ما ستر فيه من تجليات ربه لينصعق من في السموات والأرض الا من تمسك بذيل الله العزيز الحكيم

3 قل يا قوم ان انصفوا بالله هل ينبغي لأحد ان يعترض على الذي سأل الكليم لقائه والحيب جماله وصعد الروح بحبه وفدى النقطة في هواه اتقوا الله ولا تعقبوا كل مشرك اثم

4 هل رأيتم في البيان ما لا وجدتم منه عرف ذكرى لا وربكم الرحمن ان اتم من الشاعرين انه نادى في برية البيان وبشركم بربكم الرحمن اذا قد اتى بسلطان عظيم انه شهد لى واخبركم بملكوتى وسلطاني ما لكم تمسكتم بالهوى واعرضتم عن ربكم الأبهى ان هذا الا خسران مبين

5 قل هل ظننتم انا اردنا لنفسنا شيئاً بعد الذي نكون بين ايادي الأعداء دعوا الظنون قد اتى سلطان اليقين ان الذين تمسكوا بغيرى اولئك في ضلال

else but Me are in manifest error. Their likeness is as one who casts the Living Waters behind him and hastens to the mirage. He is of those who wander distracted.

بعيد مثلهم كمثل الذي نبذ الكوثر عن ورائه و
يهرع الى السراب الا انه من الهائمين

- 6 We sent unto you aforetime 'Ali with a wise remembrance that he might acquaint you with My Self and prepare you for My meeting. Yet when I unveiled My beauty and came in My glory, you denied My Self. Woe unto you, O company of the heedless!

6 قد ارسلنا اليكم علياً من قبل بذكر حكيم ليعرفكم
نفسى ويستعدكم للقائى فلما كشفت جمالى وايتيت
بمجدى كفرتم بنفسى ويل لكم يا ملاء المعرضين

- 7 Say: O peoples of the worlds, have mercy upon yourselves and forsake not the Ancient Beauty. How long will you follow vain desires? This is your Lord, the All-Glorious - turn unto Him and be not of the lost.

7 قل يا ملاء الأكوان ان ارحموا على انفسكم ولا
تدعوا ذات القدم عن ورائكم الى م تتبعون الهوى
هذا ربكم الأبهى ان اقبلوا اليه ولا تكونن من
الخاسرين

- 8 O thou who art illumined with the light of Baha! Make mention of My servants with My name and sovereignty, that they might hold fast to the truth and leave those who have disbelieved in God, the Mighty, the Powerful. Recite unto them the verses of thy Lord, that they might be drawn to the Dayspring of Revelation and be numbered with the steadfast.

8 انك يا ايها المستشرق بنور البهاء ان اذكر عبادى
باسمى و سلطانى لعل يتسكون بالحق و يدعون
الذين كفروا بالله العزيز القدير اتل عليهم آيات
ربك لعل تجذبهم الى مشرق الوحي و تجعلهم
من الراشدين

- 9 Say: O people, make up for what you have missed in the Cause of God. Beware lest you be among the heedless. Soon will the messenger of death come unto you - then shall you behold the power of God and His sovereignty, and find no intimate friend. Seize your chance in the days of your Lord - this is better for you, were you but aware.

9 قل يا قوم تداركوا ما فات عنكم فى جنب الله
اياكم ان تكونن من الغافلين سوف ياتيكم رسول
الموت اذا ترون قدرة الله و سلطانه ولا تجدون
لأنفسكم من حميم ان اغتنموا الفرصة فى ايام ربكم
هذا خير لكم ان انتم من العارفين

- 10 Thus have We commanded thee and inspired thee that thou mightest convey unto the people that which thou wert bidden by One All-Knowing, All-Wise.

10 كذلك امرناك و القيناك لتبلغ الناس ما
امرت به من لدن عليم حكيم

INBA34:191, BRL_DA#548, AQA1#055

BH02706

Date: 1290 [1873] or earlier

- 1 He is the Well-Beloved in the Most Exalted Horizon of eternity.
2 This is a Book from the Servant unto him who hath arisen unto God and is numbered among the guided, whose name is inscribed in the resplendent Books, that he may turn it unto the right hand of immortality and may hearken unto the melodies

1 هو الحبيب فى على البقاء
2 هذا كتاب من العبد الى الذى رفع الى الله وكان
من المهتدين فى كتب الغر مسطورا لقلبه الى يمين
البقاء ويسمعه نغمات الورقاء فى رفرف كان فى
سراىد القرب مرفوعا

of the dove upon the boughs of the Sadratu'l-Muntaha, uplifted within the pavilion of nearness.

- 3 Say: O people of the earth! Cast away the things ye possess, and lay fast hold on the Cord of God, and differ not concerning that which God hath written with the hands of power upon the Tablet of eternity, and hath recorded behind the pavilion of the Spirit.
- 4 Say: Fear God and arise from the couches of heedlessness; then hasten with your hearts unto the seats of holiness, that haply ye may enter the Ridvan of oneness and drink of the Wine of Life from the hands of Him Who is outstretched with mercy.
- 5 Say: Have no pity on yourselves; rather, recognize the worth of these days, and keep not far from the bounty of Him Who hath appeared in truth, whom God hath sent forth in the temple of might. Thus do We cast upon thee the mysteries of wisdom and teach thee the paths of nearness along the highway stretched forth in the heaven of the Cause, that thou mayest enjoin upon the people justice and godliness and restrain them from oppression and lewdness, and that thou mayest be numbered among the denizens of Paradise, inscribed in the scrolls of heaven.
- 6 Know moreover that God hath not forgotten thee. That which He hath decreed for thee in His path shall enrich thee beyond all besides Him, shall raise thee unto the banners of glory, and shall send down upon thee His mercy which descendeth from the clouds of the Spirit. Thus do We announce unto thee the glad-tidings of holiness and convey unto thee messages which the hearts of men can never attain, and which from everlasting eternity have been preserved in the Mother Book with the seal of God.
- 7 Say: O My people! Answer the Summoner of God, and be not of those who have disbelieved in God and His signs, and whom God hath seized for their sins in the fire whose abode is in the nethermost depths of Sijjin. They shall find for themselves no helper to lighten their torment; at every moment God shall change their skins that they may taste the punishment twice over, and they shall be consumed in the fire of idolatry.
- 8 All this hath been ordained from God. We have cast it upon thee in truth, that the melodies of Paradise may draw thee, and that thou mayest circle, like a moth of flame, about the lamp.
- 9 Say: This is from a Tablet sent down in truth; falsehood shall not come nigh it, and all upon the earth, were they gathered
- 3 قل يا اهل الارض دعوا ما في ايديكم وتمسكوا بحبل الله ولا تختلفوا في امر الذي كتبه الله من ايدى القدرة على لوح البقاء وجعله خلف سرادق الروح مسطورا
- 4 قل اتقوا الله وقوموا عن مراقد الغفلة ثم اسرعوا بقلوبكم الى مقاعد القدس لعل تدخلون في رضوان الاحدية وتشربون عن نحر الحيوان من ايدى الذي كان بالرحمة مبسوطا
- 5 قل لا ترحموا انفسكم ثم اعرفوا قدر تلك الايام ولا تبعدوا عن فضل الذي ظهر بالحق وجعله الله في هيكل العز مبعوثا كذلك نلقى عليك من اسرار الحكمة ونعلمك سبل القرب في طراط الذي كان في سماء الامر ممدودا لتأمر الناس بالعدل والتقى وتمنعهم عن البغى والفحشاء لتكون من اهل الفردوس في صحف السماء مكتوبا
- 6 ثم اعلم بان الله ما انسأك وما قضى عليك في سبيله سيغنيك عن دونه ويرفعك الى رفارف العز وينزل عليك من رحمته التي كانت من تغمام الروح نزولا كذلك نبشرك ببشارة القدس ونبليغك من رسالات التي لن تبلغ اليه افئدة الناس وكان في ازل الازال في ام الكتاب بخاتم الله محفوظا
- 7 قل يا قوم اجيبوا داعي الله ولا تكونن من الذين هم كفروا بالله وآياته واخذهم الله بذنبيهم في نار التي كانت في قعر السجين موقعها ولن يجدون لانفسهم من معين لنخفف عنهم عذابهم وفي كل حين يبدل الله جلودهم ليدوقن العذاب ضعفيها ويكونن من نار الشرك محروقا
- 8 كل ذلك ما قدر من عند الله القيناك بالحق ليجذبك نعمات الفردوس وتكون بمثل طير النار في حول السراج مطبورا
- 9 قل هذا من لوح نزل بالحق ولا ياتي به الباطل ويعجز عنه كل من في الارض مجموعا الا الذين

together, are powerless to produce its like€”save those who have cut themselves off from all else save God and have, by His leave, drunk from the hands of light.

هم انقطعوا الى الله وكانوا من ايدى النور باذن
الله مشروبا

- 10 He is the Mighty, the Wondrous. In the darkness of the earth, after the turning away of souls, He was beheld, like the sun, shining from the horizon of the Spirit, in the dawning-place of holiness, in truth and manifest.

10 هو العزيز البديع في ظلمة الارض بعد اعراض
النفس كان بمثل الشمس عن افق الروح في
مشرق القدس بالحق مشهودا

BLIB_Or15696.114b

BH02727

Date: 1290 [1873] or earlier

In the Name of God, the Eternal!

We have verily sent forth a fragrant breath from the holy fragrances of this exalted Paradise that the world may be perfumed in these days when the Temple of Immortality hath been established upon the throne of names and attributes with a new Revelation, and that My sister may obtain from it the sweet savour of My garment, may soar in the atmosphere of nearness, and hearken to the melodies through which the hearts of the near ones have been stirred.

Give ear, O My Leaf, to My call raised from the direction of oneness that the Divine Summons may draw thee to the Heavenly Throne and help thee to hear the melodies of birds singing sweetly upon the twigs in praise of My Mighty and All-Knowing Self. Know thou that thy Brother hath verily quaffed from the cup of calamity at all times. Thus hath it been ordained for Him from the One Who is Mighty and Powerful. By God, the Sidratu'l-Muntaha hath verily been bowed, the Countenance of the One Who hath shone brightly amongst the people of the world hath clouded, and His black hair hath turned white by virtue of that which the host of unbelievers hath inflicted upon Him.

Verily, the intensity of her sorrows maketh Me weep and causeth My heart to address her, saying: Understand thou well the heat which is consuming Me that thou mayest praise God for thy plight, and thy soul may find abundant joy. And My liver addresseth My heart saying: Wert thou to be informed of how I burn and blaze, thou wouldst find the fire thou art in to be light and cold. Thy Lord is a witness to

what I say and He is the All-Knowing. And My inner being addresseth them collectively, saying: Be thankful for that of which thou art unaware. Verily, I am consumed silently in a fire one ember of which, should it appear between the heavens and the earth, will consume the inhabitants of the world. Such is the tale of this Youth and such are the circumstances surrounding Him on all sides as a result of that which hath been perpetrated by the hands of them for whose protection We have made Our bosom a shield, that the darts of the envious may not touch them. Verily, thou shouldst remember thy Lord for that which hath been expounded by the Tongue of Revelation in this wondrous Tablet.

Praise be to Thee, O my God and my Desire! I know not whether to make My plaint about Thy forbearance in spite of Thy knowledge of all things, or about Thy patience in spite of Thy power over all things. How long wilt Thou abandon the Manifestation of Thy Self to the hands of the tyrants? I beseech Thee, O my God, by Thy name which hath encompassed all created things, to show forth the signs of Thy power over Thy creatures, and through it to raise up the weak among Thy loved ones during Thy days and to encompass the downfall of the arrogant among Thine enemies. I beseech Thee further, O my God, that Thou prevent me not from recognizing Thee and suffer me not to be deprived of meeting Thee. Ordain for me the good of this world and of the next. Verily, Thou art the Possessor of all existence. No God is there but Thee, the Mighty, the Most Powerful. Praised be God, the Lord of all worlds.

LTDT.266-267

BH11736

To: Aqa Mirza Mihdi

Date: 1290 [1873] or earlier

¹ He is God, the Mighty, the Incomparable

¹ هو الله العزيز البديع

² O Mihdi! Bear thou witness that there is none other God but Him. His is the creation and the command, and all were created by His bidding and all are prostrate before Him. His is the bounty and grace - He singles out whom He willeth with His mercy, and unto Him shall return the deeds of the doers. Know thou that thy letter, wherein thou didst call

² ان يا مهدى فاشهد بأنه لا اله الا هو له الخلق و الأمر و كلّ خلقوا بأمره و كلّ له ساجدون له الجود و الفضل يختص من يشاء برحمته وان اليه يرجع عمل العاملون ثم اعلم بأن حضر بين يدينا كتابك الذى ناديت به الله ربك واستعصمت

upon God thy Lord and seek protection in His all-compelling, self-subsisting protection, hath come before Us. We heard thy call and answered thee before thy letter reached Us, and We sent it unto thee that thou mayest be of them who are assured of the signs of God. And now We answer thee yet again, as a grace from Us unto thee and unto those who have renounced all that was and shall be, and have turned toward the shore of nearness - the station that the sincere have drawn nigh unto.

- 3 O Mihdi! Empty thyself of all else save Him, lest sorrow take hold of thee in the contingent world. Be thou in joy and gladness, for soon shall pass away the world and all that is therein, and the Cause shall return to what it was, and naught shall remain save the Face of God, the All-Compelling, the Self-Subsisting. Stand firm in the Cause. By God! This is the Cause at which every possessor of praiseworthy understanding is thunderstruck, at which all in the heavens and earth are shaken, at which the pillars crumble and covenants are broken - save for those who have clung to the cord of God. Let nothing grieve thee save separation from Me, the Inaccessible, the Forbidden, and complain thou of naught save thy remoteness from My presence, for this is the root of sorrow, which none save those nigh unto God can comprehend. Yet be thou patient in this, then show forth consummate patience as We have commanded thee. Transgress not that which thou art bidden, and be not of those who overstep the bounds of God and His good-pleasure - such as these know nothing and perceive not.

- 4 Then remember thou on Our behalf thy sister who was tried with that wherewith she was tried, and also she who was with her. Thus do We command thee that thy soul and their souls may be gladdened, as a mercy from Us unto thee and unto those who hear and act accordingly.

- 5 The mention of Tablets revealed to those parts is not permitted, for their publicity would not be free from mischief and controversy. You must absolutely keep them in the utmost preservation and concealment, except from those who are worthy. Strive beyond measure in concealment and exercise the utmost care.

فيه بعصمته المهيمن القيوم أنا سمعنا ندائك و
اجبتك من قبل ان يصل الينا كتابك وارسلناه
اليك لتكون من الذين كانوا بآيات الله هم
موقنون ونجيتك حينئذ مرة اخرى فضلاً من
لنا عليك وعلى الذينهم رجعوا عن كل ما كان
ويكون وتوجهوا الى شاطئ القرب مقام الذي
استقربت به المخلصون

3 ان يا مهدى فأفرغ نفسك عن كل ما سواه لئلا
يأخذك الأحران في الامكان وتكون في فرح
و سرور فسوف يفي الدنيا وما فيها ويرجع
الأمر الى ما كان ولا يبقى الا وجه الله المهيمن
القيوم ان استقم على الأمر تالله هذا لأمر الذي
ينصق عنه كل ذي شعور محمود و يضطرب
فيه كل من في السموات و الأرض و تنعدم
عنه الأركان و تنكث منه العهود الا من تمسك
بجبل الله وانتك لا تحزن عن شيء الا عن فراق
الممتع الممنوع ولا تشتكى عن امر الا عن بعدك
عن لقائي لأن هذا اصل الحزن و لن يعقله الا
المقربون ولكن فاصبر في ذلك ثم اصطر كما
امرناك ولا تجاوز عما امرت به ولا تكن من
الذينهم يتجاوزون عن حدود الله و رضائه اولئك
لا يعرفون شيئاً ولا هم يشعرون

4 ثم ذكر من لدنا اختك التي ابتليت بما ابتليت به ثم
التي كانت معها كذلك نأمرك بالأمر لتسر به
نفسك و انفسهما رحمة من عندنا عليك و على
الذينهم يسمعون ثم يعملون

5 ذكر الواح نازله بأن جهات جليز نه چه كه شهرت
آن خالی از فساد و حرف نخواهد بود البته در
كمال حفظ و ستر كتمان كنيد الا عن اهله
زياده از حد در ستر بكوشيد و اهتمام نمائيد

NLAI_BH1.326

BH02737*To: Fatimih, in Isfahan**Date: 1290 [1873] or earlier*

- 1 He is the Most Mighty, the Most Wondrous, the Most Glorious! 1 هو الأعزّ الأبدع الأبهى
- 2 O handmaiden of God! Harken unto the call of God from this Tree planted in the holy land, this Spot which God hath sanctified from all eternity as a token that there is none other God but Him, and that 'Ali-Qabli-Nabil is the Manifestation of His Self to all who are in the heavens and on earth, and that this Youth is His Glory unto all who are in the kingdom of Command and Creation. There is none other God but Him, the Almighty, the Exalted, the Most High. 2 ان يا امة الله اسمعي نداء الله من هذه الشجرة المنتبة على ارض القدس هذا المقر الذي قدسه الله في ازل الازال بأنه لا اله الا هو وان علياً قبل نبيل مظهر نفسه لمن في السموات والأرض وان هذا الغلام لبهائه لمن في ملكوت الأمر و الخلق لا اله الا هو المقتدر العزيز المتعال
- 3 Know thou that thy letter hath come before Us and that the glances of God have been directed towards it. By this thou shouldst take pride in the heaven of might and majesty. God hath ordained for thee in the heaven of His decree that which shall gladden thy heart. Verily He is generous in His actions and great in His favors. Purify thyself from all remembrance, then remember thy Lord at eventide and at dawn, and in the morning and in the evening. Stand firm in thy love for thy Lord and be not like unto her who believed in her Lord and then turned away, and thereby did the word of punishment from God, thy Lord, become binding upon her. Verily He is severe in His chastisement. 3 ثم اعلمي بأن حضر بين يدينا كتابك وارتد اليه لحظات الله وبذلك ينبغي ان تفتخرى في جبروت العز والاجلال ولقد قدر الله لك في سماء القضاء ما يفرح به فؤادك وانه لكريم في الفعل وعظيم في الافضال طهرى نفسك عن كل الأذكار ثم اذكرى ربك في العشي والاشراق ثم في الغدو والاصال ان اثبتى على حب مولاك ولا تكونى كالتي آمنت بربها ثم اعرضت وبذلك حقت عليها كلمة العذاب من الله ربك وانه لشديد المحال
- 4 Would that thou hadst known her and what was in her heart! By God, the eye of creation hath not witnessed anyone more false than she. She believes and then disbelieves, yet perceiveth not. Were ye to know what she did unto herself, ye would not have associated with her. But God is witness over her. There is none other God but Him. He knoweth every soul and nothing in the hearts of women and men is hidden from Him. 4 فيا ليت عرفتها وما في قلبها تالله ما شهدت عين الابداع اكذب منها تؤمن وتكفر ولا تشعر ولو كانت عندكن ما اطلعتن بأمرها وما فعلت في نفسها ولكن الله شهيد عليها انه ما من اله الا هو يعرف كل نفس ولا يخفى عليه خافية النفوس من كل نساء ورجال
- 5 Do thou purify thy soul, thy heart and thy tongue from all who are in the heavens and on earth, then occupy thyself with the remembrance of thy Lord and place thy trust in Him in all matters. Verily He will protect thee from those who follow naught but vain imaginings and error. Thus doth the Mighty One teach thee. Follow what thou art commanded and associate not any partner with God, thy Lord. Verily He is sanctified above all likeness and comparison. 5 انك طهرى نفسك وفؤادك ولسانك عن كل من في السموات والأرض ثم اشتغلي بذكر ربك وتوكل على الله في كل الأمور وانه يحفظك عن الذين ما اتبعوا الا الوهم والضلال كذلك عليك قوى الأمر ان اتبعي ما امرت ولا تشركي بالله ربك وانه لمقدس عن الشبه والأمثال
- 6 And the Glory rest upon thee and upon those who have believed in God in these days wherein feet have slipped and the 6 والبهاء عليك وعلى من آمن بالله في هذه الأيام التي زلت فيها الأقدام وتشهد الأرض ومن عليها

earth and all who dwell thereon witness convulsion and earthquake, save those whom God hath caused to abide beneath the shadow of His mercy. Besides these there is no protector today for anyone. This verily is the truth, and after truth there is naught but error. Praise be to God, the Supreme King.

في رجفة و زلزال الآ الذين اسكنهم الله في ظلّ
رحمته و من دون هؤلاء لا عاصم اليوم لأحد و
أنّ هذا هو الحقّ و ما بعد الحقّ الآ الضلال و
الحمد لله الملك المتعال

BLIB_Or15694.596, ALIB.folder18p445

BH02782

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

Date: 1290 [1873] or earlier

- 1 In the Name of Him Who hath appeared with the Most Glorious Beauty! 1 بِسْمِ الَّذِي ظَهَرَ بِطَرَاظِ الْأَبْهَى
- 2 The Command hath come from the unseen realm of the Divine Identity, from the right side of My heart, that: O Ancient Beauty! Remember Thy servant who hath believed in God and in whose heart hath entered the love of Thy Supreme and Most Great Self. Then make mention of him in the Tablet, that neither the tempests of those who have disbelieved and associated partners with God, nor the storms of the deniers may move him. 2 قَدْ جَاءَ الْأَمْرُ عَنْ غَيْبِ الْهُيُوتِ جِهَةِ الْأَيْمَنِ مِنْ قَلْبِي بِأَنْ أَذْكَرَ يَا جَمَالَ الْقَدَمِ عَبْدَكَ الَّذِي آمَنَ بِاللَّهِ وَ دَخَلَ فِي قَلْبِهِ حُبَّ نَفْسِكَ الْعَلِيِّ الْعَظِيمِ ثُمَّ ذَكَرَهُ فِي اللَّوْحِ لِأَنْ لَا يَحْرِكُهُ قَوَاصِفُ الَّذِينَ كَفَرُوا وَ اشْرَكُوا وَ لَا عَوَاصِفُ الْمُنْكَرِينَ
- 3 By God, the True One! Whosoever remaineth steadfast in this Cause this day, verily the denizens of the Supreme Concourse shall circle round him, and then the billows of the Names. For this is a Cause the like of which hath never appeared in creation, and to this My tongue now beareth witness. But the people hear not My words and have denied this resplendent and wondrous Beauty by veiling themselves from it. 3 تَاللَّهِ الْحَقُّ الْيَوْمَ مِنْ اسْتِقَامٍ عَلَى هَذَا الْأَمْرِ لِيُطَوِّقَ فِي حَوْلِهِ أَهْلَ مَلَأَ الْأَعْلَى ثُمَّ أَهْلَ لِيَجِجَ الْأَسْمَاءَ لِأَنَّ هَذَا أَمْرٌ مَا ظَهَرَ فِي الْأَبْدَاعِ شَبِيهَهُ وَيَشْهَدُ بِذَلِكَ حِينَئِذٍ لِسَانِي وَلَكِنْ النَّاسُ لَا يَسْمَعُونَ قَوْلِي وَ كَفَرُوا بِمَا احْتَجَبُوا عَنْ هَذَا الْجَمَالِ الْمَشْرِقِ الْبَدِيعِ
- 4 O servant! Should thine own self oppose thee in My Cause, sever its head and fear not its passing. Place thy trust in God, the Mighty, the Supreme, the Ancient. And shouldst thou see among the people of the Bayan one who denieth this Beauty, draw nigh unto him and stand before his eyes and say: "O thou who associateth partners with God! By what proof didst thou believe in 'Ali while denying Him Who sent him with the truth? Alas for thee and for those who have denied God, the Help in Peril, the Mighty, the Peerless!" 4 إِنْ يَا عَبْدَ أَنْ يَخَالَفَكَ فِي أَمْرِي نَفْسُكَ فَاقْطَعْ رَأْسَهَا وَ لَا تَخَفْ عَنْ فَنَاءِ نَفْسِكَ فَتَوَكَّلْ عَلَى اللَّهِ الْعَزِيزِ الْمُتَعَالَى الْقَدِيمِ وَ إِنْ رَأَيْتَ مِنْ مَلَأَ الْبَيَانَ مِنْ كَفَرٍ بِهَذَا الْجَمَالِ تَقَرَّبْ إِلَيْهِ وَ قُمْ فِي مُقَابَلَةِ عَيْنَاهِ وَ قُلْ يَا أَيُّهَا الْمَشْرُكُ بِأَيِّ حُجَّةٍ آمَنْتَ بَعْلِي وَ كَفَرْتَ بِالَّذِي أَرْسَلَهُ بِالْحَقِّ فَوَا حَسْرَةً عَلَيْكَ وَ عَلَى الَّذِينَ كَفَرُوا بِاللَّهِ الْمُهَيْمِنِ الْعَزِيزِ الْفَرِيدِ
- 5 Beware lest the pride of the turbans of those who have disbelieved and associated partners with God prevent thee. All that thou hast witnessed among the people of the Furqan (Muslims), 5 أَيَّاكَ إِنْ لَا يَمْنَعُكَ كِبَرُ عِمَامِهِمُ الَّذِينَ كَفَرُوا وَ اشْرَكُوا وَ أَنْكَ كُلِّ مَا شَهِدْتَ فِي الْمَلَأِ الْفُرْقَانَ

witness it in these people, for there is no difference between them. Those denied God when He appeared with the name of 'Ali in truth, and these have denied Him when He appeared once again with this Name, at which all who are in the heavens and earth were struck with terror.

فاشهد في هؤلاء بحيث لا فرق بينهم وبينهم لأنهم
كفروا بالله في حين ظهوره باسم علي بالحق وإن
هؤلاء كفروا حين الذي ظهر مرة أخرى بهذا
الاسم الذي انفزع عنه كل من في السموات و
الأرضين

- 6 O servant! Leave them and what they possess, then take the Book of God with a strength from Him and recite it with the melodies of the believers, that it may draw thee away from thy self and thy desires and bring thee to this hallowed station whose courtyard the Spirit of Truth sweepeth clean.

6 و أنت يا عبد دعهم و ما عندهم ثم
خذ كتاب الله بقوة من عنده ثم اقرءه بنغمات
الموحدين لتجذبك عن نفسك و هواك و
يبلغك الى هذا المقام المقدس الذي يكنس فناءه
روح الأمين

- 7 And the Glory be upon thee and upon those who are with thee in this Cause and who, when they hear this Name, fall prostrate upon their faces and lay their cheeks in the dust in humility before God, thy Lord and the Lord of thy forefathers of old. And praise be to God, the Lord of the worlds.

7 و البهاء عليك و على من معك في هذا الأمر و
إذا يسمع هذا الاسم يخروا بوجهه ثم يضع خده على
التراب خضعا لله ربك و رب آبائك الأولين و
الحمد لله رب العالمين

BLIB_Or15694.462, ALIB.folder18p430

BH02766

To: Muhammad Rida brother of deceased, in Medina

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Exalted, the Most Glorious.
- 2 The remembrance of God from the Pen of Command hath at this moment been witnessed in truth, and from it hath flowed the knowledge of what hath been and what shall be, then the hidden sciences of the unseen, and from it hath appeared the Word whereby all contingent things were created, and God is witness unto this.
- 3 O servant! Harken unto the call of the Ancient King from this Pen wherefrom the spirit of life was breathed into the heart of every pure and sanctified one, and whereby God distinguished between the fortunate and the wretched, between darkness and light, and thus was the matter decreed by thy Lord in truth.
- 4 Glad tidings unto thee for having remained steadfast in the Cause of thy Lord, unmoved by the tempests of trials or the storms of tribulation, standing firm in the Cause. Verily those

1 هو الأقدس الأرفع الأبهى

2 ذكر الله من قلم الأمر حينئذ قد كان بالحق مشهوداً
و منه جرى علم ما كان و ما يكون ثم علوم
غيب مكنوناً و منه ظهرت كلمة التي منها خلقت
الممكنات و كان الله على ذلك شهيداً

3 ان يا عبد اسمع نداء ملك القدم من هذا القلم
الذي منه نفخ روح الحيوان في قلب كل طاهر
زكياً و منه فصل الله بين السعيد و الشقي و الظلمة
و النور و كذلك كان الأمر من لدن ربك على
الحق مفصلاً

4 فبشرى لك بما استقمت على امر ربك و
ما حركتك قواصف الامتحان و لا عواصف

who have denied this Beauty and have taken the Calf as their lord besides God are in grievous loss. Leave them to themselves that they may worship their lords besides God; soon shall they be summoned before the seat of justice where the Balance shall be set up by the command of the Mighty, the Wise.

الافتتان و كنت على الأمر مستقيماً ان الذينهم كفروا بهذا الجمال ثم اتخذوا العجل لأنفسهم رباً من دون الله اولئك في خسران عظيم دهم بأنفسهم ليعبدوا اربابهم من دون الله فسوف يحشرون معهم في محضر العدل مقام الذي ينصب فيه الميزان بأمر من لدن عزيز حكيماً

- 5 By God! Were they to worship their own selves and desires it would be better in God's sight than what they have taken as partner unto Him and unto which they cleave morning and evening. Thus hath God testified against them while they perceive not, cursing what they possess while imagining they follow a wondrous cause. Say: Fie upon you and upon what ye possess and upon him who biddeth you deny God after He hath come unto you from the dawning-place of the Spirit with manifest sovereignty.

5 تالله لو يعبدون انفسهم وهويهم لأحسن عند الله عن الذي اتخذوه شريكاً لنفسه ثم اعتكفوا عليه في كل بكور واصيلاً كذلك شهد الله على انفسهم و انهم ما استشعروا ويلعنون بما عندهم و يظنون بأنهم يكونون على امر بديعاً قل اف لكم و بما عنكم و بالذي يأمركم بأن تكفروا بالله بعد الذي جائكم من مشرق الروح بسلطان مبیناً

- 6 Arise thou in the Cause with such steadfastness that were all who are in the heavens and earth to assemble against thee, thou wouldst not be disturbed by them, remaining immovably steadfast.

6 فانت انت قم على الأمر بشأن لو يجتمع عليك كل من في السموات و الأرض لن تضطرب منهم و تكون على استقامة منيعاً

- 7 Grieve not for thy brother who hath ascended unto God. By God! We have sanctified him from all defilement and raised him to a most exalted station of holiness, causing him to dwell in the highest paradise which God hath brought forth through His Name whereby all names were created and every mighty matter was originated.

7 ولا تحزن في اخيك الذي صعد الى الله تالله قد قدسناه عن كل رجس و ارفعناه الى مقر قدس علياً و اسكناه في اعلى الجنان جنة التي اظهرها الله باسمه الذي منه خلق كل الأسماء و منه بدع كل امر منيعاً

- 8 Then convey Our greetings unto his wife and remind her of Our remembrance, and unto all those who were with thee, both women and men. The radiance which hath shone forth from the Most Exalted Horizon be upon thee and upon every penitent servant.

8 ثم كبر من لدنا على وجه ضلعه ثم ذكرها بذكر من لدنا ثم الذين كانوا معك من كل اناث و ذكوراً و الضياء الذي ظهر عن افق الأعلى عليك و على كل عبد منيباً

BLIB_Or15694.604, ALIB.folder18p409

BH02750

To: Shaykh Salman Hindijani

Date: 1290 [1873] or earlier

1 In the Name of God, the All-Knowing, the All-Informed!

1 بِسْمِ اللَّهِ الْعَلِيمِ الْخَبِيرِ

2 O Salman! Thou wert commanded by the All-Merciful to conduct thyself with wisdom and to speak with care, lest harm should befall the perspicuous Tablets from the hosts of Satan. Render thanks unto God that He protected thee by His power, notwithstanding that the chiefs of the idolaters in every land had given orders to seize thee and that which thou didst bear from thy Lord. This was one of the manifest powers of thy Lord, that thou mightest thank Him and be of them that are assured.

2 ای سلیمان من لدی الرَّحْمَنِ مأمور بودی که بحکمت رفتار نمائی و تکلم کنی که مباد از حزب شیاطین بالواح مبین ضرری وارد شود حمد کن خدا را که بید قدرت خود ترا حفظ نمود مع آنکه رؤسای مشرکین بهر بلدی اخبار دادند در اخذ تو و ما حمله من لدن ربِّک و این از قدرتهای آشکار پروردگار تو بود لتشکره و تكون من الموقنین

3 However, after having attained thy goal and received the Tablets, rend asunder the veils through the sovereignty of thy Lord, the Mighty, the Bestower, that the fresh and radiant splendor of Baha may shine forth from thy countenance between earth and heaven. The Beloved is one and the heart is one - ponder thou and be of them that know.

3 ولكن بعد از نیل مقصود و وصول الواح ان اخرق الأجباب بسلطان ربِّک العزیز الوهاب تا آثار نضره بهاء مابین ارض و سماء از سیمای تو ظاهر و لائح گردد محبوب واحد و قلب واحد تفکّر و کن من العارفين

4 And if thou art asked about the Truth, say not "I know not." Say: "Yea, by my Lord! I know and am aware. He, verily, is the Truth. There is none other God but Him. He hath preserved me from the harm of His heedless servants and hath removed from me my veil in the days when I was present before His face, and He made His verses, then His words and His power which hath encompassed the worlds to shine upon me."

4 و ان سئلت عن الحق لا تقل لا ادری قل ای فوربّی اعلم و ادری انه لهُو الحق لا اله الا هو و حفظنی من ضرّ عباده الغافلين و كشف عني غطائي في ايام التي كنت فيها حاضراً تلقاء الوجه و اشرق على بآياته ثم كلماته و قدرته التي احاطت العالمين

5 Today it is incumbent upon all to strive that perchance through divine grace some deed might appear from them on earth that would become the cause of eternal salvation and enable them to enter the kingdom of true everlasting life. Consider the cooing of the dove and the buzzing of the fly - the former draweth the hearts of men through God's grace and guideth them to the court of the Beloved, while from the latter no effect appears nor is its purpose understood.

5 اليوم بر كل لازمست که سعی نمایند که شاید از عنایت الهی امری از ایشان در ارض ظاهر شود و سبب رستگاری ابدی گردند و بملکوت بقای حقیقی ربّانی وارد شوند ملاحظه در هدیر ورقا و طنین ذباب نما آن افتده ناس را بعنایة الله جذب نماید و بشطر محبوب هدایت فرماید و از این اثری بظهور نیاید و مفهوم نشود که چیست مقصودش

6 Therefore the manifest Word of Truth must needs be uttered with clear explanation. Say: "God is the Truth," then leave the people to their veils and their idle fancies. Fear thou no one but place thy trust in God, the Protector, the Self-Subsisting. Wisdom is beloved, but not to such extent that the Word of God remain hidden. Wisdom is befitting among the righteous but not among the wicked. Hearken unto the counsel of him

6 پس کلمه حق مبین را بیان مبین باید قل الله حق ثم ذر الناس فی حجابهم و خوضهم و لا تخف من احد فتوکل علی الله المهيمن القيوم حکمت محبوبست ولكن نه بشأنيکه کلمة الله مستور ماند و حکمت مابین اشرار لایق نه مابین اخيار اسمع نصح من ينصحك بالحق و کن من العاملين

who counseleth thee in truth and be of them that act accordingly.

- 7 And the glory rest upon thee and upon God's sincere servants. Thou hast not been absent from sight all this time - strive thou to be mentioned forever before His face. And peace be upon him who followeth guidance.

7 والبهاء عليك وعلى عباد الله المخلصين تا ايندت از نظر محو نشده‌ئی جهد کن که لازال تلقاء وجه مذکور گرددی والسلام على من اتبع الهدى

INBA38:338, ASAT2.171x

BH02797

To: *Muhammad-Ali*

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Wondrous, the Most Impregnable! This is a Book sent down in truth from the heaven of God, the Powerful, the Mighty, the Wise. Therein He hath ordained the measures of all things through His firm and unshakable command. No thing escapeth His knowledge, and none in the kingdoms of the heavens and earth can frustrate His power. He quickeneth whom He willeth through His Most Glorious Name, and causeth to perish whom He desireth through His name the Slayer.

1 بسم الله الأبدع الأمتع هذا كتاب نزل بالحق من جبروت الله المقتدر العزيز الحكيم وفيه قدر مقادير كل شيء بأمره المحكم المتين لا يعزب عن علمه من شيء ولا يمنع عن قدرته من في ملكوت السموات والأرضين يحيي من يشاء باسمه الأبهى ويهلك من اراد باسمه المميت

- 2 Verily, they who have denied the signs of God—these shall have no portion of this grace, even should they come with the scriptures of the ancients and the writings of the latter generations. Soon shall the traces of Satan, who hath denied God, thy Ancient Lord, be spread abroad in that place. Guard thyself from the intimations of them who have joined partners with God and from the souls of men, if thou be of them that are able.

2 ان الذينهم كفروا بآيات الله اولئك ليس لهم من هذا الفضل نصيب ولو يأتون بصحف الأولين و زبر الآخرين فسوف تنتشر في هناك آثار الشيطان الذي كفر بالله مولاك القديم ان احفظ نفسك من اشارات الذينهم اشركوا ثم انفس الناس ان انت من القادرين

- 3 By God! Whoso drinketh the choice wine of His love shall become enabled through the sovereignty of his Lord, Who created all contingent things through His firm and wondrous command. For this is the Day whereon God hath manifested Himself with all names unto all things. Whoso turneth unto Him—from him shall appear the evidences of his Lord, the All-Knowing, the All-Wise. And whoso turneth away becometh deprived, and is indeed the most abject of servants, even should he possess great might. Turn not thy gaze from the Most Sublime Vision, but rather be illumined from this shining and luminous horizon.

3 تالله من شرب رحيق حبه انه ليكون قادراً بسلطان ربه الذي خلق الممكآت بأمره المحكم البديع لأن هذا يوم فيه تجلى الله بكل الأسماء على كل الأشياء من اقبل اليه يظهر منه تجليات ربه العليم الحكيم و من اعرض صار محروماً و انه لأرذل العباد ولو يكون ذا شوكة عظيم لا ترتد البصر عن منظر الأكبر ثم استنور من هذا الأفق المشرق المنير

- 4 Say: O people! Change not the blessing of God within yourselves, and be not of the wrongdoers. This, verily, is He Who sent down the Bayan in remembrance of His blessed and wondrous Name, and by Whose name the Spirit crieth out in the Concourse on high, and the Faithful Spirit likewise. He, verily, is the One Who hath rent asunder the veils of names through His transcendent sovereignty, and brought forth the hand of divine favor from the horizon of the Unseen: lo, it is white to them that know.
- 5 Say: O people of Baha! Be so steadfast in your love for your Lord, the Most Exalted, that Satan shall not be able to draw breath in your midst. Thus doth your Lord, the All-Merciful, command you aforetime, and now in this perspicuous Tablet. Detach yourselves wholly from all else but Him. Your Lord sufficeth you above all created things.
- 6 Blessed art thou for having entered the garden of eternity, and found the fragrance of its flowers, and heard the melodies of its nightingale, the murmur of its waters, and the cooing of its dove, and become of them that have attained. Beseech God, thy Lord, to make thee steadfast in that whereon thou art, and to render thee a helper to His Cause. Verily, He is powerful over all things. Convey my greetings unto thy kindred and relatives who have attained the summit of divine knowledge and detached themselves from the idolaters.
- 4 قل يا قوم لا تغيروا نعمة الله على انفسكم ولا تكونن من الظالمين ان هذا هو الذى نزل البيان فى ذكر اسمه المبارك البديع وينادى باسمه الروح فى الملاء الأعلى وبذكره روح الأمين انه هو الذى شق حجابات الأسماء بسلطانه العلى الأعلى و اخرج يد العناية عن افق الجيب اذاً هى بيضاء للعارفين
- 5 قل يا اهل البهائى كونوا فى حب ربكم العلى الأعلى على شأن لا يستطيع الشيطان ان يتنفس بينكم كذلك امركم ربكم الرحمن من قبل واذاً فى هذا اللوح المبين ان انقطعوا بكم عما سواه ان ربكم يكفيكم عن الخلاق اجمعين
- 6 طوبى لك بما دخلت حديقة البقاء و وجدت عرف اورادها و سمعت نغمات عندليبها و خرير مائها و هدير ورقائها و صرت من الفائزين فاسئل الله ربك بأن يستقيمك على ما انت عليه و يجعلك ناصراً لأمره و انه على كل شىء قدير كبر من قبلى على اهلك و ذوى قرابتك من الذينهم بلغوا الى ذروة العرفان و انقطعوا عن المشركين

INBA15:266, INBA26:266

BH02728

Date: 1290 [1873] or earlier

- 1 Therefore, O my God, I call upon Thee with my tongue and remember Thee with my heart, and I beseech Thee by the Manifestations of the sanctity of Thy eternal sovereignty and the Daysprings of the glory of Thy divine unity, that Thou mayest clothe the temple of Thy loved ones with the garment of the coolness of Thy tender mercy and the robe of Thy loving-kindness. Then cause us to be present, O my Beloved, before the flames of the fire of Thy divine Tree on the Day whereon Thou didst establish Thyself upon the throne of Thy mercy and didst arise to execute Thy command through the power of Thy will. Therefore, O my God, drive us not from Thy holy
- 1 اذاً يا الهى ادعوك بلسانى و اذكرك بقلبي و اقسمك بمظاهر قدس سلطان ازليتك و مطالع عتر ملك احديتك بأن تلبس على هيكلك احبائك قيص برد عطوفتك و ثوب عطف عنايتك ثم احضرنا يا محبوبى عند قبسات نار سدره ربانيتك فى يوم الذى فيه تستوى على عرش رحانيتك و تقوم على امرك باقتدار مشيتك اذاً يا الهى لا تطردنا عن محضر قدسك و لا تبعدنا عن فضلك و رحمتك و لا تحرمنا عن حرم لقائك و كعبة جمالك اذ بيدك

presence, and remove us not from Thy grace and mercy, and deprive us not of the sanctuary of Thy meeting and the Ka'bah of Thy beauty, for in Thy hand is the kingdom of all things and Thou art, verily, powerful over all things.

- 2 Then I beseech Thee, O my God and my Beloved, by Thy Most Beautiful Names and Thy most exalted attributes, and by the Manifestation of Thy Most Great Name, and by Thy resplendent beauty in the heaven of eternity, that Thou forgive me and my parents and my brothers and my kindred, and that Thou absolve them of their misdeeds, and veil them not, O my God, from the effulgence of the lights of Thy countenance, and withhold them not from the showers of the clouds of Thy grace and bounty. Then cause them to enter, O my God, within the precincts of Thy supreme mercy, for verily Thou doest whatsoever Thou wilt, and Thou art, in truth, the Mighty, the Generous.

- 3 And I beseech Thee, O my God, by Thy bounty through which Thou didst bring existence into being, and by Thy loving-kindness through which Thou didst create the temples of beauty in the heaven of names, and by Thy Spirit through which Thou didst quicken the decayed bones from the graves of heedlessness and passion, that Thou mayest renew my outer and inner garment in this springtime wherein Thou hast renewed the garment of all things from whatsoever was created in the worlds of eternity unto the uttermost point of earth, and deprive me not, O my Beloved, of the robes of Thy guidance, and strip me not of the beauty of Thy raiment in Thy days. Then give me to drink that which will quench the fire of heedlessness and error, and purify my sight, and sanctify my heart, and make firm my feet, and tranquilize my mind, for verily Thou art the Mighty, the Giving, the Bountiful.

- 4 Then teach me, O my God, from the wonders of Thy knowledge that which will make me independent of all knowledge but Thine. Then cause to descend upon my heart from the clouds of Thy mercy that which will cause to grow therefrom the ears of Thy wisdom and the fruits of the sanctity of Thy knowledge, that I may become enriched above all who are in the heavens and the earth through the wonders of Thy riches and the jewels of Thy grace and bestowal, for verily Thou art the Powerful, the Mighty, the Single, the All-Glorious, the Help in Peril.

ملكوت كل شيء وانت انت على كل شيء
قدير

2 ثم اسئلك يا الهى و محبوبى بأسمائك الحسنى و بصفائك العليا و بمظهر اسمك الأعلى و بجمالك المشعشع فى جبروت البقاء بأن تغفر لى و لوالدى و لآخوانى و اقربائى و بأن تكفر عنهم سيئاتهم و لا تحجبهم يا الهى عن اشراق انوار وجهتك و لا تمنعهم عن امطار سحاب فضلك و جودك ثم ادخلهم يا الهى فى جوار رحمتك الكبرى و انت انت فعال لما تشاء و انت انت العزيز الكريم

3 و اسئلك يا الهى بجدك الذى به خلقت الوجود و باحسانك الذى به خلقت هياكل الحسنى فى جبروت الأسماء و بروحك الذى به احيت عظام النخرة عن قبور الغفلة و الهوى بأن تجدد ثوب ظاهرى و باطنى فى هذا الربيع الذى جددت فيه قيص كل الأشياء عما خلق فى عوالم البقاء الى منتهى نقطة الثرى و لا تحرمنى يا محبوبى عن خلع هدايتك و لا تعزنى عن جميل روائك فى أيامك ثم اشربنى ما يبرد به نار الغفلة و الضلالة و يطهر به بصرى و يزكى به قلبى و يستقيم به رجلي و يسكن به فؤادى و انت انت العزيز المعطى المنان

4 ثم علمنى يا الهى من بدايع علمك ما يغينى عن علم دونك ثم انزل على قلبى من غمام رحمتك ما ينبت به سنبلات حكمتك و ثمار قدس معرفتك لأكون غنياً عن كل من فى السموات و الأرض ببدايع غنائك و جواهر فضلك و إعطائك و انت انت المقتدر العزيز الفرد سبحان المستعان

INBA71:099

BH02779

Date: 1290 [1873] or earlier

- 1 He is the All-Knowing of all things, yet all know Him not. Glorified be He Who created the heavens by His command and blew the trumpet and quickened thereby the hearts of those who have detached themselves unto God and who reclined upon the crimson cushions in the presence of God, and drank from the Salsabil of love, and were enkindled by the fire of God, and perceived the fragrance of the garment from Egypt which was renowned by the name of God in the holy concourse.

1 هو العالم بكل شيء وكل آياه لا يعرفون فسبحان من خلق السموات بأمره ونفخ في الصور واحيا به افئدة الذين هم انقطعوا الى الله و كانوا على رفرف الحمراء بين يدي الله متكأ و شربوا عن سلسبيل العشق و اوقدوا بنار الله و وجدوا رواج القميص عن مصر الذي كان باسم الله في ملاء القدس مشتهرا
- 2 Thus do We teach thee from the mysteries of knowledge and cast upon thee that which shall make thee independent of those who imagine they have ascended to the heights of knowledge, that thou mayest know the paths of knowledge and wisdom and stand firm in the Cause and become acquainted with the knowledge which God hath concealed behind the pavilions of glory that it might remain hidden from the eyes of the proud.

2 كذلك نعلّمك من اسرار العلم ونلقى عليك ما يغنيك عن الذين يظنون انهم عرجوا الى معارج العلم لتعرف سبل العلم والحكمة وتستقيم على الأمر وتطلع على معارف التي جعله الله خلف قباب العزة ليكون عن ابصار المتكبرين مستترا
- 3 Say: O people, fear ye God and walk not in the ways of transgression and wickedness, and think not evil of God lest ye be numbered with those who have turned aside in God's Cause. These are they who, should they behold the path of Paradise, would not choose it for themselves as their path, but should the breezes of the Evil One pass by them, they would take it as their portion. This is because they have disbelieved in God and His signs, and were of those who turned away and showed pride before God in His Cause which hath dawned like the sun from the horizon of the spirit.

3 قل يا قوم خافوا عن الله ولا تسلكوا سبل البغي والفحشاء ولا تظنوا بالله ظن السوء لئلا تكونن من الذين هم كانوا في امر الله ملتصدا هم الذين ان يروا سبيل الفردوس لا يتخذوه لأنفسهم سبيلا وان تمر عليهم نسائم الطاغوت يتخذوه لأنفسهم حسيا ذلك بأنهم كفروا بالله وآياته و كانوا من الذين هم اعرضوا واستكبروا على الله في امره الذي كان بمثل الشمس عن افق الروح مشترقا
- 4 Say: O people, do ye not witness how the sun hath risen and the light hath shone forth and the veil hath been rent asunder and God hath stood forth in the holy concourse while the Dove announceth before Him with such melody that all in the kingdom are stunned thereby? Harken then, O people of the kingdom, that ye may be drawn by the melodies of God. Then have mercy upon yourselves and deprive not your beings. The world and its ornaments shall pass away and ye shall return unto God in a station which hath been raised up by the path of power.

4 قل يا قوم أما تشهدون كيف اشرق الشمس و الاح النور و كشف الحجاب و قام الله في ملاء القدس و يبشر الورقاء قدّامه بنغمة التي تنصعق عنه كل من في الملك اذا فاسمعوا يا اهل الملك لعل تكونن من نغمت الله مجتذبا ثم ارحموا على انفسكم ولا تحرموا ذواتكم سيفنى الدنيا وزخرفها و ترجعون الى الله في مقر الذي كان عن سبيل القدرة مرتفعا
- 5 Know thou that We sent thee aforetime a book wherein We made mention of thee with the mention of eternity in such wise that none could produce a single letter thereof save whom thy Lord willeth. Thus do We inform thee of that which hath flowed from the Pen of Creation that thou mayest be convinced

5 ثم اعلم بأننا ارسلنا اليك كتاباً من قبل و اذكرناك فيه بذكر البقاء على لحن لن يقدر احد ان يأتي بحرف منه الا من شاء ربك و كذلك نخبرك بما جرى من قلم الابداع لتوقن بأن الله كان على

that God is potent over all things. And thou, grieve not over anything, neither fear anyone. Then preserve these words and recite them unto those who have believed in God that thou mayest be victorious in His Cause within thyself.

كلّ شيء مقتدرا و أنّك لا تحزن عن شيء و
لا تخف من احد ثم احفظ تلك الكلمات ثم
أقرأها على الذين هم آمنوا بالله لتكون لأمر الله في
نفسك منتصرا ١٥٢

INBA51:398, LHKM3.036

BH02785

Date: 1290 [1873] or earlier

- 1 He is God, the Most Unapproachable, the Most Holy, the Most Exalted
هو الله الأقدس الأعلى 1
- 2 God hath heard the call of those who disputed His Cause, denied His signs and turned away from the proof whereby in every age, time and wondrous era the Beauty of the Ancient of Days was made manifest. When one said unto another: "O servant, fear God and associate not with Him in Whom thou hast believed. Fear God Who created thee, fashioned thee and made thee manifest in these days wherein the Sun of Eternity hath dawned from the horizon of sublime glory. Beware lest thou deny Him Whose praise hath been voiced by the denizens of Paradise and by those who dwell in the lofty chambers of the Ridvan round the throne of thy Lord, the All-Merciful. Fear God and be not of those who doubt concerning the Cause of thy Lord."
قد سمع الله نداء الذين جادلوا في امره و كفروا
بآياته و اعرضوا عن حجة التي بها ظهرت جمال
القدم في كل عهد و زمن و عصر بديعا اذ قال
احد لأحد يا عبد اتق الله و لا تشرك بالذي
آمنت به خف عن الله الذي خلقك و سواك
و اظهرك في هذه الأيام التي فيها اشرقت شمس
القدم عن افق عرشه يا ايها ان تكفر بالذي نطق
بثناؤه اهل ملاء الفردوس ثم الذين استقرّوا في
غرفات الرضوان في حول عرش ربك الرحمن
خف عن الله و لا تكن في امر ربك مريباً 2
- 3 And he who disbelieved said: "We find thee not possessed of any proof or evidence."
و قال الذي كفر ما وجدناك على برهان و حجة 3
- 4 Say: Blind is thine eye, for verily the Sun hath risen from the horizon of creation and hath illumined all who are in the kingdom. By God! There hath appeared the proof of 'Ali, then the evidence of Muhammad, then the testimony of the Spirit, then that which the Interlocutor brought from the Sinai of God through this Announcement which was inscribed by the Pen of God in the mystery of the line, concealed from the gaze of the hypocrites. Harken unto My words and say not what the idolaters said when 'Ali came unto them with God's Book and a manifest proof. Follow thou God's religion and His way, then seek shelter beneath the shade of this Youth Who, when He appeareth from the horizon of the House, causeth suns to rise from the horizon of the worlds of the unseen and the seen, shining from a station truly exalted. Turn thy sight unto the
قل عمت عينك فان الشمس قد اشرقت عن افق
الابداع و اضاءت عنها كل من في الملك جميعاً
تالله قد ظهر حجة على ثم برهان محمد ثم دليل الروح
ثم ما جاء به الكليم عن سيناء الله بهذا النبا الذي
كان في الألواح من قلم الله في سر السطر عن
انظر المنافقين مستورا اسمع قولي و لا تقل ما قال
المشركون في حين الذي جاءهم على بكاب الله و
برهان مبين ان اتبع سنة الله و دينه ثم اتبع في ظل
هذا الغلام الذي اذا يطلع عن افق البيت يطلع
عن افق عوالم الغيب و الشهادة شمس مشرقاً
مقاماً كان بالحق علياً فارتد بصرك الى افق الروح 4

horizon of the Spirit that thou mayest find the Sun of the remembrance of thy Lord's name with a light truly luminous.

- 5 O servant! Purify thy heart, then thine ear, then thy sight from these who have openly denied God and what they possess, then turn thy face toward this Sanctuary round which circle the angels of eternity with hosts of wondrous glory. Thus doth thy Lord God command thee. Follow what thou are commanded and be steadfast in the truth.

- 6 And the glory be upon thee and upon him who hath heard God's call from the Sinai of his heart in this Most Great Remembrance and hath detached himself from the idolaters and what they possess. Thus doth God remember His servants who have taken unto the All-Merciful through this Youth a path of truth.

لتجد شمس ذكر اسم ربك بضياء كان على الحق منيرا

5 و انتك انت يا عبد طهر قلبك ثم اذنك ثم بصرك عن هؤلاء الذينهم كفروا بالله جهرة و عما عندهم ثم ول وجهك شطر هذا الحرم الذي يطوفن في حوله ملائكة البقاء بجنود عز بديعا كذلك امرك الله ربك ان اتبع بما امرت به و كن على الحق مستقيما

6 و البهاء عليك و على من سمع نداء الله من سيناء قلبه في هذا الذكر الأعظم ثم انقطع عن المشركين و ما عندهم كذلك يذكر الله عباده الذينهم اتخذوا الى الرحمن في هذا الغلام على الحق سبيلا

BLIB_Or15694.640, ALIB.folder18p417

BH11738

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Exalted, glorified be His station!
- 2 Your letter hath reached Our presence, and We have noted its contents. We shall answer thee with that which God casteth upon the breast of His servant, who is imprisoned in this remote prison. We give thanks unto God for this, and for whatsoever hath befallen Us in His path. We are patient in His decrees, and verily He rewardeth the patient ones. We desire naught save what God hath desired for Us, and We wish for naught save what He hath wished. Verily, He is the One praised in His deeds and obeyed in His command. He shall not be asked of His doings, and He, verily, hath power over all things.
- 3 O servant! Grieve not for what hath befallen thee from the decrees of fate. Be content with what God hath ordained for thee, for naught descendeth upon anyone save that which is better for him than all that hath been created between the heavens and the earth. Beware lest thou grieve in the face of destiny. Put thy trust in God in all matters and be of the thankful ones. All affairs are in the grasp of His power. He doeth what He pleaseth and ordaineth what He willeth.

1 هو الأقدس الأرفع تعالى شأنه

2 قد حضر عندنا كتابك و اطلعنا بما فيه و نجيئك بما يلقى الله على صدر عبده الذي سجن في هذا السجن البعيد و نشكر الله بذلك و بما ورد علينا في سبيله و نصبر على قضاياه و انه يوفى اجور الصابرين و اننا لا نزيد الا ما اراد الله لنا و ما نشاء الا ما شاء و انه هو المحمود في فعله و المطاع في امره لا يسئل عما يفعل و انه قد كان على كل شئ قدير

3 و انتك انت يا عبد لا تحزن عما ورد عليك من احكام القضاء ثم ارض بما رضى الله لك و انه لا ينزل على احد الا ما هو خير له عما خلق بين السموات و الارضين اياك ان تحزن في موارد القضاء فتوكل على الله فيكل الامور و كن من الشاكرين كل الامور في قبضة قدرته يفعل ما يشاء و يحكم ما يريد

- 4 Purify thy heart from the world and its mention, then remember thy Lord at eventide and at dawn, and in every morning and evening. For the world and whatsoever is therein and thereon shall perish, and that which endureth is that which is with thy Lord, the Most Merciful, the Compassionate. Forget every mention and find solace in the Most Great Remembrance. He is the Most High, the Most Great.
- 5 Detach thyself from all else but God, thy Lord, then turn thy face toward the sanctuary of His love and good-pleasure, and be of them that are detached. We beseech God to heal thee and cure thee of thy ailment and illness. Verily, He is the Answerer of the prayers of the suppliants. When the appointed time cometh, He will cause the rains of mercy and healing to descend upon thee from the clouds of His grace. He, verily, is the Ever-Forgiving, the Most Merciful.
- 6 Beware, beware lest thou be impatient. Be thou patient and hold fast unto God's cord in these days wherein most of the servants have become heedless of the remembrance of their Lord and are numbered among the negligent. Their only concern in this world is to amass its ornaments unto themselves, and thus do they cast themselves into grave peril. Keep thyself away from such as these, for God shall soon return them to dust, and they shall be in manifest loss.
- 7 Peace be upon him who followeth guidance and is firm in certain truth. Praise be to God, the Lord of the worlds.
- 4 طَهِّرْ قَلْبَكَ عَنِ الدُّنْيَا وَذِكْرَهَا ثُمَّ اذْكُرْ رَبَّكَ فِي الْعِشَاءِ وَالْاِشْرَاقِ وَفِي كُلِّ بَكُورٍ وَاصِيلٍ لِأَنَّ الدُّنْيَا وَمَا فِيهَا وَعَلَيْهَا سَتْفَنَى وَمَا يَبْقَى هُوَ مَا عِنْدَ رَبِّكَ الرَّحْمَنِ الرَّحِيمِ فَانْسَ كُلَّ ذِكْرٍ وَآنَسْ بِذِكْرِ الْأَعْظَمِ وَهُوَ الْعَلِيُّ الْعَظِيمُ
- 5 اِنْ انْقَطَعَ عَنْ كُلِّ مَا سِوَى اللَّهِ رَبِّكَ ثُمَّ وَلَّ وَجْهَكَ شَطْرَ الْقُدُسِ فِي حُبِّهِ وَرِضَاهُ وَكُنْ مِنَ الْمُنْقَطِعِينَ وَأَنَا نَسْتُلِ اللَّهَ بِأَنْ يَشْفِيكَ وَيُبْرِئَكَ عَنْكَ دَائِكَ وَسَقَمِكَ وَأَنَّهُ لَجِيبُ دَعْوَةِ السَّائِلِينَ وَإِذَا جَاءَ الْمِيقَاتُ يَنْزِلُ عَلَيْكَ امْطَارُ الرَّحْمَةِ وَالشِّفَاءِ مِنْ سَحَابٍ فَضْلُهُ وَأَنَّهُ لَهُو الْغَفُورِ الرَّحِيمِ
- 6 أَيَاكَ أَيَاكَ اِنْ تَجَزَّعَ اِنْ أَصْبَرَ وَتَمَسَّكَ بِعُرْوَةِ اللَّهِ فِي تِلْكَ الْأَيَّامِ الَّتِي غَفَلُوا أَكْثَرَ الْعِبَادِ عَنْ ذِكْرِ رَبِّهِمْ وَكَانُوا مِنَ الْغَافِلِينَ وَلَمْ يَكُنْ هَمُّهُمْ فِي الدُّنْيَا إِلَّا بِأَنْ يَجْتَمِعُوا زَخْرَفَهَا عَلَى أَنْفُسِهِمْ وَلِذَا يَدْعُنْ أَنْفُسُهُمْ فِي خَطَرَاتٍ عَظِيمَةٍ وَأَنْكَ تَجَنَّبَ عَنْ مِثْلِ هَؤُلَاءِ فَسَوْفَ يَرْجِعُهُمُ اللَّهُ إِلَى التُّرَابِ وَهُمْ عَلَى حَسْرَةٍ مُبِينٍ
- 7 وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى وَكَانَ عَلَى حَقٍّ يَقِينٍ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

ALIB.folder18p383

BH02865

*To: Mulla Ghulam-Husayn Bushruihi**Date: 1290 [1873] or earlier*

- 1 He is the Most Holy, the Most Glorious
- 2 A remembrance from Us to him who hath believed in God, the Mighty, the Praised, that he may be assured through God's grace and remember Him amongst His servants. This indeed is a mighty matter.
- 3 Hearken unto the Call once again from the shore of guidance in the crimson spot from the Ultimate Lote-Tree: "Verily, there is
- 1 الْأَقْدَسُ الْأَبْهَى
- 2 ذَكَرَ مِنْ لَدُنَّا مَنْ آمَنَ بِاللَّهِ الْعَزِيزِ الْحَمِيدِ لِيُطْمَئِنَّ بِفَضْلِ اللَّهِ وَيَذْكُرَهُ بَيْنَ عِبَادِهِ إِنَّ هَذَا لَشَأْنٌ عَظِيمٌ

none other God but Me, the Mighty, the Wise. I have created all contingent beings for My knowledge and brought forth all creation for My Cause. I am the Powerful over whatsoever I will. There is none other God but Him, the Omnipotent, the Almighty.”

4 We have nurtured thee for My remembrance and preserved thee for My praise. Be not heedless of that for which thou wast created. Hold fast to the hem of remembrance in mentioning this wise Remembrance. Beware lest those who were created from the dust of hatred prevent thee. They are assuredly the companions of hellfire. Be thou in such wise that thy mention may influence hearts. Thus did We command thee before and in this mighty Book.

5 The earth hath related before Our face what hath befallen it. Verily thy Lord is the All-Knowing, the All-Informed. Arise to serve Me among My servants, then remind them not to follow vain desires. Verily thy Lord desireth to purify the earth and all who dwell thereon. He is verily the Forgiving, the Merciful. Command the handmaidens to the Most Great Chastity from thy Lord, the Most Glorious. Thus have We ordained the matter in the Tablets. Blessed is he who hath attained unto that which was commanded by One All-Knowing, All-Wise.

6 We have sent down the Tablets unto thee and inscribed thy name by the Most Exalted Pen in a preserved tablet. Preserve what hath been ordained for thee and follow what thou art commanded. This is naught but a great bounty. Turn not unto those who opposed God and turned away from His beauty. Leave them to their vain desires and take what thou hast been given from thy Lord, the Lord of the mighty throne. Forget not thy Lord for He hath not forgotten thee. He hath sent down unto thee in the prison verses decisive and We sent them unto thee that thou mayest rejoice and be of the thankful ones.

7 The intoxication of desire hath seized the people of creation and they have turned away from God, the Lord of the here-after and of the first life, save those who have held fast to this luminous Ark. Thus was the matter decreed in the Qayyumu'l-Asma by One mighty and powerful. Those who have turned to the Countenance are in an honored station. Soon shall they find themselves in the Most Great Paradise which was created in My name, the Mighty, the Impregnable.

8 Grieve not at anything. Verily thy Lord is with thee. He is the Friend of the sincere ones. And praise be to God, the Lord of the worlds.

3 ان استمع النداء مرةً اخرى من شاطئ الهدى في البقعة الحمراء من السدرة المنتهى انه لا اله الا انا العزيز الحكيم قد خلقت الممكثات لعرفاني و ذرات الكائنات لأمرى انا المقتدر على ما اشاء لا اله الا هو المقتدر القدير

4 قد ربيناك لذكرى و حفظناك لثنائي لا تغفل عما خلقت له تمسك بذيل الذكر في ذكر هذا الذكر الحكيم اياك ان يمنعك الذين خلقوا من تراب البغضاء الا انهم من اصحاب الجحيم كن على شأن يؤثر ذكرك في القلوب كذلك امرناك من قبل وفي هذا الكتاب المنيع

5 قد حدثت الأرض تلقاء الوجه بما وقع عليها ان ربك هو العليم الخبير قم على خدمتي بين عبادي ثم ذكرهم بأن لا يتبعوا الهوى ان ربك اراد ان يطهر الأرض و من عليها انه هو الغفور الرحيم ان آمر الاماء بالعصمة الكبرى من لدن ربك الأبهى كذلك قضينا الأمر في الألواح طوبى لمن فاز بما امر من لدن عليم حكيم

6 انا نزلنا لك الألواح و رقم اسمك من القلم الأعلى في لوح حفيظ ان احفظ ما قدر لك واتبع ما امرت ان هذا الآ فضل كبير لا تلتفت الى الذين اعترضوا على الله و اعرضوا عن جماله دعهم بأهوائهم و خذ ما اويتت من لدن ربك رب العرش العظيم لا تنس ربك انه ما نساك قد نزل لك في السجن آيات محكمات و ارسلناها اليك لتفرح و تكون من الشاكرين

7 قد اخذ سكر الهوى اهل الانشاء و اعرضوا عن الله رب الآخرة و الأولى الا من تمسك بهذه الفلك النوراء كذلك قضى الأمر في قيوم الأسماء من لدن مقتدر قدير ان الذين اقبلوا الى الوجه اولئك في مقام كريم سوف يرون انفسهم في الفردوس الأعظم الذي خلق باسمي العزيز المنيع

8 لا تحزن من شيء ان ربك معك انه ولي المخلصين و الحمد لله رب العالمين

BH02869

To: Abu'l-Qasim from Sad, in Isfahan

Date: 1290 [1873] or earlier

- 1 He is the Wondrous One in the Most Glorious Horizon
هو البديع في الأفق الأبهى
- 2 Glorified be He in Whose grasp is the dominion of the kingdom of the heavens and earth, and He verily encompasseth all things. He sendeth down upon whomsoever He willeth among His creatures that which draweth him to the holy court, the dawning-place of a mighty Name. Say: His favor hath encompassed all created things, yet the people have been debarred from the court of grace.
سبحان الذي في قبضته ملكوت ملك السموات والأرض وأنه كان بكل شيء محيطاً وينزل على من يشاء من خلقه ما يجذبه إلى مقرّ القدس منظر اسم عظيم قل إن فضله احاط بالممكّنات ولكنّ الناس كانوا عن شطر الفضل ممنوعاً
- 3 Hearken, O servant, unto the call of thy Lord from the right hand of Paradise, that He may draw thee in truth and sever thee from all the worlds, and bring thee to a station wherein thou shalt behold naught except that thou witnessest therein the lights of thy Lord, dawning and radiant. And thou shalt not see a single letter from the words of thy Lord except that thou hearest from it "Verily there is no God but Him," and "He Who appeared with the name of 'Ali is His sovereignty, and He Who speaketh with truth is His glory" - unto all who are in the kingdom of Command and Creation. Sufficient is that which hath appeared from His presence as a witness thereto.
إن استمع يا عبد نداء ربك عن يمين الفردوس ليجذبك بالحق وينقطعك عن العالمين جميعاً ويصلك إلى مقام الذي لن تشهد شيئاً إلا وقد تشهد فيه أنوار ربك مشرقاً ومضيئاً ولن ترى حرفاً من كلمات ربك إلا وقد تسمع منها أنه لا إله إلا هو والذي ظهر باسم على لسلطانه والذي ينطق بالحق لبهائه لمن في ملكوت الأمر والخلق وكفى بما ظهر من عنده عليه شهيداً
- 4 Say: O people, the Primal Point was not as any one among you, nor is this Youth, were ye to know it. Be ye steadfast in the Cause of God and His sovereignty, and be not of those who believe in part of the Book and deny part of it, and are recorded among the idolaters in the Tablets.
قل يا قوم ما كان نقطة الأولى كأحد منكم ولا هذا الغلام إن أنتم بذلك عليماً إن استقيموا على أمر الله وسلطانه ولا تكونوا من الذين آمنوا ببعض الكتاب وكفروا ببعض وكانوا من المشركين في الألواح المذكورة
- 5 Say: The Kawthar of eternity hath flowed from the fountain-head of this Pen, and all who are in the heavens and earth were struck with fear, save a limited number. Upon these do the denizens of the Supreme Paradise call down blessings, and around them circle the angels of the Cause with chalices of wondrous sanctity, from which they drink at all times in the name of their Lord, the All-Merciful, and are made glad with the joy of God.
قل قد جرى كوثر القدم من معين هذا القلم و فرغ كل من في السموات والأرض إلا عدّة معدوداً أولئك يصلّون عليهم أهل ملاء الأعلى و يطوفون في حولهم ملائكة الأمر بكؤوس قدس بديعاً وهم يشربون منها في كلّ حين باسم ربهم الرحمن ويكونون بفرح الله مسروراً
- 6 And thou, O servant, be thou steadfast in that hour wherein the mountains shall crumble and souls shall be agitated and cries shall be raised by the dwellers of earth and heaven, and the skin of every idolatrous rejector shall shiver. Thus have We commanded thee and counseled thee in the Cause of thy
وانت يا عبد إن استقم حين الذي يندك فيه الجبال وتضطرب النفوس ويرفع الضجيج من سكّان الأرض والسماء وتتشعر جلود كل مشرك مردوداً كذلك امرناك ونصحناك

Lord, that thou mayest stand firm in that Cause wherefrom every mighty foot hath slipped.

- 7 We beseech God to aid thee in His Cause and to send down upon thee that which shall preserve thee from the harm of every harmful one and draw thee nigh unto Him, for verily He is powerful over all things. And glory be upon thee and upon those who are steadfast in the Cause and are endowed with true vision.

في امر ربك لتكون قائماً على امر الذي تزل عنه
كل رجل حديداً

7 ونسأل الله بأن يوفقك على امره وينزل عليك
ما يحفظك عن ضرر كل ذي ضرر ويقربك الى
نفسه وانه كان علي كلشيء قديراً والبهاء عليك
وعلى الذينهم استقروا على الامر وكانوا على الحق
بصيراً

BLIB_Or15694.569, ALIB.folder18p407

BH02873

To: Nabil Qabl-i-Ali, in Karbila

Date: 1290 [1873] or earlier

- 1 In the name of God, the Everlasting, the All-Sufficient, the Eternal!
- 2 Glorified art Thou, O my God! All praise be unto Thee for having made me to know Thy Self, and rendered me assured of Thy oneness, and acknowledging of Thy singleness, and submissive to Thy Lordship, and certain of Thy Divinity, and yielding to Thy sovereignty and power. By Thy might, O Thou Who art seen yet cannot be seen! Were I to praise Thee throughout the duration of Thy kingdom and thank Thee throughout the continuance of Thy dominion, it would still be insignificant compared to the wondrous tokens of Thy grace and bounties which Thou hast singled me out to receive despite my unworthiness - nay, rather, due to the manifestation of Thy favors and the emergence of Thy gifts unto this servant who is the most contemptible of Thy servants and the poorest of Thy creatures.
- 3 O my Lord! I beseech Thee by Thy Name through which all things have turned to the holy sanctuary of Thy unity and the Ka'bah of Thy detachment, and whereby Thou hast guided the sincere ones to the precincts of Thy most great mercy and illumined the hearts of the mystics to recognize the Manifestation of Thy most exalted and most glorious Self, that Thou mayest assist me to aid Thy Cause and exalt Thy Word and spread Thy verses. O my Lord! I find no helper for myself other than Thee and no supporter besides Thee. I implore Thee by Thy Self and by all that Thou art, that Thou mayest enable me to

1 بسم الله الباقي الكافي الدائم

2 سبحانك اللهم يا الهى لك الحمد بما عرّفتني
نفسك و جعلتني مقراً بوحدايتك و معترفاً
بفردانيتك و مدعناً بربوبيتك و موقناً بألوهيتك
و منقاداً لسلطنتك و اقتدارك فوعزتك يا من
ترى و لا ترى لو اذكرك بدوام ملكوتك و
اشكرك ببقاء جبروتك ليكون قليلاً عند بدايع
فضلك و مواهبك التي اختصصتني بها من
دون استحقاق بل لظهور عواطفك و بروز
مواهبك لهذا العبد الذي يكون احقر عبادك و
افقر بريتك

3 اى رب استلک باسمک الذي به اقبل كل شيء
الى حرم قدس توحيدک و کعبة عز تجريدک و
به هديت المخلصين الى جوار رحمتک الکبرى
و نورت قلوب العارفين لعرفان مظهر نفسك
العلی الأبهی بأن تؤيدني على نصره امرک و اعلاء
کلمتک و انتشار آياتک اى رب لا اجد لنفسی
معيناً دونک و لا ناصراً سواک استلک بنفسک
و بما انت عليه بأن توفقني على ما تحب و ترضى و
انک انت رب الآخرة و الأولى في قبضة قدرتك

do what Thou lovest and pleasest. Verily Thou art the Lord of the Last and the First. Within the grasp of Thy power lie the dominion of destiny and the kingdom of its execution. And verily Thou art the Lord of the Throne on high and of the dust below.

جیروت القضاء و ملکوت الامضاء و انک انت رب العرش و الثرى

- 4 Blessed is he who hath heard Thy call and responded to it, and soared in the atmosphere of Thy love and good-pleasure, and detached himself from those who denied Thy presence. O my Lord! Chastise those who denied Thy most great signs and neglected Thy Cause by following their own selves and their desires. O my Lord! Seize them through Thy power and might, and shut before their faces the gates of Thy mercy and loving-kindness. O my Lord! Make them taste the scourges of Thy wrath and the heat of Thy anger. There is no God but Thee, the Powerful, the Vengeful, the All-Compelling.

طوبى لمن سمع نداك و اجابك و طار فى هوا حبك و رضائك و انقطع عن الذين كفروا بلقاك اى رب عذب الذين انكروا آياتك الكبرى و ضيعوا امرک بما اتبعوا النفس و الهوى اى رب خذهم بقدرتك و اقتدارک و اسدد على وجوههم ابواب رحمتک و عنایتک اى رب ذقهم سياط قهرک و حمیم غضبک لا اله الا انت المقتدر الآخذ القهار

- 5 O God! Send Thy blessings upon Thy loved ones who have fulfilled their covenant and detached themselves from all else save Thee and turned unto Thee. Then cause to descend upon them, O God of gods, from the clouds of Thy mercy, the good of this world and the next. Then make them wealthy through Thy riches and mighty through Thy might and steadfast in Thy remembrance and victorious in Thy Cause and gazing upon Thy countenance. Verily Thou art God, there is no God but Thee. Every atom beareth witness that Thou art the Creator of names and attributes. Thou doest what Thou wilt by Thy command and decreest what Thou desirest by Thy power. Verily Thou art the Mighty, the Unconstrained.

5 و صلّ اللهم على احبائك الذين وفوا بميثاقهم و انقطعوا عما سواک و اقبلوا اليک ثم انزل عليهم يا اله الالهة من سحاب رحمتک خير الدنيا و الآخرة ثم اجعلهم غنياً بغنائک و عزيزاً بعزّتک و قائماً بذکرک و ناصراً لأمرک و ناظراً الى وجهک انک انت الله لا اله الا انت يشهد کل الذرات بأنک انت موجد السماء و الصفات تفعل ما تشاء بأمرک و تحكم ما تريد بقدرتك انک انت العزيز المختار

INBA48:121, INBA49:004, INBA92:186,
BLIB_Or15739.225

BH02874

To: Ali Nur in Isfahan

Date: 1290 [1873] or earlier

- 1 He is the Mighty, the Everlasting
- 2 God witnesseth that there is no God but Him, the Gracious, the Best-Beloved. All grace and bounty are His. To whomsoever He will He giveth whatsoever is His wish. He, verily, is the All-Powerful, the Almighty, the Help in Peril, the Self-Subsisting. We, verily, believe in Him Who, in the person of the Báb, hath been sent down by the Will of the one true God,

1 هو العزيز الباقي

2 شهد الله أنه لا اله الا هو العزيز المحبوب له الجود و الفضل يعطى من يشاء ما يشاء و أنه هو القادر المقتدر المهيمن القيوم قل انا آمن بالذى ظهر باسمى على من لدن سلطان حق محمود و بالذى يأتى فى المستغاث و بالذى يأتى بعده الى آخر الذى لا

the King of Kings, the All-Praised. We, moreover, swear fealty to the One Who, in the time of Mustagháth, is destined to be made manifest, as well as to those Who shall come after Him till the end that hath no end. We recognize in the manifestation of each one of them, whether outwardly or inwardly, the manifestation of none but God Himself, if ye be of those that comprehend. Every one of them is a mirror of God, reflecting naught else but His Self, His Beauty, His Might and Glory, if ye will understand. All else besides them are to be regarded as mirrors capable of reflecting the glory of these Manifestations Who are themselves the Primary Mirrors of the Divine Being, if ye be not devoid of understanding. No one hath ever escaped them, neither are they to be hindered from achieving their purpose. These Mirrors will everlastingly succeed each other, and will continue to reflect the light of the Ancient of Days. They that reflect their glory will, in like manner, continue to exist forevermore, for the Grace of God can never cease from flowing. This is a truth that none can disprove.

- 3 And whoso saith that the Manifestations have ended in thy land - pay no heed to him, and be of them who with the eye of God regard His Cause.
- 4 Say: The Jews claimed that the hand of God is chained up, and likewise do the peoples of latter days say what they said. Say: Woe betide you for what ye utter! His mercy hath preceded all things, and His grace hath encompassed all who are in the heavens and on earth, could ye but know. His outpouring hath not ceased and will never cease, by the everlastingness of God, the All-Compelling, the Self-Subsisting. He manifesteth in the realm whomsoever He willeth, and there is none other God but Him.
- 5 All are heedless of His command in these days, save those who behold the Leaf of Paradise with their own eyes and hear the melody of God with their own ears. No hindrance can hinder them, even should all men seek to hinder them. Yet it behooveth the believer to distinguish between truth and falsehood as he distinguisheth between light and darkness, that he may not follow those who claim what God hath not ordained for them and who walk in the ways of their own desires.
- 6 Thus hath crowed the Cock of eternity, thus hath warbled the Dove of glory, and thus hath spoken this Speaking Tongue, would ye but turn unto it. And upon thee be the Spirit, and upon whoso hath turned toward the direction of God in this shining and beloved Countenance.

آخر له و ما نشهد في ظهورهم الا ظهور الله وفي بطونهم الا بطونه ان انتم تعرفون و كلهم مرآة الله بحيث لا يرى فيهم الا نفس الله و جماله و عز الله و بهائه لو انتم تعقلون و ما سويهم مرآتهم و هم مرآة الأولياء ان انتم تفقهون ما سبقهم احد في شيء و هم يسبقون قل لن ينتهى مرآة القدم و كذلك مرآة جمالهم لأن فيض الله لن ينقطع و هذا صدق غير مكذوب

3 و الذى يقول انتهت المظهرات في ارضك لن تلتفت اليه و كن من الذين هم ببصر الله في امره ينظرون

4 قل ان اليهود قالت يد الله مغلولة و كذلك امم البعد قالوا بمثل ما قالوا قل فويل لكم فيما تقولون انه سبقت رحمته كل شيء و احاط فضله كل من في السموات و الأرض ان انتم تعلمون ما انقطع فيضه و لن ينقطع بدوام الله المهيمن القيوم يظهر في الملك من يشاء و انه ما من اله الا هو

5 و كل عن امره في هذه الأيام لغافلون الا الذين يشهدون ورقة الفردوس بعيونهم و نعمة الله بأذانهم يسمعون و لن يمنعهم منع مانع ولو كل الناس هم يمنعون و لكن حق للؤمن بأن يفصل بين الحق و الباطل كما يفصل بين النور و الظلمة بحيث لن يتبع الذين يدعون ما لا قدر الله لهم و هم في هوى انفسهم يسلكون

6 كذلك دلج ديك القدس و غنت ورقاء العز و نطق هذه اللسان الناطق ان انتم بها تتوجهون و الروح عليك و على من توجه الى شطر الله في هذا الوجه المنير المحبوب ١٥٢

BH02904

To: *Mirza Muhammad (Vakil)*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى
- 2 This is an epistle from Us to him who hath believed in God, turned his face unto His countenance, and tasted in His love the cup of tribulations, until the heedless drove him out because he followed the command of his Lord, the Mighty, the Wise. 2 هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِي آمَنَ بِاللَّهِ وَاقْبَلَ إِلَى وَجْهِهِ وَذَاقَ فِي حَبِّهِ كَأْسَ الرَّزَايَا إِلَى أَنْ أَخْرَجَهُ الْغَافِلُونَ بِمَا اتَّبَعَ أَمْرَ رَبِّهِ الْعَزِيزِ الْحَكِيمِ
- 3 O thou who gazest upon the Face! Hearken once again unto that which the Tongue of Grandeur and Glory calleth unto thee from the direction of the Throne, that the Call of God may so attract thee as to detach thee from all the worlds. 3 يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ أَنْ اسْتَمِعْ مَرَّةً أُخْرَى مَا يَنَادِيكَ بِهِ لِسَانُ الْعِظَمَةِ وَالْكِبَرِيَاءِ عَنْ جِهَةِ الْعَرْشِ لِيَجْذِبَكَ نِدَاءُ اللَّهِ عَلَى شَأْنٍ يَنْقُطِعُكَ عَنِ الْعَالَمِينَ
- 4 Know thou that thy letter which thou didst send to the One like unto Moses hath come before Us and been read in the presence of the Countenance. Verily thy Lord is the All-Knowing, the All-Informed. By My life! Had he who was in Iraq heard from thee and not transgressed what We commanded him, he would surely have found himself in manifest glory. However, he cast away God's command and took what he was commanded by the basest of people. Then he shall find himself in abasement and grievous affliction. But verily he is of those who turn with every voice, and this is from the weakness that hath seized him. God hath pardoned him. Verily thy Lord is the All-Knowing, the All-Wise. 4 ثُمَّ أَعْلَمَ بِأَنْ حَضَرَ بَيْنَ يَدَيْنَا كِتَابُكَ الَّذِي أَرْسَلْتَهُ إِلَى الْكَلِيمِ وَتَلَا تَلَقَّاءَ الْوَجْهِ أَنَّ رَبَّكَ لَهُوَ الْعَلِيمُ الْخَبِيرُ لِعَمْرَى لَوْ سَمِعَ مِنْكَ الَّذِي كَانَ فِي الْعِرَاقِ وَ مَا تَجَاوَزَ عَمَّا أَمْرَانَهُ بِهِ لِيَجِدَ نَفْسَهُ فِي عَرٍّ مُبِينٍ وَلَكِنْ نَبَذَ أَمْرَ اللَّهِ وَ أَخَذَ مَا أَمَرَ بِهِ مِنْ أَرَاذِلِ الْقَوْمِ إِذَا رَى نَفْسَهُ فِي ذَلَّةٍ وَ بَلَاءٍ عَظِيمٍ وَلَكِنْ أَنَّهُ تَمَنَّيَ يَنْقَلِبُ بِكُلِّ صَوْتٍ وَ ذَلِكَ مِنْ ضَعْفِ الَّذِي أَخَذَهُ قَدْ عَفَى اللَّهُ عَنْهُ أَنَّ رَبَّكَ لَهُوَ الْعَلِيمُ الْحَكِيمُ
- 5 We perceive in the inmost secret the fragrance of My love, and We are beholding him. Thy Lord loveth not that the reward of one who hath turned towards Him be lost, even by a single step. Verily He is the Most Merciful, the Compassionate. 5 أَنَا نَجِدُ فِي سِرِّ السَّرِّ عَرَفَ حَقِّي وَ نَكُونُ نَاطِرًا إِلَيْهِ أَنَّ رَبَّكَ لَا يَحِبُّ أَنْ يَضَيِّعَ أَجْرَ مَنْ أَقْبَلَ إِلَيْهِ وَلَوْ بِخُطْوَةٍ أَنَّهُ لَهُوَ الرَّحْمَنُ الرَّحِيمُ
- 6 Verily he is of those whom the taunts of the people did not prevent, in his first turning toward the Sacred House. Thus was the matter ordained in a guarded Tablet. Therefore it behooveth thee to write unto him that which will remind him. And what thou hast written regarding his affairs is better for him, should he accept it and not be prevented by what the tongues of the ignorant utter. 6 أَنَّهُ مِنَ الَّذِينَ مَا مَنَعَتْهُ شِمَاتَةُ الْقَوْمِ فِي أَوَّلِ أَقْبَالِهِ إِلَى الْكَعْبَةِ الْحَرَامِ كَذَلِكَ قَضَى الْأَمْرُ فِي لَوْحٍ حَفِيزٍ لَذَا يَنْبَغِي لَكَ بِأَنْ تَكْتُبَ لَهُ مَا يَتَذَكَّرُ بِهِ وَ مَا كَتَبْتَهُ فِي مَصَالِحِ أُمُورِهِ لَخَيْرٍ لَهُ لَوْ يَقْبَلُ وَلَا يَمْنَعُهُ مَا تَتَفَوَّهَ بِهِ السِّنُّ الْجَاهِلِينَ
- 7 Say: Glory is in My shadow, and whoso emergeth therefrom is in abasement, even though he possesseth all the treasures of earth. Was Qarun glorified by what he possessed? Nay, by the Lord of all worlds! It behooveth him to cry out in My Name and come forth with you and be detached from all he possesseth. By God, through this his glory shall become 7 قُلْ إِنَّ الْعِزَّةَ فِي ظِلِّي وَ مَنْ خَرَجَ عَنْهُ أَنَّهُ فِي ذَلَّةٍ وَلَوْ عَنْدهُ خَزَائِنُ الدُّنْيَا كُلُّهَا هَلِ الْقَارُونُ عَرٍّ بِمَا عَنْدهُ لَا وَرَبُّ الْعَالَمِينَ يَنْبَغِي لَهُ بِأَنْ يَصِيحَ بِاسْمِي وَيُخْرِجَ مَعَكُمْ وَ يَنْقُطِعَ عَمَّا عَنْدهُ تَاللهُ بِذَلِكَ تَظْهَرُ عَرَّتُهُ وَ يَعْلُو مَقَامُهُ وَ يَرْتَفِعُ شَأْنُهُ بَيْنَ الْخَلَائِقِ أَجْمَعِينَ

manifest, his station shall be exalted, and his position shall be elevated among all creatures.

- 8 We counsel Our loved ones not to speak that which would grieve his heart. Verily thy Lord is the Concealer, and verily He is possessed of great bounty.
- 9 Grieve not over what hath befallen thee. We know the hardship and distress thou art in. God shall soon change it to ease. Be thou assured and be of the thankful ones. Say: Praise be to God, the Lord of all worlds.

8 اَنَا نَوْصِي احْبَابُنَا بِأَنْ لَا يَتَكَلَّمُوا مَا يَكْدِرُ بِهِ فُؤَادَهُ
أَنَّ رَبَّكَ هُوَ السَّتَّارُ وَ أَنَّهُ لَدُوْهُ فَضْلٌ عَظِيمٌ

9 أَنْكَ لَا تَحْزَنُ فِيمَا وَرَدَ عَلَيْكَ عَلِمْنَا مَا أَنْتَ فِيهِ
مِنَ الشَّدَّةِ وَالْعُسْرِ سَوْفَ يَبْدِلُهُ اللَّهُ بِالْيُسْرِ إِنْ
أَطمِئِنَّ وَ كُنْ مِنَ الشَّاكِرِينَ قُلْ إِنْ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

INBA34:203, AQA1#065, ASAT5.179x

BH02860

To: *Mirza Muhammad Taqi Afnan*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Wondrous, the Most Holy, the Most Exalted!
- 2 The remembrance of God from the Tree of Command crieth out at this moment, saying: O people! Follow that which the Ancient Beauty commandeth you, and follow not every rebellious satan. Purify yourselves from the veils of idle fancy and your breasts from all doubt. Thus have We commanded you aforetime, and now through a holy and exalted Pen. Then purify your tongues for the remembrance of God, the Most Great, for verily He hath appeared in truth with a sovereignty that encompasseth all the worlds.
- 3 Thereupon did the feet of those who disbelieved and joined partners with God slip, and they were in doubt concerning the meeting with their Lord on the day when the veils were rent asunder and the Countenance of the Chosen One appeared with verses of wondrous glory.
- 4 Say: O people! Nothing shall profit you this day though ye should cling to all things between earth and heaven, or remember God throughout the duration of His kingdom. Thus hath the command been sent down from the presence of One mighty and wise. Say: Fear ye God and follow not the dictates of your desires. Follow the religion of God for verily it hath appeared in truth in the form of a Youth. Glorified be He Who created Him in truth and sent Him unto all the worlds.

1 بِسْمِ اللَّهِ الْأَبْدَعِ الْأَقْدَسِ الْأَعْلَى

2 ذَكَرَ اللَّهُ مِنْ شَجَرَةِ الْأَمْرِ قَدْ كَانَ حِينَئِذٍ مُنَادِيًا بِأَنْ
يَا قَوْمِ اتَّبِعُوا مَا يَأْمُرُكُمْ بِجَمَالِ الْقَدَمِ وَلَا تَتَّبِعُوا كُلَّ
شَيْطَانٍ مُرِيدَا طَهَّرُوا أَنْفُسَكُمْ عَنْ حِجَابِ الْوَهْمِ
ثُمَّ صُدُّوْكُمْ عَنِ الْارْيَابِ وَ كَذَلِكَ أَمَرْنَاكُمْ مِنْ
قَبْلُ وَ حِينَئِذٍ مِنْ قَلَمٍ قَدَسٍ مُنِيعًا ثُمَّ طَهَّرُوا لِسَانَكُمْ
لِذِكْرِ اللَّهِ الْأَعْظَمِ وَ أَنَّهُ قَدْ ظَهَرَ بِالْحَقِّ بِسُلْطَانٍ كَانَ
عَلَى الْعَالَمِينَ مُحِيطًا

3 إِذَا زَلَّتْ أَقْدَامُ الَّذِينَ كَفَرُوا وَ اشْرَكُوا وَ كَانُوا فِي
مَرِيَّةٍ مِنْ لِقَاءِ رَبِّهِمْ فِي يَوْمِ الَّذِي شَقَّتْ الْأَسْتَارُ
وَ طَلَعَ جَمَالُ الْمُخْتَارِ بآيَاتٍ عَزَّ بِدِيْعَا

4 قُلْ يَا قَوْمِ لَا يَنْفَعُكُمُ الْيَوْمَ شَيْءٌ وَلَوْ تَتَمَسَّكُوا بِكُلِّ
الْأَشْيَاءِ عَمَّا خَلَقَ بَيْنَ الْأَرْضِ وَالسَّمَاءِ أَوْ تَذْكُرُونَ
اللَّهَ بِدَوَامِ الْمُلْكِ وَ كَذَلِكَ نَزَلَ الْأَمْرُ مِنْ لَدُنْ
عَزِيزٍ حَكِيمًا قُلْ اتَّقُوا اللَّهَ وَ لَا تَتَّبِعُوا مَا يَأْمُرُكُمْ بِهِ
هُوَ يَكُمُ إِنْ اتَّبَعُوا مِلَّةَ اللَّهِ وَ أَنَّهُ قَدْ ظَهَرَ بِالْحَقِّ عَلَى
هَيْئَةِ الْغُلَامِ فَسَبِّحَانِ مَنْ خَلَقَهُ بِالْحَقِّ وَ أَرْسَلَهُ عَلَى
الْعَالَمِينَ جَمِيعًا

- 5 O servant! When the Tablet of God reacheth thee, arise at His command, then take the Tablet and place it upon thy head. Then turn thy face toward the House and say: Glory be unto Thee, O my God! I beseech Thee by this Tablet through which Thou didst raise up the Prophets and Messengers and made it a proof from Thy presence unto them, that Thou deprive me not of the fragrances of these days wherein the Sun of Thy Beauty hath shone forth with illuminating holy rays. Leave me not to myself, O my God, and preserve me lest my feet slip from the path of Thy Cause, for verily Thou art powerful over this. Preserve me, O my God, from the promptings of Satan, then turn me toward Thy beauteous countenance and send down upon me that which Thou hast ordained for Thy near servants. Verily Thou art powerful to do what Thou wilt and Thou art wise over all things. O Lord! Make me not despairing of the wondrous lights of Thy Beauty, nor leave me deprived of the sanctuary of Him Who hath appeared in truth. Then purify me from whatsoever Thy good-pleasure abhorreth, for verily Thou hast ever been the Answerer of those who call upon Thee.

5 ان يا عبد اذا وصل اليك لوح الله قم بأمر من عنده ثم خذ اللوح وضعه على رأسك ثم ول وجهك تلقاء البيت و قل سبحانك اللهم يا الهى استلک بهذا اللوح الذى به بعث النبیین والمرسلين وجعلته حجة لهم من لدنک بأن لا تحرمنى عن نفحات هذه الأيام التى فيها ظهرت شمس جمالك بأنوار قدس منيرا ولا تدعنى يا الهى بنفسى ثم احفظنى بأن لا يزل قدماى عن صراط امرک وانت انت بذاک قدیرا ان احفظنى يا الهى من همزات الشیطان ثم وجهنى الى وجهک الجمیل ثم انزل على ما قدرته لعبادک المقربین وانت انت المقتدر على ما تشاء وانت انت على کل شیء حکیم اى رب لا تجعلنى مأیوساً عن بدایع انوار جمالك ولا تدعنى محروماً عن حرم الذى ظهر بالحق ثم طهرنى عما یکرهه رضاک وانت قد کنت لمن دعاک مجیباً

ALIB.folder18p425, AQA6#224 p.122

BH02849

To: Siyyid Mihdi Dahaji

Date: 1290 [1873] or earlier

- 1 Tell His Honor Aqa Siyyid Mihdi to meet with the letter Jim if he takes heed, otherwise leave him to himself to be consumed by its fires until he enters His habitation. Say: Exchange not thy religion for the world, and behold the Truth with the eye of Truth. Do not compare this Cause with previous ones, and cease mentioning Husayn-ibn-Ruh and the letters of the Qur'an. All have been created by a letter from thy Lord, the Mighty, the Self-Subsisting.
- 2 Consider the Letters of the Living of this Dispensation, most of whom you have seen with your own eyes and whom the Exalted One has placed a hundred thousand degrees above the letters of the Qur'an - examine the Bayan if you wish to be of those who understand. Perchance your heart may be cleansed of hearsay evidences and analogical tales, and drink from the

1 جناب آقا سیّد مهدی حرف جیم را اگر متذکر باشد القا کن و الا دعه بنفسه لیحترق بنارها الى ان یدخل فی مقرّه بگو که دین را بدنیا مبادله ممکن و حق را بجشم حق مشاهده نما و این امر را بامور قبل قیاس ممکن و از ذکر حسین بن روح و احرف فرقانیه فارغ شو کلّ بحرفی خلق شده اند من لدن ربک العزیز القیوم

2 نظر بحروف حیّ این کور داشته که اکثری را آنجناب بجشم خود دیده و ایشانرا حضرت اعلی از حروف فرقانیه مقدم داشته اند بصدهزار مرتبه فانظر فی البیان ان ترید ان تكون من الذینهم یعرفون که شاید قلب از دلالات سماعیه

incomparable pure water of the All-Bountiful One, becoming free from all else.

- 3 Every year you requested medicinal compounds and sought efficacious prayers, and you always acted upon them. Did any fruit ever appear? Nay, by God! No antidote will ever have effect except by My leave. Now purify your heart from aversion to this Youth and from love of His enemies, that healing manifestations may appear from the treasury of mighty oneness. This is the message from my Lord, and the Messenger is only responsible for its delivery.

- 4 During this time you have not heeded this clear and manifest proof. Soon all that you have known and understood will be rolled up, and all that is in the hands of the servants, for the world and all that is in it shall perish and sovereignty will remain with God, thy Lord, the Supreme, the Self-Subsisting. Therefore hearken unto the word of thy Lord, then rend asunder the veils of fancy concerning worldly dominion, then ascend beyond it that thou mayest witness the sovereignty of thy Lord and be of those who attain.

- 5 By God! There is naught in My heart save compassion for those who turn toward the Throne, and I desire no recompense from them for this, nor do I seek anything from them except that they turn to the face of their Lord, the Mighty, the Beloved. As for certain statements made herein, construe them not as indicating the lowliness of some stations, but rather look to the exaltation of the station of the Cause. Thus do We teach thee that thou mayest be of those who know.

و حکایات قیاسیه پاک شده از زلال بیثال
ذوالافضال بنوشد و از دون آن فارغ شود

3 در هر سنه آن جناب استدعای معجون مینمود و ادعیه مؤثره میطلبید و همیشه هم عمل نمودید آیا هیچ ثمری مشهود شد نه والله هرگز هیچ تریاقی اثر نینماید الا بعد اذن و حال قلب را از کدورت این غلام و حب اعدای او مقدس نما تا ظهورات شفائیه از ممکن عز احدیه ظاهر شود اینست تبلیغ از جانب پروردگار من و ما علی الرسول الا البلاغ

4 و در ایندّت بر این برهان واضح لایح التفات نفرمودید فسوف یطوی کلّ ما انت عرفته و ادركته و کلّ ما بین یدی العیاد لأنّ الدنیا و ما فیها سیفنی و یبقی الملك لله ربّک المهیمن القیوم اذا اسمع قول ربّک ثم اخرج سبحات الوهم عما یكون متعلّقة بالملك ثم اصعد الی ورائه لتشهد سلطنة ربّک و تكون من الفائزین

5 تالله لم یکن فی قلبی الا شفقة الذینهم الی جهة العرش هم یتوجّهون و ما ارید منهم جزاء فی ذلک و لا اطلب منهم شیئاً الا التوجّه الی وجه ربّهم العزیز المحبوب و در بعضی از بیان مسطوره بر پستی مراتب بعضی حمل ممکن بلکه بر ارتفاع رتبه امر ناظر باش کذلک نعلبک لتکون من العارفین

BLIB_Or15738.097

BH02858

To: *Dhabih (Haji Muhammad Isma'il Kashani)*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Luminous, the Most Luminous!

- 2 Indeed there hath been sent unto thee from the right hand of glory that which was revealed for thee from the heaven of the mercy of thy Lord, and from it the fragrance of the All-Merciful is wafted throughout all worlds. Take hold of it in

1 بسم الله البهیّ الأبهیّ ذب

2 قد ارسل الیک من ین السّبحان ما نزل لک من سماء رحمة ربّک و منه تفوح رائحة الرّحمن علی الأكوان خذه باسم ربّک العلیّ العظیم و اذکر

the name of thy Lord, the Most Exalted, the Most Great, and remember when thou didst reach the seashore and didst behold the family of God in the hands of the oppressors. Read thou what hath been revealed in the Tablet. By God! That whereof We informed thee therein shall be made manifest. Verily thy Lord is the All-Knowing, the All-Wise.

اذ وردت شاطئ البحر و رأيت آل الله في ايدي
الظالمين ان اقرء ما نزل في اللوح تالله يظهر ما
اخبرناك به فيه ان ربك هو العليم الحكيم

- 3 The heavens and whatsoever hath been created therein may pass away, but that which hath been revealed therein from the presence of One Who is All-Knowing, All-Informed, shall never pass away. This is the day when thy Lord hath aided thee. Move thou through the lands with the breezes of thy Lord, the Lord of all names, that perchance the people may arise from their graves. Thus hast thou been commanded from the presence of One Who is Almighty, Ancient of Days.

3 يمكن ان تزول السماء و ما خلق فيها و لا
يزول ما نزل فيه من لدن عليم خبير اليوم يوم
نصرتك ربك مر على البلاد بنفحات ربك
مالك الاسماء لعل يقوم الناس من الاجداث
كذلك امرت من لدن مقتدر قدير

- 4 We hear the cry of the Calf from certain lands. Say: O people, fear ye God and be not of the mischief-makers. Say: Whoso layeth claim before the completion of a full thousand years, he hath indeed disbelieved in God, the Lord of the mighty throne. By My life! The people are wrapped in heedlessness and are today numbered among the dead. They have not recognized God, and were they to recognize Him Who hath appeared, their hearts would melt with longing. Thus hath the All-Knowing informed thee.

4 انا نسمع نداء العجل من بعض البلاد قل يا قوم
اتقوا الله و لا تكونن من المفسدين قل من يدعى
قبل اتمام الف سنة كاملة انه كفر بالله رب
العرش العظيم لعمري ان الناس في غفلة و هم
اليوم من الميتين ما عرفوا الله و لو عرفوا الذي
ظهر تذوب ابادهم من الشوق كذلك نبأك
العليم

- 5 Verily, the Ta is in concealment, and from the land of Fa My Herald hath appeared - He Who is the Beloved of the worlds. Her light hath appeared therefrom. Ask thou God, thy Lord, to protect her from the fire. Know thou what thy Lord hath intended. He doth encompass all things.

5 ان الطاء في و لج و من ارض الفاء قد ظهر
مبشري انه محبوب العالمين ظهر منها نورها ان
اسئل الله ربك بان يحفظها عن النار فاعرف ما
اراد ربك انه على كل شيء محيط

- 6 Arise thou for the Cause. Leave the world and all that is therein behind thee, then those on whose faces thou seest the darkness of hell-fire. Thou hast indeed witnessed him who openly denied God. Say: O people! By God, he was in Our presence as but one of those who serve. Fear ye God and say not that which ye know not.

6 قم على الامر دع الدنيا و ما فيها عن ورائك
ثم الذين تجد في وجوههم غبرة الجحيم انك رأيت
الذي كفر بالله جهرة قل يا قوم تالله كان عندنا
كأحد من الذين يخدمون اتقوا الله و لا تقولوا ما
لا تعلمون

- 7 Recount unto the people that which thou hast witnessed of Our Cause, and be thou in such wise that the mention of thy Lord's name may be spread abroad amongst all the worlds. Were the people to discover that which is with thy Lord, the might of the idolaters would not frighten them. Sedition hath seized most of the servants, and they are today struck with terror. Therefore breathe thou upon them the sweet savors of the mention of thy Lord of attributes, by Our command. Verily thy Lord is He Who judgeth as He pleaseth.

7 انك حدثت الناس بما اطّعت من امرنا و كن
على شأن ينتشر منك ذكر اسم ربك بين العالمين
لو اطّلع الناس بما عند ربك لا يخوفهم سطوة
المشركين قد اخذت الفتنة اكثر العباد و هم
اليوم منصعقون فانفخ فيهم نفحات ذكر مالك
الصفات بأمر من لدنا ان ربك هو الحاكم على
ما يريد

- 8 Convey My glorification to My loved ones. Say: Be not grieved at what hath befallen Us. We are in great joy. Aid ye Him

and be not of them that slumber. And praise be to God, the Lord of all worlds.

ADMS#243

8 كبر من قبل احبائي قل لا تحزنوا عما ورد علينا انا
في فرح عظيم ان انصروه ولا تكونن من الراقدن
والحمد لله رب العالمين

INBA34:197, NLAI_BH2.363, AQA1#060,
AVK4.257.11x, ASAT3.010x, ASAT3.267x,
OOL.B112.2

BH02902

To: Bibi Khan

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Holy. 1 بسم الله الأقدس الأقدس
- 2 This is a Book from Us to her who hath believed in her Lord and was among the devout ones in a Tablet of mighty glory. 2 هذا كتاب من لدنا الى التي آمنت بربها و كانت من القانتات في لوح عز عظيم
- 3 Blessed art thou, O handmaid of God, for having hearkened unto the call of thy Lord from the direction of the Throne and turned unto Him with a pure and luminous heart. Be thou steadfast in the love of God. He, verily, shall suffice thee apart from all else. Remember Him, then, in the night season and in the days. Through His remembrance the faces of His handmaidens who have turned unto Him and His servants who have turned unto Him are illumined. 3 طوبى لك يا امه الله بما سمعت نداء ربك عن جهة العرش وتوجهت اليه بقلب طاهر منير ان اثبتى على حب الله انه يكفيك عن دونه ثم اذكره في الليالي والأيام وان بذكره يستضيء وجوه امائه المقبلات وعباده المقبلين
- 4 Grieve not over what hath befallen thee, for there hath befallen Us what hath befallen no one else in all the worlds. Grieve not over thine afflictions, but weep for Mine afflictions. Thus have We commanded thee in truth from the presence of One All-Knowing, All-Wise. 4 لا تحزنى عما ورد عليك وقد ورد علينا ما لا ورد على احد من العالمين لا تحزنى من مصائبك ان ابكى لمصائبي كذلك امرناك بالحق من لدن عليم حكيم
- 5 Know thou that every learned one who hath hesitated in this Cause is the most ignorant among the ignorant, and every person of distinction who hath turned away from this Countenance is among the most wicked and unfortunate people. Verily, true knowledge is bound up with the knowledge of My Self, and all sciences are dependent upon My leave. He who hath not beheld Me with Mine eye knoweth Me not, nor will anything profit him even should he lay hold of the knowledge of the first and the last ones. 5 ثم اعلمى بان كل عالم توقف في هذا الامر انه اجهل الجاهلاء وكل ذى شأن اعرض عن هذا الوجه انه من قوم سوء اخسرين ان العرفان منوط بعرفان نفسى والعلوم معلق باذنى والذى لم يرى بعينى لا يعرفنى ولا ينفعه شئ ولو يتمسك بعلوم الأولين والآخرين
- 6 Say: Glory be unto Thee, O my God! Praise be unto Thee for having made known unto me the Manifestation of Thy Self, 6 قولى سبحانك اللهم يا الهى لك الحمد بما عزفتنى مظهر نفسك و مطلع امرک و منبع

the Dayspring of Thy Cause, the Source of Thy knowledge and the Treasury of Thy verses. By Thy glory! Were I to possess the fullness of the heavens and earth in gold and silver, and were I to spend them in Thy path, I would not have attained unto this station except through Thy grace and favors.

- 7 O my Lord! Make me steadfast, then, in Thy love and establish me in Thy Cause in such wise that should Thy servants who are veiled by learning from Thy Self-Subsisting Name oppose me, their opposition to Thee and their turning away from Thee would not disturb me. O my Lord! Bestow upon me that which Thou hast bestowed upon Thy chosen ones and Thy loved ones in Thy days. Then send down upon me that which will purify me from the remembrance of any one except Thee. Make me so steadfast that those of my kindred would not prevent me from turning unto Thee and beholding the direction of Thy bounties and gifts. Verily, Thou art my Beloved and the Beloved of the worlds, my Goal and the Goal of those who are in the heavens and on earth. Then make my desire, O my God, to be extinguished in what Thou hast desired. Behold me, then, with the glances of the eyes of Thy mercy and Thy grace. Verily, Thou art the Powerful over whatsoever Thou willest. There is none other God but Thee, the Exalted, the Supreme, the Help in Peril.

علمک و مخزن آیاتک فوعزتک لو کان عندی
ملاً السموات و الأرض من الذهب و الفضة
و انفقتهما فی سبیلک ما بلغت هذا المقام الا
بعنايتک و الطافک

7 ای رب فاستقمنی علی حبک ثم اثبتنی فی امرک
بحیث لو یعترض علی عبادک الذین احتجوا
بالعلوم عن اسمک القیوم لا یضطربنی اعراضهم
عنک و اعتراضهم علیک ای رب فارزقنی ما
رزق به اصفیائک و اولیائک فی ایامک ثم انزل
علی ما یطهرنی عن ذکر دونک ثم استقمنی علی
شأن لا یمنعنی ذوو قرابتی عن التوجه الیک و
النظر الی شطر الطافک و مواهبک و انک انت
محبوبی و محبوب العالمین و مقصودی و مقصود
من فی السموات و الأرضین ثم اجعل یا الهی
مرادی فانیاً فیما اردت ثم انظرنی بلحظات اعین
رحمتک و فضلک و انک انت المقتدر علی ما
تشاء لا اله الا انت العزیز المتعالی المستعان

INBA44:045b, INBA92:205bx

BH02833

To: *Sultan Arab*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Wondrous, the Most Holy, the Most Glorious!
- 2 O Sultan, hear the call of the Sovereign from the direction of thy Lord's merciful throne, that it may detach thee from all that hath been created in the worlds and draw thee nigh unto His Beauty, the All-Merciful, a station holy and resplendent. Then rejoice within thyself that the Pen of God, thy Lord and the Lord of all who are in the kingdom, hath moved at the mention of thy name.
- 3 Know thou that We have not forgotten thee and Our Arab loved ones, and We have made mention of them in the Tablet

1 بسم الله الأبدع الأقدس الأبهی

2 ان یا سلطان اسمع نداء السلطان عن جهة عرش
ربک المنان لینقطعک عما خلق فی الأكوان و
یقربک الی جماله الرحمن مقام قدس منیراً ثم افرح
فی نفسک بما تحوّلک علی اسمک قلم الله ربک و
رب من فی الملک جمیعاً

3 ثم اعلم بأننا ما نسیناک و احبائنا الأعراب و
اذکرناهم فی اللوح فسوف نرسله الیهم لیطلعن بذكر

which We shall soon send unto them that they may become aware of God's remembrance of them, for He hath ever been merciful to His servants. Know thou further that thy letter hath come before Us and We have read what was therein, and We have answered thee with these words which have shone forth from the horizon of glory with manifest sovereignty.

- 4 Take heed that thou assist thy Lord to the extent of thy power and forget not His grace, for His grace hath ever encompassed the worlds. Shun those who have disbelieved and joined partners with God, and draw nigh unto those from whom thou dost inhale the fragrance of love from this Youth whom the idolaters have cast into a deep pit. Blessed art thou for having remained steadfast in the Cause and turned away from those whose essence and reality were created from the fire of opposition and who took the Calf as their beloved.
- 5 Say: O people! Did We not inform you at the time of departure that the Samiri would appear among you, that the Calf would cry out and the birds of night would stir? Beware lest ye forget what We previously told you and hold fast to a mighty and manifest handle. Say: Today there is no escape for anyone and no refuge for any soul save God Who created all things by His command and manifested the Manifestation of His Self with a great proof and testament. Say: O people! Cast not the Cause of God behind your backs and follow not every froward devil.
- 6 And thou, O Sultan, by God, wert thou to become aware of what hath befallen Me, thou wouldst weep and lament and cry out every morn and eve. But We have concealed from thee what hath befallen My Beauty, the All-Merciful, lest thou be saddened in thy soul, and this is indeed a mighty grace unto the truth.
- 7 And the Glory be upon thee and upon Our Arab loved ones, both male and female, young and old. Then convey My greetings to My handmaiden who hath believed in her Lord, that she may rejoice within herself and be in graceful happiness.

الله في حقهم وأنه كان بعباده رحيماً ثم أعلم بأن
حضر بين يدينا كتابك وقرأنا ما فيه واجبتناك
بتلك الكلمات التي اشرقت عن افق العز بسطان
كان على الحق مبيناً

4 آياك ان انصر ربك بما استطعت ولا تنس
فضله وان فضله قد كان على العالمين محيطاً تحجب
عن الذينهم كفروا واشركوا وتقرّب الى الذين
تجد منهم روائح الحب من هذا الغلام الذي اوقعوه
المشركون في بئر عميقاً فطوبى لك بما استقمت
على الأمر واعرضت عن الذين خلقت ذواتهم
وحقايقهم من نار الاعراض ثم اتخذوا العجل
لأنفسهم حبيباً

5 قل يا قوم اما اخبرناكم في حين الخروج بأن
السامري سوف يظهر بينكم والعجل ينادي
وطيور الليل تتحرك آياكم ان لا تغفلوا عما
اخبرناكم به من قبل وتمسكوا بعروة عز مبيناً
قل اليوم لا مفر لأحد ولا ملجأ لنفس الا الله
الذي خلق الممكنات بأمر من عنده و اظهر
مظهر نفسه ببرهان و حجة عظيماً قل يا قوم لا
تدعوا امر الله عن ورائكم ولا تتبعوا كل شيطان
مريداً

6 وانت انت يا سلطان تالله لو تطلع بما ورد على
لتنوح وتبكي وتصيح في كل بكور واصيلاً
ولكن سترنا عنك ما ورد على جمالي الرحمن لئلا
تخزن في نفسك وان هذا لفضل كان على الحق
عظيماً

7 والبهاء عليك وعلى احبائنا الأعراب من كل
ذكور واناث وكل صغير وكبيراً ثم كبر على
وجه امتي التي آمنت برّبها لتفرح في نفسها وتكون
على فرح جميلاً

BLIB_Or15694.550, ALIB.folder18p406,
RSR.118-119x

BH02871

Date: 1290 [1873] or earlier

¹ Praised be Thou, O Lord my God! Thou seest my poverty and my misery, my troubles and my needs, my utter helplessness and my extreme lowliness, my lamentations and my bitter wailing, the anguish of my soul and the afflictions which beset me. The power of Thy might beareth me witness! Such is the depth of mine abasement that Thy servants who have strayed far from Thy path deride me. Thou knowest that I am recognized as the bearer of Thy name among Thy creatures. Thou knowest that my station is but an image of Thy station, that my virtues recount Thy virtues, that within mine inmost being naught can be found except the revelations of Thy signs, and that my very essence is but a reflection of the evidences of Thy unity.

² All these things Thou hast noised abroad among Thy creatures, in such wise that none can recognize me, except as one who beareth Thy name. I swear by Thy glory! My lamentations are not for the things which have befallen me in Thy path, but are due to my recognition that by reason of mine abasement the hearts of them that love Thee have been sore shaken, and the souls of Thine adversaries have been so filled with joy that they rejoice over those who have detached themselves from all except Thee and have hastened towards the river of Thy remembrance and praise. So great is their waywardness that when meeting Thy loved ones, they shake their heads in derision of Thy Cause and say: "Where is your Lord Whom ye mention in the daytime and in the night season? Where is He to be found Whom ye call your Sovereign, to Whom ye summon all men to turn?" Their pride and haughtiness waxed greater and greater until they denied the power of Thy might and rejected Thy sovereignty and dominion.

³ Thy glory beareth me witness! I delight in mine own afflictions and in the afflictions which they who love me suffer in Thy path. Neither I nor they, however, are able to bear such affronts and reproaches as are uttered by Thine enemies against Thy Self, the Unrestrained. How long shalt Thou remain seated, O my God, on the throne of Thy forbearance and patience? Speak Thou Thy word of wrath, O Thou Whom no eyes can see! Well-beloved is Thy mercy unto the sincere among Thy servants, and well-beseeming Thy chastisement of the infidels among Thine enemies. Send down upon them, therefore, O my Lord, that which will unmistakably reveal unto them the fury of Thy

¹ بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَبْنَى سُبْحَانَكَ اللَّهُمَّ يَا
الهِ تَرَى فَقْرِي وَافْتِقَارِي وَضُرِّي وَاضْطِرَارِي
وَعَجْزِي وَانْكَسَارِي وَنَدْبَتِي وَبَكَائِي وَحَزْنِي
وَإِبْتِلَائِي فَوَعِزَّتِكَ قَدْ بَلَغْتَ فِي الدَّلَّةِ إِلَى مَقَامِ
يَسْتَهْزِئُ عَلَى عِبَادِكَ الْغَافِلُونَ وَأَنْتَ تَعْلَمُ بِأَنِّي
أَكُونُ مَعْرُوفًا بِاسْمِكَ بَيْنَ خَلْقِكَ وَلَا يَرَى فِي
شَأْنِي إِلَّا شَأْنَكَ وَلَا فِي وَصْفِي إِلَّا وَصْفَكَ وَلَا
لَا فِي كَيْفُونِنِي إِلَّا ظَهْرَاتِ آيَاتِ احْدِيَّتِكَ وَلَا
فِي ذَاتِي إِلَّا بَرُوزَاتِ تَوْحِيدِكَ وَ

² أَنْكَ اشْتَهَرْتَ كُلَّ ذَلِكَ بَيْنَ بَرِيَّتِكَ بِحَيْثُ
لَا يَعْرِفُنِي أَحَدٌ إِلَّا بِاسْمِكَ وَأَنِّي فَوَعِزَّتِكَ لَا
أَجْزِعُ بِمَا وَرَدَ عَلَيَّ فِي سَبِيلِكَ وَلَكِنْ أَشْأَهُدُ
بَأَنَّ بَذَلَّتِي ضَعُفَتْ قُلُوبُ أَحِبَّائِكَ وَاسْتَفْرَحَتْ
أَفْتَدَةُ أَعْدَائِكَ بِحَيْثُ يَشْمَتُونَ عَلَى الَّذِينَ انْقَطَعُوا
عَمَّا سِوَاكَ وَسَرَعُوا إِلَى شَرِيعَةِ ذِكْرِكَ وَثَنَائِكَ
وَقَدْ بَلَغُوا فِي الْغَفْلَةِ إِلَى مَقَامٍ إِذَا يَمْرُونَ عَلَى
أَحِبَّتِكَ يَحْرُكُونَ رُؤُوسَهُمْ اسْتِهْزَاءً لِأَمْرِكَ وَ
يَقُولُونَ إِنْ رَبِّكُمْ الَّذِي تَذْكُرُونَهُ بِاللَّيَالِي وَالْأَيَّامِ
وَإِنْ سُلْطَانُكُمْ الَّذِي تَدْعُونَ بِهِ الْأَنَامَ وَقَدْ بَلَغُوا
فِي الْغُرُورِ وَالْاِسْتِجَارِ إِلَى مَقَامٍ أَنْكَرُوا قُدْرَتَكَ وَ
سُلْطَنَتَكَ وَاقْتِدَارَكَ

³ أَنِّي فَوَعِزَّتِكَ أَحَبُّ ضُرِّي وَضَرِّ أَحِبَّائِي فِي
سَبِيلِكَ وَلَكِنْ صَعِبَ عَلَيَّ وَعَلَيْهِمْ بِأَنْ يَسْمَعُوا
مِنْهُمْ مِنَ الْإِعْتِرَاضِ وَالْإِنْكَارِ مَا يَرْجِعُ إِلَى
نَفْسِكَ الْمُخْتَارِ إِلَى مَا يَا إِلَهِي اسْتَوَيْتَ عَلَى عَرْشِ
الصَّبْرِ وَالْإِصْطِبَارِ تَكَلَّمَ بِكَلِمَةٍ مِنَ الْقَهْرِ يَا مَنْ
لَا تَدْرِكُ بِالْأَبْصَارِ أَنَّ الرَّحْمَةَ مَحْبُوبٌ لِلْمُخْلِصِينَ
مِنْ عِبَادِكَ وَالنَّقْمَةَ لِلْمُشْرِكِينَ مِنْ أَعْدَائِكَ
إِذَا رَبٌّ فَانْزَلَ عَلَيْهِمْ مَا يُوقِنُ بِهِ عَلَى قَهْرِكَ وَ
قَهَارِيَّتِكَ وَيَعْرِفُنَّ قُدْرَتَكَ وَاقْتِدَارَكَ وَلَوْ لَا
تَنْصَرُّ يَا إِلَهِي أَحِبَّتِكَ فَانْصَرَفَتْ نَفْسُكَ وَذِكْرُكَ

wrath and the ascendancy of Thy power, and will enable them to recognize the weight of Thy might and the greatness of Thy strength. If Thou refusest, O my God, to aid them that love Thee, assist Thou, then, Thine own Self and Him Who is Thy Remembrance.

- 4 I entreat Thee by Thy name, that hath caused the ocean of Thy wrath to surge, to chastise them who have repudiated Thy truth and disowned Thine utterances. Abase them, then, by Thy might and power, and exalt such as have, wholly for Thy sake, set their faces towards Thee, that through them the ensigns of Thy glorification may be unfurled among all nations, and Thy tokens be spread abroad among all peoples, and that all may testify that Thou art God, that there is none other God beside Thee, the God of power, of majesty and glory.

PM#083

4 اسئلك باسمك الذى به تموج بحر غضبك بأن
تعذب الذين كفروا بك و بآياتك ثم اخذهم
بقدرتك واقتدارك وعزز الذينهم توجهوا اليك
خالصين لوجهك لترتفع بهم اعلام ذكرك في
البلاد و تنتشر بهم آثارك بين العباد ليشهدن كل
بأنك انت الله لا اله الا انت المقتدر العزيز المتعال

INBA48:126, INBA49:036, BLIB_Or15739.235,

PMP#083, AQMJ1.067

BH02872

Date: 1290 [1873] or earlier

- 1 Praised be Thou, O Lord my God! Every time I am reminded of Thee and muse on Thy virtues, I am seized with such ecstasies and am so enraptured by Thee that I find myself unable to make mention of Thy name and to extol Thee. I am carried back to such heights that I recognize my self to be the same as the remembrance of Thee in Thy realm, and the essence of Thy praise among Thy servants. As long as that self endureth, so long will Thy praise continue to be shed abroad among Thy creatures and Thy remembrance glorified by Thy people.
- 2 Every man endued with insight among Thy servants is persuaded that my self liveth eternally and can never perish, inasmuch as remembrance of Thee is eternal and will endure so long as Thine own Self endureth, and Thy praise is everlasting and will last as long as Thine own sovereignty will last. By its means Thou art glorified by such of Thy chosen ones as call upon Thee and by the sincere among Thy servants. Nay, the praise wherewith any one, in the entire creation, praiseth Thee proceedeth from this exalted self and returneth unto it, even as the sun which, while it shineth, sheddeth its splendor upon whatsoever may be exposed to its rays. From this sun

1 بسم الله الأقدس الأعزّ الأبدع الأبهى سبحانه
اللهم يا الهى كلما يخطر بقلبي ذكرك و ثنائك
ياخذنى الجذب و الانجذاب على شأن يمنعنى عن
الذكر و البيان و يرجعنى الى مقام اشاهد هيكلى
نفس ذكرك فى مملكته و كينونة ثنائك بين
عبادك متى يكون يكون ثنائك منتشراً بين
خلقك و ذكرك مذكوراً بين برّيتك

2 و كلّ ذى بصر من عبادك يوقن بأن هيكلى باقى
لا يفنى لأنّ ذكرك باقى بدوام نفسك و ثنائك
دائم بدوام سلطنتك و به يذكرك الذاكرون من
اصفيائك و المخلصون من عبادك بل كلّ من
يذكرك فى الامكان بدء ذكره من هذا المقام و
يرجع اليه كما أنّ الشمس اذا اشرقت تتجلّى على
كلّ من قابلهما و تتجلّى الذى ظهر فى كلّ شيء
هو منها و يرجع اليها

is generated, and unto it must return, the light which is shed over all things.

- 3 Exalted, immeasurably exalted art Thou above any attempt to measure the greatness of Thy Cause, above any comparison that one may seek to make, above the efforts of the human tongue to utter its import! From everlasting Thou hast existed, alone with no one else beside Thee, and wilt, to everlasting, continue to remain the same, in the sublimity of Thine essence and the inaccessible heights of Thy glory.

3 سبحانک سبحانک من ان يقاس امرک بأمر او
يرجع اليه الأمثال او يعرف بالمقال لم يزل كنت
و ما كان معک من شيء ولا يزال تكون بمثل
ما كنت في علو ذاتک و سمو جلالک

- 4 And when Thou didst purpose to make Thyself known unto men, Thou didst successively reveal the Manifestations of Thy Cause, and ordained each to be a sign of Thy Revelation among Thy people, and the Day-Spring of Thine invisible Self amidst Thy creatures, until the time when, as decreed by Thee, all Thy previous Revelations culminated in Him Whom Thou hast appointed as the Lord of all who are in the heaven of revelation and the kingdom of creation, Him Whom Thou hast established as the Sovereign Lord of all who are in the heavens and all who are on the earth. He it was Whom Thou hast determined to be the Herald of Thy Most Great Revelation and the Announcer of Thy Most Ancient Splendor. In this Thou hadst no other purpose except to try them who have manifested Thy most excellent titles unto all who are in heaven and on earth. He it was Whom Thou hast commanded to establish His covenant with all created things.

4 فلما اردت عرفان نفسك اظهرت مظهراً من
مظاهر امرک وجعلته آية ظهورک بين بریتک و
مظهر غيبک بين خلقک الى ان انتهت الظهورات
بالذی جعلته سلطاناً علی من في جبروت الأمر
و الخلق و مهيمناً مقتدرّاً علی من في ملکوت
السّموات و الأرض و جعلته مبشراً لظهورک
الأعظم و طلوعک الأقدم و ما كان مقصودک
في ذلك الا بأن تمتحن مظاهر اسمائک الحسنی
بين الأرض و السّماء و امرته بأن يأخذ عهد
نفسه عن کلّ الأشياء

- 5 And when Thy promise came to pass and the set time was fulfilled, He Who is the Possessor of all Names and Attributes was made manifest unto men. Thereupon all that were in the heavens and all that were on the earth were terror-stricken save those whom Thou didst keep under Thy protection and preserve within the shelter of Thy power and gracious providence. There befell Him, at the hands of such of Thy creatures as have transgressed against Thee, that which the tongue of no one of Thy servants can recount.

5 فلما جاء الوعد و تم الميقات ظهر مالک الأسماء و
الصفات اذاً فزع کلّ من في السّموات و الأرض
الا الذين عصمتهم بعصمتک و حفظتهم في کنف
قدرتک و عنايتک و ورد عليهم من طغاة خلقک
ما عجزت عن ذکره السن عبادک

- 6 Look down, then, upon Him, O my God, with the eye of Thy tender mercy, and send down upon Him and upon those that love Him all the good Thou didst ordain in the heaven of Thy will and the Tablet of Thy decree. Aid them, then, with Thy succor, for Thou art, verily, the Almighty, the Most Exalted, the All-Glorious, the All-Compelling.

6 اذا يا الهی فانظر اليه بلحظات رافتک ثم انزل
عليه و علی محبيه کلّ خير قدرته في سماء مشیتک
و لوح قضائک ثم انصرهم بنصرک و انک انت
المقتدر المتعالی العزيز الجبار

PM#078

INBA27:083, INBA48:125, INBA49:018,
INBA92:185, BLIB_Or15739.233,
PMP#078, AQMJ1.098

BH09209

Date: 1290 [1873] or earlier

1 In the Name of the Friend

2 O emigrant servant! Your longing and yearning for the presence of God is evident and clear, and your mention is recorded in the Most Great Scene. Transform the cups of sorrow into cups of joy. Be not grieved, for God is nearer and kinder to you than your own self. Whatever you traversed in the wilderness of separation, yearning for the presence of the Friend - its reward has been written and recorded by the Pen of Destiny in the Kingdom of Divine decree. All that befell you in the path of the Friend is evident and known in the Tablet of Knowledge.

3 God's curse be upon those who created barriers between us and you! Most difficult is it for the Ancient Beauty that His loved ones should arrive at the shore of the sea of reunion, yet meeting be delayed and they remain distant from the gathering of nearness. However, in all conditions one must be content with the good-pleasure of the Friend and keep one's gaze fixed upon the direction of His Command, for none has been or ever shall be aware of His hidden wisdom. God's curse be upon those who caused your remoteness from the seat of nearness and reunion! Divine grace has been and shall continue to be with you.

4 Today all the friends of God must keep their gaze upon the welfare of the Cause, for both external and internal enemies have appeared with all their schemes, just as the previous Manifestation foretold, and likewise in the Persian Tablets known as "Istidlaliyyih" these days were foretold by the Pen of Knowledge, including that during the severe days of the Manifestation the Cause would become so difficult that the companions of that King of existence and Essence of Purpose would flee to mountains and deserts, hiding from the oppressors, while some would sacrifice their lives with complete detachment, as all was fulfilled and you witnessed.

5 And grieve not for what has befallen you, for greater than what has befallen you has befallen My wronged Self. God willing, may you be enkindled with the fire of divine love and be illumined like a lamp in the gathering of servants, in such wise that the seas of heaven and earth shall not extinguish you nor deprive you of light. And the Spirit be upon you and upon

1 بنام دوست

2 ای عبد مهاجر شوق و اشتیاق بلقاء الله مشهود و واضح و ذکرت در منظر اکبر مذکور کؤوس احزانرا بکتوب فرح تبدیل نما محزون مباش که حق بتو از تو بنفس تو قریب تر و مهربان تر است و آنچه در بادهای فراق باشتیاق لقای دوست سیر نمودی اجر آن در ملکوت تقدیر از قلم قضا تحریر شد و ثبت گشت و آنچه در سبیل دوست بر تو وارد شده جمیع مبرهن است و در لوح علم معلوم

3 لعن الله الذین حالوا بیننا و بینکم بسیار صعب است بر جمال قدم که احبای او بشاطی بحر وصال وارد شوند و مع ذلک لقا بتأخیر افتد و از انجمن قرب بعید مانند و لکن باید در هر حال برضای دوست راضی شد و بشطر امرش ناظر چه که بر حکمتهای مستوره احدی مطلع نبوده و نخواهد بود لعن الله الذین جعلوا سبباً لبعدم عن مقرّ القرب و الوصال لطف الهی در باره آنجناب بوده و خواهد بود

4 الیوم باید جمیع احبای حق بمصلحت امر ناظر باشند چه که اعدای خارجه و داخله بتمام حیل ظاهر شده اند چنانچه ظهور قلم خبر داده و هم چنین در الواح پارسیه که باستدلایه معروف است از قلم علمیه اخبار این ایام ذکر شده و از جمله اینست که در شادای ایام ظهور نازل که امر بمرتبهئی صعب میشود که اصحاب آنسلطان وجود و جوهر مقصود در کوهها و صحراها فرار نمایند و از دست ظالمین مستور شوند و برخی با کمال انقطاع جان در بازند چنانچه جمیع ظاهر شد و مشاهده نمودید

5 و آنک لا تحزن عما ورد علیک لأنّ اعظمّ عما ورد علیک قد ورد علی نفسی المظلوم انشاء الله بنار محبت الهی مشتعل باشید و چون سراج در انجمن عباد روشن و مستضیء بشأنی که بحور آسمان

those who love you for the sake of God, the One, the Single, the Ancient.

و زمین محمود ننماید و از نور باز ندارد و الروح
علیک و علی من احبک لله الواحد الفرد القدیم

MAS8.030bx, YFY.074-075

BH02973

To: Abul-Hasan-i-Ardikani, in Ardistan

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ الْأَبْهَى
- 2 The remembrance of God from the direction of the Abode of Life, the Spot wherein the Tongue of God uttereth the most melodious strains, addresseth His servant, that My remembrance from His presence may encompass all created things, and that He may remind the servants of the remembrance of God, the Most Great, and bid them observe righteousness and piety, and forbid them from transgression and indecency, that they may perchance find a path unto Him Who occupieth the throne. 2 ذَكَرَ اللَّهُ عَبْدَهُ عَنْ شَطْرِ الْبَقَاءِ مَقَرِّ الَّذِي يُنْطَقُ فِيهِ لِسَانُ اللَّهِ بِأَبْدَعِ النِّعَمَاتِ لِيَكُونَ ذِكْرِي مِنْ عِنْدِهِ عَلَى الْخَلَائِقِ جَمِيعًا وَيَذْكُرَ الْعِبَادَ بِذِكْرِ اللَّهِ الْأَعْظَمِ وَيَأْمُرَهُمْ بِالْبِرِّ وَالتَّقْوَى وَيَنْهِيَهُمْ عَنِ الْبَغْيِ وَالفَحْشَاءِ لَعَلَّ يَتَّخِذَنَّ لَأَنْفُسِهِمْ إِلَى ذِي الْعَرْشِ سَبِيلًا
- 3 O servant! Thy name hath been mentioned before the Throne, and We have revealed unto thee clear and holy verses, and have sent them unto thee as a token of Our grace, that thou mayest read them and be possessed of insight into the Cause. Stand firm in the Cause of God and His religion, and be not shaken by the tempests of trials that have blown from the direction of temptation, causing most of the leaves to fall. Thus hath the matter been decreed by One Who is mighty and powerful. 3 اِنْ يَا عَبْدٍ قَدْ ذَكَرَ اسْمُكَ لَدَى الْعَرْشِ وَ انْزَلْنَا عَلَيْكَ آيَاتٍ قَدِيسٍ مَبِينًا وَ ارْسَلْنَاهَا إِلَيْكَ فَضْلًا مِنْ لَدُنَّا لِتَقْرَأَهَا وَ تَكُونَ عَلَى الْأَمْرِ بَصِيرًا اِنْ اسْتَقَمَّ عَلَى أَمْرِ اللَّهِ وَ دِينِهِ وَ لَا تَتَحَرَّكَ عَنْ قَوَاصِفِ الْامْتِحَانِ الَّتِي هَبَّتْ عَنْ شَطْرِ الْاِفْتِتَانِ وَ سَقَطَ مِنْهَا أَكْثَرُ الْأَوْرَاقِ وَ كَذَلِكَ قَضَى الْأَمْرُ مِنْ لَدُنْ عَزِيزٍ قَدِيرًا
- 4 Turn unto God, then turn away from all else besides Him, and fear no one. Place thy trust in all matters in God, thy Lord, and abide under His mighty protection. Remember thyself throughout all days, lest thou be veiled by the veils of idle fancies which have encompassed most of mankind, who remain shut out from the glances of God. 4 فَأَقْبِلْ إِلَى اللَّهِ ثُمَّ اعْرِضْ عَنْ كُلِّ مَا سِوَاهُ وَ لَا تَخَفْ مِنْ أَحَدٍ فَتَوَكَّلْ فِي كُلِّ الْأُمُورِ عَلَى اللَّهِ رَيْبِكَ وَ كُنْ فِي عَصْمَةٍ مُنِيعًا ذَكَرْتُ نَفْسَكَ فِي كُلِّ الْأَيَّامِ لَثَلًا تَحْتَجِبُ بِحُجُبَاتِ الْأَوْهَامِ الَّتِي اخَذَتْ أَكْثَرَ الْأَنَامِ وَ كَانُوا عَنْ لِحَظَاتِ اللَّهِ مُحْجُوبًا
- 5 Know thou that God hath accepted from thee what thou didst dedicate specially to Him from the land which He bestowed upon thee. This is of His grace unto thee, and verily His grace is nigh unto the doers of good. Beware lest thou efface from thy heart the love of thy Lord, the All-Merciful. Guard it from the manifestations of Satan who bid people to deny Him Who created them by His command, and who have taken for 5 ثُمَّ أَعْلَمْ بِأَنَّ اللَّهَ قَدْ قَبِلَ عَنْكَ مَا جَعَلْتَهُ مَخْصُوصًا لِنَفْسِهِ مِنْ أَرْضِ الَّتِي وَهَبَهَا بِكَ وَ أَنَّ هَذَا مِنْ فَضْلِهِ عَلَيْكَ وَ أَنَّ فَضْلَهُ عَلَى الْمُحْسِنِينَ قَرِيبًا إِيَّاكَ اِنْ تَمَحَّ عَنْ قَلْبِكَ حُبَّ رَبِّكَ الرَّحْمَنِ ثُمَّ احْفَظْهُ عَنْ مَظَاهِرِ الشَّيْطَانِ الَّذِينَ يَأْمُرُونَ النَّاسَ بِأَنْ

themselves a partner with God. Shun such as these, neither sit with them nor associate with them. This is My bidding unto thee, if thou be of those who understand.

يَكْفُرُوا بِالَّذِي خَلَقَهُمْ بِأَمْرٍ مِنْ عِنْدِهِ وَ اتَّخَذُوا
لِلَّهِ فِي أَنْفُسِهِمْ شُرَكَاءَ تَجْنِبُ عَنْ مِثْلِ هَؤُلَاءِ وَلَا
تَقْعُدْ مَعَهُمْ وَلَا تَجَانِسْ بِهِمْ وَ هَذَا مِنْ أَمْرِي
عَلَيْكَ أَنْ أَنْتَ بِذَلِكَ عَلِيمًا

- 6 Preserve the Tablet of God, then read what hath been revealed therein by night and by day, that it may create within thy heart that which will draw thee nigh unto a mighty and exalted station. Let God suffice thee above all else, and take not Satan as thy helper. Thus have We commanded thee in truth as a token of Our grace unto thee, that thou mayest be endowed with true understanding. Glory be upon thee and upon whosoever hath detached himself from those who have disbelieved and hath turned with radiant countenance unto God.

6 أَنْ أَحْفَظَ لَوْحَ اللَّهِ ثُمَّ أَقْرَأْ مَا نَزَّلَ فِيهِ بِاللَّيَالِي وَ
الْأَيَّامِ لِيُحْدِثَ بِهِ فِي قَلْبِكَ مَا يَقْرَبُكَ إِلَى مَقَرِّ
عَرْشٍ مُنِيعًا فَكَفِّ بِاللَّهِ عَمَّا سِوَاهُ وَ لَا تَتَّخِذِ الشَّيْطَانُ
لِنَفْسِكَ مَعِينًا كَذَلِكَ أَمْرُنَاكَ بِالْحَقِّ فَضْلًا مِنْ
لَدُنَّا عَلَيْكَ لِتَكُونَ عَلَى الْحَقِّ بَصِيرًا وَ الْبَهَاءُ عَلَيْكَ
وَ عَلَى مَنْ انْقَطَعَ عَنِ الدِّينِ كَفَرُوا وَ أَقْبَلْ إِلَى
اللَّهِ بِوَجْهِهِ مُنِيرًا

BLIB_Or15694.549, ALIB.folder18p405

BH02935

To: son of Fath-i-Azam, in Ardistan

Date: 1290 [1873] or earlier

- 1 In the name of Him Whom all worship yet do not know.
- 2 O son! Hearken unto the call of this Bird that warbleth upon the branches of the Tree of Eternity and summoneth the people unto God, the Sovereign, the All-Powerful, the Most Exalted, the Most Great. He aideth them at all times in the Cause of God and assisteth them through His grace from His presence. Verily He is the Truth, there is no God but Him, the Mighty, the Powerful, the All-Knowing.
- 3 Bear thou witness unto that whereunto God did testify before the creation of the heavens and earth, that verily I am alive in the Most Glorious Horizon. Be not of the patient ones. Stand thou firm in the Cause with such steadfastness as would stupefy all who dwell in the heavens and on earth. Be thou so enkindled with the love of thy Lord that should anyone encounter thee, the warmth of thy love would influence him. Thus doth this Mourning One counsel thee, if thou be of them that hearken.
- 4 Detach thyself from all else but God, thy Lord, then turn thy face unto Him with a countenance pure, sanctified and luminous. Then follow thy father in whatsoever he commandeth thee, for verily he hath, in the sight of thy Lord, a station that

1 بِسْمِ الَّذِي كُلٌّ يَعْبُدُونَهُ وَ لَا يَعْرِفُونَ

2 أَنْ يَا ابْنَ إِبْرَاهِيمَ نَدَاءَ هَذِهِ الطَّيْرِ الَّتِي [تَغْنَى] عَلَى
أَفْنَانِ سِدْرَةِ الْبَقَاءِ وَ تَدْعُو النَّاسَ إِلَى اللَّهِ الْمَلِكِ
الْمُقْتَدِرِ الْعَلِيِّ الْعَظِيمِ وَ أَيْدِيهِمْ فِي كُلِّ حِينٍ عَلَى أَمْرِ
اللَّهِ وَ يُؤَيِّدُهُمْ بِفَضْلٍ مِنْ لَدُنْهِ وَ أَنَّهُ لَهِوَ الْحَقِّ لَا
إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْعَلِيمُ

3 أَنْ أَشْهَدُ بِمَا شَهِدَ اللَّهُ قَبْلَ خَلْقِ السَّمَوَاتِ وَ
الْأَرْضِ بِأَنْتَ إِنْ شَاءَ فِي الْأَفْقِ الْأَبْهَى وَ لَا تَكُنْ
مِنَ الصَّابِرِينَ أَنْ اسْتَقِمَّ عَلَى الْأَمْرِ بِاسْتِقَامَةِ الَّتِي
يُخَيِّرُ عَنْهَا كُلٌّ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ أَنْ
اشْتَغَلَ فِي حُبِّ مَوْلَاكَ عَلَى شَأْنٍ لَوْ يَقَابِلُكَ
أَحَدٌ لِتَأْخُذَهُ حَرَارَةُ حُبِّكَ وَ تَوَثَّرَ فِيهِ كَذَلِكَ
يَنْصَحُكَ هَذَا الْخَزُونُ أَنْ أَنْتَ مِنَ السَّامِعِينَ

4 أَنْ انْقَطِعْ عَمَّا سِوَى اللَّهِ رَبِّكَ ثُمَّ أَقْبَلْ إِلَيْهِ بِوَجْهِهِ
طَاهِرٍ مُقَدَّسٍ مُنِيرٍ ثُمَّ اتَّبِعْ أَبَاكَ فِيمَا يَأْمُرُكَ
لَأَنَّ لَهُ عِنْدَ رَبِّكَ مَقَامًا كَانَ عَلَى الْحَقِّ عَظِيمًا أَنْ

is truly great. Let him stand firm in the Cause of God and be not influenced by the hints of the sinful ones.

- 5 We beseech God to assist him in His Cause, to enable him to voice His praise, to detach him from the world, and to give him to drink from the Kawthar of life in this Paradise which God hath manifested at the center of heaven, whose trees have been adorned with leaves whereon hath been inscribed by the Finger of God, the Sovereign, the Guardian, the Most Exalted, the All-Conquering, the All-Powerful: "By God! He Who hath appeared with His Most Great Name is verily the Beauty of the All-Merciful between the heavens and earth. Around Him circle the denizens of Paradise, then the realities of creation and all that hath been. Yet the people have turned away from Him and become veiled by a name from among the names that were created by His irrevocable and wise command."

- 6 Thus have We remembered thee at this time which, by God, causeth sighs of grief to issue forth from the Breath of the All-Merciful, and tears to flow from His eyes, and He lamenteth within Himself and crieth out in His secret heart saying: "Is there any helper who will help this wronged, single and lonely One?" The Spirit that hath appeared from the holy horizon be upon thee and upon every discerning believer.

يستقيم على امر الله ولا يؤثر فيه اشارات المذنبين

5 ونسئل الله بأن يؤيده على الأمر و ينطقه بثناء نفسه و ينقطعه عن العالمين و يشربه من كوثر الحيوان في هذا الرضوان الذي اظهره الله على قطب الجنان و تورقت اشجاره بأوراق التي كتب على كل واحد منها من اصبع الله الملك المهيمن العليّ الغالب القدير بأن تالله ان الذي قد ظهر باسمه الأبهى انه لجمال الرحمن بين السموات و الأرض و يطوفن في حوله اهل الجنان ثم حقايق الأكوان و كل ما كان و لكنّ الناس اعرضوا عنه و احتجبوا باسم من اسماء التي خلق بقوله المبرم المحكم البديع

6 كذلك اذكرناك في هذا الحين الذي تالله يخرج من نفس الرحمن زفرات الأحزان و جرت الدموع من عيناه و ينوح في نفسه و ينادى في سرّه و يقول هل من ناصر ينصر هذا المظلوم المتوحد الفريد و الروح الذي ظهر عن افق القدس عليك و على كل موقن بصير

BLIB_Or15694.400, ALIB.folder18p427

BH02937

To: *Harful-Ba (Baqir)*

Date: 1290 [1873] or earlier

- 1 He is the All-Knowing, the All-Wise! O Letter of Ba! Harken unto the call of Him Who summoneth thee at a time when the dogs of the earth from every direction have gathered against Him with claws of strange hatred, while He hath placed His trust in God, His Lord, at all times, and hath feared no one nor will He ever fear any soul, even should all who are in the heavens and on earth deny Him. For this world and whatsoever is therein are in His sight no more than a handful of light dust.
- 2 Say: Verily in this exodus are signs for those who remember, and in this movement are evidences for those who perceive. Say: Therein lieth concealed the wisdom of God, if ye be of

1 هو العليم الحكيم ان يا حرف الباء اسمع نداء من يناديك حين الذي اجتمعت عليه كلاب الأرض عن كل الأشرار بخاليل بغض عجيب و هو توكل على الله ربّه في كل حين و ما خاف من احد و لن يخاف من نفس ولو ينكره اهل السموات و الأرضين لأنّ الدنيا و ما فيها لم يكن عنده الا ككتف تراب خفيف

2 قل انّ في هذه الخروج لآيات للمتذكرين و في هذه الحركة لبينات للمتفرسين قل فيها ستر حكمة الله ان اتم من العارفين و سيظهر بالحق رغماً للمستكبرين

them that comprehend. And it shall be made manifest in truth, despite the arrogant ones.

- 3 Thus do We impart unto thee of the verses of the Spirit that thou mayest be of the guided ones, and stand firm in the Cause and be of them that are steadfast, and find tranquility within thyself such that the hosts of the evil ones shall not cause thee to slip. Beware lest thou forget this counsel from this trusted, all-knowing One. Soon shall Baal roar and the Samiri call out from every nearby place. But ye shall abide beneath the shade of God, the Almighty, the Glorious, the Best-Beloved. Verily He will assist His loved ones with hosts ye cannot see, and this is easy for God to accomplish.
- 4 And thou, O Baqir, grieve not for what hath befallen Us, and be not of them who are distressed in tribulation nor of them who are content therewith. Be thou content with what God hath ordained for Us, then be patient in the Cause of thy Lord and be of the patient ones. Beware lest thou be dismayed in this greatest dismay wherein the minds of the mystics are bewildered. God shall soon transform thy distress into tranquility and thy sorrow into joy. Verily there is no God but He, the Mighty, the Powerful, the Omnipotent.
- 5 Say: O people! Harken unto My call and differ not in God's Cause, and turn not unto them in whose breasts ye find rancor against God, the Mighty, the Supreme, the Bountiful, and from whom the odors of discord are diffused though their tongues may speak with mighty and impregnable words. By God! These are more harmful than all poisons. Fear ye God and draw not nigh unto them, and be not of them that approach them. Thus have We counseled thee in this Tablet with that which shall suffice thee above all else, if thou be of them that act.
- 6 And the Spirit and glory rest upon thee and upon the detached servants.
- 3 كذلك نلقى عليك من آيات الروح لتكون من المهتدين وتستقيم على الأمر وتكون من الراسخين و تطمئن في نفسك بحيث لا يزلك جنود الشياطين أياك ان لا تنس هذا النصيح من هذا الأمين العليم فسوف يتنعر البعل و ينادى السامري عن كل طرف قرين وانتم فاسكنوا في ظل الله المقتدر العزيز الحبيب و انه ينصر احبائه بجنود لن تروها و كان ذلك على الله يسير
- 4 و انتك يا باقر لا تحزن عما ورد علينا و لا تكن من الذينهم يجزعون في البلاء و لا يكون من الراضين فارض بما قضى الله علينا ثم اصطر في امر ربك و كن من الصابرين أياك ان لا تفزع في هذا الفزع الأكبر الذي تحيرت فيه عقول العارفين فيسوف يبدل الله جزعك بالسكون و حزنك بالسرور و انه لا اله الا هو العزيز المقتدر القدير
- 5 قل يا قوم اسمعوا ندائي و لا تختلفوا في امر الله و لا توجهوا الى الذين تجدون في صدورهم غلا من الله العزيز المتعالى الكريم و يظهر منهم روايح الاختلاف ولو يتكلم لسانهم بكلمات عز منيع فوالله هؤلاء اشد ضرارا عن كل السموم اتقوا الله و لا تقربوهم و لا تكون من المقبلين كذلك انصحناك في هذا اللوح ما يكفيك عن كل شيء ان تكون من العاملين
- 6 و الروح ثم التكبير عليك و على عباد المنقطعين

INBA71:024

BH03022

To: Mulla Muhammad, in Khunsar

Date: 1290 [1873] or earlier

1 He is the Most Holy, the Most Great

1 الأقدس الأعظم

2 Among the people is he who asks about the Promised News. Say: It hath come, by the Lord of the Frequented Fane! Among them is he who saith: If the Hour hath come, where are its signs? Say: They have passed, by the Lord of what was and what shall be! One saith: Where are the earthquakes? Say: The tribes have been seized while ye were slumbering. When the standards of the signs appeared with clear proofs, the earth was shaken and the mountains crumbled, while ye were heedless. Do ye see any light in the sun before the lights of the Countenance? Nay, by My life, it hath darkened and the stars have fallen. Say: Have ye not heard when the Trumpet was blown, and every rejected idolater was thunderstruck? The All-Merciful hath come, and the smoke hath seized all in the worlds, yet they see not, save whom thy Lord, the Mighty, the Loving, willeth.

2 من الناس من سئل عن النبأ الموعود قل اتى ورب البيت المعمور منهم من قال ان انت الساعة اين اشراطها قل قضت ورب ما كان و ما يكون قال قائل اين الزلازل قل قد اخذت القبائل و انتم راقدون اذا ظهرت رايات الآيات بالبينات اضطربت الأرض و اندكت الجبال و انتم غافلون هل ترون للشمس نوراً عند انوار الوجه لا لعمري انها اظلمت و سقطت النجوم قل أ ما سمعتم اذ نفخ في الصور و انصعق كل مشرك مردود قد اتى الرحمن و اخذ الدخان من في الأكوان و هم لا يبصرون الا من شاء ربك العزيز الودود

3 Say: Do ye see for yourselves any refuge or escape? Nay, by the Lord of the Unseen and the Seen! Rend ye the veils by the sovereignty of your Lord, the Mighty, the Bestower. Beware lest the buzzing of flies prevent you from turning to God, the Self-Subsisting, the Eternal.

3 قل هل ترون لأنفسكم من مفر أو مناص لا ورب الغيب و الشهود ان اخرجوا الأجاب بسلطان ربكم العزيز الوهاب ايّاكم ان تمنعكم طنين الذباب عن التوجه الى الله المهيمن القيوم

4 Remember when there came in Iraq one who desired to test God. When We manifested unto him, he broke the Covenant and turned back to his kind, even as people turned back in former ages. Among the people is he who came to the Most Great Scene, and We shed upon him the lights of the Countenance, whereupon he was thunderstruck. When he recovered, he believed in God, the Mighty, the Beloved. And among them is he by whom We passed in the marketplace, and who heard a verse from the verses of his Lord, whereupon longing seized him and he turned to the Intended One.

4 ان اذكر اذ حضر في العراق من اراد ان يمتحن الله فلما اظهرنا له نقض الميثاق و انقلب الى اهله كما انقلب القوم في القرون من الناس من حضر منظر الأكبر و تجلينا عليه من انوار الوجه اذ انصعق فلما افاق آمن بالله العزيز المحبوب و منهم من مررنا عليه في السوق و سمع آية من آيات ربه اذ اخذه السوق و اقبل الى المقصود

5 Say: O people! Were ye to look with the purest eye, ye would see in all that hath appeared in this Revelation the sovereignty of God and His power prevailing over every witness and witnessed thing.

5 قل يا قوم لو تنظرون بعين الأطهر لترون في كل ما ظهر في هذا الظهور سلطنة الله و قدرته المهيمنة على كل شاهد و مشهود

6 O thou who hast turned to the Face! Thy name hath been mentioned before the Throne, and there hath been sent down for thee that which causeth the sincere ones to soar. Seize thou the days of God, then aid Him with that which will awaken

6 أنك يا أيها المقبل الى الوجه قد ذكر اسمك لدى العرش و نزل لك ما يطير المخلصون ان اغتتم أيام الله ثم انصره بما ينتبه به النائمون ان النصر انحصر

those who slumber. Victory hath been confined to utterance in this Revelation wherein the All-Merciful hath manifested Himself to all who are in the worlds. Thus have We commanded the people in the Tablets, yet most of them understand not. And glory be upon him who hath remained steadfast in this Cause whereby eyes have been solaced.

بالبیان فی هذا الظهور الذی تجلّی فیہ الرحمن علی من فی الأكوان كذلك امرنا الناس فی الألواح ولكن اکثرهم لا یفقهون و البهاء علی من استقام علی هذا الأمر الذی به قرّت العیون

INBA34:214, INBA27:444, AQA1#075

BH03029

To: Aqa Siyyid Muhsin, in Medina

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Exalted, the Most Glorious! 1 هو الأقدس الأَمع الأَبی
- 2 This is an epistle from before Baha unto him who hath believed in God and stood firm upon the straight path. We beseech God to assist him in His Cause, to confirm him in the truth, and to send down upon him at all times that which shall gladden his heart and sever him from all the peoples of the earth. 2 هذا کتاب من لدی البهاء الی الذی آمن بالله و كان علی الصراط مستقیماً و نسلل الله بأن یوفقه علی الأمر و یثبتہ علی الحق و یزل علیہ فی کلّ حین ما یرشح به فؤاده و ینقطعه عن العالمین جمیعاً
- 3 O Muhsin! Hear thou the call of God from this Spot which hath been raised up in truth - that there is none other God but Him, and He hath been, in truth, All-Wise over all things. Arise, O Muhsin, to assist the Cause of God with all thy limbs and members, and forget not God's grace and mercy upon you, the people of Baha, and be thou mighty in rendering assistance. Remember thou this Wronged One and fear no one. Put thy trust in God and verily He will protect thee in truth, for He hath ever been the Protector of those who do good, and their Guardian. 3 ان یا محسن اسمع نداء الله من هذه البقعة الّتی ارتفعت بالحقّ بأنّه لا اله الا هو و انه قد كان علی کلّ شیء حکیماً قم یا محسن علی نصر الله بکلّ ارکانک و جوارحک و لا تنس فضل الله و رحمته علیکم اهل البهاء و کن علی النصّر قویاً ان اذکر هذا المظلوم و لا تخف من احد فتوکّل علی الله و انه یحفظک بالحقّ و انه کان علی المحسنین حافظاً ثمّ رقیباً
- 4 Know thou that in all the Tablets We promised the servants this Most Great Revelation. But when its appointed time drew nigh and He manifested Himself with all the signs and tokens, with power, majesty and sovereignty, most of the servants denied Him and turned away from Him, and were recorded in the Tablets as idolaters. And among the deniers was one who said that so-and-so had not believed in this Cause. Say: Woe unto thee! He whom ye made the criterion for God's Cause hath stumbled on the path and returned to his former state, if ye be aware. Say: O people! Fear ye God and link not God's Cause to anyone's will, for all else was created by His will. He 4 ثمّ اعلم بأنّا فی کلّ الألواح وعدنا العباد بهذا الظهور الأعظم فلما قرب الیه میقات الوعد و اظهر نفسه بکلّ الآیات و العلامات ثمّ القدرة و العظمة و الاقتدار اذا کفروا اکثر العباد و اعرضوا عنه و كانوا من المشرکین فی الألواح مرقوماً و من المعرضین من قال ان فلاناً ما صدّق هذا الأمر قل فویل لک ان الذی جعلتموه میزانا لأمر الله قد زلّ قدمه علی الصراط و رجع الی ما کان علیہ ان اتم خیراً قل یا قوم اتّقوا الله

is in truth the Ruler Who ordaineth as He pleaseth, and He hath power over all things. Fear God, O people, and make not your desires your god, and wage not war against Him through Whom God's Cause hath been manifested in every age and dispensation.

- 5 Thus do We inspire thee, O Muhsin, that thou mayest be gladdened in thyself by this bounty. Then convey Our greetings to Our Arab loved ones and mention to them what thou hast heard of the story of the Youth, that perchance it may create in their hearts that which shall make them steadfast in the Cause.

ولا تعلقوا امر الله بمشيئة احد لأن ما سواه قد خلق بمشيئته وانه هو الحاكم بالحق يحكم ما يشاء وانه كان على كل شيء قديراً اتقوا الله يا قوم ولا تجعلوا الحكم هويكم ولا تحاربوا بالذى به ظهر امر الله في كل عهد وعصر

5 كذلك القيناك يا ايها المحسن لتكون من هذا الفضل في نفسك مسروراً ثم كبر من لدنا على احبائنا الاعراب ثم اذكر لهم ما سمعت من قصص الغلام لعل يحدث في قلوبهم ما يجعلهم على الامر مستقيماً

BLIB_Or15694.636, ALIB.folder18p454

BH04736

To: *Haji Mir Abdur-Rahim, in Ti Vav*

Date: 1290 [1873] or earlier

- 1 Glorified be He Who created the names and made them the means whereby His servants might attain unto the realms of eternity, that they may come to know that which was concealed from them in the Kingdom of Creation. There is none other God but Him, the Mighty, the Powerful, the Supreme, the Self-Subsisting. He hath ordained for every name an influence and sovereignty over the seen and the unseen, and hath made the effect of all names dependent upon His Most Great Name, which hath indeed been made manifest through truth, yet most people have turned away from it....

1 سبحانه الذي خلق الأسماء وجعلها سبباً لبلوغ العباد الى عوالم البقاء ليعرفن ما ستر عنهم في ملكوت الانشاء لا اله الا هو العزيز المقتدر المهيمن القيوم وقدر لكل اسم اثرأ و سلطاناً على الغيب والشهود وجعل اثر الأسماء كلها منوطاً باسمه الأعظم وانه قد ظهر بالحق ولكن الناس اكثرهم عنه معرضون...

- 2 Say: This is the Most Hidden Remembrance which Al-Kazim mentioned after the Hidden One at the end of his renowned book, concluding it with this Remembrance that its ending might be musk, whose fragrance might be inhaled by such servants as God hath purified from the cold of vain desire and attracted through His Most Exalted Word from the left hand of fancy to the right hand of certitude.

2 قل هذا هو الذكر الأخرى الذي ذكره الكاظم بعد الخفي في آخر كتابه المعروف وختم كتابه بهذا الذكر ليكون ختامه مسكاً ويجد عرفه عباد الذين طهرهم الله عن زكام الهوى واجتذبهم بكلمته العليا من شمال الوهم الى يمين المعلوم

- 3 Say: O people! The cock hath crowed, the raven hath croaked, the peacock hath spread its wings, and the Dove hath cooed. How long will ye tarry? Say: The Herald hath called out in the Kingdom of Creation and hath given glad tidings to the servants of the Point from which emerges the letter Ha with the

3 قل يا قوم قد صاح الديك ونق الغراب وانتشرت اجنحة الطاووس وهدرت الورقاء الى متى انتم تتوقفون قل ناد المناد في ملكوت الايجاد وبشر العباد بالنقطة البارز عنها الهاء بالألف بلا

Alif, without excess or breach. When it appeared and shone forth, the decree of divorce was pronounced and leg was wound around leg, after the horizons were illumined by the lights of this Dawning. Among the people are those who violated the Covenant and rose up in hypocrisy, and among them are those who turned to God, in Whose grasp lies the Kingdom of the heavens and earth, and with Whom is the knowledge of all things in a preserved Tablet....

- 4 Glory be unto Thee, O my God! I beseech Thee by Thy Name through which Thou didst raise up the heavens of exposition and establish the earth of utterance, from which sprouted the ears of wisdom and meaning, that Thou assist me to exalt Thy Word and aid Thy Cause. Withhold me not from the splendors of the lights of Thy countenance, and deprive me not of the fragrances of the garment of Thy Name, the All-Merciful, in Thy days. O Lord! Praise be unto Thee for having caused me to hear Thy call and recognize the Manifestation of Thyself. I have arisen, O my God, before the fountain of Thy mercy and favors. Sever me from all else but Thee and sanctify me from the mention of aught except Thee. Then assign unto me a seat of truth with Thee. Verily, Thou art the One Who hath power over whatsoever Thou wilt. There is none other God but He, the Omnipotent, the Most Exalted, the Mighty, the Wise....

اشباع و لا انشقاق فلما ظهرت و لاحت ظهر حكم الطلاق و التفت الساق بالساق بعد الذى استضاءت الآفاق من انوار هذا الاشرار و من الناس من نكث الميثاق و قام على النفاق و منهم من اقبل الى الله الذى فى قبضته ملكوت ملك السموات و الأرض و عنده علم كل شئ فى لوح محفوظ...

4 سبحانك اللهم يا الهى اسئلك باسمك الذى به رفعت سموات التبيان و استقرت ارض البيان و انبتت منها سنبلات الحكمة و المعاني بأن توفقنى على اعلاء كلمتك و نصرة امرى و لا تمنعنى من بوارق انوار وجهك و لا تحرمنى من نفحات قيص اسمك الرحمن فى ايامك اى رب لك الحمد بما اسمعتنى ندائك و عرفتني مظهر نفسك و قد قت يا الهى تلقاء مدين رحمتك و الطافك فانقطعنى عن دونك و قدسنى عن ذكر ما سواك ثم اجعل لى مقعد صدق عندك و انك انت المقتدر على ما تشاء لا اله الا هو المقتدر المتعالى العزيز الحكيم...

INBA92:201ax, MAS8.024ax, NSS.134bx

BH02939

To: Abudarda

Date: 1290 [1873] or earlier

- 1 He is
- 2 O Khalil! Thou wilt never know what befell the Friend of the All-Merciful from the manifestations of Satan. Say: Verily Nimrod and Pharaoh have again rebelled against God, and this hath been decreed in the preserved tablets of glory. Say: By God! Nimrod acknowledged God when he witnessed the Beauty of God and His power, but the Nimrod of today hath not acknowledged and will never acknowledge, if ye be of those who know. Even if God should bring a company of angels, or the treasures of the heavens and earth, or a manifest sovereignty, or knowledge of what was and what shall be - by

1 هو

2 ان يا خليل انك لن تعرف ما ورد على خليل الرحمن من مظاهر الشيطان قل ان التمرد و الفرعون قد بغيا على الله مرة اخرى و هذا ما قضى فى الواح عتر محفوظ قل تالله ان التمرد قد اقر بالله حين الذى شهد جمال الله ثم قدرته ولكن التمرد الايام ما اقر و لن يقر ان انتم تعرفون ولو يأتى الله بقبيل من الملائكة او بكنوز السموات و الأرض او بسلطان ظاهر او بعلم ما

God, they will never believe, ever. This is a revelation from God, the Protector, the Mighty, the Self-Subsisting.

كان و ما يكون تالله لن يؤمننا ابداً و هذا تنزيل
من لدى الله المهيمن العزيز القيوم

- 3 If thou shouldst know what befell the Friend, thou wouldst detach thyself from thine own self and from all who are in the heavens and earth and from all upon which the name of a thing can fall. This indeed is a known truth. But We have veiled the matter in preserved tablets of glory, lest the cry of all things be raised between earth and heaven, and the hearts of those who dwell in the pavilions of grandeur be disturbed, and those who are nigh fall prostrate upon the limited dust.

3 و انك لو تعرف ما ورد على الخليل لتقطع عن
نفسك و عن كل من في السموات و الأرض
و عن كل ما يقع عليه اسم شيء و ان هذا الحق
معلوم ولكن انا سترنا الأمر في الواح عز محفوظ
لئلا ترفع ضجيج الأشياء بين الأرض و السماء
و تضطرب قلوب الذينهم سكنوا في سرادق
الكبرياء و تحترق القربون بوجوههم على تراب
محدود

- 4 O Khalil! The Beloved speaketh with beloved melodies of sorrow: Soon shall ye bite your fingers in remorse when ye find not the Youth, though ye search throughout the heavens and earth. Thus do We inform you that ye may be of those who are aware. By God the Truth! The eye of creation hath never witnessed its like, nor shall it witness hereafter, and to this do honored servants testify.

4 ان يا خليل ان المحبوب يقول بنغمات حزن
محبوب فسوف تضعون انامل الحسرة بين اناياكم
حين الذي لن تجدوا الغلام ولو [تحسسوا] في
اقطار السموات و الأرض كذلك نخبركم
لتكون من الذينهم مطلعون تالله الحق لن تشهد
عين الابداع مثله كما ما شهد من قبل و يشهد
بذلك عباد مكرمون

- 5 This Tablet was revealed at a time when the Shirt of God was reddened with blood because one cast upon all created things a letter of the vision he witnessed within himself - He, the Protector, the Mighty, the Self-Subsisting. Preserve thou this Tablet and recite it morning and evening, and in all years and months, that perchance the people of the holy places may arise from the couch of heedlessness and become certain of their Lord's verses. Then remind, from Our presence, those loved ones whom nothing in the heavens or earth can cause to turn aside except what issueth from the mouth of the Spirit in these days wherein most faces are turned away.

5 و لقد نزل هذا اللوح حين الذي كان قبض الله
محمراً بدم صادق بما التقى على الممكات حرفاً من
رؤياه الذي شهد في نفسه المهيمن العزيز القيوم
و انك فاحفظ هذا اللوح ثم اقرأ في كل صباح
و مساء و في كل سنين و شهور لعل اهل مواقع
القدس يقومون عن فراش الغفلة ثم بآيات ربهم
هم يوقنون ثم ذكر من لدنا احباء الذين لن يقلبهم
شيء لا في السموات و لا في الأرض الا ما
يخرج عن فم الروح في هذه الأيام التي انقلبت
فيها اكثر الوجوه

BLIB_Or15696.116b

BH02944

To: *Mirza Muhammad Husayn Tadhkarihchi*

Date: 1290 [1873] or earlier

1 In His Name, the Lord!

2 Thou knowest, O my God, that my lips were not opened save by Thy permission, and that the Pen of Pre-existence moved only by Thy command, and was stirred solely by the winds of Thy Will which have encompassed all who dwell in the kingdom of Thy Cause and creation. I summoned Thy servants, as Thou didst command me, unto the holy paradise of Thy oneness and the seat of Thy glorious mercy. No hour hath passed over me except that from the clouds of destiny there rained down upon me the arrows of tribulation. Yet I remained content with what was decreed for me in Thy path and longing for what was ordained for me in the scrolls of Thy decree.

3 My soul be a sacrifice for Thine arrows, and my spirit be a ransom for Thy decree, O Thou Who art the Beloved of Baha, the Companion of Baha, Who kindled the fire of faithfulness in the breast of Baha, Who speaketh Thy most great verses through the tongue of Baha, Who proclaimeth Thy most exalted Word in the mystery of Baha. The essence of Baha be a sacrifice for Thy grace, and the reality of Baha be a ransom for Thy mercy. By Thy glory, O my Beloved! I find for myself no portion save what was ordained for me by Thy Most Exalted Pen, and nothing is more beloved to me than the tribulations that have touched me in Thy love - the destined afflictions and the decreed calamities.

4 Therefore, I beseech Thee, O my Beloved, drive not Thy servants from the door of Thy mercy and bounty. Then rend asunder the veils of their hearts and eyes with the fingers of Thy power and might, that they may behold Thee manifest above all things and seated upon the throne of grandeur and glory. Verily, Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the Great, the Most Exalted.

5 Then send down, O my God, from the clouds of Thy mercy upon him who hath been named with the First Name of these two Most Exalted Names that which will purify him from all except Thee, sanctify him from all save Thee, and turn him toward the direction of Thy unity and the seat of Thy glorious singleness, and preserve him from whatsoever is abhorrent to Thy good-pleasure. Then cause him, O my God, to speak Thy praise amidst Thy creation and Thy remembrance among

1 بِسْمِ الْمَالِكِ

2 انت تعلم يا الهى بأن شفتى ما ففتحنا الا باذنك و ما جرى قلم القدم الا بأمرك و ما تحركت الا من ارياح مشيتك التى احاطت من فى ملكوت امرك و خلقك و دعوت عبادك بما امرتنى الى رضوان قدس احديتك و مقرر عز رحمانيتك و ما قضت على من ساعة الا و قد ورد فيها من سحاب القضاء سهام البلاء و انى اكون راضياً بما قضى على فى سبيلك و مشتاقاً بما قدر لى فى صحايف تقديرك

3 نفسى لسهامك الفداء و روحى لقضائك الفداء يا محبوب البهاء و انيس البهاء و مضم نار الوفاء فى صدر البهاء و الناطق بآياتك الكبرى على لسان البهاء و المنادى فى سر البهاء يكلمتك العليا كينونة البهاء لفضلك الفداء و ذاتية البهاء لرحمتك الفداء فوعزت بك يا محبوبى ما اجد لنفسى من حظ الا فيما قدر لى من قلمك الأعلى و ما احب عندى ما مسنى فى حبك من البلايا النازلة المحتومة و القضايا الواردة المكتوبة

4 اذا اسئلك يا محبوبى بأن لا تطرد عبادك عن باب رحمتك و عنايتك ثم شق حجاب قلوبهم و ابصارهم بأنامل قدرتك و اقتدارك لىروك ظاهراً فوق كل شىء و مستوياً على عرش العظمة و الكبرياء و انتك انت المقتدر على ما تشاء لا اله الا انت الكبير المتعال

5 ثم انزل يا الهى على من سمى بالاسم الاول من هذين الاسمين الاعلىين من سحاب رحمتك ما يطهره عن دونك و يقدسه عن سواك و يقبله الى شطر وحدانيتك و مقرر عز فردانيتك و يحفظه عما يكرهه رضاك ثم انطقه يا الهى بشائك بين بريتك و ذكرك بين عبادك لأن

Thy servants, for Thy remembrance is the ladder whereby Thy creation ascendeth to the heaven of the glory of Thy oneness.

- 6 Verily, Thou art He Who hath ever been, through Thine Essence, powerful over all who dwell in the kingdoms of the heavens and earth, and Self-Sufficient from all who dwell in the kingdoms of Command and creation. Thou doest what Thou wilt and ordainest what Thou pleasest. There is no God but Thee, the Mighty, the Glorious, the Unconstrained.

ذکرک مرقاۃ یتصاعد به خلقک الی سماء عزّ
احدیّک و

6 انّک انت الذی لم تزل کنت بذاتک مقتدرّاً علی
من فی ملکوت السموات و الأرض و مستغنیاً
عنّ فی ملکوت الامر و الخلق تفعل ما تشاء و
تحکم ما ترید لا اله الا انت المقتدر العزیز المختار

INBA48:131, INBA49:204, INBA92:195,
BLIB_Or15739.243, AQMJ1.101

BH02940

To: Zaifullah (Mrs.)

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Glorious!
- 2 O guest of God! Where is the Host and where is His companion? Know thou that He is in the hands of enemies who plot against Him morning and evening. Woe unto him who would shut the door which hath been opened before the face of all who are in the heavens and on earth! Take heed, O ye who are endowed with discernment!
- 3 How many houses have We left to the spider, and how many kings have We brought down from their palaces to their graves! Take heed, O ye who are possessed of understanding! Will any upon earth remain as they were? Nay, by my Lord, the Most Merciful! Blessed is he who hath cast away the world and turned with humility and repentance toward the Most Glorious Horizon.
- 4 God willing, you must be grateful and content in all conditions. All people have claimed to love God, yet each was barred from the path of the All-Merciful by some test, for the Ancient Beauty hath never accepted any but the sincere, and trials and tests are like a sieve - that which is unacceptable passeth through it. Today is the day of steadfastness. Dissimulation in the Cause of God is not permitted. Harken unto the voice of the Wronged One. Speak the truth, stand with truth, and utter truth, even if thou shouldst behold all on earth as enemies. For the example of the souls who turn away is like the

1 بسم الله الأقدس الأبهی

2 ان یا ضیف الله این المضیف و این صاحبه ان
اعلی بآئه فی یدی الأعداء و یمکرون فی حقّه فی
کلّ صباح و مساء فویل لمن اراد ان یغلق باب
الذی فتح علی وجهه من فی السموات و الأرض
ان اعتبروا یا اولی الأبصار

3 کم من البیوت ترکها للعنکبوت و کم من الملوک
انزلناهم من القصور الی القبور فاعتبروا یا اولی
الألباب هل یتقی من علی الأرض علی ما کان
لا وربی الرحمن طوبی لمن نبذ الدنیا و توجه الی
المنظر الأبهی بخضوع و اناب

4 انشاء الله باید در جمیع احوال شاکر و راضی
باشید جمیع ناس مدعی محبت حق بوده اند و لکن
هر یک بافتنایی از سبیل رحمانی ممنوع شدند چه
که جمال قدم لمیزل جز مخلصین را قبول نفرموده
و افتتان و امتحان را بمنزله غربال مشاهده کن
که خارج میشود از او آنچه غیر مقبول بوده الیوم
یوم استقامت است مدهانه در امر الله جلیز نه
بشنو ندای مظلوم را حق بگو و با حق باش و
بحقّ تکلم نما اگر چه جمیع من علی الأرض را اعدا
مشاهده نمائی چه که مثل انفس معرضه مثل

foam that appear on the surface of water - they have had and shall have no stability or permanence.

- 5 God willing, thou must bear hardships for the sake of God and be patient in what hath befallen thee, even as trials greater than those that have befallen all others have befallen the Ancient Beauty, Who even now, in tribulations that cannot be mentioned, is nonetheless occupied with the remembrance of God and His commandments. Thou hast ever been before Our gaze and remembered in the Most Great Scene. Act in a manner befitting this most great station. Remember all handmaidens on behalf of the Wronged One. Remember on My behalf My handmaiden Sakinih and her daughter. Say to them: Grieve not over anything, for your Lord is the Truth. He is with His handmaidens and adorneth whomsoever He willeth with the ornament of His wondrous and matchless remembrance.

حجاب است که بر روی آب مشاهده میشود
ثبات و قرار از برای آن نبوده و نخواهد بود

5 باید انشاءالله لوجه الله حمل شدائد ثنائی و در آنچه وارد شده صبر کنی چنانچه بر جمال قدم اعظم از آنچه بر کل وارد شده وارد و حال در شدتی که ذکر آن ممکن نه مع ذلک بذكر الله و اوامر مشغول لازال در نظر بوده و در منظر اکبر ذکرت بوده ان اعملى بما ينبغى لهذا المقام الأکبر جميع قانتات را از قبل مظلوم ذا کر شوید ذکری من قبلى امتی سکینه و بنتها قولى لهما لا تحزنا من شيء ان ربكما هو الحق انه مع امائه يزين من يشاء بطراز ذكره الأبدع البديع

BLIB_Or03116.095, BLIB_Or11096#180,
BLIB_Or15710.005

Study guide to this volume

This second collection of tablets from the period before the revelation of the Kitab-i-Aqdas is best understood as a document of community formation under conditions of constraint. The volume's tablets teach readers how to navigate the recurring epistemological challenge of recognizing the Manifestation (the Lawh-i-Amr's account of the Baghdad encounter provides the paradigm case), how to understand the historical pattern by which humanity invariably misses the living Manifestation and venerates the departed one (BH01699's sustained philosophy of revelation), how to inhabit the intimate spiritual registers of divine address to individual souls (the extraordinary BH01804 addressed to a "Leaf of Paradise"), and how to sustain the practical disciplines of teaching, steadfastness, and trustworthiness that hold a nascent community together. What unifies this otherwise diverse collection is a single underlying question: how does a community of people come to inhabit, in their daily conduct and interior life, the reality of the revelation they claim to have recognized?

The Paradox of the Sign: The Baghdad Encounter

Key Passages

"We testify," said he, "that the knowledge Thou dost possess is such as none can rival. Such a knowledge, however, is insufficient to vindicate the exalted station which the people ascribe to Thee. Produce, if Thou speakest the truth, what the combined forces of the peoples of the earth are powerless to produce." — BH01822

"Witness! What is it thou seest?" He was dumbfounded. And when he came to himself, he said: "I truly believe in God, the All-Glorious, the All-Praised." "Go thou to the people... Ask whatsoever ye please. Powerful is He to do what He willeth." ... Days passed and he failed to come back to Us. Eventually, there came another messenger who informed Us that the people had given up what they originally had purposed. — BH01822

He whose vision God hath made penetrating recognizeth Him by His own Self and by His manifestation between the heavens and the earth. And for him who is powerless to recognize His Self by His Self, He hath made the verses a proof, lest he be deprived of the Sun of Divine knowledge in the days of his Lord. — BH01813

Context for Study

The Lawh-i-Amr (BH01822) preserves one of the most structurally complete accounts of the prophetic sign-challenge in the corpus. An emissary from the divines of Iraq visits Baha'u'llah, acknowledges his extraordinary knowledge, but demands something beyond it: a sign “that the combined forces of the peoples of the earth are powerless to produce.” Baha'u'llah fulfills the condition; the emissary is “dumbfounded” and declares his belief. He is sent back to relay the result and to invite further questions. And then: nothing. The people “gave up what they originally had purposed.” The structure is a precise enactment of the principle in BH01813: some recognize the Manifestation “by His own Self” (directly, without requiring external signs), while for others the verses and signs are provided as a concession to human need. The Baghdad encounter shows that even the concession can be met with the demand’s fulfillment and still not produce recognition if the will is absent. This is the prophetic paradox at its sharpest: the sign is produced, the criterion met, and the community retreats from its own demand. The New Testament parallel is the story of the rich man in Hades who asks Abraham to send Lazarus back to warn his brothers; Abraham replies, “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead” (Luke 16:31). The Qur’an repeatedly encounters the same pattern: miracles are demanded, granted, and then explained away. The philosophical problem — whether any external sign can compel recognition in a soul that is not already oriented toward it — is one of the most persistent in the theology of revelation.

Questions for Reflection

1. The Baghdad encounter ends not with the emissary’s rejection but with the community’s retreat from its own demand. What does this structural move suggest about the relationship between communal authority and individual conversion? Compare with instances in the Gospels where individuals are converted despite the opposition of communal authority (Nicodemus, Zacchaeus) and cases where individuals defer to communal pressure against their own recognition.
2. BH01813 proposes two modes of recognition: those who know the Manifestation “by His own Self” and those who require external signs. Is this a hierarchical distinction (the first mode being superior), a typological one (different souls are constituted differently), or a developmental one (the first mode becomes available as spiritual maturity increases)?
3. The emissary’s response to the fulfillment of the sign — “The dawn of understanding hath now broken” — is followed by his community’s retreat. What psychological or sociological dynamic accounts for the gap between individual conviction and communal action? Is this a failure of courage, of authority, or of something else?
4. In what sense can the community’s retreat be read as the fulfillment rather than the contradiction of the sign? Baha'u'llah implies (“We ordained it”) that the outcome was known in advance. What theology of divine foreknowledge and human freedom is embedded in this claim?
5. How does the Baghdad encounter compare with the Sufi tradition of the *mubahala* (spiritual contest), the prophetic debates preserved in the *hadith*, and the disputation traditions of medieval Jewish-Christian theology? What are the structural assumptions about the relationship between intellectual demonstration and spiritual recognition in each tradition?

The Philosophy of Revelation: Rejection, Concealment, and Belated Veneration

Key Passages

Then after this, Thou didst command the servants to obey them in Thy dominion and to turn unto them in Thy kingdom, that all might submit to the Manifestations of Thy Self and follow the Dawning-Places of the Sun of Thy Beauty... Despite this, they differed regarding Thy Cause and objected to Thy chosen ones and showed pride before the Manifestations of Thy Self, until they separated themselves from the precincts of Thy mercy and fled from the shadow of Thy loving-kindness. — BH01699

And after this, when His beauty was concealed from Thy servants and raised to His holy station and returned to His mighty hiding place in the throne of Thy grandeur, then did most of Thy servants claim to love Him and the people of Thy kingdom made mention of Him and Thy creatures prostrated themselves before Him... These people walk only in the paths of blind imitation after the setting of the sun of Thy guidance, and they follow Thee only after the disappearance of Thy countenance. — BH01699

Context for Study

BH01699 offers the most sustained “philosophy of revelation” in the pre-1873 corpus. Its argument is structured around a divine address that surveys the entire history of prophetic religion from creation through the present Manifestation, and arrives at a diagnosis that is at once a lament and a law: the same community that rejects the living prophet will, after his death or concealment, become his most fervent venerationers. The historical irony is sharp and universal: it applies to the followers of Muhammad who rejected the Bab, to the followers of the Bab who rejected Baha'u'llah, and — by implication — to any community of faith that mistakes veneration of the past for faithfulness to the living present. The prayer then pivots to an affirmation of the absolute superiority of God's Manifestations over all human claims to knowledge: “All the mystics are naked of the wonders of Thy wisdom, and all the divines are foolish before the manifestations of Thy knowledge, and all the philosophers are powerless before the tokens of Thy mighty sovereignty.” This is not anti-intellectualism but a claim about the incommensurability of divine revelation and human intellectual achievement: the latter can reach great heights within the sphere of the contingent, but the Necessary Being's disclosure exceeds all those heights by a qualitative difference. The prayer closes with a petition for protection from the temptation of “blind imitation” — the state of following a tradition rather than recognizing the living source.

Questions for Reflection

1. BH01699 describes the pattern of rejection-followed-by-veneration as a near-universal feature of sacred history. What does this pattern suggest about the sociology of prophetic recognition? Is the pattern a tragic necessity (given the nature of human communities and their attachment to established forms), a divine test, or both?

2. The prayer names “blind imitation” (*taqlid*) as the condition of those who follow a tradition after the departure of the living guide. In Islamic jurisprudence, *taqlid* of recognized authorities is often a legitimate and even obligatory practice; here it appears as a spiritual danger. What is the distinction between legitimate deference to received wisdom and the kind of “blind imitation” Baha'u'llah criticizes?
3. “All the mystics are naked of the wonders of Thy wisdom.” Does this claim imply that Sufi mystical attainment is worthless, or that even the highest mystical achievement does not, by itself, guarantee recognition of the Manifestation? What is the relationship between mystical experience and prophetic recognition in this account?
4. The prayer asks for protection so that the believers “behold no difference among Thy chosen ones and witness no variation in Thy signs.” This petition for perception of unity across the diversity of divine Manifestations is a distinctly Baha'i spiritual goal. What spiritual discipline would be required to cultivate this perception? Compare with inter-religious dialogue traditions that seek the “transcendent unity of religions” (Schuon) and those that insist on irreducible difference (Rahner, Barth).
5. How does the critique of “blind imitation” in BH01699 relate to the Baha'i principle of the independent investigation of truth? What are the limits and possibilities of independent investigation when the object of investigation is a Manifestation of God rather than a historical or scientific question?

The Soul's Pre-Existent Encounter: Intimate Sacralization

Key Passages

Thou didst commune with God thy Lord and didst enter the depths of union with Him in ancient times. Thy soul was joined to the soul of the All-Merciful and thou wert overtaken by the lights of the daybreak of His presence — a station none hath attained, whether lowly or great. Thou didst experience the Resurrection and enter the highest paradise in His presence, and wert honored with the meeting of God before the creation of the heavens and earth. — BH01804

All this came upon thee while thou wert heedless thereof. And when thou didst become aware within thyself and turn to God, We revealed unto thee what had been hidden from thee and from all possessed of insight. Thus do We bring forth the earth's treasures and pearls for whomsoever We wish, for verily We have power over all things. — BH01804

Grieve not for the adversity and hardship that hath touched thee, for God shall soon transform them through His mercy from His presence, and He hath power over all things... Since people are unaware of this mystery and the mystery thereof, they find themselves sorrowful when trials overtake them. — BH01727

Context for Study

BH01804 is one of the most theologically elevated personal tablets in the entire corpus: an address to a “Leaf of Paradise” (a woman) in which Baha'u'llah reveals to her the hidden spiritual history of her own soul. The tablet's central claim is that this woman's soul had a pre-existent encounter with God — that “before the creation of the heavens and earth” she had “entered the depths of union with Him” and “been honored with the meeting of God” — and that this pre-existent encounter was the ground of her present recognition. The Islamic tradition affirms a pre-existent covenant (*mithaq*) in which all souls testified to God's lordship before creation (Qur'an 7:172); here Baha'u'llah extends this general teaching into a specific and intimate disclosure about an individual soul's singular history. The disclosure is framed as a divine gift: “All this came upon thee while thou wert heedless thereof.” The soul did not work its way to this station by spiritual effort; it was bestowed, hidden, and then revealed at the appointed moment when the soul turned to God. The companion tablet BH01727, addressed to a different woman with a prayer for healing, employs similarly elevated language (“the Kawthar of healing from the fingers of Thy mercy”) and insists that trials are spiritually beneficial even when misunderstood. Together these tablets represent the most intimate register of Baha'u'llah's pastoral correspondence: addressing women who suffer physically and spiritually, in language that meets them at the level of their individual souls' pre-existent history.

Questions for Reflection

1. BH01804 claims that the recipient's soul had a pre-existent encounter with God before the creation of the heavens and earth. How does this claim relate to the Qur'anic *mithaq al-alast* (the primal covenant), to Platonic anamnesis (the soul's recollection of its pre-existent knowledge), and to the Kabbalistic doctrine of *neshamot* (souls created before the world)? What is distinctive about the personal, individual character of this disclosure?
2. The tablet was addressed to a specific woman, disclosed as a gift, and instructed to be “preserved and recited every day.” What is the theological significance of treating a personal tablet as a kind of daily liturgy? How does this practice compare with the Christian use of letters of spiritual direction (e.g., the letters of Hildegard of Bingen) as devotional texts?
3. “All this came upon thee while thou wert heedless thereof.” The soul's pre-existent station is disclosed to it from outside, not recovered through introspection. How does this differ from the tradition of anamnesis (in Plato, in Gregory of Palamas, in Hinduism's recognition of the *atman*) where the soul recovers its own truth through purification?
4. The language of BH01804 deploys feminine pronouns throughout for the sacred realities (the “Leaf” addressed, the “Throne”, the divine soul). What does this sustained feminization of sacred language in tablets to women suggest about the theology of gender in the early ‘Akka writings? Compare with feminist theological traditions in Christianity and Islam that reclaim feminine divine attributes.
5. BH01727's prayer for physical healing asks for “the Kawthar of healing from the fingers of Thy mercy.” How does this integration of physical healing into a theological framework of divine mercy differ from purely medical or purely miraculous understandings of healing? Where does the Baha'i approach to illness and healing, as evidenced here, sit in relation to other religious healing traditions?

Holding the Community Together: Steadfastness and the Discipline of Service

Key Passages

Arise in the Cause of thy Lord, then remind the people with wisdom and utterance, and tarry not for less than a moment... Say: O people! Fear ye God and sever not the hands of the Cause with the swords of turning away, for this is an injustice that hath been grievous before the Throne. By My life! Whoso in this day findeth the fragrance of his Lord from the garment of these words shall abandon what he possesseth, even were it the kingdoms of the heavens and earth. — BH01737

God willing, you must at all times be engaged in the remembrance of the All-Merciful and expend your complete effort and striving for unity and the gathering of the loved ones, so that the fragrances of unity may become manifest from that city which has become the place of God's captives, among all people. — BH02703

Be thou adorned with the characteristics of thy Lord, the Ancient. Let not tribulation withhold thee from the mention of the Creator of earth and heaven. Be adorned with the characteristics of thy Lord. — BH01847

Context for Study

Alongside the metaphysical and devotional registers, the pre-1873 tablets include a sustained practical register: counsel about how to teach the Cause, how to navigate the social texture of a community under pressure, and how to sustain the discipline of service when opposition is universal. BH01737 (addressed to “Jamal”) develops the metaphor of the “hands of the Cause” that must not be severed by the sword of turning away — a striking image in which the abandonment of service is described as a form of self-amputation that harms the very body one belongs to. The counsel is specific: maintain wisdom in utterance, discriminate between receptive and closed hearts, and allow those who reject to be “consumed by their own fire” rather than wasting energy on them. BH02703 presses further: the community of imprisoned believers is itself a form of testimony — the “fragrances of unity” manifesting among a group of people who have been made “God's captives” is the most powerful argument for the truth of the Cause available to the surrounding world. This connects back to the “fragrance test” of volume 43: the community's moral and relational quality is not a private matter but a public theological claim. The repeated formula in BH01847 — “be adorned with the characteristics of thy Lord” — is the most compressed version of the same principle: the community's function is mimetic, not merely doctrinal.

Questions for Reflection

1. “Sever not the hands of the Cause with the swords of turning away.” The image of turning away from service as self-amputation suggests that individual spiritual choices have consequences not only for the individual but for the organic whole to which they belong. Compare with Paul's doctrine of the Body of Christ (1 Corinthians 12) and the Qur'anic concept of the

umma as an organic community. What model of individual-communal relationship underlies each?

2. BH01737 counsels: “If thou findest one who turneth away, leave him to himself that he may be consumed by his own fire.” This is a counsel of non-coercion: those who reject are left to the consequences of their own choice rather than pursued, argued with, or condemned. How does this compare with traditions of religious persuasion (missionary Christianity, Salafi da‘wa) and with secular liberal neutrality toward different life choices?
3. The community’s unity, manifest under conditions of imprisonment, is presented as a form of active witness to the wider world. Is this a strategic claim (unity among believers makes the Cause credible to outsiders) or a theological one (the unity of believers is itself a form of divine disclosure)? Are these two claims compatible?
4. “Be adorned with the characteristics of thy Lord.” What does it mean for a human being to be “adorned with the characteristics” of God? This is a form of the *imitatio dei* principle found across religious traditions. How does the Baha’i version of this principle differ from the Christian *imitatio Christi*, from the Islamic hadith “be adorned with the characteristics of God” (*takhallaqu bi-akhlaq Allah*), and from the Confucian ideal of the *junzi* who embodies the virtues of Heaven?
5. The pre-1873 tablets consistently couple metaphysical teaching (the transcendence of God, the pre-existent covenant of the soul, the structure of sacred history) with practical counsel (how to teach, when to persist and when to desist, how to maintain unity). What does this persistent coupling suggest about the relationship between doctrine and practice in Baha’u’llah’s understanding of religion?

A Guiding Question for the Whole Volume

The second of the pre-1873 volumes presents a community in the process of learning to inhabit the reality it claims to recognize. The epistemological challenge (how to recognize the Manifestation) is met by the Baghdad encounter’s paradox (signs can be produced and still not compel recognition); the historical challenge (why does every generation miss the living prophet?) is diagnosed by BH01699’s philosophy of revelation; the pastoral challenge (how to sustain individuals whose souls carry hidden histories of divine encounter) is met by the intimate register of BH01804; and the communal challenge (how to hold together a dispersed community of imprisoned believers) is addressed by the practical counsel of BH01737 and its companions.

A guiding question for the whole volume might therefore be: **What is the relationship between the soul’s pre-existent covenant with God, the community’s corporate practice of unity, and the individual’s response to the present living Manifestation — and how does the failure of any one of these three to be fully inhabited explain the recurring pattern in which humanity recognizes the prophet after his departure but not during his presence?**