



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 45:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 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
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‘Abdu’l-Bahá

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- 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
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 45

This third pre-1873 dossier, part III, repeatedly returns—across diverse addressees and occasions—to a single spiritual discipline: steadfast detachment as the condition for surviving an age of disruption and dislocation. A cluster of brief exhortatory Tablets press the same imperative in varied imagery: the believer must “embark” upon an ark/arc of divine protection and fear none (BH02992), hold fast to the “cord of God” while purging the heart of “idle fancies” (BH11743), and cling to the “cord of loving-kindness” while refusing rancor and contention (BH02942). The same ethic is broadened into a miniature pedagogy of discipleship and household order—obedience, humility, and the transmission of greetings and good-tidings among families and local believers (BH03034; BH03028).

A second thematic cluster is overtly polemical and boundary-drawing, aimed especially at Babi audiences and the hazards of schism, false leadership, and self-authorization. Several pieces challenge the complacency of those “content” with inherited scripture while rejecting the new Revelation: BH02982 frames denial of the present verses as denial of all revelation, explicitly turning the argument back upon “the people of the Bayan”. BH03005 intensifies this by presenting the Bayan as herald and seedbed of this Dispensation, lamenting that the Pen has been “restrained” by the community’s response, and deploying sharp images (the “ruined house” vs “palace of ruby”) to expose spiritual misrecognition. The warning becomes programmatic in BH03148: it forecasts voices “who desire to lead the servants astray,” cautions against “every remote calf,” and predicts a claimant “of the liars,” explicitly linking such dangers to the post-Iraq transition. In a similar register, BH03123 rebukes the impulse to “test” God, insisting that the Revelation itself is the all-sufficient proof and that God tests human beings—not the reverse.

Running alongside these admonitions is a palpable experiential theology of exile, affliction, and martyrdom—both as historical memory and as devotional template. BH03107 offers a compressed retrospective of what befell the community “after Our departure from Iraq,” describing unrelenting decrees, “wolves of hatred,” and the loneliness of the Youth, and it turns this history into pastoral counsel for those contemplating travel or departure. A more intimate and explosively significant passage appears in BH03096, where the “youth” is reminded that one “created by Our command” (and later named “My brother”) turned against Him, disputed the verses, and even “arose to slay Me”—a stark disclosure that implicitly frames internal opposition as a decisive trial of discernment. The same atmosphere of assault and endurance permeates supplicatory pieces such as BH03287 (a lament over a motionless “Ark” amid tempests of discord, coupled with a plea for “invisible hosts”) and BH03359 (a prayer that contrasts the recitation of verses with repudiation of their Revealer and beseeches either illumination or abasement of the adversaries). Martyrdom, in turn, is not only commemorated but ritualized: BH02977 is a full visitation prayer for named martyrs (Jinab-i-Ashraf, Basir, and Mirza Muhammad-‘Ali) “martyred...in the land of Za,” providing a liturgical idiom of testimony, curse upon oppressors, and personal petition for forgiveness. This memorial

mode is echoed in consolation and “afterlife” Tablets such as BH03150 (addressed to a martyred soul, depicting ascent and nearness) and BH03501 (comforting surviving family, contrasting their grief with the Wronged One’s loneliness).

Finally, the volume contains a noteworthy subset of Tablets addressed to women and households, where the same grand themes—detachment, remembrance, and spiritual perception—are refracted through distinctly pastoral instructions. BH02965 addresses a “maidservant of God,” interpreting the age through the paired divine names “Quickener” and “Destroyer,” and explicitly asks her to remember “this Captive” and to recount the exile of the “Spiritual Youth” when encountering exiles—turning compassion into a practice of historical consciousness. BH03080 similarly treats “hearing” as a divine trust to be purified from worldly allusions, then unfolds into a prayer for aid to one’s kindred and their service to the Cause. Read as thematic clusters rather than a linear sequence, these materials show a community being trained—through exhortation, polemic, lament, and rite—into a distinctive posture: covenantal loyalty amid internal and external pressure, spiritual sobriety amid claimants and faction, and a devotional culture that preserves memory (exile, martyrdom, and “departure from Iraq”) as a living source of identity and perseverance.

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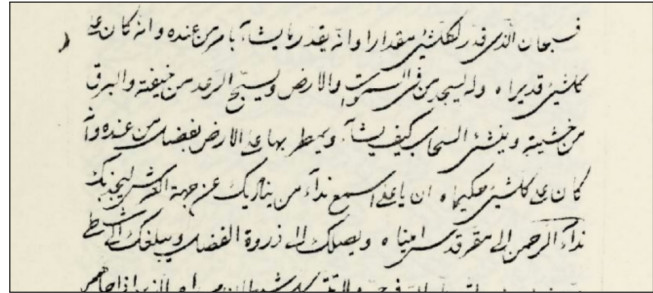
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BH02992

To: Ali Muhammad son of Muhammad

Qabl-i-Rida

Date: 1290 [1873] or earlier



INBA83

- 1 هو الأبدع البديع
- 2 فسبحان الذي قدر لكل شيء مقدارا وأنه يقدر ما يشاء بأمر من عنده وأنه كان على كل شيء قديرا وله يسجد من [في] السموات والأرض ويسبح الرعد من خيفته والبرق من خشيته وينشئ السحاب كيف يشاء ويمطر بها على الأرض بفضل من عنده وأنه كان على كل شيء حكيما
- 3 ان يا على اسمع نداء من يناديك عن جهة العرش ليجذبك نداء الرحمن الى مقر قدس امينا و يصلك الى ذروة الفضل و يبلغك الى شاطئ عز منيرا ان اتبع ملة الله في حبي ولا تتبع كل شيطان مريدا الذين اذا جاءهم مبشّر من لدى الله كذبوا به وقالوا ان هذا الا رجل مجنوننا و اذا اظهر لهم ما معجزت عنه انفسهم و افتدتهم صاحوا وقالوا ان هذا الا سحر مبيننا و كذلك قالوا عبادنا الغفلاء في كل قرن ويقولون حينئذ ولا يكادون يفقهون حديثا وانك انت فاحفظ نفسك عن غمرات الوهم في تلك الايام و تمسك بسفينة قدس بهيا قل باسم الله و بالله ثم اركب عليها و لا تخف من احد ثم انقطع عن العالمين جميعا و من تمسك اليوم بها فقد نجى و من تخلف غرق و كذلك كان الحكم من اصبع الامر على اللوح مرقوما
- 4 ان ابغ فضل ربك في كل الاحيان و ان فضله كان بالمحسنين قريبا ان الذينهم كفروا بآيات الرحمن اولئك ما جعل الله لهم مقعد صدق و جعلهم اليوم عن نفحات الروح محروما
- 1 He is the Most Wondrous, the Wondrous!
- 2 Glorified be He Who hath ordained a measure for all things. Verily He ordaineth whatsoever He willeth by His command, and He, verily, hath power over all things. Before Him bow down in adoration all who are in the heavens and on earth. The thunder exalteth Him in fear, and the lightning in awe. He createth the clouds as He pleaseth and causeth them to rain upon the earth as a token of His grace, and verily He is wise over all things.
- 3 O 'Ali! Harken unto the call of Him Who calleth thee from the direction of the Throne, that the call of the All-Merciful may draw thee to a sanctified and faithful station, and raise thee to the pinnacle of grace, and bring thee to the shore of luminous glory. Follow thou the religion of God in thy love for Me, and follow not every rebellious Satan - they who, when a herald came unto them from God, denied him and said: "This is naught but a man possessed," and who, when he showed them that which their souls and hearts were powerless to produce, cried out and said: "This is naught but manifest sorcery." Thus did Our heedless servants speak in every age, and thus do they speak now, yet they comprehend not a word. But thou, guard thyself from the depths of vain imaginings in these days, and take fast hold of the Arc of sacred splendor. Say: In the Name of God and by God, then embark upon it and fear no one. Cut thyself off from all the worlds. Whoso holdeth fast unto it this day is indeed saved, and whoso turneth away from it is drowned. Thus hath the decree been inscribed by the Finger of Command upon the Tablet.
- 4 Seek thou the grace of thy Lord at all times, for verily His grace is nigh unto the doers of good. They who have denied the verses of the All-Merciful - for them God hath ordained no station of truth, and today they are debarred from the breezes of the spirit. But they who are firm in the Cause - these are encompassed by the breezes of grace, and around them circle

the angels of the Cause with chalices from the Kawthar of life. Thus doth the mercy of thy Lord, the All-Merciful, encompass those who are nigh unto Him.

و الَّذِينَ اسْتَقَرَّوْا عَلَى الْأَمْرِ أَوْلَاكَ اخَذْتَهُمْ
نَفَحَاتِ الْفَضْلِ وَيَطُوفُونَ فِي حَوْلِهِمْ مَلَائِكَةُ الْأَمْرِ
بِكُؤُوسٍ مِنْ كُؤُوسِ الْحَيَوَانِ وَكَذَلِكَ كَانَ رَحْمَةً
رَبِّكَ الرَّحْمَنُ عَلَى الْمُقَرَّبِينَ مُحِيطًا

- 5 Forsake the earth and all that is therein, then take the Tablet of God with becoming humility and read it. Verily, it will preserve thee from that which thy Lord abhorreth, and will lead thee to His good-pleasure, and cause thee to enter a paradise whose name hath been magnified in truth.

5 دَعِ الْأَرْضَ وَمَا عَلَيْهَا ثُمَّ خُذْ لَوْحَ اللَّهِ بِخُضُوعٍ
حَسَنٍ ثُمَّ اقْرَأْهُ وَأَنَّهُ يَمْنَعُكَ عَمَّا يَكْرَهُهُ رَبُّكَ وَ
يَبْلُغُكَ إِلَى رِضَاكَ وَيُدْخِلُكَ فِي رِضْوَانِ اسْمِ قَدْ
كَانَ عَلَى الْحَقِّ عَظِيمًا

INBA83:176,

BLIB_Or15702.202,

ALIB.folder18p420

BH11743

To: Aqa Mirza Muhammad Taqi

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Mighty, the Most Holy, the Most Glorious
- 2 Know that thy letter hath been presented before the Throne, and the glances of thy Lord and the Lord of all worlds have been directed towards it. He now answereth thee in truth through the tongue of the Spirit that speaketh in this holy, glorious and gracious Presence. O Taqi! Fear God and be of pure piety in thy love for thy Ancient Master. Beware lest thou mingle it with love for anyone else or mix it with the mention of the worlds, for naught else will suffice thee in aught, and all besides Him are poor before Him. He, verily, is the All-Possessing, the Almighty, the Most High, the All-Glorious, the All-Knowing.
- 3 Hold fast unto the cord of God and detach thyself from all else. This is better for thee than all thou dost witness and behold. Thy Lord is, in truth, witness to this and well-informed. Blessed art thou, for the fire of love hath been kindled within thy breast. Beware lest thou extinguish it with the waters of idle fancies and vain imaginings. Cast aside all imaginings, then turn thy face toward thy Lord, the Mighty, the All-Knowing. He will verily protect thee in truth beneath the shadow of His protection. There is none other mighty save Him. His is the command and the creation, and all before Him are as a handful of clay.

1 بِسْمِ اللَّهِ الْأَعَزِّ الْأَقْدَسِ الْأَبْهَى

2 اِنْ يَأْتِي فَاعْلَمْ أَنَّ حَضَرَ بَيْنَ يَدَيِ الْعَرْشِ كِتَابُكَ
وَالْتَفَتْتَ إِلَيْهِ لِحَظَاتِ اللَّهِ رَبِّكَ وَرَبِّ الْعَالَمِينَ وَ
يُجِيبُكَ حِينَئِذٍ بِالْحَقِّ بِلِسَانِ الرُّوحِ الَّذِي يَنْطَلِقُ فِي
هَذَا الْحَضَرِ الْمُقَدَّسِ الْعَزِيزِ الْكَرِيمِ اِنْ يَأْتِي أَتَى
اللَّهُ وَكُنْ عَلَى التَّقْوَى الْخَالِصِ فِي حُبِّ مَوْلَاكَ
الْقَدِيمِ أَيَاكَ لَا تَمَزْجُهُ بِحُبِّ أَحَدٍ وَلَا تَخْلُطْهُ
بِذِكْرِ الْعَالَمِينَ لِأَنَّ مَا دُونَهُ لَنْ يَكْفِيكَ فِي شَيْءٍ
وَإِنَّ مَا سِوَاهُ فَقَرَاءٌ عِنْدَهُ وَأَنَّهُ هُوَ الْغَنَى الْمُقْتَدِرُ
الْعَلِيُّ الْعَزِيزُ الْعَلِيمُ

3 تَمَسَّكَ بِحَبْلِ اللَّهِ ثُمَّ انْقَطِعْ عَمَّا سِوَاهُ وَهَذَا خَيْرٌ
لَكَ عَمَّا تَشْهَدُ وَتَرَى وَكَانَ رَبُّكَ عَلَى ذَلِكَ
لَشَهِيدٌ وَخَبِيرٌ فَطُوبَى لَكَ بِمَا اشْتَغَلْتَ فِي صَدْرِكَ
نَارَ الْحُبِّ أَيَاكَ اِنْ لَا تَجِدُهَا بِمَاءِ الظُّنُونِ وَ
الْأَوْهَامِ دَعِ الْأَوْهَامَ ثُمَّ تَوَجَّهْ بِوَجْهِ رَبِّكَ الْعَزِيزِ
الْعَلَامِ وَأَنَّهُ يَحْفَظُكَ بِالْحَقِّ فِي كُنْفِ حِفْظِهِ وَمَا
مِنْ مُقْتَدِرٍ إِلَّا هُوَ لَهُ الْأَمْرُ وَالْخَلْقُ وَكُلٌّ عِنْدَهُ
كَكْفٍ مِنَ الطَّيْنِ

- 4 Taste thou the fruits of the Tree of the Spirit, then detach thyself from aught else. By God! Wert thou to search throughout all regions of the heavens and earth, thou wouldst not find the fragrance of the garment save from this resplendent, holy and luminous Beauty. And wert thou to desire to hear the melodies of God, thou wouldst hear them from none save this Speaking Tongue, the Holy, the All-Knowing.
- 5 Know thou furthermore that the idolaters have emerged from the thickets of hypocrisy with swords of dissension. Beware! Avoid them and remain under mighty protection. Thus do We inform thee that thou mayest remain steadfast in the love of thy Lord and be possessed of clear insight. As to thy desire to attain the presence of the Throne, ask God to assist thee in His Cause and make thee firm in that wherein thou art. He, verily, will send down unto thee whatsoever He willeth, and for all there is a portion in the Book. When He willeth, He will grant thee what thou desirest. He accepteth whomsoever He pleaseth and ordaineth what He willeth. And upon thee be glory, and upon whomsoever remaineth firm in God's Cause and turneth toward the direction of glory, this resplendent and wondrous Scene.

4 ذق اثمار شجرة الروح ثم انقطع عن دونها تالله لو تفحص في اقطار السموات و الارض لن تجد رائحة القميص الا من هذا الجمال المشرق المقدس المنير و لو تريد ان تسمع نغمات الله لن تسمع من احد الا من هذا اللسان الناطق المقدس العليم

5 ثم اعلم بأن المشركين قد خرجوا عن ايكة التفاف بسيوف الشقاق اياك تجنب عنهم و كن في حفظ عظيم كذلك اخبرناك لتكون مستقيماً على حب مولاك و تكون على بصيرة منير و اما ما اردت في حضورك تلقاء العرش فاسئل الله بأن يوفقك على امره و يثبتك على ما كنت عليه و انه ينزل عليك ما اراد و لكل في الكتاب نصيب و اذا اراد يرزقك ما اردت انه يقبل ما يشاء و يحكم ما يريد و الهاء عليك و على من يثبت على امر الله و توجه الى شطر العز هذا المنظر المشرق البديع

ALIB.folder18p398

BH03028

To: Hashim

Date: 1290 [1873] or earlier

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful!
- 2 This is a Book from Us to him who hath believed in God, the All-Compelling, the Self-Subsisting. Herein is mentioned that which he hath attained unto. He, verily, is the Truth, the Knower of the unseen.
- 3 Blessed art thou for having forsaken thy home out of longing for the precincts of God, and for having turned toward that place wherefrom was raised the call in remembrance of thy Lord, the Mighty, the Loving. Thou didst hasten unto the Beloved until thou didst enter the sacred court and circumambulate the House. Thy Lord, verily, encompasseth all things, and

1 هو الله تعالى شأنه العظمة والاقدار

2 هذا كتاب من لدنا الى الذي آمن بالله المهيمن القيوم و يذكر فيه ما فاز به انه هو الحق علام الغيوب

3 هنيئاً لك بما نبذت ديارك شوقاً لديار الله و توجهت الى شطر الذي فيه ارتفع النداء في ذكر ربك العزيز الودود سرعت الى المحبوب الى ان دخلت ساحة القدس و زرت البيت و طففت حوله ان ربك هو المحيط على الأشياء و عنده علم ما كان و ما يكون

with Him is the knowledge of what hath been and what shall be.

- 4 Beseech God to make thee steadfast in His love, that the signs of those who judge according to their own understanding without true comprehension may not cause thee to waver. Say: O people! Abandon your desires. This is the Ocean of guidance surging before your faces. Turn ye unto it, and follow not those who are heedless of the signs of God. God willing, thou shalt ever drink from the cup of steadfastness through the bounty of the eternal Sovereign.
- 5 O servant! The station of steadfastness is most great. Ask God to enable thee to achieve it. Many are the souls who reached the shore of oneness, yet afterwards were deprived by a single word from the Truth. Today it is observed that certain souls, having clung to one of the cords, have remained far from the Self-Subsisting Lord.
- 6 O Hashim! Hold fast to the cord of God's loving-kindness and cling to the hem of His grace, and whatsoever thou hast heard from the Truth, mention it with pure sincerity. Praise be to the Exalted Truth that thou hast attained to a station mention of which shall forever be recorded in the divine Books. This is of God's grace - He bestoweth it upon whomsoever He willeth.
- 7 Convey My greetings to the loved ones of God and counsel them with wisdom. Among the commandments is that no one is permitted to turn toward this direction. Say: O people! Follow not your desires. Take what ye are bidden. This is better for you than that which ye imagine. Great is the corruption in this land. Soon shall that which is hidden in its midst be made manifest. Thy Lord, verily, is the All-Knowing, the All-Informed.
- 8 Forget not what thou hast heard and seen. Be thankful and say: Praise be to God, the Lord of the worlds.
- 4 فاسئل الله بأن يوفقك على الاستقامة على حبه بحيث لا تضطربك اشارات الذين يستدلون بما عندهم ولا يفقهون قل يا قوم دعوا الهوى هذا لبحر الهدى يتوج امام وجوهكم توجهوا اليه ولا تتبعوا الذينهم بآيات الله لا يهتدون انشاء الله لميزل ولا يزال بعنايت سلطان بيزوال از كاس استقامت بنوشى
- 5 اى عبد مقام استقامت بسيار عظيم بوده از خدا بخواه مؤيد شوى بر آن بسا از نفوس كه بشاطي احدية وارد شدند ولكن بعد بىك حرف از حق محروم ماندند اليوم مشاهده ميشود كه بعضى از نفوس بجلى از جبال تمسك جسته از غنى متعال بعيد مانده اند
- 6 اى هاشم بجبل عنایت حق متمسك باش و بذیل فضلش متشبث و آنچه از حق استماع نمودی بصدق خالص ذكر كن حمد كن حق منبع را كه فائز شدی بمقاميكه ذكر آن لازال در كتب الهية ثبت خواهد شد هذا من فضل الله يعطيه من يشاء
- 7 احباء حق را تكبير برسان و بحكمت وصيت كن و از جمله اوامر آنكه احدى اذن داده نشده باين شطر توجه نمايد قل يا قوم لا تتبعوا هواكم خذوا ما امرتم به انه خير لكم عما انتم تتوهمون فساد اين ارض بسيار است زود است كه آنچه در سر آن مستور ظاهر شود ان ربك هو العليم الخبير
- 8 لا تنس ما سمعت و رأيت ان اشكر و قل الحمد لله رب العالمين

BLIB_Or03116.110r, BLIB_Or11096.189,
NLI.32p142v

BH02942

To: Mirza Ali Akbar

Date: 1290 [1873] or earlier

- 1 He is the Mighty! O 'Ali! Be patient in My Cause and grieve not within thyself, for though separation is more bitter than any bitterness, yet following Me is sweeter than any sweetness. Therefore seek for thyself that which is acceptable before the Beloved and pleasing, not to be rejected.
- 2 Then I counsel thee, O 'Ali, to patience in this greatest terror and to forbearance in this constraint, then to firmness in the love of God and His loved ones. And this indeed is a matter which nothing in the heavens and earth can resist, did ye but know.
- 3 Then turn to thy Lord and turn away from all else, and be thou in love at such a station that should thine eye oppose thee in this, thou wouldst pluck it out, for it profiteth thee not, and what profiteth thee is thy Lord, the Mighty, the Self-Subsisting.
- 4 Then convey Our remembrance to 'Abdu'llah who is named Javad, and remind him of My love for him, and this is better for him than all that eyes have beheld. Say unto him: Be thou steadfast in the love of thy Lord. Then remember him in thy days and fear no one, but put thy trust in God, the Mighty, the Powerful, the Ever-Living, the Sublime.
- 5 Then convey Our remembrance to Zaynu'l-'Abidin and give him the glad tidings of a praiseworthy station in the presence of God, the Mighty, the Beloved.
- 6 Then cast upon ar-Rahim from Us the word of glorification, that he may be of those who rejoice in the gladness of the Cause.
- 7 Then I counsel you that ye dispute not in the Cause of God, even should the idolaters unite against you, and be ye in the earth as standards of victory from One wise and self-subsisting. And should ye detect from anyone the fragrance of rancor, draw not nigh unto him for an instant - thus hath it been inscribed by the Most Holy Pen on a preserved and mighty tablet. Then speak with wisdom and be among the people as one detached who turneth only toward the right hand of nearness to the Beloved.
- 8 Then dwell, O 'Ali, in thy house until there reacheth thee from Our command or a hidden and secret book. Thus do We cast

1 هو العزيز ان يا على فاصبر في امرى و لا تحزن في نفسك لأنّ الفراق و ان كان امرّ منكلاً مرّ ولكن اتّباعى احلى عنكلاً حلواذاً فاتبغ لنفسك ما هو مقبول لدى المحبوب و مطبوع غير مردود

2 ثمّ اوصيك يا على بالصّبر في هذا الفزع الأكبر و بالاصطبار في هذا الاضطرار ثمّ بالرّسوخ في حبّ الله و احبائه و أنّ هذا لأمر لن يقاومه شيء في السموات و الأرض لو انتم تعلمون

3 ثمّ اقبل الى مولاك و اعرض عمّا سواه و كن في الحبّ على مقام الذّى لو يخالفك عينك في ذلك لتقلعها لأنّها ما ينفعك و ما ينفعك ربّك العزيز القيوم

4 ثمّ ذكّر من لدنا عبد الله الذّى سمّى بالجواد ثمّ ذكّره بحبّي آياه و هذا خير له عنكلاً ما ادركته العيون قل له فاستقم على حبّ مولاك ثمّ ذكّره في أيامك و لا تخف من احد فتوكّل على الله العزيز المقتدر الحى الرّافع

5 ثمّ ذكّر من لدنا زين العابدين فبشره بمقام محمود في جوار الله العزيز المحبوب

6 ثمّ الق على الرّحيم من لدنا كلمة التّكبير ليكون من الذين هم كانوا بفرح الأمر يفرحون

7 ثمّ اوصيكم بأن لا تختلفوا في امر الله ولو يجتمع عليكم المشركون و كونوا في الأرض كأعلام النّصر من لدن حكيم قيوم و لو وجدتم من احد روايح الغلّ لا تقربوه في آن و هذا ما رقم من قلم القدس على لوح عزّ محفوظ ثمّ تكلموا بالحكمة و كونوا بين النّاس كمنقطع الذّى ما يتوجّه الا الى يمين قرب محبوب

8 ثمّ اسكن يا على في بيتك الى ان يصل اليك من امرنا او كتاب سرّ مكنون كذلك نلقى عليك

upon thee words of love that thou mayest find from them the fragrance of musk and be of those who return unto God.

كلمات الحبّ لتجد منها روائح العطر وتكون من
الذين هم الى الله يرجعون

- 9 Then convey Our remembrance to the women who are in thy house, then cast upon their faces the silk of glorification from this sorrowing Youth. And peace be upon you and upon them until the Day when the trumpet shall be sounded.

9 ثمّ ذكر من لدنّا نساء اللّواتي كنّ في بيتك ثمّ الق
علي وجوههنّ حرر التّكبير من هذا الفتى المحزون و
الروح عليكم وعليهنّ الى يوم الذي ينفخ في الصّور
١٥٢

INBA71:002b

BH03034

To: Muhammad Jafar et al.

Date: 1290 [1873] or earlier

- 1 He is the Most Inaccessible, the Most Holy, the Most Glorious!
- 2 This is the Tree of the Cause which hath put forth leaves through the praise of God and His manifestations, then bore holy and ripe fruits. By God! Whoso tasteth thereof shall never taste aught else, shall be detached from all that is on earth, and shall have his eyes opened to behold the Beauty of the Ancient of Days, his ears to hear His melodies, and his heart to know His Self which hath been, from the holy horizon, even as the sun behind pavilions of glory, in truth visible. By God! Were one to become aware of what is within it and upon it, and what is ordained in its mystery, all created things would be consumed thereby, and all who are in the heavens and earth would be thunderstruck, save those whom God hath protected by a manifest sovereignty.
- 3 Say: By God, O concourse of idolaters! This abasement sufficeth you, that the Sun hath appeared behind veils and coverings because ye cannot gaze upon it, as your eyes are clouded by self and passion; therefore hath it risen from the holy horizon according to a fixed measure.
- 4 O servant! Hear the call of thy Lord from this Tree which hath been raised up in truth, and whereof every leaf and branch, both outward and inward, proclaimeth that there is none other God but Him, and that He encompasseth all things. Blessed art thou for having drunk the cup of faith from the hands of the youths who abide upon the Ark of Glory and sail upon

1 هو الأَمَنع الأَقَدس الأَبهى

2 هذه شجرة الأمر قد تورّقت بثناء الله وظهراته ثمّ
اثمرت بفواكه قدس جنياً تالله من ذاقها لن يذق
دونها و ينقطع عن كلّ ما على الأرض جميعاً و
يفتح بصره لمشاهدة جمال القدم و اذنه لاستماع
نغماته و قلبه لعرفان نفسه الّتي كانت عن افق
القدس على هيئة الشّمس عن وراء سراق العزّ
على الحقّ مشهوداً تالله لو تطّلع بما فيها و عليها و
قدّر في سرّها لتحرق بها الممكّات و ينصعق كلّ
من في السّموات و الأرض ألا من عصمه الله
بسلطان مبينا

3 قل تالله يا ملأ المشركين يكفيكم هذه الدّلة بأنّ
الشّمس قد ظهرت بالحجب و الأستار لأنّكم لن
تقدرون ان تنظرونها بما اخذت عيونكم غشاوة
النّفس و الهوى و لذا اشرقت عن افق القدس
على قدر مقدورا

4 ان يا عبد اسمع نداء ربّك عن هذه السّدرة الّتي
ارتفعت بالحقّ و ينطق كلّ اوراقها و افنانها و
اغصانها و ظاهرها و باطنها بأنّه لا اله الا هو و أنّه
كان على كلّ شيء محيطاً فطوبى لك بما شربت
كأس الايمان من يد الغلمان الذين استقروا على
فلك البهاء و يسيرين على قلزم الكبرياء و هذا

the sea of grandeur - this is a bounty unequalled in creation, if thou be of them that know.

- 5 Follow thy father's command at all times, for he hath a station among stations with thy Lord - this is My counsel unto thee. Act according to what hath been counseled from the tongue of the Cause, for this is better for thee than all that is on earth. Then mention unto thy brother from Us, who was named Nasru'llah, that he may rejoice in his soul at the glad tidings of the Spirit and be among those gladdened by the joy of the Cause. We beseech God to make thee a helper of His Cause, even as He named thee with this name. Verily He doeth what He willeth by His command, and He hath power over all things.
- 6 And the glory be upon you and upon those who have taken unto God a path.

من فضل لن يساوقه فضل في الابداع ان انت
بذلك عليما

5 ان اتبع امر ابيك في كل الاحيان لأن له شأنًا
من الشئون عند ربك وهذا من نصحي عليك
ان اعمل بما نصحت من لسان الأمر وانه خير
لك عما على الأرض جميعا ثم ذكر اخيك
من لدنا الذي سمي بنصرالله ليستبشر في نفسه
ببشارات الروح ويكون من فرح الأمر مسرورا
ونسئل الله بأن يجعلك ناصراً لأمره كما سماك
بهذا الاسم وانه يفعل ما يشاء بأمره وانه كان
على كل شيء قديرا

6 والبهاء عليكم وعلى الذين اتخذوا الى الله سبيلا

BLIB_Or15694.615, ALIB.folder18p412

BH02965

To: sister of Jinab-i-Haydar Qabl-i-Ali

Date: 1290 [1873] or earlier

- 1 The sister of Jinab-i-Haydar-'Ali
- 2 He is the Peerless, the Sanctified, the Most Glorious.
- 3 Praise be unto the Best-Beloved, the cloud of whose mercy hath ever rained upon all beings, and the sun of whose bounty hath ever shed its radiance upon all created things. Truly destitute is he who hath deprived himself of the showers of God's grace!
- 4 O maidservant of God! Strive that thou mayest not be deprived of the effulgent splendours of His lights, nor far removed from the shadow of His mercy. Take thou refuge in His shelter, and abide thou beneath the shadow of His gracious favour, for all that cometh not beneath His shadow hath ever been – and shall remain – within the realm of disbelief. In these days, the operation of two divine names may be witnessed with the utmost clarity: to wit, the names of “Quickener” and “Destroyer”. These cause on the one hand death, and on the other, life. The one taketh life away from those that turn away

1 اخت جناب حيدر قبل على

2 هو العزيز المقدس الأبهى

3 حمد محبوبا كه لم يزل سحاب عنايتش بر كل
ممكآت باریده و لا يزال پرتو آفتاب مكرمتش بر
جميع موجودات تايد به نصيب نفسيكه خود را
از امطار فضلش محروم نموده

4 اى امة الله جهد كن تا از تجليات انوارش
بي نصيب نگردى و از ظل رحمتش دور نمائى
در پناهش مأوى گير و در سایه فضلش مقرر
گزين چه كه جز ظلمت برهوت بوده و خواهد
بود اين ايام دو اسم الهى در كمال ظهور در
تصرف مشغولند اسم محي و اسم مميت ميميرانند
و زنده ميفرمايند از معرض حيات اخذ مينمايد
و بمقتبل حيات باقيه عنايت ميفرمايد

from God; the other conferreth everlasting life upon those that turn towards Him.

- 5 How great the power of Him Who at a single time hath made two seasons to appear: spring and autumn! How numerous the trees of human souls that have become fresh and verdant in this mystic, holy springtide, and richly laden with the fruits of divine knowledge! And how numerous the trees of human souls that have become parched and withered in this same season, deprived of all God's manifold bestowals! A single breeze blew forth from out His peerless Paradise: to the believers in the unity of God it was a balm of peace and mercy; to the infidels, a blast of wrath and chastisement. Such is the power of Him Who is the sovereign Lord of all!

5 زهی قدرت که در یک زمان دو فصل ظاهر فرموده ربیع و خریف چه مقدار از اشجار نفوس که از این ربیع معنوی الهی خرم شده و بفوا که و اثمار عرفان الهیه مزین گشته‌اند و چه مقدار از اشجار نفوس که یابس شده و از جمیع عنایات محروم مانده‌اند یک نسیم از شطر رضوان بدیع وزید بر موحّدین برد و سلام و رحمت بوده و بر مشرکین سموم قهر و عذاب اینست قدرت بدیعه سلطان احدیه

- 6 O maidservant of God! Please God, thou wilt not be deprived of the gently-stirring breezes of this springtide of supernal holiness, nor remain without a portion of the overflowing bounties of these days of the divine spirit. Pass thou beyond the world and all its peoples, and set thy face towards the one true God. For all else but Him is in its essence poor and needy; and being so, is powerless to satisfy even its own needs, how much less the needs of others!

6 ای کنیز الهی انشاء الله از هبوب اریاح ربیع قدس صمدانی محروم نگردی و از فیوضات ایام روح بی نصیب نمائی از عالم و علمیان بگذر و بحق توجه کن چه که دونش در ذات خود فقیر و محتاج بوده و محتاج بر رفع احتیاج خود قادر نه چگونه رفع احتیاج غیر تواند نمود

- 7 O maidservant of God! Whenever thou art seated in comfort and tranquillity, do thou call to mind this Captive, and occupy thyself with His remembrance; and if thou beholdest an exile from his native land, do thou recount the banishment and anguish of this Spiritual Youth. I swear by Him Who is the Mover of all beings! Heaven, earth and mountains would be incapable of bearing a single atom of the tribulations that have come to pass. Nay, better were it that the afflictions of this Youth remain concealed. He, verily, hath knowledge of all things. Do ye convey the salutation of Him Who is the Tongue of God unto all His devoted handmaidens.

7 ای امة الله هنگامیکه در بساط آسایش جالس شوی بذکر این مسجون مشغول شو و اگر غریبی مشاهده نمائی از غربت و کربت این غلام روحانی ذکر نما قسم بنقطه وجود که بلایائی وارد شده که ذره آرا آسمان و زمین و جبال حمل نتواند نمود ذکر مصائب غلام مستور به و انه بكل شیء علیم جمیع قانتاترا من لسان الله تکبیر برسانید

INBA38:123, INBA23:212, INBA57:052

BRL_ATBH#51

BH02955*Date: 1290 [1873] or earlier*

- 1 In the Name of God, the Most Wondrous, the Most Exalted, the Most Mighty, the Most Glorious!
- 2 These are the verses of God which have been sent down from the heaven of mighty glory, and through them mercy descends upon all created things from the presence of One powerful and mighty. Through them God provides His near servants with the fruits of wisdom and utterance, that He may detach them from all else besides Him and draw them nigh unto the precincts of glorious might.
- 3 Say: He is verily the One with power over whatsoever He willeth, such that were He to desire to reveal in every moment proof after proof in establishment of His Cause, He would be able, and He hath ever been wise over all things. Say: Were He to desire to make but a single proof for His Cause and manifest it in every moment in another form, He would be able, and He hath ever had power over whatsoever He willeth. Say: Were He to send down upon a tree the decree of divine authority and upon what is beneath it, He would be able, and it behooveth none to object to Him, for He hath ever been the Doer of what He willeth, and He hath ever been encompassing over all things.
- 4 Say: O people, be ye ashamed before Him Who, were He to desire to resurrect all created things through a word from His presence, would be able - and this is easy for Him. Nothing in the heavens or earth that He hath created can frustrate Him, and with Him is the knowledge of all things in a perspicuous Book.
- 5 Say: O people, think not within yourselves that which seemeth you not. Harken unto the call of God, abandon the calf, and take what hath been sent down from the presence of One mighty and wise. Say: Do ye worship the idol instead of God? Woe unto you for what your passions bid you do. Fear God and take not the idol as your helper.
- 6 And thou, O thou who hast turned to God, be steadfast in the Cause, purify thy spirit and body from the influences of those who have disbelieved and associated partners with Him in Whom they had believed, and who were rebellious against God. Sanctify thyself from such as these and consort not with them ever, and be in an impregnable protection. Thus have We commanded thee as a bounty from Our presence upon thee,

1 بِسْمِ اللَّهِ الْأَبَدِيعِ الْأَرْفَعِ الْأَعَزِّ الْأَهْيَ

2 تِلْكَ آيَاتُ اللَّهِ قَدْ نَزَلَتْ مِنْ جَبْرُوتٍ عَزَّ عَلَيَّهَا
وَبِهَا يَنْزِلُ الرَّحْمَةُ عَلَى الْمَمَكَّاتِ مِنْ لَدُنْ مُقْتَدِرٍ
قَدِيرٍ وَبِهَا يَرْزُقُ اللَّهُ عِبَادَهُ الْمُقَرَّبِينَ أَثْمَارَ الْحِكْمَةِ
وَالْبَيَانَ لِيَنْقَطِعَ عَنْهُمْ عَمَّا سِوَاهُ وَيَقْرَبَهُمْ إِلَى سَاحَةِ
عِزِّهِ

3 قُلْ إِنَّهُ لَهُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ بِحَيْثُ لَوْ يَرِيدُ أَنْ
يُظْهِرَ فِي كُلِّ حِينٍ دَلِيلًا يُعَدُّ دَلِيلًا فِي اثْبَاتِ أَمْرِهِ
لَيَقْدِرُ وَانَّهُ كَانَ عَلَى كُلِّ شَيْءٍ حَكِيمًا قُلْ إِنَّهُ لَوْ
يَشَاءُ أَنْ يُجْعَلَ الْبُرْهَانُ فِي أَمْرِهِ وَاحِدًا وَيُظْهِرَهُ
فِي كُلِّ حِينٍ عَلَى صُورَةٍ أُخْرَى لَيَقْدِرُ وَانَّهُ كَانَ
عَلَى مَا يَشَاءُ قَدِيرًا قُلْ إِنَّهُ لَوْ يَنْزِلُ عَلَى شَجَرَةٍ حَكْمُ
الْوِلَايَةِ وَمَا دُونَهَا لَيَقْدِرُ وَلَا يَنْبَغِي لِأَحَدٍ أَنْ
يَعْتَرِضَ عَلَيْهِ لِأَنَّهُ لَمْ يَزَلْ كَانَ فَعَالًا لَمَّا يَشَاءُ وَانَّهُ
قَدْ كَانَ عَلَى كُلِّ شَيْءٍ مُحِيطًا

4 قُلْ يَا قَوْمِ أَنْ اسْتَحْيُوا عَنِ الَّذِي لَوْ أَرَادَ أَنْ يُعِثَّ
الْمَمَكَّاتِ بِكَلِمَةٍ مِنْ عِنْدِهِ لَيَقْدِرُ وَأَنَّ هَذَا عَلَيْهِ
سَهْلٌ يُسِيرَانِ يُعْجِزُهُ شَيْءٌ عَمَّا خَلَقَ بَيْنَ السَّمَوَاتِ
وَالْأَرْضِ وَعِنْدَهُ عِلْمُ كُلِّ شَيْءٍ فِي كِتَابٍ مُبِينٍ

5 قُلْ يَا قَوْمِ لَا تَظُنُّوا فِي أَنْفُسِكُمْ مَا لَا يَنْبَغِي لَكُمْ
اسْمَعُوا نِدَاءَ اللَّهِ وَذَرُوا الْعِجْلَ وَخُذُوا مَا نَزَلَ
مِنْ لَدُنْ عَزِيزٍ حَكِيمٍ قُلْ أَتَعْبُدُونَ الطَّاغُوتَ مِنْ
دُونِ اللَّهِ فَوَيْلٌ لَكُمْ وَبِمَا أَمَرَكُمْ هُوَ يَكْفُرُ اللَّهُ وَ
لَا تَتَّخِذُوا الْجِبَتِ لِأَنْفُسِكُمْ مَعِينًا

6 وَأَنْتَ أَنْتَ يَا أَيُّهَا الْمُقْبِلُ إِلَى اللَّهِ أَنْ اسْتَقِمَّ عَلَى
الْأَمْرِ وَطَهَّرْ رُوحَكَ وَجَسَدَكَ عَنْ نَفَحَاتِ
الَّذِينَ كَفَرُوا وَاشْرَكُوا بِالَّذِي آمَنُوا وَكَانُوا
عَلَى اللَّهِ بَغِيًّا قَدْ سَفَسَكَ عَنْ مِثْلِ هَؤُلَاءِ وَ
لَا تُؤَانِسْ مَعَهُمْ أَبَدًا وَكُنْ فِي عَصْمَةٍ مُنِيعًا

that thou mayest rejoice within thyself and be steadfast in the Cause.

- 7 And the glory be upon thee and upon whoso hath believed in God and taken within the precincts of holiness a mighty station.

كذلك امرناك فضلاً من لدنا عليك لتفرح
في نفسك وتكون على الأمر مستقيماً

7 والبهاء عليك وعلى من آمن بالله واتخذ في فناء
القدس مقام عز منيعاً

BLIB_Or15694.634b, ALIB.folder18p453

BH02977

Ziyarat-Namih for the (later) martyrs of Zanjan

Date: 1290 [1873] or earlier

- 1 This is a visitation prayer revealed by God, the Lord of Names, for His loved ones (Jinab-i-Ashraf, Basir and Mirza Muhammad-'Ali) who turned to the place of detachment for martyrdom and were martyred in the path of God in the land of Za. Upon them be the mercy of God, Creator of all things and Fashioner of earth and heaven. Blessed is he who draws near to God, the All-Compelling, the Self-Subsisting, through visiting them. And whoever wishes to visit any one of them should recite this visitation prayer:

- 2 In the Name of God, the Most Holy, the Most Glorious! May the mercy that appeared and shone forth from the horizon of the grace of the Lord of creation be upon you, O guide of the people and destroyer of idols! I testify that you were, for the bosom of grandeur, the white hand, and for the wilderness of guidance, the Tree of Sinai, and for the people of creation, the greatest sign. You are the one through whom the preamble of the book of existence was adorned with the remembrance of your Lord, the Mighty, the Loving. God's curse be upon those who killed you and wronged you after you had been unto them a sign of remembrance from your Lord, the Most Glorious. I testify that you did not fall short in the Cause of your Lord and conveyed what you were commanded until you returned to your resting place. You are the one whom the veils did not prevent from the remembrance of your Lord, the Mighty, the Bestower. The assault of the wicked did not cause you to tremble - you called all to God, the Mighty, the Chosen One. Blessed are you, then blessed are you, in that you ascended to the Paradise of Abha and the Supreme Companion, detached from all that was created in the realm of existence, turning to

1 هذه زيارة نزلت من لدى الله مالك الأسماء
لأحبائه (جناب اشرف و بصير و ميرزا محمد
على) الذين اقبلوا الى مشهد الانقطاع للفداء و
استشهدوا في سبيل الله في ارض الزاء عليهم رحمة
الله خالق الأشياء و فاطر الأرض و السماء طوبى
لمن يتقرب بزيارتهم الى الله المهيمن القيوم و من
اراد ان يزور كل واحد منهم فليزر بهذه الزيارة

2 بسم الله الأقدس الأبهي رحمة التي ظهرت و
لاحت من افق فضل مالك اليجاد عليك يا
هادي الأنام و هادم الأصنام اشهد أنك كنت
لبيب العظمة يد البيضاء و لبرية الهدى سدره
السيناء و لأهل الانشاء آية الكبرى انت الذي
بك طرز دياج كتاب الوجود بذكر ربك العزيز
الودود لعن الله الذين قتلوك و ظلموك بعد الذي
كنت لهم آية الذكرى من لدن ربك الأبهي و
اشهد بأنك ما قصرت في امر مولاك و بلغت
ما امرت به الى ان رجعت الى مثواك و انت
الذي ما منعتك الأجباب عن ذكر ربك العزيز
الوهاب و ما اضطر بك سطوة الفجار ناديت الكل
الى الله العزيز المختار طوبى لك ثم طوبى لك بما
صعدت الى جنة الأبهي و الرفيق الأعلى منقطعاً
عمّا خلق في الانشاء و مقبلاً الى مقرّ الأقصى و
سدره المنتهى و سكنت في مقعد الصدق عند الله
رب الآخرة و الأولى

the Most Distant Station and the Lote-Tree of the Uttermost End, and dwelling in the seat of truth with God, the Lord of the last and the first.

- 3 O my God and my Master! I beseech You by this martyr who was martyred in Your path, and by this blood which was shed in Your love, that You forgive me and my parents and my relatives from among those who have believed in You and Your verses. And I beseech You, O my God, by this noble dust and this exalted gate, that You ordain for me what You have ordained for Your chosen ones who were not prevented by the clamor of the wicked from turning to You, O You in Whose hand is the reins of authority. O Lord! Leave me not to myself. Preserve me beneath the shadow of Your greatest mercy, then send down upon him the best of the last and the first. Verily You are powerful over what You will. There is no God but You, the Mighty, the Wise.

3 يا الهى و سيدى استلک بهذا الشهيد الذى استشهد فى سبيلک و هذا الدم الذى سفک فى حبک بأن تغفر لى و لأبوى و ذوى قرابتى من الذين آمنوا بک و بآياتک و استلک يا الهى بهذا التراب الشریف و هذا الباب المنيف بأن تقدر لى ما قدرته لأصفیائک الذين ما منعهم وضوء الأشرار عن التوجه اليک يا من بيدک زمام الاختيار اى رب لا تدعنى بنفسى فاحفظنى فى ظل رحمتک الكبرى ثم انزل عليه خير الآخرة و الأولى انک انت المقتدر على ما تشاء لا اله الا انت العزيز الحكيم

INBA33:029, NLAI_BH1.009, LDR.188

BH02982

Date: 1290 [1873] or earlier

- 1 He is the Mighty
- 2 God beareth witness that there is none other God but Him, the Mighty, the Self-Subsisting. His is the bounty and grace. He quickeneth whom He willeth through His sovereignty, and He verily is the One, the Most Exalted, the Mighty, the Best-Beloved. Say: O people, fear God and oppose not him who reciteth unto you the verses of God. Fear ye God, then fear His Cause, therefore fear Me. And if ye believe not, deny not, for this is an error in the Tablet, did ye but know.
- 3 Say: O people, if ye deny these verses, then by what verses do ye believe? Nay, by Him Who holdeth my soul in His hand, whoso believeth not in these verses hath denied all verses and every Prophet and Messenger. And thou, O servant, fear no one but place thy trust in God and be of them that turn unto the verses of God. Then stand firm in the Cause of God and His love, and turn thy heart toward this sacred and praiseworthy Quarter. Then content thyself with thy Lord to the exclusion of all else and follow not the desires of them who at all times deny the verses of God. And when it is said unto them "Believe

1 هو العزيز

2 شهد الله أنه لا اله الا هو العزيز القيوم له الجود و الفضل يحى من يشاء بسلطانه و أنه هو الفرد المتعالى العزيز المحبوب قل يا قوم اتقوا الله و لا تعترضوا بالذى يتلو عليكم من آيات الله خافوا عن الله ثم فى امره فاتقون و ان لن تؤمنوا لا تجاهدوا و ان هذا خطأ فى اللوح ان اتم تعلمون

3 قل يا قوم انتم ان تكفروا بهذه الآيات فبأى آيات انتم توقنون لا فوالذى نفسى بيده من لن يؤمن بهذه الآيات فقد كفر بكل الآيات و كل نبي و رسول و انك انت يا عبد لا تحف من احد فتوكل على الله و كن من الذينهم بآيات الله يتوجهون ثم استقم على امر الله و حبه و توجه بقلبك الى هذا الشطر المقدس المحمود ثم اكف بربك عن دونه و لا تتبع اهواء الذينهم فى كل

in God and in what hath been sent down unto you in truth,” they say “We are content with what we have of God’s verses.” Say: By what right do ye object to those who believed not in God during His manifestation in the name of Ali in truth?

حين بآيات الله ان يكفرون و اذا قيل لهم آمنوا بالله و بما نزل عليكم بالحق يقولون انا اكتفينا بما عندنا من آيات الله قل فبأى شيء انتم تعرضون على الذينهم ما آمنوا بالله في ظهوره باسم على بالحق

- 4 Therefore, O people of the Bayan, be fair, for they said exactly what ye say today. Do ye enjoin righteousness upon men while forgetting for yourselves the melodies of God and then deny them? For they were content just as ye are content with what ye have, and thereby opposed God and His verses just as ye oppose and then mock. Say: By God, nothing will suffice you today, neither what is in the heavens nor what is on earth nor what is between them, except that ye take this Book with power and take what is ordained therein. And this is assuredly the truth in this luminous and hidden Tablet. Thus hath the Dove warbled in this night and God’s proof hath been completed unto all who are in the heavens and on earth, would ye but perceive it. And the Spirit be upon thee and upon him who holdeth fast to the sovereignty of Names in this Most Great Name, the Veiled, the Manifest, the Hidden, the Concealed.

4 اذا يا معشر البيان فأنصفون لأنهم قالوا بمثل ما انتم اليوم تقولون أ تأمرون الناس بالبر و تنسون انفسكم نعمات الله ثم بها تكفرون لأنهم اكتفوا كما انتم اكتفيتم بما عندكم و بذلك اعترضوا على الله و آياته كما انتم تعترضون ثم تستهزئون قل فوالله لن يكفيكم اليوم من شيء لا في السموات و لا ما في الأرض و لا ما دونهما الا بأن تأخذوا هذا الكتاب بقوة و تأخذوا ما قدر فيه و ان هذا لحق محتوم في هذا اللوح الدرّي المكنون كذلك غنت الورقاء في هذا الليل و تمت حجة الله على كل من في السموات و الأرض ان انتم تشعرون و الروح عليكم و على من تمسك بسلطان الأسماء في هذا الاسم الأعظم المستور المشهود المكنون المكتوم

INBA71:336b,

BLIB_Or15696.122c,

NLAI_BH1.400

BH03005

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Great, the Most Glorious! We have sent down the Bayan and made it the herald of this Revelation through which the rivers have flowed. Say: I am the springtime of the All-Merciful for that which was sown in the Bayan, and the rain of grace for that which was planted therein with justice. To this testifieth he who possesseth knowledge of the Tablets. He hath ordained the laws that I might proclaim in all things that there is none other God but Me, the Single, the One, the Help in Peril. This is a mention which God hath specially assigned to Myself.

1 بسم الله الأعظم الأبهى قد نزلنا البيان و جعلناه مبشراً لهذا الظهور الذي به جرت الأنهار قل اناى لربيع الرحمن لما زرع في البيان و امطار الفضل لما غرس فيه بالعدل يشهد بذلك من عنده علم الألواح انه شرع الشرايع لأنطق في كل شيء انه لا اله الا انا الفرد الواحد المستعان هذا ذكر اختصه الله لنفسى

- 2 Read ye the Bayan, that ye may know him whom the followers of all religions have failed to recognize. He wrote the Bayan

2 ان اقرؤوا البيان لتعرفوا من عجز عن عرفانه اهل الأديان انه كتب البيان لئلا يتحرك قلبه الأعلى

solely that His Most Exalted Pen might move only to make mention of Him, yet ye have committed that which hath caused the Pen to be restrained from mentioning the mysteries. Therefore doth the Divine Lote-Tree lament for that which ye have wrought, O company of evil ones!

- 3 Say: Think ye that ye have any power? Nay, by Him Who controlleth the night and the day! Or suppose ye that ye can find any refuge? Nay, by my Lord, even should ye lay hold of all means! Are they who have acted unjustly at ease while We are in affliction? Nay, they are in the abyss, by Him Who causeth the trees to speak!

- 4 And remember when one asked "Where is the Temple of the Kingdom?" He who turned away said "It is in the most ruined of houses." Say: Nay, O dweller in hell, it is in a palace of ruby! Behold, O ye who are endued with insight! He possesseth a Name which, were He to cast it upon poison, would transform it into the Most Great Antidote. Die in thy wrath, O thou idolatrous infidel! Soon shalt thou see what thou hast wrought; then shalt thou lament and find no escape.

- 5 Blessed art thou for having rent asunder the veils and turned to God, the Lord of all names. When thou didst drink the choice wine of verses from the cups of the words of thy Lord, the Lord of names and attributes, arise and make good what hath passed. Thus doth He instruct thee Who possesseth knowledge of all things in the Book.

- 6 Say: O people, have ye not witnessed the power? By My life, the Cry hath been raised, and these are verses at which the mountains would crumble! I know not by what proof ye have held fast, or by what cause ye have been kept back from Him through Whose remembrance the earth was established and spirits took flight. Arise from the couches of heedlessness and passion, then aid your Lord, the All-Merciful, with wisdom and utterance. Thus hath the matter been decreed in the Tablets from the presence of Him Who cleaveth the dawn.

- 7 Glory be upon thee and upon thy son, and upon those who have broken the chains of blind imitation through this Name whereby the gates have been opened.

COC#1649x, ADJ.081x, WOB.107x

ألا على ذكره وانتم ارتكبتم ما منع به القلم عن ذكر الأسرار اذاً تتوح السدرة بما ورد عليها منكم يا ملاء الأشرار

3 قل أ تظنون لأنفسكم من امر لا ومسخر الليل و النهار ام تحسبون لكم من مفر لا وربى لو تتسكون بكل الأسباب هل الذين ظلموا فى الراحة ونحن فى الشدة بل هم فى الهاوية ومنطق الأشجار

4 واذكر اذ قال قائل اين هيك الملوك قال الذى اعرض انه فى اخرب البيوت قل لا يا اصل البرهوت انه فى قصر من الياقوت ان انظروا يا اولى الأنظار عنده لاسم لو يلقيه على السم لينقلب بالدرىاق الأعظم مت بغىظك يا ايها المشرك الكفار سوف ترى ما فعلت اذاً تتوح ولن تجد لنفسك من مناص

5 طوبى لك بما خرقت الأجباب و اقبلت الى الله مالك الأنام اذا شربت سلسيل الآيات من كؤوس كهات ربك مالك الأسماء والصفات قم و تدارك ما فات كذلك يعلمك من عنده علم كل شىء فى الكتاب

6 قل يا قوم اما رأيتم القدرة لعمرى قد ارتفعت الصيحة وتلك آيات تندك منها الجبال لم ادر بأى حديث تمسكتم وبأى امر منعم عن الذى بذكره استقرت الأرض و طارت الأرواح قوموا من مراقد الغفلة والهوى ثم انصروا ربكم الرحمن بالحكمة والبيان كذلك قضى الأمر فى الألواح من لدن فائق الأصباح

7 انما البهاء عليك و على ابنك ثم الذين كسروا سلاسل التقليد بهذا الاسم الذى به فتحت الأبواب

INBA34:202, AQA1#064

BH03030

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Wondrous, the Most Inaccessible!
- 2 This is a Book from God, the Mighty, the Loving, unto him who hath believed in Me and hath attained unto the lights of God in days wherein every witness and the witnessed were thrown into confusion. Blessed art thou for having quaffed the Most Pure Kawthar from the hand of thy Lord, the Most High, the Most Exalted, and recognized that which was intended. Beseech God to make thee steadfast in His love and to grant thee that which will draw thee nigh unto the Spot round which circle His honored servants. We have not forgotten thee and have been with thee, and thy Lord doth bear witness to what I say.
- 3 Say: Glory be unto Thee, O my God! I beseech Thee by the tears of them that know Thee in their separation and remoteness from Thee, and by the lamentations of them that yearn for Thee in their love and attachment to Thee, and by Thy Hidden Name whereby Thou didst separate between what was and what would be, that Thou assist me through the wonders of Thy help and preserve me from the tyrannous ones among Thy creatures. How many heads, O my God, were raised upon spears in Thy days, and how many breasts were pierced by the arrows of the idolaters in their love and pleasure in Thee, and how many hands were severed in Thy path! How long, O my God, wilt Thou hear the moaning of Thy loved ones and not deliver them from their enemies, and how long wilt Thou hear the cry of Thy chosen ones and not help them amidst Thy servants? How long, O my God, wilt Thou witness and forbear? By Thy might, O my Beloved! The matter hath reached such a pass that they have denied Thy power and made a mockery of the Manifestations of Thy Revelation and the Dawning-Places of Thine inspiration.
- 4 Therefore do I beseech Thee by Thy Name through which the veil of fancy was rent asunder and the Beauty of Thy Name, the Self-Subsisting, was manifested, that Thou assist Thy loved ones and abase Thine enemies. O Lord! Deprive us not of the wonders of Thy grace in Thy days, and distance us not from the shores of nearness through Thy bounty and favors.
- 5 O Lord! Send down upon me that which will make me rich through Thy riches, and speaking in Thy praise, and mindful
- 1 بِسْمِ اللَّهِ الْأَبْدَعِ الْأَمْنَعِ
- 2 هَذَا كِتَابٌ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْوَدُودِ إِلَى الَّذِي آمَنَ بِهِ وَفَازَ بِأَنْوَارِ اللَّهِ فِي أَيَّامٍ فِيهَا اضْطَرَبَ كُلُّ شَاهِدٍ وَمَشْهُودٍ طَوْبِي لَكَ بِمَا شَرِبْتَ الْكَوْثَرَ الْأَطْهَرَ مِنْ يَدِ رَبِّكَ الْعَلِيِّ الْأَعْلَى وَعَرَفْتَ مَا هُوَ الْمَقْصُودُ فَاسْئَلِ اللَّهَ بِأَنْ يَثْبِيتَكَ عَلَى حَبِّهِ وَيَرْزُقَكَ مَا يَقْرَبُكَ إِلَى الْمَقَرِّ الَّذِي يَطُوفُهُ عِبَادُ مَكْرُمُونَ أَنَا مَا نَسِينَاكَ وَكُنَّا مَعَكَ وَرَبِّكَ شَهِيدٌ عَلَى مَا أَقُولُ
- 3 قُلْ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي اسْأَلُكَ بِدُمُوعِ الْعَارِفِينَ فِي هَجْرِكَ وَفِرَاقِكَ وَبُضْجِجِ الْمُسْتَاقِينَ فِي عَشْقِكَ وَهَوَاكَ وَبِاسْمِكَ الْمَكْنُونِ الَّذِي فَصَّلْتَ بِهِ بَيْنَ مَا كَانَ وَمَا يَكُونُ بِأَنْ تَنْصَرِنِي بِبِدَايِعِ نَصْرِكَ وَتَحْفَظْنِي مِنْ طَغَاةِ خَلْقِكَ كَمْ مِنْ رُؤُوسٍ يَا إِلَهِي ارْتَفَعَتْ عَلَى الرَّمَاكِ فِي أَيَّامِكَ وَكَمْ مِنْ صُدُورٍ تَشْبِكُكَ مِنْ سِهَامِ الْمُشْرِكِينَ فِي حَبِّكَ وَرِضَائِكَ وَكَمْ مِنْ أَيْدِي قَطَعْتَ فِي سَبِيلِكَ إِلَى مَا يَا إِلَهِي تَسْمَعُ حَنِينَ أَحِبَّائِكَ وَلَا تَخْلُصُهُمْ عَنْ أَعْدَائِكَ وَإِلَى مَا تَسْمَعُ صَرِيحَ أَصْفِيَائِكَ وَلَا تَنْصَرُهُمْ بَيْنَ عِبَادِكَ إِلَى مَا يَا إِلَهِي تَرَى وَتَصْبِرُ فَوْعَزَتِكَ يَا مُحِبِّي قَدْ بَلَغَ الْأَمْرُ إِلَى مَقَامٍ أَنْكَرُوا قُدْرَتَكَ وَاسْتَهْزَؤُوا بِمَظَاهِرِ وَحْيِكَ وَمَطَالَعِ الْهَامِكِ
- 4 إِذَا اسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ شَقَّ حِجَابُ الْمَوْهُومِ وَظَهَرَ جَمَالُ اسْمِكَ الْقَيُّومِ بِأَنْ تَنْصُرَ أَحِبَّائِكَ وَتَخْذُلَ أَعْدَائِكَ أَيْ رَبِّ لَا تَحْرِمْنَا عَنْ بِدَايِعِ فَضْلِكَ فِي أَيَّامِكَ وَلَا تَبْعِدْنَا عَنْ شَاطِئِ الْقُرْبِ بِجُودِكَ وَالطَّافِكِ
- 5 أَيْ رَبِّ فَانْزِلْ عَلَيَّ مَا يَجْعَلُنِي غَنِيًّا بِغِنَائِكَ وَنَاطِقًا بِثَنَائِكَ وَذَاكِرًا بِذِكْرِكَ ثُمَّ اكْتُبْ لِي

in Thy remembrance. Then ordain for me what Thou hast ordained for Thy chosen ones. O Lord! Thou art He Who hath reared me by the hands of Thy grace and guided me to the seat of Thy throne until I entered into Thy presence and heard Thy call and attained unto the lights of Thy countenance and was honored to meet Thee. I beseech Thee, O my God, by Thy Self, since Thou hast guided me through Thy bounty and singled me out for Thy love, to preserve me from the hints of the idolaters among Thy creatures. Verily Thou art powerful over what Thou wilt, and verily Thou art the Forgiving, the Bountiful.

ما كتبته لأوليائك اى رب انت الذى ربيتني
بأيادي فضلك و هديتني الى مقر عرشك الى
ان دخلت تلقاء وجهك و سمعت ندائك و
فزت بأنوار وجهك و تشرفت بلقائك اسئلك
يا الهى بنفسك لما هديتني بجودك و اختصاصتني
لحبك فاحفظني من اشارات المشركين من
بريتك انت المقتدر على ما تشاء و انت
انت الغفور الكريم

INBA48:128, BLIB_Or15739.238

BH11744

Date: 1290 [1873] or earlier

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

1 بِسْمِ اللَّهِ الْأَمْنِ الْأَقْدَسِ

2 This is a Book from this Wronged One to him who hath migrated in the path of God and was recorded among the emigrants in the Holy Tablet by the Creative Pen, that it may purify him from all contingent things and cause him to ascend unto a station which hath been mentioned by the Pen of God in the Mother Book.

2 هذا كتاب من هذا المظلوم الى الذى هاجر في
سبيل الله و كان من المهاجرين في لوح القدس من
قلم الصنع مكتوبا ليظهره عن الممكآت و يعرجه
الى مقر كان في ام الكتاب من قلم الله مذكورا

3 O servant! Harken unto the call of this servant who weepeth and lamenteth by reason of what hath befallen him, and who, at all times, crieth out between earth and heaven: "O people! Fear ye God, and make not His signs an object of mockery amongst yourselves. Be ye afraid of God, and commit not that which ye have been forbidden in the Book. Then follow ye the truth in accordance with what hath been detailed by the All-Compelling, the Self-Subsisting."

3 ان يا عبد اسمع نداء هذا العبد الذى يبكي و يوح
بما ورد عليه و ينطق فيكل حين بين الأرض و
السماء بأن يا قوم ان اتقوا الله و لا تتخذوا آيات
الله في انفسكم سخرى خافوا عن الله و لا تركبوا
ما منعه عنه في الكتاب ثم اتبعوا الحق بما فصل
من لدن مهيمن قيوم

4 O servant! By God! Were there to descend upon thee what hath descended upon Us, thou wouldst detach thyself from all who are in the heavens and on earth, and wouldst smite thy head, and lament at morn and eventide. Arise to serve God and aid His Cause, then convey unto the people that which hath shone forth from the horizon of the Spirit - the Sun of grandeur and power - with a sovereignty that encompasseth all the worlds. Then remind those who have believed in that

4 ان يا عبد تالله لو التى عليك ما ورد علينا لتقطع
عن كل من في السموات و الأرض و تضرب
على رأسك و تنوح فيكل بكور و اصيل قم على
خدمة الله و نصره ثم بلغ الناس بما اشرقت عن
افق الروح شمس العظمة و الاقتدار بسلطان كان
على العالمين محيطا ثم ذكر الذين هم آمنوا في هناك

place, that perchance they may detach themselves from whatsoever they possess and turn towards a station which hath been illumined by the truth.

- 5 Say: By God, O people! Nothing of what hath been created between the heavens and the earth shall profit you, and that which shall profit you is with God, your Creator. Hasten ye therefore unto Him with your hearts, that ye may find a way unto Him. God shall soon change the earth and whatsoever is upon it, and shall gather together all creatures at a station which hath been irrevocably decreed by the Pen of Destiny from time immemorial. They shall be questioned concerning what they have wrought in their vain life, and shall be rewarded according to their deeds. Thus hath the matter been sent down in truth from the heaven of holiness.

- 6 And thou, O servant, forget all else save God, thy Lord, then take comfort in that which hath shone forth from the Dayspring of Sinai and hath been manifested in truth through a Command at which all in the kingdom were thunderstruck, except a number of the Manifestations of Our most beautiful Names, who were at that time soaring on the wings of detachment in the atmosphere of the Spirit. Thus have We cast upon thee the Word of Truth, that thou mayest follow what thou hast been commanded in the Tablet and be of those who are well-pleasing unto God.

- 7 And glory be upon thee and upon those who are steadfast in the Cause.

لَعَلَّ يَنْقَطِعَنَّ عَمَّا عَنْدهُمْ وَيَتَوَجَّهَنَّ إِلَى مَقَرِّ كَانَ بِالْحَقِّ مِنْهَا

5 قُلْ تَاللّٰهِ يَا قَوْمِ لَا يَنْفَعُكُمْ شَيْءٌ عَمَّا خَلَقَ بَيْنَ السَّمٰوٰتِ وَالْأَرْضِ وَمَا يَنْفَعُكُمْ هُوَ عِنْدَ اللّٰهِ بِأَرْثَكُمْ إِذَا فَاسَّرَعُوا إِلَيْهِ يَغْلِبُكُمْ لِتَجِدَنَّ إِلَيْهِ سَبِيلًا فَسَوْفَ يَبْدُلُ اللّٰهُ الْأَرْضَ وَمَا عَلَيْهَا وَيَجْتَمِعُ الْخَلَائِقَ عَلَى مَقَرِّ كَانَ فِي أَزْلِ الْأَزَالِ مِنْ قَلَمِ الْقَضَاءِ مُحْتَمًا وَيَسْأَلُونَ عَمَّا فَعَلُوا فِي الْحَيٰوةِ الْبَاطِلَةِ وَيُجْزَوْنَ بِأَعْمَالِهِمْ وَكَذٰلِكَ كَانَ الْأَمْرُ مِنْ سَمَاءِ الْقُدُسِ بِالْحَقِّ مَنزُولًا

6 وَ أَنْتَ يَا عَبْدَ فَانِسٍ مَا سِوَى اللّٰهِ رَبِّكَ ثُمَّ آتَسَّ بِمَا أَشْرَقَ عَنْ مَشْرِقِ الطُّورِ وَ ظَهَرَ بِالْحَقِّ بِأَمْرِ انْصَعَقَ عَنْهُ كُلٌّ مِنْ فِي الْمَلِكِ جَمِيعًا إِلَّا عِدَّةً مِنْ مَظَاهِرِ أَسْمَائِنَا الْحُسْنَى وَ هُمْ حِينَئِذٍ كَانُوا بِجَنَاحِينَ الْإِنْقِطَاعِ فِي هَوَاءِ الرُّوحِ مَطْيُورًا كَذٰلِكَ الْقَيْنَاكَ قَوْلَ الْحَقِّ لِتَتَّبِعَ بِمَا أَمَرْتُ فِي اللَّوْحِ وَ تَكُونَ عِنْدَ اللّٰهِ مُرْضِيًّا

7 وَ الْبَهَاءُ عَلَيْكَ وَ عَلَى الَّذِينَهَمْ كَانُوا عَلَى الْأَمْرِ مُسْتَقِيمًا

ALIB.folder18p424

BH03107

To: *Ustad Ahmad Najjar, in Iraq*

Date: 1290 [1873] or earlier

- 1 He is the Most Exalted, the Most Holy, the Most High
- 2 Glorified is He Who hath sent down the verses in truth for people who comprehend. There is no God but Him. His is the creation and the command. All act by His bidding. O servant! Hear the call of this Youth, then help thy Lord to the extent thou art able, and be not of those who understand not.

1 هُوَ الْعَلِيُّ الْأَقْدَسُ الْأَعْلَى

2 سُبْحَانَ الَّذِي نَزَلَ الْآيَاتِ بِالْحَقِّ لِقَوْمٍ يَفْقَهُونَ أَنَّهُ مَا مِنْ إِلَهٍ إِلَّا هُوَ لَهُ الْخَلْقُ وَالْأَمْرُ كُلُّ بِأَمْرِهِ يَعْمَلُونَ إِنْ يَا عَبْدَ اسْمِعْ نَدَاءَ هَذَا الْغُلَامِ ثُمَّ أَنْصُرْ رَبَّكَ بِمَا كُنْتَ مُسْتَطِيعًا عَلَيْهِ وَ لَا تَكُنْ مِنَ الَّذِينَ لَا يَفْقَهُونَ

- 3 Say: He hath appeared in truth with a sovereignty before which all in the heavens and earth have bowed down, yet the people perceive not. Say: O people, fear God and wage not war against His Self, and dispute not with His Beauty, the Self-Subsisting, the Supreme.
- 4 O Ahmad! Give praise to God, thy Lord, for having rent asunder the veils from thy face and made Himself known to thee in these days wherein most of the servants remain veiled from Him and have turned back on their heels. Beware lest thou forget thy Lord or take any helper other than Him. Abide beneath the shadow of thy Lord in such wise that the breath of no rejected idolater can cause thee to slip. Turn thy heart toward the direction of God, then seek His help in all matters. He will verily help thee in truth, and He doeth what He willeth through His word "Be" and it is.
- 5 And if thou wishest to know what hath befallen Us after Our departure from Iraq, know that at every moment We have been afflicted by the irrevocable, firm and ordained decrees, and that the wolves of hatred have encompassed Us in this land after We created them by Our command. Thus hath it been with the Youth, if thou art of those who are informed.
- 6 Let nothing cause thee grief, and if sorrows encompass thee, remember My tribulation, then My exile, then My loneliness amidst those who have denied the signs of God, the Supreme, the Mighty, the Beloved.
- 7 And if thou wishest to depart from Iraq, depart placing thy trust in God. He will protect thee through His grace and will send down unto thee that which hath been ordained for thee in the preserved tablets of glory. Then convey Our remembrance to those servants who were with thee, and give My greetings to them. This is My command unto thee. Act according to what thou hast been commanded, and be not of those who are patient in the Cause of their Lord.
- 3 قل أنه قد ظهر بالحقّ بسلطان الذي قد خضع له كلّ من في السموات والأرض ولكنّ الناس هم لا يشعرون قل يا قوم اتقوا الله ولا تحاربوا بنفسه ولا تجادلوا بجماله المهيمن القيوم
- 4 ان يا احمد ان احمد الله ربك بما كشف الحجاب عن وجهك وعرفك نفسه في تلك الايام التي احتجب عنه اكثر العباد و كانوا على اعقابهم منقلبون اياك ان لا تنس ربك ولا تتخذ لنفسك من دونه ناصراً و كن في ظل ربك على مقام لن يزلك نفحات كل مشرك مردود وجهه بقلبك الى شطر الله ثم استنصر منه في كلّ الأمور و انه ينصرك بالحق و انه ليفعل ما يشاء بقوله كن فيكون
- 5 و ان تريد ان تطّلع بما ورد علينا بعد هجرتنا عن العراق فاعلم بأن مسّتنا في كلّ حين قضايا المبرم المحكم المحتوم و احاطتنا ذباب البغضاء في هذه الأرض بعد الذي خلقناهم بأمر من لدنا و كذلك ورد على الغلام ان انت من الذينهم مطلقون
- 6 اياك ان لا تحزن في شيء و ان احاطتك الأحزان فاذكر بلأى ثم غربتني ثم وحدتني بين يدي الذينهم كفروا بآيات الله المهيمن العزيز المحبوب
- 7 و انك ان تريد ان تخرج من العراق فانخرج متوكلاً على الله و انه يحفظك بفضل من عنده وينزل عليك ما قدر لك في الواح عزّ محفوظ ثم اذكر من لدنا عباد الذين كانوا معك ثم كبر على وجوههم من قبلى و ان هذا امرى عليك ان اعمل بما امرت و لا تكن من الذينهم في امر ربهم يصبرون

BLIB_Or15694.614, ALIB.folder18p411

BH03088

To: *Mirza Habibullah, in Isfahan*

Date: 1290 [1873] or earlier

- 1 In the Name of the Most Unapproachable, the Most Holy, the Most Exalted 1 بِسْمِ الْأَمْنَعِ الْأَقْدَسِ الْأَعْلَى
- 2 Listen to the call of thy Lord from the Pole of Eternity and be not occupied with aught else save His remembrance, the Exalted, the Most Great. He calleth thee at all times with the verses of His love, if thou be of them that hear. Detach thyself from the kingdom, then arise by thyself to promote the Cause of God, thy Lord and the Lord of all worlds. By God, the True One! That which thou beholdest on earth shall perish, and sovereignty shall remain with God, the Single, the One, the Peerless, the All-Wise. Then remind the people of that which God hath cast into thy heart, and tarry not in thy soul less than a moment. And if thou findest one who is receptive, cast upon him the melodies of the Spirit, and if thou findest one who turneth away, turn away from him and turn unto God, and verily He shall suffice thee against all things and against His misbeliever servants. 2 اَسْمِعْ نِدَاءَ رَبِّكَ مِنْ قُطْبِ الْبَقَاءِ وَلَا تَشْتَغَلْ بِدُونِهِ بَلْ بِذِكْرِ الْعَلِيِّ الْعَظِيمِ وَأَنَّهُ يَنَادِيكَ فِي كُلِّ حِينٍ بِآيَاتِ حُبِّهِ إِنْ أَنْتَ مِنَ السَّامِعِينَ فَانْقَطِعْ عَنِ الْمُلْكِ ثُمَّ قُمْ بِنَفْسِكَ عَلَى أَمْرِ اللَّهِ رَبِّكَ وَرَبِّ الْعَالَمِينَ تَاللَّهِ الْحَقُّ سِيفُنِي مَا أَنْتَ تَشْهَدُهُ فِي الْأَرْضِ وَيَتَقَى الْمُلْكَ لِلَّهِ الْفَرْدِ الْوَاحِدِ الْوَتَرِ الْحَكِيمِ ثُمَّ ذَكَرَ النَّاسَ بِمَا أَلْقَى اللَّهُ فِي صَدْرِكَ وَلَا تُصْبِرْ فِي نَفْسِكَ أَقَلَّ مِنَ الْحَيْنِ وَإِنْ وَجَدْتَ مِنْ مُقْبِلٍ فَأَلْقِ عَلَيْهِ مِنْ نِعَمَاتِ الرُّوحِ وَإِنْ وَجَدْتَ مِنْ مُعْرِضٍ فَأَعْرِضْ عَنْهُ ثُمَّ أَقْبِلْ إِلَى اللَّهِ وَأَنَّهُ يَكْفِيكَ عَنْ كُلِّ شَيْءٍ وَعَنْ عِبَادَةِ الْمُشْرِكِينَ
- 3 We have indeed sent down unto thee aforetime verses of wondrous glory and dispatched them by trusted messengers from among Our servants. We beseech God that they may reach thee, that thereby thine eyes may be gladdened and the eyes of the believers. We commanded thee therein to enjoin upon the people in these days what God hath ordained for them and to give them the glad tidings of the paradise of God, the Mighty, the All-Knowing. 3 وَ قَدْ أَنْزَلْنَا عَلَيْكَ مِنْ قَبْلُ آيَاتٍ عَزَّ بَدِيعُ وَ أَرْسَلْنَاهَا بِأَيْدِي سَفَرَةٍ مِنْ عِبَادِنَا وَ نَسْتَلِ اللَّهَ بِأَنْ يَصْلَهَا إِلَيْكَ لِتَقْرَبَهَا عَيْنُكَ وَ عْيُونَ الْمُؤْمِنِينَ وَ أَمْرُنَاكَ فِيهِ بِأَنْ تَأْمُرَ النَّاسَ فِي هَذِهِ الْأَيَّامِ بِمَا قَدَّرَ اللَّهُ لَهُمْ وَ تَبَشِّرَهُمْ إِلَى رِضْوَانِ اللَّهِ الْعَزِيزِ الْعَلِيمِ
- 4 Know thou that there hath befallen Us that which cannot be mentioned in words. By God! Then would all who are in the heavens and earth weep - for they who were created by My Word have desired to kill Me and shed My blood. When God frustrated what they intended, they then raised an outcry within themselves, perchance thereby to cast rancor into the hearts of the sanctified ones. Then they fabricated against Me all that befitteth their own selves and that their hands have earned, and thereby the word of chastisement became due them from the presence of One mighty and powerful. They seek to slay the Self of God with the swords of association and hatred, then recite His verses, the Wondrous, the Revealed. Were We to recount unto thee what hath befallen Us, thou wouldst grieve in thy soul and the hearts of them that are certain would grieve with thee. We have therefore concealed 4 ثُمَّ أَعْلَمَ بِأَنْ وَرَدَ عَلَيْنَا مَا لَا يَذْكُرُ بِالْبَيَانِ تَاللَّهِ إِذَا يَبْكِي كُلُّ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ لِأَنَّ الَّذِينَ خَلَقُوا بِقَوْلِي قَدْ ارَادُوا قَتْلِي وَ سَفَكَ دَمِي فَلَبَّأَ خِيْبَهُمُ اللَّهُ عَمَّا ارَادُوا إِذَا صَاحُوا فِي أَنْفُسِهِمْ لَعَلَّ بِذَلِكَ يَدْخُلُنَ الْغَلَّ فِي قُلُوبِ الْمُقَدَّسِينَ ثُمَّ اقْتَرَوْا عَلَى كُلِّ مَا يَنْبَغِي لِأَنْفُسِهِمْ وَ اكْتَسَبَ بِهِ إِيَادِهِمْ وَ بِذَلِكَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ مِنْ لَدُنْ مُقَدَّرٍ قَدِيرٍ يَقْتُلُونَ نَفْسَ اللَّهِ بِأَسْيَافِ الشُّرْكِ وَ الْبَغْضَاءِ ثُمَّ يَقْرَءُونَ آيَاتِهِ الْمُنْزَلِ الْبَدِيعِ وَ أَنَا لَوْ نَقَصَ عَلَيْكَ مَا وَرَدَ عَلَيْنَا لَتَحْزَنَ فِي نَفْسِكَ وَ تَحْزَنَ بِهِ أَفْتَدَةُ الْمُؤْمِنِينَ لِذَا سَتَرْنَا عَنْكَ

it from thee to preserve thy soul, lest thy heart be saddened thereby and thou become of the sorrowful.

- 5 And the Glory be upon thee and upon them who hearken unto thy word concerning God, thy Lord and the Lord of the Mighty Throne.

حفظاً لنفسک لئلا یکدر به فؤادک و تكون من المحزونين

5 و البهاء علیک و علی الذینهم یسمعون قولک فی الله ربک و ربّ الكرسيّ العظيم

BLIB_Or15694.590, ALIB.folder18p408

BH03079

To: *Shaykh Fani et al.*

Date: 1290 [1873] or earlier

- 1 In the Name of the One Friend

1 بسم دوست یگا

- 2 O Shaykh Fani! May you be, God willing, forever and always annihilated from self and abiding in the remembrance of Truth, in such wise that from your tongue may be heard at all times the mention of God, and from your heart may be inhaled the love of the Beloved, and from your face may be witnessed the radiance of the All-Merciful. Your letter was presented before the Throne, and in response thereto a Tablet was sent down from the heaven of the Divine Will. Subdue hearts through mention of the Beloved and move all creation by the cord of the love of thy Lord, the Sovereign of all worlds. This is what We have ordained in the Tablets. Let not sorrows overtake thee. Be thou joyful in the days of thy Lord, then remind souls of that which hath been sent down from the presence of the Mighty, the Self-Subsisting.

2 ای شیخ فانی انشاءالله لمزل و لازال از خود فانی و بذکر حقّ باقی باشی بشأنیکه از لسانت در کلّ احیان ذکر الله اصغا شود و از قلبت حبّ محبوب استنشاق گردد و از وجهت نضره رحمن مشهود آید کتابت لدی العرش حاضر و در جواب آن لوحی از سماء مشیت نازل و ارسال شد سخر القلوب بذکر المحبوب و حرک الامکان بحبل حب ربک مالک الاکوان هذا ما قضیناه فی الألواح ایاک ان تعتریک الأحران ان افرح فی ایام ربک ثم ذکر النفوس بما نزل من لدن عزیز مختار

- 3 Specifically for Nabil-i-Baqir, wondrous words have shone forth from the Dayspring of the divine Finger and been dispatched. God willing, may they attain thereunto. Convey My glorification unto him and unto those who have believed in God, the Mighty, the All-Praised. Praise be to the Best-Beloved of the worlds that thy mention hath been and continues to be remembered before the Throne. If thou asketh God thy Lord, He would send down clear verses for every soul. Verily thy Lord loveth him who hath loved Him and desireth him who hath desired Him. He is verily the All-Forgiving, the All-Merciful.

3 مخصوص نبیل قبل باقر کلمات بدیعہ از مشرق اصبع رحمانیہ اشراق فرمود و ارسال شد انشاءالله بأن فائز شوند کبر من قلبی علی وجهه ثم الذین آمنوا بالله العزیز الحمید حمد کن محبوب عالمیانرا که ذکرک لدی العرش مذکور بوده و هست لو تسئل الله ربک لكل نفس تنزل لها آیات بینات ان ربک یحب من احبه و اراد من اراده انه هو الغفور الرحیم

- 4 Remind on My behalf Siyyid-i-Kazim. Say: Blessed is he who hath turned to God in this Day wherein the Herald hath proclaimed: The Kingdom belongeth to the Dayspring of the

4 ذکر من قلبی سید قبل کاظم قل طوبی لمن اقبل الی الله فی هذا الیوم الذی فیہ نادی المناد الملک لمطلع امر ربکم الرحمن الرحیم قل ان استقم علی

Cause of your Lord, the All-Merciful, the All-Compassionate. Say: Be thou steadfast in the Cause in such wise that vain imaginings shall not withhold thee from the remembrance of thy Lord, the Mighty, the All-Knowing, nor shall the veils of the heedless conceal thee. Adorn thy head with the crown of the mention of the Glory between earth and heaven, and thy tongue with this Name whereby the liver of misbelief was cleft asunder and the countenance of unity shone forth from the horizon of the command of thy Lord, the Most Exalted, the Most Great. Be as thy Lord was. The calamities never prevented Him from the mention of the Lord of all creation. He summoneth the people at all times unto God, the Mighty, the Peerless. That which thou seest today shall perish, and that which shall endure is His mention of His loved ones and what He hath ordained for them in the Kingdom of God, the Mighty, the Beautiful. Thus have We commanded thee that thou mayest rejoice in the remembrance of thy Lord and be of them that have attained. Say: All praise be to God, the Lord of the worlds.

الأمر على شأن لا تمنعك الأوهام عن ذكر ربك
العزیز العلام ولا تحجبك حجاب الغافلين زين
رأسك باكليل ذكر البهاء بين الأرض والسماء
ثم لسانك بهذا الاسم الذي به قطع كبد الشرك
واشرق وجه التوحيد من افق امر ربك العليّ
العظيم كن كما كان مولاك انه ما منعه البلية
عن ذكر مالک البرية يدع الناس في كل الأحيان
الى الله العزیز الفريد سيفنى ما تراه اليوم وما يبقى
انه ذكر احبائه وما قدر لهم في ملكوت الله العزیز
الجميل كذلك امرناك لتفرح بذكر ربك اياك
وتكون من الفائزين قل الحمد لله رب العالمين

BLIB_Or03116.092r, BLIB_Or11096.182

BH03123

To: Muhammad Ali from Qazvin (pilgrim)

Date: 1290 [1873] or earlier

¹ He is the Most Holy, the Most Exalted!

¹ الأقدس الأَمَنع

² Your letter was received wherein you sought to test your Lord, the Most High, the Great. This is what you have been forbidden in all the Tablets. Read the books of the past, that you may be of those who understand. All that hath been manifested in this Revelation is the proof of God amongst His servants and His testimony unto all who are in the heavens and on earth. None may test his Lord - rather God testeth whomsoever He willeth of His servants. Verily He is the Ruler over whatsoever He pleaseth.

² قد حضر كتابك و اردت به ان تجرب ربك
العليّ العظيم هذا ما نهيت عنه في كل الألواح
ان اقرأ كتب القبل لتكون من العارفين كل ما
ظهر في هذا الظهور ليكون حجة الله بين عباده و
برهانه لمن في السموات والأرضين ليس لأحد
ان يمتحن ربه بل الله يمتحن من يشاء من عباده
انه هو الحاكم على ما يريد

³ Would you say what the ancients said? Read the Furqan and after it the Bayan, that you may be of those who are informed. We love not what beseemeth thee not - this is of My favor unto thee, that thou mayest be of the thankful. Make not thy faith contingent upon what thou desirest, but rather upon what God, thy Lord and the Lord of all worlds, hath desired.

³ هل تقول ما قاله الأولون ان اقرأ الفرقان و من
بعده البيان لتكون من المطلعين انا ما نحب ما
لا ينبغي لك هذا من فضلى عليك لتكون من
الشاكرين لا تعلق إيمانك بما اردت بل بما اراد
الله ربك ورب العالمين

- 4 When the breezes of revelation waft over thee and the attraction of the divine Word draweth thee to the kingdom of thy Lord, the All-Merciful, then shall be made manifest unto thee what thou didst desire, and thou shalt witness God's power and knowledge over all created things. How many servants desired what thou didst desire, yet when We made it manifest unto them, they said: "This is manifest sorcery!" Ask thou Baghdad and its environs, and other lands besides, that thou mayest be assured that thy Lord is verily the All-Knowing, the All-Informed.
- 5 Is there any excuse left for anyone in this Revelation? No, by God, the Lord of the Mighty Throne! My signs have encompassed the earth, and My power enveloped all mankind, and yet the people are wrapped in a strange sleep!
- 6 Glory be unto Thee, O my God! Thou knowest that I have summoned the servants unto naught save the court of Thy gifts and favors, and have manifested unto them, by Thy leave, that which hath no likeness in creation. I beseech Thee, O Possessor of invention, that Thou transmute the base metal of existence into pure gold through the elixir of Thy wisdom and loving-kindness. Then reveal unto them from Thy comprehensive Book of Divination that which will render them independent through Thine independence.
- 7 I testify, O my God, that with Thee is the knowledge of all things. I beseech Thee by Thy Self to make known unto the servants the Manifestation of Thy Self and the Dawning-Place of Thy signs, that they may find in His every attribute the fragrances of Thy knowledge and the sweet scents of Thy power. Then cause them to be so detached from all else but Thee that they will choose for themselves what Thou hast chosen for them through the sovereignty of Thy decree. Verily Thou art the Almighty, the Exalted, the Mighty, the Wise.
- 4 اذا مرّت عليك نسيمات الوحي واخذك جذب
البيان الى ملكوت ربك الرحمن اذا يظهر لك
ما اردت و ترى قدرة الله و علمه على الخلائق
اجمعين كم من عباد ارادوا ما اردت فلما اظهرنا
لهم قالوا هذا سحر مبين فاستل العراق و من حولها
و ديار اخرى لتوقن ان ربك هو العلم الخبير
- 5 هل بقي لأحد في هذا الظهور من عذر لا ورب
العرش العظيم قد احاطت الآيات كل الجهات و
القدرة كل البرية ولكن الناس في رقد عجيب
- 6 سبحانك اللهم يا الهى تعلم بانى ما دعوت العباد
الا الى شطر مواهبك و الطافك و اظهرت
لهم باذنك ما لا ظهر شبهه فى الابداع اسئلك
يا مالک الاختراع بأن تقلّب نحاس الوجود
بالذهب الابرز من اكسير حكمتك و عنايتك
ثم اظهر لهم من كتاب جفرك الجامع ما يجعلهم
غنياً بغنائك
- 7 اشهد يا الهى بأن عندك علم كل شئ اسئلك
بنفسك بأن تعرف العباد مظهر ذاتك و مطلع
آياتك ليجدوا من كل شأن من شؤناته نفحات
علمك و فوحات قدرتك ثم اجعلهم منقطعاً عما
سواك على شأن يختارون لأنفسهم ما اخترت
لهم بسلطان قضائك انك [انت] المقتدر المتعالى
العزیز الحكيم

BH03150

*To: Ali-Rida**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 This is the Leaf of Eternity which hath stirred in the Paradise of the Tablet in the form of words, and from its movements and behavior a voice is heard whereto turn the faces of them that have recognized divine unity. They hear mention of this name which hath ascended unto God and was afflicted with tribulation in the path of his Lord. Thus hath the grace of God encompassed whomsoever He willeth of His creation, and verily His grace hath ever encompassed all the worlds. 2 هَذِهِ وَرَقَةٌ الْخُلْدِ قَدْ تَحَرَّكَ فِي فَرْدُوسِ اللَّوْحِ عَلَى هَيْئَةِ الْكَلِمَاتِ وَيُظْهِرُ مِنْ اطْوَارِهَا وَحَرَكَاتِهَا صَوْتٌ إِذَا يَتَوَجَّهَ إِلَيْهِ الْمُوَحِّدُونَ يَسْمَعُونَ ذِكْرَ هَذِهِ الْأَسْمِ الَّذِي صَعَدَ إِلَى اللَّهِ وَاصَابَتْهُ الْبِئْسَاءُ فِي سَبِيلِ مَوْلَاهُ وَكَذَلِكَ أَحَاطَ فَضْلُ اللَّهِ مِنْ يَشَاءُ مَنْ خَلَقَهُ وَأَنَّ فَضْلَهُ كَانَ عَلَى الْعَالَمِينَ مُحِيطًا
- 3 O servant! Rejoice within thyself that thou wast confirmed in the good-pleasure of God and the recognition of His Self, and wast content with His good-pleasure until thou didst sacrifice thy spirit in His path. And verily We were with thee when thou didst ascend unto God with manifest humility and submission. Blessed art thou and blessed are they whom God hath associated with thee. Would that the servants might behold thee in the Most Exalted Paradise and become aware of what God hath ordained for thee in the sanctuaries of holy and transcendent glory. Thus doth God blot out the names of them that have disbelieved and associated partners with God, and confirmeth them that have believed and turned with pure hearts toward the court of God with an illuminating radiance. 3 إِنْ يَا عَبْدَ بَشَرٍ فِي نَفْسِكَ بِمَا وَقَفْتَ بِرَضَى اللَّهِ وَ عَرَفَانَ نَفْسِهِ وَاسْتَرْضِيَّتِ بِرِضَائِهِ إِلَى أَنْ انْفَقَتْ رُوحَكَ فِي سَبِيلِهِ وَأَنَا كُنَّا مَعَكَ حِينَ الَّذِي صَعَدْتَ إِلَى اللَّهِ بِخُضُوعٍ وَخُشُوعٍ مَبِينًا فَطَوْبِي لَكَ وَلِلَّذِينَ نَسَبَهُمُ اللَّهُ إِلَيْكَ فَيَا لَيْتَ يَشْهَدَنَّكَ الْعِبَادُ فِي فَرْدُوسِ الْأَعْلَى وَيَطْلَعْنَ بِمَا قَدَّرَ اللَّهُ لَكَ عَلَى مَكَانٍ قَدَسٍ عَلِيًّا كَذَلِكَ يَحْوِي اللَّهُ أَسْمَاءَ الَّذِينَ كَفَرُوا وَاشْرَكُوا وَيُثَبِّتُ الَّذِينَ آمَنُوا وَتَوَجَّهُوا إِلَى شَطْرِ اللَّهِ بِقَلْبٍ طَاهِرٍ مُنِيرًا
- 4 And verily thou, O servant, rejoice within thyself in Paradise, for God hath at this moment magnified thy countenance and ordained for thee such good as none hath comprehended save His Self, Who hath encompassed all things in a Manifest Book. Soar with the two wings We have given thee, then wing thy flight in an atmosphere more subtle than spirit upon the face of a mirror and more delicate than light upon the face of a luminous crystal. 4 وَأَنْتَ يَا عَبْدَ بَشَرٍ فِي نَفْسِكَ فِي الْفَرْدُوسِ بِمَا كَبَّرَ اللَّهُ حِينَئِذٍ عَلَى وَجْهِكَ وَقَدَّرَ لَكَ خَيْرًا مَا أَطَّلَعَ بِهِ أَحَدٌ إِلَّا نَفْسَهُ الَّذِي أَحَاطَ كُلَّ شَيْءٍ فِي كِتَابٍ مَبِينًا طَيْرٌ بِجَنَاحَيْنِ الَّذِينَ أَعْطَيْنَاكَ ثُمَّ سَيَّرَ بِهِمَا فِي هَوَاءِ الَّذِي كَانَ أَرْقَ مِنَ الرُّوحِ عَلَى وَجْهِ الْمِرْآةِ وَالطَّفِ مِنَ النُّورِ عَلَى وَجْهِ بَلُورٍ مُنِيرًا
- 5 Blessed art thou in that thou hast tasted the sweetness of the love of God, then drunk the cup of life in the life of life, and now drinkest from the chalice of glory at the very heart of Paradise, and art at all times gladdened by the fragrances of the All-Merciful. The mercy of thy Lord, the Most High, the Most Exalted, descendeth upon thee at every moment, and the Tongue of Grandeur calleth out to thee from behind the veils of glory with melodies wondrous and true. And glory be upon 5 فَطَوْبِي لَكَ بِمَا ذُقْتَ حَلَاوَةَ حُبِّ اللَّهِ ثُمَّ شَرِبْتَ كَأْسَ الْحَيَوَانِ فِي حَيَاةِ الْحَيَوَانِ وَإِذَا تَشَرَّبْتَ مِنْ كَأْسِ الْبَهَاءِ فِي قُطْبِ الْجَنَانِ وَتَكُونُ فِي كُلِّ حِينٍ بِنَفْحَاتِ الرَّحْمَنِ مُسْرُورًا وَتَنْزِلُ عَلَيْكَ فِي كُلِّ حِينٍ رَحْمَةُ رَبِّكَ الْعَلِيِّ الْأَعْلَى وَيُنَادِيكَ لِسَانُ الْعِظَمَةِ عَنْ وَرَاءِ حِجَابِ الْكِبَرِيَاءِ بِالْحَانَ كَانَ عَلَى الْحَقِّ بَدِيعًا وَالْكَبَرِيَاءِ عَلَيْكَ وَعَلَى الَّذِينَ

thee and upon them that have been martyred in the path of God and upon them that shall be martyred in these days in this Cause, the like of which the eye of creation hath never beheld, and God is witness unto this.

استشهدوا في سبيل الله و على من يستشهد في تلك الأيام في هذا الأمر الذي ما شهدت عين الابداع مثله و كان الله على ذلك شهيداً

BLIB_Or15694.435, ALIB.folder18p391, TABN.211

BH03099

To: Aqa Muhammad Ali brother of Sad Khadim

Date: 1290 [1873] or earlier

¹ In the name of God, the Most Mighty, the Most Exalted, the Most High! The remembrance of God from the Tree of the Command has now been raised in the most wondrous melodies. Verily He is the Most Great Mystery between the heavens and the earth, and the Mighty News in this Mystery which has been witnessed from the holy horizon. Everything speaks forth: "Verily I am God, there is no God but Him," and verily He encompasses all things.

¹ بسم الله الأعزّ الأرفع الأعلى ذكر الله من شجرة الأمر قد كان حينئذ على ابداع الألحان مرفوعاً و أنه لسرّ الأعظم بين السموات و الأرض و نبأ العظيم في هذا السرّ الذي كان عن افق القدس مشهوداً و ينطق فيكلّ شيء بأني انا الله لا اله الا هو و انه كان على كلّ شيء محيطاً

² O servant of God! Hear the call of thy Lord from this Bird which has soared in this heaven that has been spread forth in this atmosphere which has appeared in truth as a Command from Our presence that there is no God but Him. And verily He Who speaks in truth is the Manifestation of God and His Mystery, the Concealment of God and His Command, the Proof of God and His Word unto all who are on earth. Bear thou witness to that which God hath testified in this Tablet. By God! This is better for thee than all that hath been created in the realm of origination and fashioned in the kingdom of invention, and God is witness to this.

² ان يا خادم الله اسمع نداء ربك من هذه الطير التي طارت في هذه السماء التي انبسطت في هذا الفضاء الذي ظهر بالحق امرأ من لدنا بأنه لا اله الا هو و ان الذي ينطق بالحق انه لظهور الله و سره و بطون الله و امره و حجة الله و كلمته لمن على الأرض جميعاً أنك فاشهد بما شهد الله في هذا اللوح تالله ان هذا لخير لك عما خلق في الابداع و ذوت في الاختراع و كان الله على ذلك شهيداً

³ Forget not thy Lord, the Most High, the Most Exalted. Verily He hath not forgotten thee, and His favor unto thee hath indeed been abundant. Blessed are ye for having taken hold of the words of God and preserved them from the touch of every rejected misbeliever. Thus doth God single out whom He willeth through His grace, and He rendereth vain the deeds of those who have disbelieved and associated partners with God and have deprived themselves of the holy paradise.

³ و لا تنس ربك العليّ الأعلى و انه ما نساك و ان فضله كان عليك كثيراً فطوبى لكم بما اخذتم كلمات الله و حفظتموها عن مس كلّ مشرك مردوداً كذلك يختص الله من يشاء بفضله و يحبط اعمال الذينهم كفروا و اشركوا و جعلوا انفسهم عن رضوان القدس محروماً

⁴ Leave the ungodly to themselves, then make mention of thy Lord throughout all days. Verily He will suffice thee in truth and will aid thee in the Cause with a manifest sovereignty.

- 4 دع المشركين بأنفسهم ثم اذكر ربك في كل
الأيام وانه يكفيك بالحق ويؤيدك على الأمر
بسلطان مبيناً
- 5 فطوبى لكم يا اهل خباء المجد بما ارتدت اليكم
لحظات الله وقلوبكم عن شمال الوهم الى يمين قدس
بهياً و انزل عليكم الكتاب و عرفكم مظهر نفسه و
جعلكم من الذين هم اتخذوا الى ذى العرش سبيلاً
ان اشكر ربك بما ايدك على امره و رزقك من
اثمار التى ظهرت من سدره البقاء و انه كان على
كل شىء قديراً
- 6 And glory be upon thee and upon those who are with thee and
who stand firm in the love of thy Lord.
- 6 و البهاء عليك و على من كان معك و كان على
حب ربك مستقيماً

INBA51:060, BLIB_Or15694.611,
KB_620:053-054, ALIB.folder18p410,
LHKM2.127

BH03096

To: Ghulam

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Unapproachable, the Most Holy,
the Most Glorious
- 1 بسم الله الأَمَنع الأَقْدَس الأَبْهَى
- 2 The remembrance of God from the Tree of Paradise hath been
and is manifest in the Temple of the Youth, and verily He
speaketh in all things that which the ear of the Beloved heard
during the night-journey, and that which the Spirit heard in
the heaven of eternity, and that which He Who conversed with
God heard in the Sinai of the divine presence - that there is
none other God but Him and that He hath ever been, through
His own Self, independent of all worlds.
- 2 ذكر الله عن شجرة الفردوس قد كان على هيك
الغلام مشهوداً و انه لينطق فى كل شىء بما سمع
اذن الحبيب فى المعراج و اذن الروح فى سماء
البقاء و اذن الكلم فى برية السيناء بأنه لا اله الا
هو و انه لم يزل كان بنفسه عن العالمين غنياً
- 3 O youth! Harken unto the call of thy Lord from the direction
of the Throne, and forget not the days wherein the Sun of the
beauty of thy Lord dawned upon thee from this horizon which
hath been mentioned in the Tablets by the Pen of God as the
Youth. Remember the times when thou wert seated in My
presence and didst hear with thine own ears the melodies of
- 3 ان يا غلام اسمع نداء ربك عن جهة العرش و
لا تنس ايام التى فيها اشرقت عليك شمس جمال
ربك عن هذا الأفق الذى كان باسم الغلام
فى الألواح من قلم الله مذكوراً ذكر احيان التى
كنت جالساً فى محضرى و سمعت نغمات الله

God, and in those days We concealed Our face from all who are in the heavens and on earth, according to a wisdom that was hidden in God's mystery. When the appointed time was fulfilled and the Command came forth, We drew aside the veils in Our chosen name and manifested Our Self to all created things with a sovereignty that was witnessed by all worlds. And by this means, he whom We created by Our command and preserved beneath the wings of grace turned against Us, as all beings and beyond them the Tongue of Grandeur in a holy and praiseworthy station do testify.

بأذنك و في تلك الأيام أنا سترنا وجهنا عن كل من في السموات والأرض لحكمة كانت في سر الله مستوراً فلما تمت الميقات وجاء الأمر كشفنا الأستار باسمنا المختار و اظهرنا نفسنا على الممكّات بسلطان الذي كان على العالمين مشهوداً و بذلك عاد علينا الذي خلقناه بأمر من لدنا و حفظناه تحت جناحين الفضل و يشهد بذلك كل الكائنات و عن ورائها لسان القدم على مقام قدس محموداً

- 4 All that thou hast heard regarding his affair was from Me, and We have written concerning him that which none can reckon save God thy Lord, according to a wisdom that was treasured in the vaults of knowledge. We stood firm against the enemies in days wherein the feet of every mighty soul did slip, and We disputed with the peoples with wisdom and counsel until We made manifest the Cause through My being alone, and God is witness to what I say. And verily when My brother felt secure in himself he contended against My Self and disputed My verses, until he arose to slay Me. Thus did Satan whisper in his breast and made him to be deprived of the holy shore. Thus have We informed thee that thou mayest become aware of some of what hath befallen this Youth and mayest be clear-sighted regarding the Cause. And the Glory be upon thee and upon those who love thee in God and stand firm in the Cause.

4 و كلها سمعت في امره قد كان من عندي و كتبنا في حقه ما لا يخصه احد الا الله ربك لحكمة التي كانت في خزائن العلم مكنوناً و قنا في مقابلة الأعداء في أيام التي زلت فيها رجل كل نفس قوياً و جادلنا الملل بالحكمة و الموعظة الى ان اظهرنا الأمر بنفسي وحده و كان الله على ما اقول شهيداً و ان اخي لما اطمئن من نفسه حارب بنفسي و جادل بآياتي الى ان قام على قتلي كذلك وسوس الشيطان في صدره و جعله عن شاطئ القدس محروماً كذلك اخبرناك لتطلع ببعض ما ورد على هذا الغلام و تكون على الأمر بصيراً و البهاء عليك و على من احبك في الله و كان على الأمر مستقيماً

INBA38:132b, BLIB_Or15694.617b,
ALIB.folder18p414, RSR.098-099x

BH03080

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Glorious!
- 2 O handmaiden of God! Hearing is a divine trust. Purify and sanctify it from the words and allusions of them that are on earth, that thou mayest hear the Word of God which hath dawned from the Dayspring of the mouth of the Divine Unity, and attain unto the purpose of the worlds. Today all, whether men or women, wander bewildered in the wilderness of their desires, save those souls who, through the power of the Most Great Name, have clung to the hem of the Lord of the Ancient

1 بسم الله الأقدس الأبهى

2 ای کنیز خدا سمع وديعه رحمانست او را از كلمات و اشارات من على الأرض پاک و طاهر و مقدس ساز تا كلمه الهیه که از مشرق فم احدیه مشرقست اصغاً نمائی یعنی بشنوی و بمقصود عالمیان فائز گردی اليوم كل چه از عباد الله و چه از اماء در تيه هوی سرگردان و متحیر

Days. These are the gems of creation in the sight of God, and all others are as naught and non-existent.

- 3 Strive thou to reach the abode of immortality, which is the station of recognition of the Abha Beauty, and become illumined with the lights of His Cause. Render thanks unto God that thou hast been honored with this supreme distinction and hast directed thyself from thy homeland toward the dwelling-place of thy Beloved. Ere long the mention of this turning shall be spread among the favored servants. Detach thyself from the worlds and attach thyself to the All-Merciful. Be not grieved by outward affairs and the conditions of this base world, for all shall be seized by extinction while permanence belongeth and shall belong to God alone. Soon all shall return to dust, and sovereignty and power and grandeur and dominion shall remain with the Lord of Lords.

- 4 Say: Glory be to Thee, O my God! I beseech Thee by Thy Name through which Thou didst distinguish between Thy servants, and from which most of the people of Thy realm took flight, to make me turn toward the sanctuary of Thy good-pleasure and direct myself to the sanctuary of Thy recognition. O Lord! I am one of Thy handmaidens who hath turned to Thee, held fast to the cord of Thy bounty, and clung to the hem of the robe of Thy mercy and favors. O Lord! I am athirst; send down upon me from the clouds of Thy mercy the rain of Thy grace. O Lord! I am poor; send down upon me from the heaven of Thy riches that which will make me independent of all except Thee. Then assist, O my God, my kindred to arise to aid Thy Cause and turn toward the Dayspring of Thy Revelation and Thy glory, and enable them, O my God, to remember Thee and praise Thee amidst Thy creation. Verily, Thou art powerful to do what Thou willest. There is no God but Thee, the Mighty, the Great.

مانده‌اند مگر نفوسیکه بقدرت اسم اعظم بذیل سلطان قدم تشبث نموده‌اند ایشانند جواهر خلق نزد حق و مادون این نفوس معدوم و هالک

3 جهد نما تا بسرمنزل بقا که مقام عرفان جمال ابهاست فائز شوی و بانوار امر مستنیر گردی حمد کن خدا را که بشرافت کبری مشرف شدی و از وطن خود بمقام دوست توجه نمودی عنقریب ذکر این توجه مابین عباد مقربین منتشر خواهد شد از عالمیان بگسل و برحمن وصل کن از امورات ظاهره و شئونات دنیای دنیه محزون مباش چه که کل را فنا اخذ نماید و بقا مخصوص حق بوده و خواهد بود عنقریب کل بتراپ راجع و سلطنت و قدرت و عظمت و ملک از برای ربّ الأرباب خواهد ماند

4 قولى سبحانک اللهم یا الهی اسئلك باسمک الذی به فصلت بین عبادک و فزع منه اکثر اهل دیارک بأن تجعلی متوجهة الی شطر رضائک و مقبلة الی حرم عرفانک ای رب انا امة من امائک قد اقبلت الیک و تمسکت بعروة عنایتک و تشبثت بذیل رداء رحمتک و الطافک ای رب انا الظمآن فأنزل علی من سحاب رحمتک امطار فضلك ای رب انا الفقیر فأنزل علی من سماء غنائک ما يجعلنی غنیة عن سوائک ثم اید یا الهی ذوی قرابتی علی اقامة نصرک و الاقبال الی مشرق وحیک و اجلالک و وفقهم یا الهی علی ذکرک و ثنائک بین بریتک انک انت المقتدر علی ما تشاء لا اله الا انت العزیز العظیم

BLIB_Or03116.084r, BLIB_Or11096.181, AYI2.347x, AKHA_118BE #11-12 p.a

BH03111

Date: 1290 [1873] or earlier

1 In the Name of God, the Most High!

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 Lauded and glorified art Thou, Lord, God Omnipotent! Thou before Whose wisdom the wise falleth short and faileth, before Whose knowledge the learned confesseth his ignorance, before Whose might the strong waxeth weak, before Whose wealth the rich testifieth to his poverty, before Whose light the enlightened is lost in darkness, toward the shrine of Whose knowledge turneth the essence of all understanding and around the sanctuary of Whose presence circle the souls of all mankind.

2 سُبْحَانَكَ اللَّهُمَّ يَا هُمِّي قَدْ أَقَرَّ كُلَّ عَارِفٍ
بِالْعِزِّ عَنْ عِرْفَانِكَ وَكُلَّ عَالَمٍ بِالْجَهْلِ تَلْقَاءَ
ظُهُورَاتٍ عَلَيْكَ وَكُلَّ قَادِرٍ اعْتَرَفَ بِالضَّعْفِ
عِنْدَ ظُهُورَاتِ قُدْرَتِكَ وَكُلَّ غَنِيٍّ اعْتَرَفَ بِالْفَقْرِ
لَدَى ظُهُورَاتِ آيَاتِ غِنَاكَ وَكُلَّ عَاقِلٍ أَقَرَّ
بِالْحَيْرَةِ عِنْدَ ظُهُورِ آثَارِ حَكْمَتِكَ وَكُلَّ مَعْرُوفٍ
تَوَجَّهَ إِلَى حَرَمِ عِرْفَانِكَ وَكُلَّ مَقْصُودٍ قَصَدَ
كَعْبَةَ وَصْلِكَ وَمَدِينَةَ لِقَائِكَ

3 How then can I sing and tell of Thine Essence, which the wisdom of the wise and the learning of the learned have failed to comprehend, inasmuch as no man can sing that which he understandeth not, nor recount that unto which he cannot attain, whilst Thou hast been from everlasting the Inaccessible, the Unsearchable. Powerless though I be to rise to the heavens of Thy glory and soar in the realms of Thy knowledge, I can but recount Thy tokens that tell of Thy glorious handiwork.

3 مَعَ هَذَا الْمَقَامِ الَّذِي تَحَيَّرَتْ فِي عِرْفَانِهِ افْتَدَى
الْعُرَفَاءُ وَعُقُولُ الْعُقَلَاءِ كَيْفَ اقْدَرُوا أَنْ يَقُومُوا
بِذِكْرِهِ وَثَنَائِهِ لِأَنَّ كُلَّ شَيْءٍ يَنْبَنِي مَا أَدْرَكَهُ وَكُلَّ
ذَاكَرٍ يَذْكُرُ مَا عَرَفَهُ وَأَنْكَ لَمْ تَزَلْ لَا تَدْرِكُ
بِدُونِكَ وَلَا تَعْرِفُ بِمَا سِوَاكَ فَلَمَّا رَأَيْتَ يَا
هُمِّي بَعِينَ الْيَقِينِ عَجَزِي وَقُصُورِي عَنْ الطَّيْرَانِ
إِلَى هَوَاءٍ قَدَسَ عِرْفَانِكَ وَالْعُرُوجِ إِلَى سَمَاءٍ
عَزَّ ثَنَائُكَ أَذْكَرُ مَصْنُوعَاتِكَ الَّتِي لَا يَرَى فِيهَا إِلَّا
بِدَايِعَ صَنَعِكَ

4 By Thy Glory! O Beloved of all hearts, Thou that alone canst still the pangs of yearning for Thee! Though all the dwellers of heaven and earth unite to glorify the least of Thy signs, wherein and whereby Thou hast revealed Thyself, yet would they fail, how much more to praise Thy holy Word, the creator of all Thy tokens.

4 فَوَعَزَّتْكَ يَا مَحْبُوبَ قُلُوبِ الْعَاشِقِينَ وَيَا طَيِّبَ
افْتَدَى الْمُشْتَاقِينَ لَوْ اجْتَمَعَ كُلٌّ مِنْ فِي السَّمَوَاتِ
وَالْأَرْضِ عَلَى احْتِصَاءِ مَا قُدَّرَتْهُ فِي أَدْنَى آيَةٍ مِنْ
آيَاتِكَ الَّتِي تَجَلَّيْتَ لَهَا بِهَا بِنَفْسِهَا لِيشْهَدَنَّ أَنْفُسَهُمْ
عِجْزَاءً فَكَيْفَ الْكَلِمَةُ الَّتِي مِنْهَا خَلَقْتَهَا

5 All praise and glory be to Thee, Thou of Whom all things have testified that Thou art one and there is none other God but Thee, Who hast been from everlasting exalted above all peer or likeness and to everlasting shalt remain the same. All kings are but Thy servants and all beings, visible and invisible, as naught before Thee. There is none other God but Thee, the Gracious, the Powerful, the Most High.

5 سُبْحَانَكَ سُبْحَانَكَ أَنْتَ الَّذِي شَهِدَ كُلُّ شَيْءٍ
بَأَنَّكَ أَنْتَ أَنْتَ وَحْدَكَ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ
كُنْتَ مَقْدَسًا عَنِ الْأَمْثَالِ وَالْأَشْبَاحِ وَلَا تَزَالُ
تَكُونُ بِمَثَلِ مَا قَدْ كُنْتَ فِي أَزْلِ الْأَزَالِ كُلِّ
الْمُلُوكِ مَمْلُوكٍ عِنْدَكَ وَكُلِّ الْوُجُودِ مِنَ الْغَيْبِ وَ
الشُّهُودِ مَفْقُودٍ لَدَيْكَ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْمُقْتَدِرُ
الْمُتَعَالِ

6 O Lord! Send Thy blessings upon those who have shattered the idols of vain desire and turned their faces toward the countenance of their Lord, the Most Exalted, the Most Glorious. Then rain down upon them every good thing which Thou hast ordained for Thy chosen ones. Then cause them, O my God,

6 أَيْ رَبِّ صَلِّ عَلَى الَّذِينَ كَسَرُوا أَصْنَامَ الْهَوَىٰ وَ
تَوَجَّهُوا إِلَىٰ وَجْهِ رَبِّهِمُ الْعَلِيِّ الْأَبْهَى ثُمَّ أَنْزِلْ عَلَيْهِمْ
كُلَّ خَيْرٍ قُدَّرَتْهُ لِأَصْفِيَائِكَ ثُمَّ اجْعَلْهُمْ يَا هُمِّي
ثَابِتِينَ عَلَىٰ حَبِّكَ وَمُسْتَقِيمِينَ عَلَىٰ أَمْرِكَ عَلَىٰ

to be steadfast in Thy love and firm in Thy Cause in such wise that neither the tempests of trials nor the storms of tribulation shall move them. Verily Thou art the Almighty, the All-Glorious, the All-Helping. There is no God but Thee, the Omnipotent, the All-Forgiving, the Most Merciful.

BPRY.136, SW_v13#12 p.322, DWN_v5#05 p.001-002

شأن لا يحركهم عواصف الامتحان و قواصف
الافتتان و انتك انت المقتدر العزيز المستعان لا
اله الا انت المهيمن الغفور الرحيم

INBA48:130, INBA61:039x, INBA49:022,
BLIB_Or15716.136a, BLIB_Or15739.241,
BRL_DA#435, ADM2#004 p.014x,
AQMM.060, AQMJ1.086

BH03148

Date: 1290 [1873] or earlier

- 1 The Most Great, the Most Great! This is a Book which speaks with truth and commands the people to righteousness and justice from One All-Knowing, All-Wise, that they may know the path of truth and turn with their hearts to the Path of God, the All-Knowing, the All-Informed.
- 2 Say: Verily it is the Path of God for all who dwell in the heaven of command and creation, and the sign of His grandeur for those in the Concourse on High, and the manifestation of His power for those in the Kingdom of Names, and the Dawning-Place of His Cause for those in the supreme heaven, and the sign of His mercy for all in the heavens and earths.
- 3 Say: The clouds of generosity rain down upon the peoples of all worlds at all times the showers of grace from the presence of One Mighty, Powerful. He shines forth upon all created things at all times with the lights of His luminous countenance. Among the people are those who have shattered the idols of desire through the power of the Lord of Names and have turned to God, the Beloved of the worlds. And among them are those who have clung to a name among names and have taken it as a helper for themselves without any proof or clear Book.
- 4 Say: O people, do not associate partners with God - all atoms testify that He was One from time immemorial and has taken no partner unto Himself in sovereignty. Verily He is the One, the Single, the Mighty, the Beautiful.
- 5 Say: O people of the Bayan! Are diverse lords better, or God, the One Powerful, Mighty, Peerless? Hold fast unto God and detach yourselves from all else - this is better for you, if you be of those who know.

1 الأعظم الأعظم هذا كتاب ينطق بالحق و يأمر
الناس بالبرّ و العدل من علم حكيم ليعرفوا سبيل
الحقّ و يتوجهوا بقلوبهم الى صراط الله العليم
الخبير

2 قل انه لصراط الله لمن في جبروت الأمر و الخلق
و آية عظمته لمن في الملاء الأعلى و مظهر قدرته لمن
في ملكوت الأسماء و مطلع امره لمن في جبروت
الأعلى و آية رحمته لمن في السموات و الأرضين

3 قل تمطر سحب الكرم على اهل الأكوان فيكلّ
الأحيان امطار الفضل من لدن مقتدر قدیر و يتجلّى
على الكائنات فيكلّ الأوان بأنوار وجهه المنير و
من الناس من كسر اصنام الهوى بقدره مالک
الأسماء و اقبل الى الله محبوب العالمين و منهم من
تمسک باسم من الأسماء و اتخذ نفسه معیناً من
دون بینة و لا کتاب منیع

4 قل يا قوم لا تشركوا بالله يشهد کلّ الذرات بأنه
كان واحداً في ازل الآزال و ما اتخذ لنفسه شريكاً
في الملك انه هو الواحد الفرد العزيز الجميل

5 قل يا ملاء البيان أ ارباب متفرقون خير ام الله
المقتدر العزيز الفريد تمسکوا بالله و انقطعوا عما
سواه هذا خير لكم ان انتم من العارفين

- 6 Soon you shall hear the call from those who desire to lead the servants astray. Beware lest you follow every remote calf. Soon shall you see one who claims for himself a cause - verily he is of the liars.
- 7 At the time of departure from Iraq, a Tablet was revealed wherein We informed the servants of what would appear there-after - verily your Lord is the All-Knowing, the All-Informed. And therein We made clear those who follow their desires and claim for themselves that which was not ordained for them from the presence of One Mighty, Powerful.
- 8 Avoid those who are deluded by vain imaginings and idle fancies and are kept back from the remembrance of your Lord, the Lord of all mankind - verily they are among the lost. And be at peace through the grace of your Lord - verily He is with you at all times and ordains for you what He desires. Indeed His grace upon you is great. And praise be to God, the Lord of the worlds.

6 سوف تسمعون النداء من الذين ارادوا ان يضلوا العباد اياكم ان تتبعوا كل عجل بعيد فسوف ترون من يدعى في نفسه امراً الا انه من الكاذبين

7 قد نزل حين الخروج عن شطر العراق لوح فيه اخبرنا العباد ما يظهر من بعد ان ربك هو العليم الخبير وفيه بينا الذين يتبعون الهوى ويدعون في انفسهم ما لا قدر لهم من لدن عزيز قدير

8 ان اجتنب من الذين غرّتهم الظنون والأوهام ومنعتهم عن ذكر ربك مالك الأنام الا انهم من الخاسرين واطمئن بفضل مولاك انه معك في كل الأحيان وبقدر لك ما اراد ان فضله عليك كبير والحمد لله رب العالمين

INBA34:205, NLAI_BH1.017, AQA1#067,
AVK4.421ax, ASAT4.326x

BH03151

Date: 1290 [1873] or earlier

- 1 The All-Knowing, the All-Wise. Doth the Pen know? Say: Yea, by the glory of the Ancient Beauty! But most men perceive not. It soareth in the atmosphere of the Tablet through the attraction of revelation from God, the Help in Peril, the Self-Subsisting.
- 2 Say: O people! The Day is come and the Spirit proclaimeth in the Tablet: There is no God but Him, the Mighty, the Best-Beloved. Is there doubt about the Manifestation or about His sovereignty? They have lost who denied God's power after it encompassed every witness and witnessed thing. Would ye conceal the sun with the clay of idle fancies? Say: What aileth you that ye understand not? Do ye dispute with Him before Whom the verses have bowed down? Nay, they wander in the wilderness of error.
- 3 Remaineth there any excuse for anyone? Nay, by the Book inscribed! Do ye see yourselves in the right? Nay, by the Preserved Tablet! When clear proofs appear they pant, and when verses are recited unto them they turn away. When asked

1 العليم الحكيم هل القلم يعلم قل اى وجمال القدم ولكن الناس اكثرهم لا يعلمون انه يطير في هواء اللوح بما اخذه جذب الوحي من لدى الله المهيمن القيوم

2 قل يا قوم اتي اليوم والروح ينادى في اللوح لا اله الا هو العزيز المحبوب ا في الظهور شك ام في سلطانه قد خسر الذين كذبوا قدرة الله بعد الذي احاطت كل شاهد ومشهود تسترون الشمس بطين الأوهام قل ما لكم لا تفقهون ا تجادلون بالذى خضعت له الآيات الا انهم في تيه الضلال هائمون

3 هل بقى لأحد من عذر لا وكتاب مسطور و هل ترون انفسكم على حق لا ولوح محفوظ اذا ظهرت البينات يلهثون و اذا تلى عليهم الآيات ينقلبون

by what evidence they believed in what came before, they cite that which refuteth them, yet comprehend not.

- 4 Say: The verses have appeared from Our presence and the signs are fulfilled, when We came in the shadows of the attributes riding upon the clouds - yet most men are asleep. Say: Rend ye the veils, by the Lord of Lords! The Bestower hath come with manifest sovereignty. By My life! Those who answered not "Yea" after the Call was raised are counted as dead. See ye not the lights of this Dawn after it hath encompassed the horizons?
- 5 Woe unto you for having cast behind your backs the Covenant and turned away from Him through Whom the eyes of the denizens of Paradise and those who circle round the Throne have been gladdened. Say: He chose tribulations for your ease, yet from Him ye flee. They hasten to the tyrant, turning away from the Kingdom. They are indeed a people in grievous loss.
- 6 Blessed art thou, O servant, for thy name hath been mentioned before the Throne and verses have been sent down for thee which, were We to cast them upon the mountains, would transform them into rubies, and were their fragrances to pass over stones, rivers would burst forth from them by thy Lord's permission, the Chosen One. He, verily, hath power over what was and what shall be. Remember thy Lord amongst His servants, that perchance the slumberers may awaken. The Spirit and glory rest upon thee and upon the people of Baha from God, the Help in Peril, the Self-Subsisting.

إذا قيل بأيّ حديث آمنتم بما أتى من قبل يستدلّون
بما يكذبهم ولا يفقهون

4 قل قد ظهرت الآيات من لدنا و قضت
العلامات اذ اتينا في ظلال الصفات راجعاً على
السحاب ولكنّ الناس اكثرهم نائمون قل ان
اخرقوا الأجاب وربّ الأرياب قد أتى الوهاب
بسلطان مشهود لعمرى أنّ الذين ما قالوا بلى بعد
الذى ارتفع النداء أنّهم ميتون قل اما ترون انوار
هذا الاشراق بعد الذى احاطت الآفاق

5 تبا لكم بما نبذتم الميثاق و اعرضتم عن الذى به
قرّت عيون اهل الفردوس و الذين حول العرش
هم يطوفون قل انه اختار الشدائد لرخائكم و انتم
منه تهربون يهرعون الى الطاغوت معرضين عن
الملكوّات الا انهم قوم اخسرون

6 طوبى لك يا عبد بما ذكر اسمك لدى العرش
و نزلت لك آيات لو تلقىها على الجبال لتقلب
باليافوت و لو تمرّ نفحاتها على الأشجار لتنفجر منها
الأنهار باذن ربك المختار انه هو المقتدر على ما
كان و ما يكون ان اذكر ربك بين عباده لعلّ
ينتبه الرافدون و الروح و التكبير عليك و على
اهل البهائم من لدى الله المهيمن القيوم

INBA34:200, AQA1#063, AKHA_124BE

#07 p.j

BH03192

To: Aqa Siyyid Javad Qaf, in Gilan

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Exalted, the Most High
- 2 O Servant who gazes upon the Countenance! We have heard your call and become aware of what lies within your heart and breast. Give thanks to your Lord for having aided you to recognize His Self and for causing you to hear His call in these days wherein the hearts of the mystics are bewildered. Were the veil

1 بسم الله الأقدس العلىّ الأعلى

2 ان يا عبد الناظر الى الوجه قد سمعنا ندائك و
اطلعتنا بما فى قلبك و صدرك ان اشكر ربك بما
أيدك على عرفان نفسه و اسمعك ندائه فى هذه
الأيام التى فيها تحيرت افئدة العارفين لو يكشف
الغطاء لتطير من شوقك فى هذا الهوآ المقدس

to be lifted, you would soar with longing in this sanctified and luminous atmosphere. Preserve the elixir of your Lord's love within your heart, lest Our faithless servants discover it.

- 3 Say: Glory be unto Thee, O my God! Praise be to Thee for having made my heart a treasury of Thy love and for having deposited therein that which Thou hast denied to most of Thy creatures. I beseech Thee by Thy Name through which the Hidden Secret and the Treasured Symbol were revealed, and through which the sun of what was and what shall be shone forth from the horizon of Thy Will, to send down upon me at all times that which will draw me nigh unto the court of Thy Name, the All-Merciful, that I may detach myself from all created things, O Thou in Whose hand is the dominion of possibility!

- 4 O Lord! Deprive not this fish from immersion in the sea of Thy oneness, nor this leaf from the Lote-Tree of Thy singleness, nor this bird from soaring in the atmosphere of Thy nearness and good-pleasure. O Lord! Thou art He Who, through a word from Thy presence, distinguished between all created things and through it attracted the hearts of those immersed in the depths of names and attributes. Thou hast ever been the Sustainer of all created things and exalted above all who dwell on earth and in the heavens.

- 5 I beseech Thee to render me purified from all allusions, detached from all else save Thee, and turning toward the Kaaba of Thy good-pleasure. O Lord! Clothe me with the robe of forgiveness and purify me from whatsoever prevents me from turning to Thee, O Thou in Whose hand is the dominion of grace and bounty! There is no God but Thee, the Almighty, the Glorious, the Powerful.

- 6 Remember on Our part him who was named Nabil before Mi-hdi, that he may rejoice within himself and be among the steadfast. We beseech God to assist him to attain recognition at all times and to send down upon him that which is better for him than whatsoever hath been created in the realms of existence. Verily, He is the Mighty, the Powerful, the Helper.

المنير ان احفظ اكسير حب ربك في قلبك لئلا
يطلع به عبادنا الخائنين

3 قل سبحانك اللهم يا الهى لك الحمد بما جعلت
قلبي خزانة حبك و اودعت فيه ما جعل عنه
محروماً اكثر برئتيك اسئلك باسمك الذى به
ظهر سر المكنون و رمز المخزون و اشرقت عن
افق مشيتك شمس ما كان و ما يكون بأن
تنزل على في كل الأحيان ما يقربني الى شطر
اسمك الرحمن لأنقطع عن الأكوان يا من بيدك
جبروت الامكان

4 اى رب لا تحرم هذا الحوت عن التغمس في
بحر احديتك و لا تجعل هذه الورقة منقطعة عن
سدره فردائتك و لا هذا الطير عن الطيران في
هواء قربك و رضائك اى رب انت الذى بكلمة
من عندك فصلت بين الممكنات و استجذبت بها
افئدة من في لجج الأسماء و الصفات لم تزل كنت
قيوماً على الكائنات و متعالياً على من في الأرضين
و السموات

5 اسئلك بأن تجعلني مطهراً عن كل الاشارات و
منقطعاً عما سواك و مقبلاً الى كعبة رضاك
اى رب فالبسني خلع الغفران و طهرني عما يمنعي
عن التوجه اليك يا من بيدك جبروت الفضل
و الاحسان لا اله الا انت المقتدر العزيز القدير

6 ذكر من لدنا الذى سمي بالنبيل قبل مهدي ليفرح
في نفسه و يكون من الثابتين نسئل الله بأن يوفقه
على العرفان في كل الأحيان و ينزل عليه ما هو
خير له عما خلق في الأكوان و انه هو العزيز المقتدر
المستعان

INBA48:142, BLIB_Or15739.260

BH03256*To: Abbas-Quli, in Qa'in**Date: 1290 [1873] or earlier*

- 1 He is God, the Most Inaccessible, the Most Holy 1 هو الله الأَمَنع الأَقْدَس
- 2 Say: The Tree of Eternity hath been raised up upon the Spot of Command in the Most Exalted Paradise, and crieth out with the loudest voice: "O people of Baha, embark upon the Ark of Eternity, then sail upon the Sea of Names!" Thus hath the command been sent down from God, the Help in Peril, the Self-Subsisting. They who have embarked upon it - these have attained unto all good, and mercy hath descended upon them from every direction, and they are secure from the greatest terror. 2 قل قد ارتفعت سدرة البقاء على بقعة الأمر في فردوس الأعلى و ينطق بأعلى الصوت بأن اركبوا يا اهل البهاء فلك البقاء ثم سيروا على بحر الأسماء و كذلك نزل الأمر من لدى الله المهيمن القيوم ان الذين ركبوا عليها اولئك فازوا بكل الخير و نزلت عليهم الرحمة من كل الجهات و كانوا من فزع الأكبر هم آمنون
- 3 And thou, O servant, hearken unto what God hath revealed unto thee, and turn not unto them who are immersed in the depths of vain imaginings and desires, who have turned away from That for which they were created and remain absorbed in their own selves. Arise to fulfill thy Lord's command, and when the lights of the Tablet shine forth upon thee from the horizon of the Finger of the Youth, fall prostrate upon the dust in adoration before God, the Help in Peril, the Mighty, the Beloved. Beware lest anything prevent thee from reaching the shore of Our Most Great Name. We have made it a remembrance from Us unto thee and unto them that are certain in faith. 3 و انتك انت يا عبد ان استمع ما اوحى الله اليك و لا تلتفت الى الذين غرقوا في غمرات الوهم و الهوى و اعرضوا عن الذي خلقوا له و كانوا على انفسهم عاكفون قم على امر ربك و اذا اشرفت عليك انوار اللوح عن افق اصبع الغلام فانحرر بوجهك على التراب سجداً لله المهيمن العزيز المحبوب اياك ان لا يمنعك شيء عن الورد على شاطئ اسمنا الأعظم انا جعلناه ذكراً من لدنا عليك و على الذين هم موقنون
- 4 Be ye united in the Cause of God and His religion, and be as one soul, for thereby shall the banners of them that have disbelieved and joined partners with God be destroyed, and sovereignty shall remain with thy Lord, the Mighty, the Glorious, the Forgiving. Soon shalt thou hear the clamor of the ungodly regarding thy Lord's Cause. Then stand firm and be not of them that comprehend not. 4 ان اتحدوا على امر الله و دينه و كونوا كنفس واحدة لأن بذلك يعدم رايات الذين كفروا و اشركوا و يبقى الملك لربك المقتدر العزيز الغفور فسوف تسمع ضوضاء المشركين في امر ربك اذا فاستقم و لا تكن من الذين لا يفقهون
- 5 Say: O people! Sanctify your hearts from the veils of vain imaginings and desires, then look with the eye of fairness upon the signs of your Lord and that which hath been sent down from a heaven of exalted glory. They who have deprived themselves of this bounty - these shall have no seat of truth with their Lord and God will never look upon them. Thus hath the command been sent down that thou mayest be of them that know. 5 قل يا قوم قدسوا قلوبكم من غشاوة الوهم و الهوى ثم انظروا بطرف الانصاف في آثار ربكم و ما نزل من سماء عز مرفوع ان الذين منعوا انفسهم عن هذا الفضل اولئك لم يكن لهم مقعد صدق عند ربك و لن ينظرهم الله ابداً كذلك نزل الأمر لتكون من الذين يعلمون
- 6 Be steadfast in the Cause, then recite from the verses of thy Lord, for they will assuredly draw thee in truth to a station of 6 ان اثبت على الأمر ثم اتل من آيات ربك و انها تجذبك بالحق الى مقام قدس محمود و

praiseworthy holiness. And glory be upon thee and upon them that seek the sanctuary of holiness.

الْبَهَاءُ عَلَيْكَ وَ عَلَى الَّذِينَ هُمْ إِلَى حَرَمِ الْقُدُسِ هُمْ
يَقْصِدُونَ

BLIB_Or15694.567, ALIB.folder18p434

BH03200

To: Abdullah Khushnivis, in Qazvin

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Exalted, the Most High 1 الأقدس الأَمَنع الأعلى
- 2 O Abdullah! Consider the words of Ansari who said: "My God, if Thou shouldst but once address someone as 'My servant,' his laughter would transcend the Throne." And now, manifestly and evidently, the King of Creation has addressed thee from the realm of oneness by this name. Through the grace of the All-Merciful, thou must become so intoxicated and attracted by the choice wine of the utterances of the Lord of all creation that the heat of thy love may influence the hearts of men. God willing, mayest thou discover the sweetness of this blessed word as befiteth it, that its delight may endure throughout the kingdom of earth and heaven. 2 ای عبدالله در قول انصاری ملاحظه کن که گفته الهی اگر یکبار بگوئی بنده من از عرش بگذرد خنده من و حال ظاهراً باهراً از شطر احدیه سلطان بریه ترا باین اسم خطاب فرموده باید بعنایت رحمن بشأنی از رَحِیقِ بیان مالک امکان سرمست و مجذوب شوی که حرارت حُبِّت در افنده ناس اثر نماید انشاء الله حلاوت این کلمه مبارکه را کما ینبغی لها بیانی تا لذت آن بدوام ملک و ملکوت ثابت و باقی ماند
- 3 Today every soul is commanded to invite the people of the contingent world to the Truth through wisdom and utterance, and to arise with supreme steadfastness in the Cause of the Lord of Names - an arising that no sitting down shall overtake and no cawing of the ungodly shall disturb. I swear by the Sun of the horizon of the Cause that whosoever today speaks in remembrance and praise of the Truth among the people is recorded among those who have arisen, even if he be resting upon his couch. 3 هر نفسی الیوم مأمور است که بحکمت و بیان اهل امکان را بحق دعوت نماید و باستقامت کبری بر امر مالک اسماء قیام کند قیامی که او را قعود اخذ نکند و نفاق مشرکین او را مضطرب ننماید قسم بآفتاب افق امر هر نفسیکه الیوم بذکر و ثنای حق مابین خلق ناطق شد او از قائمین مذکور است ولو در فراش مستریح باشد
- 4 O Abdullah! The satans are observed lying in ambush - that is, souls who count themselves among the people of the Bayan are secretly and openly engaged in leading the people astray. Say: O people! Guard yourselves and shun these ones, and when any of them appears among you, be as fire in the Cause of your Lord, the Chosen One. By My life! The Bayan is innocent of them, as attested by what hath been sent down in the Tablets of God, the Mighty, the Powerful, the Great. They make mention of the Bayan while killing those who connect the Bayan with a word from His presence. Woe unto them and 4 ای عبدالله شیاطین در کمن مشاهده میشوند یعنی نفوسیکه خود را از اهل بیان شمرده اند سرّاً و جهراً در اضلال خلق مشغولند قل یا قوم ان احفظوا انفسکم و تجنبوا عن هؤلاء و اذا ظهر احد منهم ینکم کونوا کلنار فی امر ربکم المختار لعمری ان البیان برئ منهم و یشهد بذلك ما نزل فی الواح الله المقندر العزیز العظیم یدکرون البیان و یقتلون من علّق البیان بکلمه من عنده تبّاً لهم و

unto those who follow them! Leave them to themselves and turn to God, the Lord of the worlds.

- 5 Blessed art thou for having been mentioned before the Throne, and there hath been sent down for thee that which hath spread the fragrance of thy Lord's garment, the All-Knowing, the All-Wise. Thus doth the Supreme Pen make mention of thee in this Tablet, with which nothing that hath been created in the heavens and earth can compare. When thou attainest unto it and redest it, say: "I testify that Thy mercy hath preceded all created things."

لَمَنْ اتَّبَعَهُمْ دَعَوْهُمْ بِأَنْفُسِهِمْ وَاقْبَلُوا إِلَى اللَّهِ مَوْلَى
الْعَالَمِينَ

5 طوبى لك بما ذكرت لدى العرش و نزل لك
ما تضيّع به عرف قفيص ربك العليم الحكيم
كذلك يذكرك القلم الأعلى في هذا اللوح الذي
لا يعادله ما خلق في السموات و الأرضين اذا
فزت و قرأت قل اشهد ان رحمتك سبقت
العالمين

BLIB_Or03116.116, BLIB_Or11096#075,
AVK3.463.05x

BH03250

To: *Abdu'l-Mihdi Falah*

Date: 1290 [1873] or earlier

- 1 He is God, exalted is He!
- 2 His Holiness the Branch has presented your letter before Me, and from it We perceived the fragrances of your love in these days which God has made the dawning-place of trials and tests. We read what flowed from your pen in remembrance of your Lord, the All-Merciful. Blessed art thou, O Ha'i, in what flowed from thy pen and was uttered by thy tongue. By My life! Thou art indeed before the Most Great Scene. Soon shalt thou witness that of which mankind was heedless. We beseech God to aid thee and assist thee in His love and good-pleasure. Verily, He is the All-Knowing, the All-Informed.
- 3 As to what thou didst mention concerning the sincere loved ones - praise and gratitude be unto Him Who cast into the hearts of the pure ones that which preserved them from the whisperings of Satan. Blessed is the land wherein the loved ones of God gather together, engaging in His remembrance. Praise be unto Him in all conditions. Should anyone intend to journey to the land of Nun, convey Our endless greetings to Nabil-i-Qabil-'Ali. By God! He is from Me. We beseech God to grant him what befits His grace and sovereignty. Verily, He has power over all things. Let him not be sorrowful - he has not been and will not be forgotten. The delay in summoning him has been due to external circumstances, otherwise We testify that he would be present before the Face. Likewise convey

1 هو الله تعالى

2 قد حضر الغصن بكتابك لدى الوجه و منه وجدنا
نفحات حبك في هذه الأيام التي جعلها الله
مطلع الافئتان و الامتحان و قرأنا ما جرى من
قلبك في ذكر ربك الرحمن طوبى لك يا هائي
و بما جرى من قلبك و تكلم به لسانك لعمري
انك لبالمنظر الأكبر سوف ترى ما كان غافلاً
عنه البشر نسئل الله بأن يوفقك و يؤيدك على
حبه و رضائه انه هو العليم الخبير

3 اينكه ذكر نموده بوديد از احبای صادقین له الحمد
و المنة بما القى في قلوب الصّافين ما حفظهم من
وساوس الشياطين نيكو است حال ارضيکه بر
آن احباء الله مجتمع شده بذکر او مشغول شوند
له الحمد في كلّ الأحوال اگر نفسی عازم ارض
نون باشد جناب نبیل قبل علی را تکبیر ما لا
نهایه برسانید تالله انه منی نسئل الله بأن يعطيه
ما ينبغي لفضله و سلطانه انه علی كلّ شيء قدير
محزون نباشند فراموش نشده و نخواهند شد توقّف
در احضار نظر بامور خارجه بوده والا نشهد بأنه
يكون حاضراً لدى الوجه و همچنين جاسم را من

greetings from the Face to Jasim. We beseech God to transform remoteness into nearness. Verily, He has power over all things.

- 4 And as to what thou didst mention concerning Nabil, upon him be My glory - praise be to God Who has caused His loved ones to abide beneath the shade of His loving-kindness. How blessed are those souls who gather in the assembly of God's loved ones and engage in His remembrance with the utmost joy and attraction. Verily, We are with them and We shall show them the fruits of their deeds. The denizens of Paradise shower their prayers upon them. Thy Lord is, in truth, the All-Knowing, the All-Informed. God willing, they shall attain His presence. Permission has been granted for them to proceed to the appointed place. We beseech God to bestow upon all His recognition and presence. Verily, He is the Ruler over whatsoever He willeth. There is no God but Him, the Mighty, the Praiseworthy.

قبل الوجه تكبير برسانید نسل الله بأن يبدل البعد
بالقرب انه على كل شيء قدير

4 واما ما ذكرت من النبيل عليه بهائي حمد خدا را
که دوستان خود را در ظل عنایت خود ساکن
فرموده خوشا حال نفوسیکه در مجمع احبای الهی
جمع شده بکمال شوق و ذوق بذکر حق مشغول
شوند انا نكون معهم و نریهم فیما هم علیه یصلین
علیهم اهل الفردوس ان ربک هو العلیم الخبیر
انشاء الله بلقا فائز میشوند اذن داده شده که
بمقرر معهود توجه نمایند نسل الله بأن یرزق الكل
عرفانه و لقاءه انه هو الحاکم علی ما یشاء لا اله
الا هو العزیز الحمید

INBA33:075.11, BLIB_Or03116.090,
BLIB_Or11096#070, BLIB_Or15710.026b

BH03287

To: *Mirza Nazar Ali*

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Exalted, the Most Glorious
- 2 Faded now is all that erstwhile flourished in the Paradise of Thy transcendent oneness, O my God! Where are the rain-giving clouds of Thy mercy? Shorn are the branches of the Tree of Thy unity of the vesture of Thy majesty and wisdom; where is the spring-time of Thy gifts and bounties? Motionless lies the Ark of Thy Cause on the sea of Thy creation; where are the winds of Thy grace and favors? Encompassed on every side is Thy Lamp by the tempests of discord blowing from every land; where is the globe of Thy graciousness and protection?
- 3 Thou seest, O my God, how the eyes of these poor creatures are bent upon the horizon of Thy riches, how the hearts of these helpless ones are set in the direction of Thy might. I beseech Thee, O Thou Who art the sole Desire of them that have recognized Thee, and the Object of the adoration of the entire creation, not to suffer them, now that Thou hast attracted them by Thy most exalted Word, to be far removed

1 بسم الله الأرفع الأسمى

2 یا الهی قد کاد ان یصفّر ما نبت فی رضوان
عزّ فردائتک فأین امطار سحاب رحمتک و
عزّت اغصان سدره وحدائتک من حلل العزّة
و العرفان فأین ربیع الطافک و مواهبک قد
توقّفت فلک امرک علی بحر الامکان فأین
اریاح جودک و احسانک و احاطت سراج
احدیتک اریاح التفاف من کلّ الآفاق این
زجاجة حفظک و اکرامک

3 فیا الهی ترى طرف هؤلاء الفقراء الى افق
غنائک و افئدة هؤلاء الضعفاء الى شطر قدرتک
اسألك یا مقصود العارفين و اله العالمين لما
اجتذبتهم بکلمتک العلیا لا تبعدهم عن سرادق
الذی رفعته باسمک الأسمى

from the Tabernacle which Thou hast reared up by Thy name, the All-Glorious.

- 4 They are sore pressed with cares, O my Lord, and are encompassed about by the wicked. Send down, therefore, from the heaven of Thy behest Thine invisible hosts, that, holding aloft the ensigns of Thy victory, they may help them in Thy land, and may shield them against Thine adversaries.
- 5 I entreat Thee, O my God, by Thy name through which the clouds have rained down their rain, and the streams have flowed, and the fire of Thy love hath been enkindled throughout Thy dominion, to assist Thy servant who hath turned towards Thee, and hath spoken forth Thy praise, and determined to help Thee. Fortify, then, his heart, O my God, in Thy love and in Thy Faith. Better is this for him than all that hath been created on Thine earth, for the world and whatsoever is therein must perish, and what pertaineth unto Thee must endure as long as Thy most excellent names endure. By Thy Glory! Were the world to last as long as Thine own kingdom will last, to set their affections upon it would still be unseemly for such as have quaffed, from the hands of Thy mercy, the wine of Thy presence; how much more when they recognize its fleetingness and are persuaded of its transience. The chances that overtake it, and the changes to which all things pertaining unto it are continually subjected, attest its impermanence.
- 6 Whosoever hath recognized Thee will turn to none save Thee, and will seek from Thee naught else except Thyself. Thou art the sole Desire of the heart of him whose thoughts are fixed on Thee, and the highest Aspiration of whosoever is wholly devoted unto Thee. No God is there beside Thee, the Almighty, the Help in Peril, the All-Glorious, the Most Powerful.

PM#070

4 اى رب قد اشتدت عليهم الأمور واحاطهم اهل
الفجور فأرسل من سماء امرک جنود غيبک
بأعلام نصرک لينصرتهم فى مملکتک ويحفظنهم
من اعدائک

5 و اسألك يا الهى باسمک الذى به امطرت
السحاب و جرت الأنهار و اشتعلت نار الحب
فى الأقطار بأن تنصر عبدک الذى اقبل اليک
و نطق بذكرک و اراد نصرتک ثم اثبتته يا الهى
على حبک و دينک هذا خير له عما خلق فى
ارضک لأنّ الدنيا و ما خلق فيها تفنى و ما
عندک يبقى بدوام اسمائک الحسنی فوعزتک
لو تكون الدنيا باقية بدوام ملکوتک لا ينبغي
ان يتوجه اليها من شرب نحر الوصال من ابادى
رحمتک فكيف بعد علمه بفنائها و ايقانه بزوالها و
ان تغييرها و تغيير ما فيها فى کل الأحيان لبرهان
على انعدامها

6 و الذى عرفک لا ينظر الى غيرک و لا يريد
منک الا انت و انتک انت منتهى امل الآملين و
غاية رجاء المخلصين لا اله الا انت المقتدر المهيمن
العزیز القدير

INBA92:345, PMP#070, AQMJ2.130

BH03189

To: Ahmad

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Exalted!
- 2 O Ahmad! Harken unto the Call of God from the direction of the Divine Decree - verily there is no God but Me, the Mighty, the Wise. Leave this land by Our command; thus have We

1 بسم الله الأقدس العلى الأعلى

2 ان يا احمد ان اسمع نداء الله من شطر القضاء
انه لا اله الا انا العزيز الحكيم ان اخرج من هذه

sent down the decree from the heaven of Divine Justice and confirmed it in truth. Verily thy Lord is He Who ordaineth whatsoever He willeth. Grieve not over anything, but place thy trust in all thy affairs in God, the Powerful, the Mighty, the Omnipotent.

- 3 Beware lest thou speak that which may cause harm to the Root of the Tree. Deal with the people, for they are weak and fail to comprehend subtle utterance, and they are in manifest obscurity. If thou findest one who is receptive, rend asunder his veils with wisdom and utterance. Thus doth thy Lord, the All-Merciful, command thee, and the decree hath come from the presence of One mighty and all-knowing.

- 4 When thou settest out, say: "O my Lord! I have left Thy vicinity by Thy leave. Praise be unto Thee for having enabled me to do this and for having made me one of those who are content with what Thou hast decreed for them. Verily, Thou art the Forgiving, the Merciful."

- 5 O Ahmad! Be content with what God hath ordained for thee and be not grieved by those who have denied God and His signs. He is with thee under all conditions; verily He is the Protector of the sincere ones. Thine eyes have been gladdened by gazing upon the countenance of thy Lord. By God, thou hast attained to that which most of the servants have failed to attain, and thou hast heard the Call of thy Lord from the Dawning-Place of His mighty and impregnable utterance. Walk thou in His name, move by His love, and turn thy face toward the direction of His good-pleasure. Thus hath the command been sent down and the decree been fulfilled by thy Lord, the Lord of all worlds.

- 6 Rejoice in what hath flowed from the Most Exalted Pen from thy Lord, the Lord of all names. This sufficeth thee above the dominion of the heavens and of the earth. When the Tablet of God and its trace reach thee, place thy right cheek upon the ground in humility and submission and say: "Praise be unto Thee, O God of the worlds!"

- 7 Finally, beware lest thou speak that which may impel hearts to deny it, even though thou mayest have justification for it. Speak that which draweth hearts unto the direction of thy Lord. This is My counsel unto thee; make it the object of thy vision. Seize it and be thou of the thankful ones.

الأرض بأمر من لدنا كذلك نزلنا الأمر من جبروت القضاء و امضيته بالحق ان ربك هو الأمر على ما يريد لا تحزن من شيء توكل في امرك على الله المقتدر العزيز القدير

3 اياك ان تتكلم بما يرجع ضره الى اصل الشجرة دار مع الناس لانهم ضعفاء لا يعرفون لحن القول وهم في حجاب مبين ان وجدت من مقبل فانخرق سيجاته بالحكمة والبيان كذلك يأمرك ربك الرحمن و اتي الأمر من لدن عزيز عليم

4 اذا توجهت قل اي رب خرجت عن جوارك باذنك لك الحمد بما وفقنتني على ذلك وجعلتني من الذين هم رضوا بما قضى لهم من لدنك انك انت الغفور الرحيم

5 ان يا احمد كن راضياً بما قضى الله لك ولا تبتئس من الذين كفروا بالله و آياته انه معك في كل الأحوال انه ولي المخلصين قد قوت عيناك بالنظر الى وجه ربك تالله قد فزت بما لا فاز به اكثر العباد و سمعت نداء ربك من مطلع بيانه العزيز المنيع كن ماشياً باسمه و متحرراً بحبه و متوجهاً الى شطر رضائه كذلك نزل الأمر و قضى الحكم من لدن ربك و رب العالمين

6 ان افرح بما جرى من القلم الأعلى من لدن ربك مالک الأسماء هذا يكفيك عن ملك السموات و الأرضين اذا بلغ اليك لوح الله و اثره ضع وجهك الأيمن على التراب بخضوع و اناب و قل لك الحمد يا اله العالمين

7 في آخر القول اياك ان تتكلم بما تسرع القلوب الى انكاره ولو كان عندك اعتذاره تكلم بما يجذب القلوب الى شطر ربك هذا نصحي عليك فاجعله نصب عينيك فاغتنم و كن من الشاكرين

INBA34:220, AQA1#081, ASAT5.106x

BH03185

To: *Haji Nabil Qabl-i-Rida*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the One, the Peerless! Hearken unto that which is being revealed to thee from the right hand of the throne of thy Lord, the All-Knowing, the All-Wise. Turn with thy whole being to the Lord of all who turn to Him. By God! Thy faith profiteth Me not, nor doth the denial of them that have turned away harm Me. I summon thee purely for the sake of thy Lord, and He Himself sufficeth as a witness between Me and thee.

1 بِسْمِ اللَّهِ الْأَحَدِيِّ بَلَا نَدَّ أَنْ اسْتَعِ لِمَا يُوحَى إِلَيْكَ
عَنْ يَمِينِ عَرْشِ رَبِّكَ الْعَلِيمِ الْحَكِيمِ أَنْ أَقْبَلَ
بِتَمَامِكَ إِلَى مَوْلَى الْمُقْبِلِينَ تَالَهُ لَا يَنْفَعُنِي إِيْمَانُكَ
وَلَا يَضُرُّنِي أَعْرَاضُ الْمُعْرِضِينَ أَدْعُوكَ خَالِصاً
لِوَجْهِ رَبِّكَ وَكَفَى بِنَفْسِهِ بَيْنِي وَبَيْنَكَ شَهِيداً
- 2 Thou hast not yet grasped the root of the matter. We concealed it aforetime to protect it from the harm of the oppressors. Cast aside all that thou hast heard, then look upon the verses themselves, that the sun of the beauty of thy Lord might shine forth upon thee from the horizon of His name, the Most Merciful, the Compassionate. Or reflect upon that which hath appeared in this Revelation and what others have wrought. By God! If thou wouldst be fair, thou wouldst say: "I believe in the Lord of all worlds."

2 أَنْكَ مَا أَطْلَعْتَ بِأَصْلِ الْأَمْرِ أَنَا سَتَرْنَاهُ مِنْ قَبْلِ
لِحْفَظِهِ مِنْ ضَرِّ الظَّالِمِينَ دَعِ كُلَّمَا سَمِعْتَ ثُمَّ انْظُرْ
إِلَى الْآيَاتِ بِنَفْسِهَا لِتَسْتَشْرِقَ عَلَيْكَ شَمْسُ جَمَالِ
رَبِّكَ مِنْ أَفْقِ اسْمِهِ الرَّحْمَنِ الرَّحِيمِ أَوْ تَتَفَكَّرَ فِيمَا
ظَهَرَ فِي هَذَا الظُّهُورِ وَعَمَلِ مَا دُونَهُ تَالَهُ لَوْ تَنْصَفُ
تَقُولُ آمَنْتُ بِرَبِّ الْعَالَمِينَ
- 3 Consider how the people of the Qur'an turned away from the All-Merciful and opposed Him Who called them at all times, that thou mayest perceive who remaineth today veiled by a mighty veil. That which is attributed to the Truth is indeed musk whose fragrance is diffused, yet none can detect it save those who turn to the All-Merciful with radiant countenance.

3 فَكَّرْ فِي أَوَّلِي الْفُرْقَانِ بِأَيِّ جِهَةٍ أَعْرِضُوا عَنِ الرَّحْمَنِ
وَاعْتَرَضُوا عَلَى مَنْ يَدْعُوهُ فِي كُلِّ الْأَحْيَانِ لَتَرَى
مَنْ تَوَقَّفَ الْيَوْمَ فِي حِجَابٍ عَظِيمٍ مَا يَنْسَبُ إِلَى
الْحَقِّ أَنَّهُ مَسْكٌ تَفُوحُ نَفْحَاتُهُ وَلَكِنْ لَا يَجِدُهَا إِلَّا
مَنْ أَتَى الرَّحْمَنَ بِوَجْهِ مُنِيرٍ
- 4 I desire naught for Myself, but rather for God's sake, were ye of them that know. And I desire naught save ascension unto Him, for He is verily the All-Knowing, the All-Informed. And I love naught except what is with God, and I summon no one save to that which I am commanded by the Almighty, the Ancient of Days.

4 مَا أَرَدْتُ لِنَفْسِي أَمراً بَلْ لِنَفْسِ اللَّهِ لَوْ أَنْتُمْ مِنْ
الْعَارِفِينَ وَ مَا أَرِيدُ إِلَّا الصُّعُودَ إِلَيْهِ أَنَّهُ هُوَ الْعَلِيمُ
الْخَبِيرُ وَ مَا أَحَبُّ إِلَا مَا عِنْدَ اللَّهِ وَ مَا أَدْعُو أَحداً
إِلَّا بِمَا أَمَرْتُ بِهِ مِنْ لَدُنْ مُقْتَدِرٍ قَدِيرٍ
- 5 In these days I am as one sitting beneath the sword, yet even in this state I summon the servants unto the Dayspring of the mercy of their Lord, the Mighty, the All-Praised. Soon will the messenger of death come; then shall no one find escape. Seest thou any protector save God? Nay, by Him Who came with the truth with manifest sovereignty! Dost thou see any trace of former generations?

5 وَ فِي هَذِهِ الْأَيَّامِ كَأَنِّي جَالِسٌ تَحْتَ السَّيْفِ وَ
فِي هَذِهِ الْحَالَةِ أَدْعُو الْعِبَادَ إِلَى مَطْلَعِ رَحْمَةِ رَبِّهِمْ
الْعَزِيزِ الْخَمِيدِ سَوْفَ يَأْتِي رَسُولُ الْمَوْتِ إِذَا لَيْسَ
لِأَحَدٍ مِنْ مُحِیْصٍ هَلْ تَرَى مِنْ عَاصِمٍ إِلَّا اللَّهَ لَا
فَوَالَّذِي أَتَى بِالْحَقِّ بِسُلْطَانٍ مُبِينٍ هَلْ تَرَى اثْراً مِنْ
الْقُرُونِ الْأَوَّلِينَ
- 6 Hear My counsel: forsake the world behind thee and turn to God, the Lord of the Day of Judgment. By His leave the breezes of grace pass by; turn to Him and deprive not thyself

6 اسْمِعْ نَصِيحِي دَعِ الدُّنْيَا عَنْ وَرَائِكَ وَاقْبَلَ إِلَى اللَّهِ
مَالِكِ يَوْمِ الدِّينِ بِأَذْنِهِ تَمَرُّ أَرِيَا حِ الْفَضْلِ تَوَجَّهِ إِلَيْهِ

of them. Beware lest thou be among them that hesitate. With thy Lord is the knowledge of all things, and with Him is a preserving Book.

و لا تجعل نفسك محروماً عنها إياك ان تكون
من المتوقفين عند ربك علم كل شيء و عنده
لوح حفيظ

- 7 And glory be upon the people of glory who have detached themselves from all save God and turned with radiant faces to the Dayspring of grace. They are indeed among the triumphant.

7 و البهاء على اهل البهاء الذين انقطعوا عما سوى
الله و اقبلوا الى مشرق الفضل بوجوه نوراء الا
انهم من الفائزين

INBA34:222, AQA1#083

BH03205

To: Javad son of Zaman

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Exalted, the Most Inaccessible, the Most Glorious!
- 2 These are the verses of holiness which have been sent down in truth and verily they are the Revelation of God among the worlds. God hath made them the source of His knowledge and the treasury of His Revelation and the dayspring of His recognition between the heavens and the earth. Verily they are the proof of God unto all who are in the kingdom of Command and creation. Through them He giveth and withholdeth and sendeth down mercy upon all created things.
- 3 And thou, give thanks unto God that thy name hath flowed from a holy and luminous Pen. Then be thou steadfast in the Cause, for most of the people of the Bayan have turned away from Him in Whom they had believed, and have worshipped the idols of their desires, and were of those who worship idols. Sanctify thyself from these who have disbelieved after having believed and have turned away.
- 4 Say: This is 'Ali in truth Who hath appeared with the sovereignty of the Cause and manifest tokens of might. Then take refuge in the fortress of power in this impregnable stronghold. Say: O people! Dispute not concerning the verses of God and reject not the truth by what ye possess and be not of the ignorant. Say: This verily is the sanctuary of God amongst you. Deprive not yourselves thereof. God hath caused suns to shine forth from its right-hand corner which circle round about it and are of those who circle round.

1 بسم الله الأرفع الأرفع الأبهى

2 تلك آيات القدس نزلت بالحق و أنها لظهور الله
في العالمين و جعلها الله منبع علمه و مخزن وحيه و
مطلع عرفانه بين السموات و الأرضين و أنها لحنة
الله لمن في ملكوت الأمر و الخلق و بها يعطى و
يمنع و ينزل الرحمة على الخلايق اجمعين

3 و انتك انت فاشكر الله بما جرى اسمك من قلم
قدس منير ثم استقم على الأمر لأن ملأ البيان
اكثرهم اعرضوا عن الذي آمنوا ثم اعتكفوا على
اصنام هويهم و كانوا من العاكفين انتك قدس
نفسك عن هؤلاء الذين كفروا بعدما آمنوا و
اعرضوا

4 قل هذا لعلّ بالحق الذي ظهر بسلطان الأمر و
آيات عزّ مبين ثم استحكم حصن القدرة في هذا
الحصن المتين قل يا قوم لا تجادلوا بآيات الله ولا
تدحضوا الحق بما عندكم ولا تكونوا من الجاهلين
قل ان هذا الحرم الله بينكم لا تحرموا انفسكم عنه
و قد اشرق الله من ركنه الأيمن شمساً مشرقاً
يطوف في حوله و يكون من الطائفين

- 5 O people! This is the Book of God among you wherein hath been inscribed by the finger of might the knowledge of the former and the latter generations. Take it with power from Us, then read what hath been sent down therein, then ponder what hath been treasured in the repositories of its words of the pearls of knowledge and wisdom that ye may discover that which none besides you hath discovered and be of those who are endued with insight.
- 6 Be thou steadfast in the Cause, then consort with people with wisdom lest harm befall thee and the fire of thy heart be quenched. Thus do We command thee. Act according to what thou hast been commanded by One Who is All-Knowing, All-Wise. Be thou at peace within thyself. God hath ordained for thee abundant good. Verily He is the Powerful over what He willeth and verily He is the Forgiving, the Generous.
- 7 And the Glory be upon thee and upon every assured and perceiving one.
- 5 ويا قوم هذا كتاب الله فيكم وقد رقم فيه من اصبع القدرة علم الأولين والآخرين خذوه بقدرة من لدنا ثم اقرؤوا ما نزل فيه ثم تفكروا فيما ستر في كائز كلماته من لآئ العلم والحكمة لتطلعن بما لا اطلع به احد دونكم وتكونن من المتبصرين
- 6 ان استقم على الأمر ثم عاشر مع الناس بالحكمة لئلا يصيبك ضرر وتمد نار فؤادك كذلك امرناك ان تعمل بما امرت من لدن عليم حكيم ان اطمئن في نفسك وقد قدر الله لك خيراً كثيراً وانه هو المقتدر على ما اراد وانه هو الغفور الكريم
- 7 والبهاء عليك وعلى كل موقن بصير

BLIB_Or15694.404, ALIB.folder18p429

BH03234

Date: 1290 [1873] or earlier

- 1 In the name of God, Who endureth after the passing of all things! Glorified art Thou, O my God! I beseech Thee by the Word of Thy command, whereby Thou didst create all contingent beings and bring forth all existing things, and whereby Thou didst raise up the Manifestations of Thy oneness and the Daysprings of Thy divinity.
- 2 Then by Thy Name through which Thou didst test all names, and whereby all who are in earth and heaven were dismayed, save those who took the chalice of Baha through Thy sovereignty and power, and drank therefrom through Thy command and will - to purify Thy servants from all that preventeth them from beholding Thy beauty, turning toward Thy direction, and drawing nigh unto the seat of Thy command.
- 3 Then send down upon them, O my God, from the wonders of Thy grace that which shall make them steadfast in Thy Cause and firm in Thy love, that they may see naught but therein the
- 1 بسم الله الباقي بعد فناء كلشيء سبحانك اللهم يا الهى اسئلك بكلمة امرك التى بها خلقت الممكيات وذرئت الموجودات وبه بعثت مظاهر احديتك ومطالع الوهيتك
- 2 ثم باسمك الذى به امتحنت كل الاسماء وبه فزع كل من فى الارض والسماء الا من اخذ كأس البهاء بسلطانك وقدرتك وشرب منها بأمرك وارايتك بأن تطهر عبادك عن كل ما يمنعهم عن المشاهدة الى جمالك والتوجه الى شطرك والاقبال الى مقر امرك
- 3 ثم انزل يا الهى عليهم من بدائع فضلك ما يجعلهم ثابتين على امرك ومستقيمين على حبك لئلا

manifestations of Thy glorious sovereignty and the revelations of Thy unity.

- 4 Then I beseech Thee, O my God, by Thy most beautiful names and the manifestations of Thy oneness in the kingdom of creation, that Thou cast me not out from the door of Thy mercy, nor deprive me of the breezes of Thy loving-kindness. Then preserve me, O my God, from all else but Thee, that I may turn wholly unto Thee and enter beneath the canopy of Thy supreme mercy and abide in Thy precincts, O Thou in Whose hand is the kingdom of names! There is no God but Thee, the King, the Most High, the Mighty, the Unconstrained.
- 5 Ever hast Thou, O my God, been mentioned by the tongues of them that are nigh unto Thee among Thy servants, though Thou art independent of them and their mention of Thee; and ever hast Thou been described by the tongue of them that are detached, though Thou art exalted above them and all that is with them. With this knowledge, how can I praise Thee and make mention of Thee? Therefore do I testify, O my God, that I am evanescent, and have no power of mention or praise befitting Thy most exalted Self, nor can there appear from one who is evanescent that which can ascend unto Him Who abideth through His own being.
- 6 By Thy glory, O my Beloved! My evanescence is worthy of Thy enduring favors, and my powerlessness seeketh Thy all-encompassing gifts. I beseech Thee by Thy First Word and by Thy Greatest Sign that Thou withhold not from me that which is with Thee. Then send down upon me that which Thou hast ordained for Thy chosen ones. Verily Thou art the Almighty over what Thou willest, and verily Thou art the Protector, the Mighty, the Generous.

يرون شيئاً ألا ويرون فيه ظهورات عزّ فردائيتك
وتجليات وحدائيتك

4 ثمّ أسئلك يا الهى باسمائك الحسنى و مظاهر
توحيدك فى ملكوت الانشاء بأن لا تطردنى
عن باب رحمتك ولا تجعلى محروماً من نفحات
عنايتك ثم احفظنى يا الهى عما سواك لأتوجه
بكلّى اليك وادخل فى جوار رحمتك الكبرى و
استقرّ فى حولك يا من بيدك ملكوت الأسماء
لا اله الا انت الملك المتعالى العزيز المختار

5 لم تزل يا الهى كنت مذكوراً باللسن المقربين من
عبادك بعد الذى كنت مستغنياً عنهم و عن
اذكارهم ولا تزال كنت موصوفاً بلسان المنقطعين
بعد الذى كنت متعالياً عنهم و عما عندهم و مع
على بذلك كيف اثنيك و اذكرك اذا اشهد يا
الهى بأنى اكون فانياً وليس لى من الذكر و الثناء
ما ينبغى لنفسك العليا ولا يظهر من الفانى ما
يصعد الى من هو باقى ببقاء نفسه

6 فوعزّتك يا محبوبى انّ فنائى استحقّ عناياتك
الباقية و عجزى يطلب مواهبك المحيطة اسئلك
بكلهتك الأولى و بآيتك الكبرى بأن لا تمنعنى
عما عندك ثم انزل علىّ ما قدرته لأصفيائك
و انك انت المقتدر على ما تشاء و انك انت
المهيمن العزيز الكريم

INBA48:136, INBA49:020, BLIB_Or15739.250,
AQMJ1.089

BH03269

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Exalted! This is a Book from the Unseen to the visible world, that none may witness save what God witnessed before the creation of all things: that there is no God but Him, the Help in Peril, the Self-Subsisting.

1 بسم الله الأقدس الأيمن هذا كتاب من الغيب
الى الشهود لئلا يشهد الا بما شهد الله قبل خلق
الأشياء بأنه لا اله الا هو المهيمن القيوم

- 2 O people! Fear God and follow not those who understand not. Those who have heard the verses of God - they are a divine people, around whom circle servants of the realm of oneness. Thus has flowed from the Pen the Kawthar of pre-existence, sprinkling upon all created things that they may turn unto God, the Lord of Lords.
- 3 O people! Beware lest the manifestations of glory prevent you from the Dawning-Place of beauty. Break the idols by the power of God, the Mighty, the Help in Peril, the Self-Subsisting. He commands you with truth, but the people understand not.
- 4 Say: O people! Names are but creations by His command. Rend asunder the veils and be not of those who join partners with God. Say: This indeed is the Purpose. These are His verses sent down in truth, and at His right hand is the wine of life - happy are they who drink thereof.
- 5 O servant! Grieve not at anything, but place thy trust in God. He suffices thee in truth, and He knows what is in the hearts. Those who are debarred from this bounty - they understand not.
- 6 Convey the Cause of thy Lord and be not silent in His remembrance. By His remembrance are quickened the hearts of those who turn to the court of God, the Mighty, the Exalted, the Best-Beloved. By His remembrance are set ablaze the hearts of the righteous and the Nightingale of Manifestation warbles. Whoso attains to His remembrance and stands firm in His love has indeed attained to all good. Thus has it been ordained by God, the Mighty, the Loving.
- 7 Say: O people of the Bayan! Deny not Him Who has come with the truth from the presence of One mighty, powerful. He has come as 'Ali came from the heaven of the Cause with manifest sovereignty, and He commands you but what 'Ali commanded before. Fear God and be not of the deniers. Follow the religion of God and differ not therein. This indeed is a mighty counsel. Whoso heeds thy counsel does so for his own sake, and whoso turns away does so to his own loss. The Messenger's duty is but to deliver the clear Message.
- 8 And praise be to God, the Lord of the worlds.
- 2 يا قوم اتقوا الله ولا تتبعوا الذين هم لا يفقهون و الذين سمعوا آيات الله اولئك قوم الهيون يطوف في حولهم عباد احدىون كذلك جرى من القلم كثر القدم و ترتج به على الممكات ليتوجهن الى الله مالک الملوك
- 3 يا قوم اياكم ان يمنعكم مظاهر الجلال عن مطلع الجمال كسروا الأصنام بقوة الله المقتدر المهيمن القيوم انه يأمركم بالحق ولكن الناس لا يفقهون
- 4 قل يا قوم ان الأسماء خلق بأمر من عنده ان اخرجوا الأجباب و لا تكونن من الذين هم مشركون قل ان هذا هو المقصود تلك آياته نزلت بالحق و عن يمينه نمر الحيوان هنيئاً للذين هم يشربون
- 5 انك انت يا عبد لا تحزن من شئ فتوكل على الله انه يكفيك بالحق و انه لعليم بما في الصدور ان الذين منعوا عن هذا الفضل اولئك لا يفقهون
- 6 بلغ امر ربك و لا تصمت عن ذكره ان بذكره تحيى قلوب الذين هم يقبلون الى شطر الله المقتدر العزيز المحبوب و بذكره تشتعل قلوب الأبرار و تغرد ورقاء الظهور من فاز بذكره و كان ثابتاً في حبه انه فاز بكل الخير كذلك قدر من لدى الله العزيز الودود
- 7 قل يا ملاء البيان لا تكفروا بالذي اتى بالحق من لدن عزيز قدير انه اتى كما اتى على من سماء الأمر بسلطان مبين و ما يأمركم الا بما امر على من قبل خافوا عن الله و لا تكونن من المنكرين ان اتبعوا ملة الله و لا تختلفوا فيها ان هذا النصيح عظيم من سمع نصيحك فلنفسه و من اعرض فعلها و ما على الرسول الا البلاغ المبين
- 8 والحمد لله رب العالمين

LHKM3.066

BH03270

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Exalted! This is a Book from Us to him who has shattered the idols of vain desire through the fear of God, the Lord of all names, and who has not broken His Covenant on this Day whereon the feet of most of the people have slipped, except those who have turned to the Dayspring of the mercy of their Lord, the Most Merciful, the Compassionate. God shall soon assist those who have turned unto Him and shall turn away from those who have denied the signs of God, the King, the All-Knowing, the All-Wise.
- 2 Say: O people! Fear God and make not the world your homeland. Set your faces toward the homeland of the All-Merciful; this is better for you than the kingdoms of the heavens and of the earth. Purify your hearts from envy and hatred that ye may meet your Lord, the All-Merciful, with sanctified hearts. Thus doth the Pen of Command enjoin you from this far-distant Spot.
- 3 Say: Sanctify yourselves from that which kindleth the fire. Beware lest ye backbite one another. Be as brothers seated on thrones, facing one another. Verily, those who soar in the atmosphere of My love are not held back by the veils of the oppressors. They drink, at all times, of the wine of the mercy of their Lord, the All-Merciful, from this mighty ocean. Abandon the mention of all created things and turn ye unto the Most Great Remembrance. This, verily, is a manifest triumph.
- 4 Verily, when the verses of the All-Merciful are recited unto them that have believed, their eyes are humbled and their faces shine forth like unto pearls resplendent. These are they who have aided their Lord through that which they were enabled to do. God shall soon assist them with a sovereignty from His presence. He, verily, hath power over all things.
- 5 Say: O people! Fear ye God and follow the path of truth. This is indeed a straight path. Walk ye in the footsteps of these and follow not your evil passions. He who forsaketh that which he hath been commanded, verily, he is in manifest error. Say: Beware lest ye be like unto them who have turned away from the Face and followed every rebellious devil. Beware lest ye associate partners with God and differ regarding His laws. Fear ye God and be not of the heedless.
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْلَى هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِي كَسَرَ اصْنَامَ الْهَوَى بِتَقْوَى اللَّهِ مَالِكِ الْأَسْمَاءِ وَمَا نَقُضَ مِيثَاقَهُ فِي هَذَا الْيَوْمِ الَّذِي فِيهِ زَلَّتْ أَقْدَامُ أَكْثَرِ الْعِبَادِ إِلَّا مَنْ تَوَجَّهَ إِلَى مَشْرِقِ رَحْمَةِ رَبِّهِ الرَّحْمَنِ الرَّحِيمِ سَوْفَ يَنْصُرُ اللَّهُ الَّذِينَ أَقْبَلُوا إِلَيْهِ وَاعْرَضُوا عَنِ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ الْمَلِكِ الْعَلِيمِ الْحَكِيمِ
- 2 قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَ لَا تَجْعَلُوا الدُّنْيَا وَطَنًا لِأَنْفُسِكُمْ إِنْ أَقْصَدُوا وَطَنَ الرَّحْمَنِ أَنَّهُ خَيْرٌ لَكُمْ عَنْ مَلَكُوتِ مَلِكِ السَّمَوَاتِ وَالْأَرْضِينَ طَهَّرُوا قُلُوبَكُمْ عَنِ الْحَسَدِ وَ الْبَغْضَاءِ لِتَلْقَافُوا رَبَّكُمْ الرَّحْمَنَ بِقُلُوبٍ مُقَدَّسَةٍ كَذَلِكَ يَأْمُرُكُمْ قَلَمُ الْأَمْرِ مِنْ هَذَا الشَّطْرِ الْبَعِيدِ
- 3 قُلْ قَدْ سَأَلْتُ أَنْفُسَكُمْ عَمَّا يَشْتَعِلُ بِهِ النَّيرانُ أَيَاكُمْ إِنْ يَغْتَبِ بَعْضُكُمْ بَعْضًا كَوْنُوا إِخْوَانًا عَلَى سِرِّ مُتَقَابِلِينَ إِنْ الَّذِينَ طَارَوْا فِي هَوَاءٍ حَبِيٍّ لَا تَمْنَعُهُمْ سَبْحَاتُ الظَّالِمِينَ هُمْ يَشْرَبُونَ فِي كُلِّ الْأَحْيَانِ رَحِيقَ رَحْمَةِ رَبِّهِمُ الرَّحْمَنِ مِنْ هَذَا الْبَحْرِ الْعَظِيمِ دَعُوا ذِكْرَ الْمَمَكَّاتِ وَ أَقْبَلُوا إِلَى ذِكْرِ الْأَعْظَمِ إِنْ هَذَا لَفُوزٌ مُبِينٌ
- 4 إِنْ الَّذِينَ آمَنُوا إِذَا تَلَّى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَشَعَتْ أَبْصَارُهُمْ وَ يَسْتَضِيءُ وَجُوهُهُمْ كَاللُّؤْلُؤِ الْمُنِيرِ أَوَّلَتْكَ نَصْرُوا رَبَّهُمْ بِمَا كَانُوا مُقْتَدِرًا عَلَيْهِ فَسَوْفَ يَنْصُرُهُمُ اللَّهُ بِسُلْطَانٍ مِنْ عِنْدِهِ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
- 5 قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَ اسْلُكُوا سَبِيلَ الْحَقِّ أَنَّهُ لَصِرَاطٌ مُسْتَقِيمٌ إِنْ أَمْشَوْا عَلَى أَثَرِ أَقْدَامِ هَؤُلَاءِ وَ لَا تَعْتَبُوا هَوَاؤَكُمْ وَ الَّذِي تَرَكَ مَا أَمَرَ بِهِ أَنَّهُ فِي ضَلَالٍ مُبِينٍ قُلْ أَيَاكُمْ إِنْ تَكُونُوا كَالَّذِينَ اعْرَضُوا عَنْ الْوَجْهِ وَ اتَّبَعُوا كُلَّ شَيْطَانٍ مُرِيدٍ أَيَاكُمْ إِنْ تَشْرِكُوا بِاللَّهِ وَ تَخْتَلِفُوا فِي أَحْكَامِهِ اتَّقُوا اللَّهَ وَ لَا تَكُونُوا مِنَ الْغَافِلِينَ

- 6 Resolve the differences that have arisen amongst you. Be as brothers upon the thrones of unity. Thus doth the All-Informed apprise you in a preserved Tablet. Blessed art thou, O servant who art mentioned before the Throne, and blessed are they who have turned unto God and held fast unto the cord of God, the Strong, the Secure.

PM#088

- 6 ان اصلحو ما وقع بينكم من الاختلاف كونوا اخواناً على سرر التوحيد كذلك نبأكم الخبير في لوح حفيظ طوبى لك يا ايها العبد المذكور لدى العرش وللذينهم اقبلوا الى الله وتمسكوا بجبل الله المحكم المتين

INBA34:196, PMP#088, AQA1#059

BH11749

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Glorious
- 2 We have sent unto thee a Book by which the hearts of those endowed with understanding are drawn. Whosoever hath a portion in the eternal life will drink therefrom the living waters and will turn unto this noble prospect. Those who cling to vain imaginings are indeed in manifest loss.
- 3 Say: The Glory from the horizon of tribulation calleth mankind unto God, the Almighty, the All-Praised. The oppression of those who have denied the Day of Judgment hath not hindered Him from the remembrance of God. Stand thou firm in the Cause through God's power and might. Verily, He is with those who remember Him and heareth that which proceedeth from their lips. He is, indeed, knowing of all things.
- 4 Say: O people! Fear God and associate not any partner with your Lord, the One, the Single, the Mighty, the Wise. Those who claim knowledge yet turn away from the Truth are in remote schism. In every Revelation the divines have turned away and the theologians have objected, save those on whose faces shone the radiance of their Lord, the Most High, the Most Great. Were it not for their turning away, none on earth would have turned away from the Manifestation. Thus doth the All-Knowing, the All-Informed, inform thee.
- 5 Say: Knowledge is the recognition of God and the Manifestation of His Self. Whoso is veiled therefrom is indeed in manifest ignorance.
- 6 Say: O people! Do ye hesitate concerning Him by Whom the heaven was cleft asunder, the moon was split, and the Caller called out from the direction of a mighty throne? Have not the

- 1 هو الأقدس الأسمى
- 2 قدر ارسلنا اليك كتاباً منه تنجذب افئدة العارفين من كان له نصيب في الحياة الباقية يشرب منه رحيق الحيوان ويتوجه الى هذا المنظر الكريم ان الذين تمسكوا بالأوهام الا انهم في خسران مبين
- 3 قل ان البهاء من افق البلاء يدعو الناس الى الله العزيز الحميد ما منعه عن ذكر الله ظلم الذين كفروا بيوم الدين ان استقم على الأمر بحول الله وقوته انه مع الذين يذكرونه ويسمع ما يخرج من افواههم انه بكل شيء عليم
- 4 قل يا قوم اتقوا الله ولا تشركوا بربكم الفرد الواحد العزيز الحكيم ان الذين يدعون العلم ويعرضون عن الحق اولئك في شقاق بعيد عند كل ظهور اعرض العلماء واعترض الفقهاء الا من كان في وجهه نضرة ربه العلي العظيم لو لا اعراضهم ما اعرض عن الظهور من على الأرض كذلك يخبرك العليم الخبير
- 5 قل ان العلم عرفان الله ومظهر نفسه من احتجب عنه انه في جهل مبين
- 6 قل يا قوم أ توقفون في امر الذي به انفطرت السماء وانشق القمر ونادى المناد عن جهة عرش عظيم هل الآيات ما نزلت هل العلامات

signs been sent down? Have not the tokens appeared? By God! The heaven of idle fancies hath been split and the All-Merciful hath come, surrounded by hosts of revelation and inspiration. Blind are the eyes of those who look and recognize not.

ما ظهرت تالله قد شقت سماء الأوهام و اتى
الرحمن و فى حوله جنود الوحي و الالهام عمت
ابصار الذين ينظرون و لا يعرفون

- 7 Say: The Promise hath come, yet most of the people are playing. The Day hath arrived, yet they turn away from it. This is the Day of Certitude wherein the All-Merciful hath been manifested to all creation, yet the people flee from Him, save those who have detached themselves from all else, seeking that which is with God, the Sovereign, the Protector, the Self-Subsisting.

7 قل اتى الوعد و الناس اكثرهم يلعبون و جاء اليوم
و هم عنه معرضون هذا يوم الايقان تجلّى الرحمن
على الأكوان و الناس عنه يهربون الا من انقطع
عما عنده ابتغاء لما عند الله الملك المهيمن القيوم

- 8 Grieve thou not over anything. Verily, there is for thee with Him a praiseworthy station. Put thy trust in God and leave those who say that which they know not. Convey My greetings unto My loved ones, that their hearts may be quickened by the remembrance of God, the Mighty, the Loving.

8 انك لا تحزن من شيء ان لك عنده مقام محمود
توكل على الله و دع الذين يقولون ما لا يعلمون
كبر من قبلى احبائى لتحى قلوبهم بذكر الله العزيز
الودود

- 9 Praise be to God, the Sovereign, the Powerful, the Protector, the Beloved.

9 و الحمد لله الملك المقتدر المهيمن المحبوب

NLAI_BH1.039

BH11750

To: *Rubabih*

Date: 1290 [1873] or earlier

- 1 He is God, the Single, the One, the Unique!
- 2 O Rubabih! Harken unto the call of the rebab from the direction of thy Lord, the Mighty, the All-Bountiful, that the fragrances of the Lord of lords may draw thee to the holy precincts, the station which God hath sanctified from the mention of names and attributes. Thus doth the Supreme Pen make mention of thee that thou mayest give thanks unto thy Lord and be of the thankful ones.
- 3 Remember thy Lord in these days wherein most of the people have turned away from God, denied His signs, warred against His Self, and disputed His sovereignty after He came to them upon the clouds of command with the kingdom of verses. Be thou steadfast in the Cause of God and in His love, for ere long shall the locusts of vain imaginings spread throughout the land, causing the hearts of those who doubt the meeting with their

1 هو الله الفرد الواحد الأحد

2 ان يا ربابه ان استمعى نداء الرباب عن جهة
ربك العزيز الوهاب لتجذبك نفحات رب
الأرباب الى ساحة القدس مقر الذى جعله الله
مقدساً عن ذكر الأسماء و الصفات كذلك
يذكرك قلم الأعلى لتشكرى ربك و تكونى من
الشاكرات

3 ان اذكرى ربك فى تلك الأيام التى اكثر الناس
اعرضوا عن الله و كفروا بآياته و حاربوا بنفسه و
جادلوا بسلطانه بعد الذى جاءهم على سحاب الأمر
بملكوت الآيات ان اثبتى على امر الله و حبه
فسوف ينتشر جراد الوهم فى البلاد و تضطرب
منه قلوب الذين كانوا فى مرية من لقاء ربهم
كذلك احصى الله علم كل شيء فى الزبرات

Lord to quake. Thus hath God recorded the knowledge of all things in the Scriptures.

- 4 Ascend unto the heaven of the spirit with thy heart, then detach thyself from all allusions. Know thou that We have exempted the handmaidens from directing their footsteps toward the Holy Court - rather should they turn their hearts thereto. Thus have We sent down the command in the Tablets, and the decree hath been fulfilled by the King of Names and Attributes.
- 5 Purify thyself from the veils of the people, then guard thyself from that which thy Lord, God, abhorreth. Rejoice in that which hath been mentioned by the Holy Tongue in the most exalted stations. Grieve not over this world, but rather detach thyself unto God, thy Lord. He will preserve thee as He willeth through His command, and unto Him return all matters in their final end.
- 6 Take care that thou grieve not for thy mother, for she hath been raised unto God and abideth in the lofty chambers of Paradise - the station that hath been illumined by the lights of thy Lord's countenance, the Revealer of verses. There shalt thou hear the melodies of the birds of eternity upon the branches of the Divine Lote-Tree, and drink the pure water of holiness from the hands of the heavenly maidens. Thus did the grace of her Lord encompass her, and the mercy of thy Lord preceded her in the highest degrees.
- 7 Thus have We sent down unto thee the verses and dispatched them to thee that thou mayest prostrate thyself before the face of thy Lord and be of the devoted ones. And the glory be upon thee, and upon thy father, and upon those who remember God at eventide and at dawn.

4 ان اصعدى الى سماء الروح بقلبك ثم انقطعى عن
الاشارات ثم اعلمى باننا عفونا الاماء عن التوجه
الى شطر القدس بأرجلهم بل بقلوبهم وكذلك
نزلنا الأمر فى الألواح وقضى الحكم من ملك
الاسماء والصفات

5 طهرى نفسك من حجاب القوم ثم احفظى
نفسك عما يكرهه الله ربك ثم افرحى بما ذكرت
من لسان القدس فى على المقامات لا تحزنى عن
الدنيا ثم انقطعى الى الله ربك وانه يحفظك
كيف يشاء بأمر من عنده و ان اليه يرجع
الأمور فى النهايات

6 اياك ان تحزنى فى امك فانها قد رفعت الى
الله واستقرت فى غرفات الفردوس مقر الذى
استضاء من انوار وجه ربك منزل الكلمات
و اذا تسمع نغمات طيور البقاء على افنان
سدرة المنتهى وتشرب تسنيم القدس من ايدى
القاصرات كذلك احاطها فضل ربها وسبقها
رحمة ربك فى اعلى الدرجات

7 كذلك نزلنا عليك الآيات و ارسلناها اليك
لتسجدى لوجه ربك و تكونى من القانتات و
البهاء عليك و على ابيك و على الذين يذكرون الله
فى العشي والغداة

NLAI_BH1.456b

BH03333

To: Aqa Muhammad Ali, in K

Date: 1290 [1873] or earlier

- 1 O Muhammad-'Ali, by the Essence which hath appeared in the garment of the Most Glorious - these are the verses of God, the All-Encompassing, the Self-Subsisting, sent down in truth for people who understand.
- 1 جناب محمد على فى الكاف بكنينة التى ظهرت
فى قيص الأبهى تلك آيات الله المهيمن القيوم
نزلت بالحق لقوم يفقهون

- 2 And God addresseth therein all who are in the heavens and on earth, and all that hath been and shall be, saying: "There is no God but Me, Who created all contingent things from nothing through My Will, and brought all beings into existence from naught through My Purpose. I am the One with power over whatsoever I desire, and I am the All-Encompassing, the Self-Subsisting. Follow, O people, Him Who hath appeared with all the signs, around Whom circle the realities of the Prophets, then the spirits of the chosen ones, then those who dwell behind the pavilions of the Command."
- 3 And thou, O servant, remember the time when thou didst enter the Spot of God, the All-Encompassing, the Mighty, the Beloved, and didst attain the presence of the Countenance, and We caused the sun of Beauty to shine upon thy face from the horizon of thy Lord, the Powerful, the Witnessed. Thou didst hear what no ear of creation hath heard and didst see what no eye of contingent beings hath seen. Thus did the grace of thy Lord encompass thee that thou mightest be of those who remember through the remembrance of God, the Most Great. By God, this is He, could ye but know it.
- 4 Turn thy face toward God and leave those who have disbelieved and associated partners with God. When they witnessed with their own eyes the sovereignty and power of God, they desired to slay Him. When God prevented them from what they desired, they then rose up in calumny and attributed to the Ancient Beauty that which befitteth their own station. Thus do We impart unto thee that thou mayest be of those who know.
- 5 And thou, remain firm in the Cause of God and steadfast upon this Path which hath been raised up in truth, and follow not every rejected misbeliever. Verily those who command people to associate partners with God are of the hosts of Satan, were ye of those who understand. Shun, O people, such as these and turn toward the right-hand corner of this Throne whereon is seated the Beauty of God, the All-Encompassing, the Mighty, the Self-Subsisting.
- 6 And glory be upon thee and upon whoso turneth toward God with befitting humility.
- 2 ويخاطب الله فيه كل من في السموات والأرض وكل ما كان وما يكون بأنه لا اله الا انا الذي قد خلقت الممكّات لا من شيء بمشيئتي وذرأت الموجودات لا عن شيء بارادتي وانا المقتدر على ما اشاء وانا المهيمن القيوم ان اتبعوا يا قوم هذا الذي ظهر بكل الآيات ويطوفن في حوله حقايق الأنبياء ثم ارواح الأصفياء ثم الذينهم كانوا خلف سرادق الأمر هم ساكنون
- 3 وانت انت يا عبد فاذكر حين الذي دخلت بقعة الله المهيمن العزيز المحبوب وحضرت تلقاء الوجه واشرقنا على وجهك شمس الجلال عن افق ربك المقتدر المشهود وسمعت ما لا سمعه اذن الخلاق ورأيت ما لا رآته عين الممكّات وكذلك احاطك فضل ربك لتكون من الذينهم متذكرون بذكر الله الأعظم تالله انه هذا ان اتم تعرفون
- 4 ان اقبل الى الله بوجهك ثم دع الذينهم كفروا و اشركوا واذا شهدوا بأعينهم سلطنة الله واقتداره ارادوا ان يقتلوه فلما منعهم الله عما ارادوا اذا قاموا على الاقترآ ونسبوا الى جمال القدم ما ينبغي لشأنهم كذلك نلقى عليك لتكون من الذينهم يعرفون
- 5 وانت انت فاثبت على امر الله ثم استقم على هذا الصراط الذي رفع بالحق ولا تتبع كل مشرك مردود ان الذين يأمرون الناس بأن يشركوا بالله انهم من جنود الشيطان ان اتم من الذينهم يفقهون تجنبوا يا قوم عن هؤلاء وتوجهوا الى ركن الأيمن من هذا العرش الذي استوى عليه جمال الله المهيمن العزيز القيوم
- 6 والبهاء عليك وعلى من توجه الى الله بخضوع محبوب

BLIB_Or15694.625, ALIB.folder18p451

BH03332*To: Zaynul-Abidin, in Kirman**Date: 1290 [1873] or earlier*

- 1 In the name of God, the Most Holy, the Most Exalted! 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْلَى
- 2 These are the verses of God, the King, the All-Knowing, the All-Wise, sent down from the heaven of your Lord, the All-Merciful. Blessed is he who hath turned unto them and detached himself from those who have disbelieved in God, the Lord of the Day of Judgment. 2 تِلْكَ آيَاتُ اللَّهِ الْمَلِكِ الْعَلِيمِ الْحَكِيمِ نَزَلَتْ مِنْ جَبْرُوتِ رَبِّكَمُ الرَّحْمَنِ طُوبَىٰ لِمَنْ أَقْبَلَ إِلَيْهَا وَانْقَطَعَ عَنْ الَّذِينَ كَفَرُوا بِاللَّهِ مَالِكِ يَوْمِ الدِّينِ
- 3 Say: O people! The Day which ye were promised in the Tablets hath come. Fear ye God and be not of the heedless. This is the Day whereon the Herald calleth out from the right hand of the throne of your Lord, the All-Merciful: "The Kingdom is God's, the Almighty, the Most High, the Most Great!" Blessed is he who hath heard His call and turned with a luminous countenance unto His face. 3 قُلْ يَا قَوْمِ قَدْ جَاءَ الْيَوْمَ الَّذِي وَعَدْتُمْ بِهِ فِي الْأَلْوَابِ اتَّقُوا اللَّهَ وَلَا تَكُونُوا مِنَ الْغَافِلِينَ هَذَا يَوْمَ الَّذِي فِيهِ يَنَادِي الْمُنَادُ عَنْ يَمِينِ عَرْشِ رَبِّكَمُ الرَّحْمَنِ الْمَلِكِ اللَّهُ الْمُقْتَدِرُ الْعَلِيُّ الْعَظِيمُ طُوبَىٰ لِمَنْ سَمِعَ نِدَائَهُ وَأَقْبَلَ إِلَىٰ وَجْهِهِ بِوَجْهِهِ مُنِيرٍ
- 4 Say: O people! Do ye doubt Him or that which hath appeared from His presence with a manifest sovereignty? Alas for those who have disbelieved in God after He came with the truth with clear authority. 4 قُلْ يَا قَوْمِ أَفِيهِ شَكٌّ أَمْ فِيمَا ظَهَرَ مِنْ عِنْدِهِ فَوَاحِشَةٌ لِلَّذِينَ كَفَرُوا بِاللَّهِ بَعْدَ الَّذِي آتَىٰ بِالْحَقِّ بِسُلْطَانٍ مُبِينٍ
- 5 Say: O people! Have mercy upon yourselves and oppose not Him Who hath sacrificed His soul in the path of God, the King, the Most High, the Most Praiseworthy. Verily, He Who built up the world for Himself now dwelleth in the most desolate of lands through what the hands of the oppressors have wrought. And He Who desired to give the world to drink of the wine of remembrance of their Lord, the Most Merciful, the Most Compassionate, hath been denied the water which even birds and beasts do drink. Woe unto those who have disbelieved in Him for Whom they were created! Soon shall the breezes of chastisement seize them from every direction and they shall find themselves in manifest loss. 5 قُلْ يَا قَوْمِ إِنْ أَرَحِمُوا أَنْفُسَكُمْ وَلَا تَعْتَرِضُوا عَلَى الَّذِي فَدَىٰ نَفْسَهُ فِي سَبِيلِ اللَّهِ الْمَلِكِ الْمُتَعَالَى الْعَزِيزِ الْحَمِيدِ إِنْ الَّذِي عَمَّرَ الدُّنْيَا لِنَفْسِهِ قَدْ سَكَنَ فِي أَخْرَابِ الْبِلَادِ بِمَا اكْتَسَبَتْ أَيْدِي الظَّالِمِينَ وَ الَّذِي أَرَادَ أَنْ يُسْقِيَ الْعَالَمَ نَحْرَ ذِكْرِ رَبِّهِمُ الرَّحْمَنِ الرَّحِيمِ قَدْ مَنَعَ عَنْ مَاءِ الَّذِي يُشْرَبُ مِنْهُ الطُّيُورُ وَالْوَحُوشُ فَوَيْلٌ لِلَّذِينَ كَفَرُوا بِالَّذِي خَلَقُوا لَهُ سَوْفَ تَأْخُذُهُمْ نَفْحَاتُ الْعَذَابِ مِنْ كُلِّ الْأَشْطَارِ وَيَجِدُونَ أَنْفُسَهُمْ فِي خَسْرَانٍ مُبِينٍ
- 6 Say: The trials that have befallen Baha have not prevented Him from calling all who are in the worlds at all times unto God, their Lord, the All-Merciful. Thus hath it been ordained by One mighty and powerful. 6 قُلْ مَا مَنَعَ الْبَهَاءَ عَمَّا وَرَدَ عَلَيْهِ مِنَ الْبَلَاءِ يَدْعُو مِنْ فِي الْأَكْوَانِ فِي كُلِّ الْأَحْيَانِ إِلَى اللَّهِ رَبِّهِمُ الرَّحْمَنِ كَذَلِكَ أَمْرٌ مِنْ لَدُنْ مُقْتَدِرٍ قَدِيرٍ
- 7 O servant! Make mention of thy Lord amongst His servants that perchance there may be stirred within their hearts that which shall draw them nigh unto the kingdom of thy Lord, the Mighty, the Peerless. There hath been ordained for whomsoever hath desired his Lord in these days that which the pens are 7 إِنْ يَا عَبْدَ إِنْ أَذْكَرَ رَبِّكَ بَيْنَ عِبَادِهِ لَعَلَّ يَحْدُثُ فِي قُلُوبِهِمْ مَا يَقْرِبُهُمْ إِلَىٰ مَلَكُوتِ رَبِّكَ الْعَزِيزِ الْفَرِيدِ وَقَدْ قَدَّرَ لِمَنْ أَرَادَ رَبُّهُ فِي تِلْكَ الْأَيَّامِ مَا عَجَزَتْ عَنْ ذِكْرِهِ الْأَقْلَامُ وَرَبُّكَ الْعَلَامُ شَهِيدٌ عَلَىٰ مَا أَقُولُ

powerless to record, and thy Lord, the All-Knowing, beareth witness unto what I say.

- 8 And the glory be upon thee and upon those who, when they heard the call from the Dayspring of grandeur, said: "We believe in God, the Lord of Names and Creator of the heavens." They are indeed among the sincere ones. And praise be to God, the Lord of the worlds.

8 و البهاء عليك و على الذين اذا سمعوا النداء عن مطلع الكبرياء قالوا آمنا بالله مالک الأسماء و فاطر السماء الا انهم من المخلصين والحمد لله رب العالمين

INBA34:226, AQA1#086

BH03317

To: unknown, in Nayriz

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Glorious
- 2 Hearken unto My Voice from the right hand of the Throne - the Spot which God hath made the Dawning-place of His Revelation, the Rising-point of His Inspiration, and the Manifestation of the lights of His resplendent Countenance.
- 3 By My life! If the Seat of the Throne were to be in prison, verily it would be the Spot wherein every atom proclaimeth: "The Beloved of the worlds hath come!" Say: Through it God hath transformed the prison, making it a plot of Paradise, wherefrom waft the breezes of the mercy of your Lord, the Mighty, the Wise.
- 4 Say: Through tribulation hath the Beauty derived comfort even as the Beloved findeth solace in the remembrance of His loved one, the Wondrous, the Peerless. Would that the body of the Beauty were crucified upon every tree in the path of God, the Sovereign Lord of all names! By My life! The more intense groweth the sorrow, the more doth the Ancient Beauty engage in the remembrance of God, the Creator of the nations. Yet the people are wrapped in a mighty veil.
- 5 He hath built up the world for Myself and My loved ones, even though they dwell in the most desolate of lands for the sake of their Lord, the Mighty, the Wise. It behooveth thee in such days as these to arise to aid thy Lord, the Mighty, the All-Knowing.
- 6 And when the Tablet of the Youth appeareth before thee, take it with the hand of certitude, then enter the gathering-place of

1 بسم الله الأقدس الأبهى

2 ان استمع ندائي عن يمين العرش مقر الذي جعله الله مطلع وجهه و مشرق الهامه و مظهر انوار وجهه المنير

3 لو كان مقر العرش في السجن لعمرى انه لبقعة التي ينطق كل ذراتها قد اتى محبوب العالمين قل به بدل الله السجن و قد جعله بقعة من الرضوان و تهب منه نسائم رحمة ربكم العزيز الحكيم

4 قل بالبلاء آنس البهاء كما آنس الحبيب بذكر محبوه العزيز البديع يا ليت صلب على كل شجر هيكل البهاء في سبيل الله مالک الأسماء لعمرى كلما ازداد الهم ازداد جمال القدم في ذكر الله خالق الأمم ولكن الناس في حجاب عظيم

5 قد عمر الدنيا لنفسى واحبائي اذا سكنوا في اعراب البلاد في سبيل ربهم العزيز الحكيم ينبغي لك بأن في مثل تلك الأيام تقوم على نصرة ربك العزيز العلام

the idolaters among the people of the Bayan and say: "O people! I have come unto you from the Dawning-place of the Cause of your Lord, the All-Merciful, with a manifest proof. Have ye occupied yourselves with idle fancies while the Sovereign of certitude standeth before your faces? What aileth you, O heedless people! Do ye imagine that what ye possess sufficeth you, or that it can equal even a single letter of that which hath proceeded from the Dayspring of the Will of your Lord, the Almighty, the Powerful? Nay, by Him Who hath taught the Pen the mysteries of eternity! A single letter thereof transcendeth all the books of the heavens and of the earth. Efface what hath proceeded from your pens, for the Supreme Pen speaketh betwixt earth and heaven, that haply ye may be attracted by that which descendeth from One mighty and wise."

7 Stand thou firm in My Cause in such wise that should all who are on earth rise up against thee, thou wouldst regard them as a handful of dust. Thus doth thy Lord teach thee from this remote station.

8 And glory be upon thee and upon him who hath turned unto God, the Mighty, the Most Praised.

6 و اذا حضر امام وجهك لوح الغلام خذه بيد اليقين ثم ادخل مقرّ المشركين من ملأ البيان قل يا قوم قد جئكم عن مشرق امر ربكم الرحمن ببرهان مبين أ اشتغلتم بالظنون و سلطان اليقين امام وجوهكم فما لكم يا ملأ الغافلين أ تظنون ما عندهم يكفونكم او يعادل بحرف عما خرجت عن مطلع فم مشية ربكم المقتدر القدير لا فوالذي علم القلم اسرار القدم لا يعادل بحرف منه كتب السموات والأرضين ان امحوا ما ظهر من اقلامكم لأن القلم الأعلى ينطق بين الأرض و السماء لعل يجذبكم ما ينزل من لدن عزيز حكيم

7 ان استقم في امرى على شأن لو يعترض عليك من على الأرض كلها تريهم كقبضة من التراب كذلك يلقيك ربك العزيز الوهاب من هذا المقام البعيد

8 والبهاء عليك وعلى من اقبل الى الله العزيز الحميد

INBA28:222, INBA34:228, AQA1#088

BH03318

To: Muhammad Ali known as Hubbullah, in Qa'in

Date: 1290 [1873] or earlier

1 He is the Ever-Abiding, the Ancient of Days.

2 Hearken, O servant, unto that which is revealed unto thee from the holy precincts, and turn not unto those who have disbelieved and associated partners with God. Let thy Lord suffice thee, then detach thyself from all the worlds. Verily He will guard thee from the darts of Satan and draw thee nigh unto the holy and praiseworthy shore. Remember thyself at all times lest allusions veil thee, and thus doth command thee the Pen of the divine decree from this Finger which hath emerged from the Vesture of Power with manifest sovereignty.

3 Unite with the loved ones of God and be thou a helper of His Cause, and neglect it not for less than a moment. We

1 هو الباقي القديم

2 ان اسمع يا عبد ما يوحى اليك عن شطر القدس ولا تلتفت الى الذينهم كفروا واشركوا فاكف برّبك ثم انقطع عن العالمين جميعا انه يحرسك عن رمي الشيطان و يقربك الى شاطئ قدس محمودا ذكر نفسك في كلّ حين لئلا يحجبك الاشارات و كذلك يأمرك قلم الأمر من هذا الاصبع الذي خرج عن جيب القدرة بسلطان مينا

3 ان اتحد مع احباء الله و كن ناصراً لأمره ولا تغفل عنه اقل من حيناً و لقد ارسلنا اليك من

have indeed sent thee aforetime a tablet, and before it another tablet, then this leaf which God hath made to be witnessed from the holy Branch. And when it reacheth thee, receive it with spirit and fragrance, then recite it with wondrous and glorious melodies. Verily it is My garment which We have sent unto thee that thou mayest find from it the sweet-scented savors of a beloved glory.

- 4 Arise to serve the Cause with wisdom from Us lest sedition be stirred up and harm return to the root of the Tree. Thus hast thou been commanded from the presence of One mighty and wise. Take the cup of life from the fingers of the All-Merciful and turn not unto the manifestations of Satan in these days wherein he hath arisen with a new craftiness. By God! The dwellers of the heavens and earth were bewildered by his cunning, and God is witness unto this.
- 5 Then remind from Us those servants who have believed in God and His signs, whom the whisperings of Satan have not kept back from the beauty of the All-Merciful, and who have remained steadfast in the Cause. And besides these, they have no standing with God - leave thou their mention, for their names are not remembered before thy Lord on this day. Thus have We imparted unto thee the word of truth that thou mayest follow the command of thy Lord and take for thyself a path unto Him.
- 6 We have indeed revealed a tablet for thy brother and sent it unto him that his eyes may be consoled thereby and that he may remain steadfast in the Cause.

قبل لوحاً ومن قبله لوحاً ثم هذه الورقة التي جعلها الله عن غصن القدس مشهوداً وإذا بلغت اليك خذها بروح وريحان ثم اقرأها بنغمات عزٍّ بديعا وأنها لقميصي قد ارسلناه اليك لتجد منه روائح عزٍّ محبوباً

4 قم على الأمر بحكمة من لدنا لئلا تحدث الفتنة و يرجع الضرر الى اصل الشجرة و كذلك امرت من لدن عزيز حكيم خذ كأس الحيوان من انامل الرحمن ولا تلتفت الى مظاهر الشيطان في هذه الايام التي قام على مكر جديد تالله تحيرت عن مكره سكان السموات والارض و كان الله على ذلك شهيداً

5 ثم ذكر من لدنا عباد الذين آمنوا بالله وآياته وما منعهم همسات الشيطان عن جمال الرحمن و كانوا على الأمر مستقيماً و من دون هؤلاء لم يكن لهم من شأن عند الله دع ذكرهم لأن يومئذ لم يكن اسمائهم عند ربك مذكوراً كذلك القيناك قول الحق لتتبع امر مولاك و تتخذ لنفسك اليه سبيلاً

6 و لقد نزلنا لأخيک لوحاً و ارسلناه اليه لتقرّ به عيناه و يكون على الأمر مستقيماً

INBA44:117, BLIB_Or03114.030,
BLIB_Or15694.558, ALIB.folder18p433,
BRL_DA#056

BH03359

To: *Sakinih wife of Muhammad Baqir, in Qazvin*

Date: 1290 [1873] or earlier

- 1 Glorified art Thou, O Lord my God! Thou beholdest my low estate and the habitation wherein I dwell, and bearest witness unto my perplexity, my crying needs, my troubles, and the afflictions I suffer among Thy servants who recite Thy verses and repudiate their Revealer, who call on Thy names and cavil at their Creator, who seek to draw nigh unto Him Who is Thy

1 بسم الله الأقدس الأعلى سبحانه اللهم يا الهى ترى مقرى ومقامى و تشهد اضطرابى و اضطرابى و ضرى و ابتلاى بين عبادك الذين يقرؤون آياتك و يكفرون بمنزلها و يدعون

Friend and put to death Him who is the Best-Beloved of the worlds.

- 2 Open Thou their eyes, O my God, and My Master, that they may gaze on Thy beauty, or cause them to return unto the lowest abyss of the fire. Potent art Thou to do what Thou wilt. Thou art, verily, the All-Glorious, the All-Wise.
- 3 The glory of Thy might, O my God, beareth me witness! Every time I attempt to remember Thee, I find myself overpowered by the sublimity of Thy station and the immensity of Thy might; and every time I hold my peace, lo, I am impelled by my love for Thee and by the potency of Thy will, to unloose my tongue and mention Thee. He who is poor and needy, O my God, is calling for his Lord, the All-Possessing; and he who is destitute of all strength remembereth his Master, the All-Powerful. If He deign to accept His servant's supplication, He is, verily, of unsurpassed bounteousness; and if He cast him out, He is of those who judge equitably the best. He indeed is acceptable, O my God, who hath set his face towards Thee, and he is truly deprived who hath been careless of the remembrance of Thee in Thy days. Blessed is he that hath tasted of the sweetness of Thy remembrance and praise. Nothing, not even the arising of all the peoples of the whole world to assail him, can hinder such a man from directing his steps towards the paths of Thy pleasure and the ways of Thy Cause.
- 4 Look, then, O Thou Who art the Well-Beloved of Baha, upon the tears he sheddeth before Thee, and behold the sighs which he uttereth, O Thou Who art his heart's Desire! I swear by Thy might, and Thy majesty and Thy glory! Were I to inherit from Thee all the delights of Paradise, and to keep them in my possession as long as Thine own Being endureth, and were I to become, for less than a moment, careless of the remembrance of Thee, I would, of a certainty, cast them away from me and cease to consider them. I am the one, O my God, who for love of Thee hath forsaken the world and all its benefits, and willingly accepted every tribulation for the sake of Thy remembrance.
- 5 I entreat Thee, O Thou Who art my Companion and my Best-Beloved, to lift the veil that hath come in between Thee and Thy servants, that they may recognize Thee with Thine own eye and rid themselves of all attachment to any one but Thee. Thou art, verily, the Almighty, the Ever-Forgiving, the Most Compassionate. No God is there beside Thee, the Most Exalted, the Self-Sufficing, the Self-Exalting, the All-Glorious, the All-Wise.

اسمائک و يعترضون على موجدہا و يستقربون باسمک الحبيب و يقتلون محبوب العالمين

2 الهی و سیدی ان افتح عیونہم لمشاهدة جمالک او ارجعہم الى مقرہم فی اسفل النیران و انک انت المقتدر علی ما تشاء و انک انت العزیز الحکیم

3 فوعزّیتک یا الهی کلّما ارید ان اذکرک یمنعنی علوک و اقتدارک و کلّما ارید ان اصمت ینطقنی حبّک و ارادتک فیما الهی ان المسکین یدعو مولاه الغنیّ و العاجز یدکر مولاه القویّ ان قبل منه الله خیر معطى و ان اطرده الله خیر عادل و المقبول یا الهی من اقبل الیک و المحروم من غفل عن ذکرک فی ایامک طوبی لمن ذاق حلاوة ذکرک و ثنائک انه لا یمنعہ شیء عن التوجّه الى مناهج رضائک و مسالک امرک ولو یحاربه من علی الأرض کلّها

4 فانظر دموع البهاء یا محبوب البهاء ثم انظر زفرات قلب البهاء یا مقصود البهاء فوعزّیتک و عظمتک و جلالک لو تورثنی الجنان کلّها بدوام نفسک و أنّها یشغلنی عن ذکرک فی اقلّ من آن اتركها ولن اتوجّه الیها ابدًا انا الذی یا الهی بحبّک منعت عن الدنیا و العافیة فیها و بذکرک قبلت البایا کلّها

5 اسئلک یا انیس البهاء و محبوب البهاء بأن تکشف حجاب الذی حال بینک و بین عبادک لیعرفنک بعینک و منقطعین عمّا سواک و انک انت المقتدر الغفور الرحیم لا اله الا انت المتعالی المتکافی المتباهی العزیز العلم

- 6 Praise be unto Thee, for Thou art, in truth, the Lord of earth and heaven.

PM#120

- 6 والحمد لك اذ انت ربّ السموات و الأرضين

INBA48:139, INBA49:024, INBA92:174,
BLIB_Or15739.255, PMP#120,
AQMJ1.083

BH03352

To: Muhammad Jafar, in Shiraz

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious
- 2 Glorified be He Who hath sent down the verses in truth from the heaven of mighty and impregnable glory, and hath made them a proof for all who are in the heavens and on earth, for verily He hath power over all things. They are indeed God's proof amidst His creation, His evidence unto His creatures, and His testimony unto all in His kingdom.
- 3 Say: O people, dispute not about the verses of God after they have been sent down in truth, and wage not war against Him from Whose heaven of grace the verses have ever been sent down upon all the worlds. Say: By God! My proof is My manifestation and My standing forth amidst the concourse of Mine enemies in days when the feet of the mystics have slipped. And whoso is unable to recognize Me by My manifestation, then by My Self, then by My beauty, let him look upon My traces.
- 4 Thus have We sent down the command in this Tablet that it may encompass all the worlds as a proof from God. Whoso denieth Me hath denied God and the Manifestations of His Self, and whoso obeyeth Me hath obeyed God from time immemorial. To this testifieth all created things and beyond them the Tongue of God Who created all things by His command, and verily He hath knowledge of all things.
- 5 And thou, O servant, detach thyself from this world and its realm, then from names and their dominion, that thou mayest ascend unto this atmosphere wherein waft the holy and glorious breezes. Beware lest thou be deprived of God's sanctuary which hath appeared in truth, and be veiled from this Beauty which shineth in truth from the horizon of grace. Cast behind

- 1 بسم الله الأقدس الأبهى

- 2 سبحانه الذى نزل الآيات بالحق من جبروت عرّ منيعا و جعلها حجة لمن فى السموات و الأرض و انه كان على كلشىء قديرا و انها حجة الله بين خلقه و دليله لبريته و برهانه لمن فى الملك جميعا

- 3 قل يا قوم لا تجادلوا بآيات الله بعد الذى نزلت بالحق و لا تحاربوا بالذى كانت الآيات فى كلّ الأحيان من سماء فضله على العالمين منزولا قل تالله ان حجتى ظهورى و قيامى بين معشر الأعداء فى أيام التى زلت فيها اقدام العارفين جميعا و من لن يقدر ان يعرفنى بظهورى ثم بنفسى ثم بجمالى فلينظر الى آثارى

- 4 كذلك نزلنا الأمر فى هذا اللوح ليكون حجة الله على العالمين محيطا و من انكرنى فقد انكر الله و مظاهر نفسه و من اطاعنى فقد اطاع الله فى ازل الآزال و يشهد بذلك كلّ الممكّات و عن ورائها لسان الله الذى خلق كلّ شىء بأمر من عنده و انه كان بكلشىء عليما

- 5 و انت انت يا عبد فانقطع عن الدنيا و ملكوتها ثم عن الأسماء و جبروتها لتقدر ان تصعد الى هذا الهواء الذى فيه تحرّك روايح قدس منيعا اياك ان لا تحرم عن حرم الله الذى ظهر بالحق و لا تحتجب عن هذا الجمال الذى كان فى قطب

thee all intimations, then place beneath thy feet all allusions, then stand firm in the Cause through My Name which in truth is visible from the holy horizon.

الافضال على الحق مضيئاً دع الاشارات عن ورائك ثم الدلالات تحت قدمك ثم استقم على الأمر باسمي الذي كان عن افق القدس على الحق مشهوداً

- 6 And glory be upon thee if thou remainest steadfast in the love of thy Lord and thy feet slip not from the clamor of the idolaters and thy soul is not troubled by those who have disbelieved in God and His verses and have been powerful in their turning away through injustice.

6 والبهاء عليك ان تكون ثابتاً على حب مولاك و لن تزل قدمك من نعيق المشركين و لن تضطرب نفسك عن الذينهم كفروا بالله وآياته و كانوا على الاعراض بالظلم قوياً

INBA19:171, INBA32:155b, BLIB_Or15694.582, ALIB.folder18p438

BH03389

To: Aqa Shaykh Sadiq, in Yazd

Date: 1290 [1873] or earlier

- 1 I know not, O my God, whether I should speak forth the wonders of Thy praise among Thy servants, and lay bare before them the secrets of Thy mercy and the mysteries of Thy Cause, or keep them wrapped up within the receptacle of my heart. Though the lover be loth to share with any one the intimate conversation of his beloved, yet at whatever time Thine inescapable commandment to declare Thy Cause reacheth me, I will unhesitatingly obey it. I would proclaim Thee, undeterred by the darts of affliction that may rain down upon me from the clouds of Thy decree.
- 2 I swear by Thy might! Neither the hosts of the earth nor those of heaven can keep me back from revealing the things I am commanded to manifest. I have no will before Thy will, and can cherish no desire in the face of Thy desire. By Thy grace I am, at all times, ready to serve Thee and am rid of all attachment to any one except Thee.
- 3 What I desire, however, O my God, is that Thou shouldst bid me unveil the things which lie hid in Thy knowledge, so that they who are wholly devoted to Thee may, in their longing for Thee, soar up into the atmosphere of Thy oneness, and the infidels may be seized with trembling and may return to the nethermost fire, the abode ordained for them by Thee through the power of Thy sovereign might.

1 هو الله لم ادر يا الهى انطق ببدايع ذكرك بين عبادك و اعترفهم خفيات رحمتك و اسرار امرك او اجعل قلبي وعائها ولو ان المحب لا يحب ان يسمع احد حديث [محبوبه] ولكن لما جاء امرك المبرم باظهار امرك لا اتوقف ابداً و اذكرك ولو تنزل على من يحاب القضاء سهام البلاء

2 فوعزتك لا يمنعني عن ذكر ما امرت به جنود السموات والأرضين مع ارادتك ليس لي ارادة و عند مشيئتك ليس لي مشية اكون بفضلك في كل الأحوال حاضراً لخدمتك و منقطعاً عما سواك

3 ولكن يا [الهى] احب ان [تأمرني] باظهار ما هو المكنون في علمك ليظهر المخلصون من الاشتياق الى هواء احديتك و يضطرب المشركون و يرجعون الى اسفل الجحيم مقام الذى قدرت لهم بسلطانك

- 4 Thou dost consider, O my Lord, how Thy dear ones are sore pressed by Thine enemies, and hearest from all sides their sighing by reason of what hath befallen them in Thy path. Thou knowest, O my Lord, that their one desire was to seek Thy face, and that the sole Object of their adoration was Thee. They who wronged them had no other purpose except to turn them away from Thee, and to extinguish the fire which Thou hadst kindled with the hands of Thine almighty power.
- 5 Unseal the lips of Thy will, O my Lord, and let a word proceed therefrom that shall subject unto itself the world and all that is therein. How long shalt Thou behold these things and tarry, O my God? Darkness hath enveloped the whole earth, and Thy tokens are ready to be blotted out throughout Thy realm.
- 6 Forgive me, O my God, for what I have spoken, for Thou art the One that knoweth all things, and in Thee are wrapped up the secrets that are hid from all else except Thyself. When Thy promise shall come to pass, Thou wilt manifest what Thou wilt, and subdue as Thou pleasest. We should wish only what Thou hast wished for us. In Thee is the knowledge of all things, and with Thee is the issue of all things. Thou art, verily, the Truth, the Knower of things unseen.
- 7 Forgive me, then, my sins and the sins of them that love me, and supply them with the good of this world and of the next.
- 8 Thou art, verily, the Ever-Forgiving, the Most Compassionate.
- 4 ای ربّ تری احبائک بین ایدی اعدائک و تسمع ضجيجهم من کلّ الاضطار بما ورد عليهم في سبيلک ای ربّ انت تعلم بانهم ما ارادوا الا وجهک و ما اقبلوا الا الى حضرتک و الذين ظلموهم ما ارادوا بذلك الا الاعراض عنک و انحام نار التي اشتعلتها بأيدي قدرتک
- 5 ای ربّ فأخرج من شفتی مشیتک کلمة و یخّر بها من علی الأرض کلّها الى متى یا الهی تنظر و تصبر قد اخذت الظلمة کلّ الجهات و کاد ان تنعدم آثارک فی بلادک
- 6 استغفرک یا الهی عمّا ذکرک لأنک انت العلم و عندک من خفیّات الأمور ما لا عند غیرک اذ اتی الوعد تظهر ما تريد و تسخر كيف تحبّ لیس لنا ان نزيد الا ما انت اردت لنا عندک علم کلّ شئیء تعلم عاقبة الأمور و انک انت الحقّ علّام الغیوب
- 7 فاعفّر لی و لأحبّی ثمّ ارزقهم خیر الدنیا و الآخرة
- 8 و انک انت الغفور الرحیم

INBA92:348, PMP#110, AQA7#513 p.357

PM#110

BH03387

*To: Aqa Siyyid Mihdi Najafabadi**Date: 1290 [1873] or earlier*

- 1 In the Name of God, the Most Manifest, the Most Pure, the Most Glorious!
- 2 The Word of God hath in truth been sent down from the heaven of grace upon the world. Verily it is the Most Great Mystery in the Concourse on High, the Most Noble Symbol in the heaven of splendor, the Most Hidden Secret in the kingdom of immortality, and the Beauty of Glory amidst the hosts of creation.
- 1 بسم الله الأظهر الأطهر الأبهى
- 2 کلمة الله قد كانت من سماء الفضل علی العالمین بالحقّ منزولاً و أنّها لسرّ الأعظم فی الملاء الأعلى و رمز الأکرم فی جبروت السّنا و سرّ المستسرّ فی ملکوت البقاء و جمال العزّ بین ملاء الانشاء ان یا

O people! Hasten ye unto it and tarry not even for a moment. Beware lest ye alter it according to your own imaginings or change it from that which God hath ordained for it in the Mother Book. Thus hath the command been sent down from the heaven of grace upon the world.

- 3 O people! Follow what God hath commanded you from the heaven of His Cause and cast it not behind your backs. This is what this Youth, Who hath been mentioned by the name of God amongst the peoples of the world, counseleth you. Beware, O people, lest ye deny Him in Whom ye have believed and turn away from Him unto Whom ye have turned. This is the best counsel, did ye but know it. Sever yourselves from that which draweth you to vain desire and hold fast unto this firm handle, that haply ye may attain unto a station of luminous glory. Say: Today nothing shall profit anyone, even should he remember God while standing, sitting, at dawn or eventide.

- 4 O Mihdi! Guide thyself, then guide the people by this Sun which hath dawned from the horizon of holiness with manifest sovereignty, that perchance the people may recognize their Creator, differ not in His Cause, and find unto Him the true path. Say: Your belief profiteth Him not, nor doth your denial harm Him. Whatsoever appeareth from you returneth unto yourselves, while He, at His most exalted station, through His name the All-Knowing, hath ever been sanctified above the worlds. Thus hath the Ancient King commanded thee. Arise and act as thou hast been bidden by the Self-Subsisting, the Self-Compelling. And glory be upon thee and upon its people from this moment until the day when the heavens shall be cleft asunder and God shall come in overshadowing clouds.

قوم فاسرعوا اليها ولا تصبروا اقل من حيناً ايّاكم ان لا تبدلوهما بظنونكم ولا تحرفوها في مواضع التي قدر الله لها في امّ الألواح وكذلك كان الأمر من سماء الفضل على العالمين منزولاً

3 ان اتبعوا يا قوم ما امركم الله من جبروت امره ولا تدعوه عن ورائكم و ان هذا ما ينصحكم به هذا الغلام الذي كان باسم الله بين العالمين مذكوراً ايّاكم يا قوم لا تكفروا بالذي آمنتم به ولا تعرضوا عن الذي اقبلتم اليه وهذا خير النصيح ان انتم بذلك عليم ان انقطعوا عما يأمركم الى الهوى وتمسكوا بهذه العروة الوثقى لعل تصلن الى مقرّ عزّ منيراً قل اليوم لن ينفع احداً شيء ولو يذكر الله بالقيام والقعود او في بكور واصبلاً

4 ان يا مهدى ان اهد في نفسك ثم اهد الناس بهذه الشمس التي اشرقت عن افق القدس بسلطان مبيناً لعل يعرفن الناس بارئهم ولا يختلفوا في امره ويجدن اليه على الحق سبيلاً قل لن ينفعه ايمانكم ولن يضره اعراضكم وكلما يظهر منكم يرجع اليكم وانه في اعلى المقام على اسمه العلام قد كان على الحق عن العالمين منزوهاً وكذلك امرك سلطان القدم قم ثم اعمل بما امرت من لدن مهيمن قيوماً والبهاء عليك وعلى اهله من حينئذ الى يوم الذي فيه تنفطر السموات ويأتى الله على ظلل ظليلاً

BLIB_Or15694.583, ALIB.folder18p439

BH03400

To: *Haji Mirza Hasan-Ali Isfahani*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Great, the Most Great! 1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَعْظَمِ
- 2 This is a Tablet that hath been sent down from the presence of the Mighty, the Wise, and giveth glad tidings unto the people on this Day whereon the All-Merciful hath seated Himself upon the throne of His Great Name. When thou dost inhale the fragrance of the garment, arise amidst the servants with wisdom and utterance, and remind them of that which hath shone forth from the horizon of the Ancient of Days with manifest sovereignty. 2 هَذَا لَوْحٌ قَدْ نَزَلَ مِنْ لَدُنْ عَزِيزٍ حَكِيمٍ وَيُبَشِّرُ النَّاسَ فِي هَذَا الْيَوْمِ الَّذِي اسْتَوَى فِيهِ الرَّحْمَنُ عَلَى عَرْشِ اسْمِهِ الْعَظِيمِ إِذَا وَجَدْتَ نَفْحَاتِ الْقَمِيصِ قُمْ بَيْنَ الْعِبَادِ بِالْحِكْمَةِ وَالْبَيَانِ وَذَكِّرْهُمْ بِمَا اشْرَقَ مِنْ أَفْقِ الْقَدَمِ بِسُلْطَانٍ مُبِينٍ
- 3 The land of Syria hath been honored by the advent of thy Lord, the Mighty, the All-Bountiful. This is a land wherein was raised the call of the Prophets and Messengers. We have addressed it saying: "Blessed art thou in that thou hast attained unto the presence of thy Lord! Do they that dwell within thee turn unto God, the Lord of Names, or do they deny Him even as they denied Him aforetime?" Whereupon it cried out saying: "Verily Thou art the All-Knowing, the All-Informed." 3 قَدْ تَشَرَّفَ بِرَّ الشَّامِ بِقُدُومِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ هَذِهِ أَرْضٌ فِيهَا ارْتَفَعَ نِدَاءُ النَّبِيِّينَ وَالْمُرْسَلِينَ أَنَا خَاطِبُنَاهَا طُوبَى لَكَ بِمَا فَزَتْ بِلِقَاءِ رَبِّكَ هَلِ الَّذِينَ سَكَنُوا فِيكَ يَقْبَلُونَ إِلَى اللَّهِ مَالِكِ الْأَسْمَاءِ أَوْ يَنْكُرُونَهُ كَمَا أَنْكَرُوا أَوَّلَ مَرَّةٍ إِذَا نَادَتْ وَقَالَتْ أَنْتَ أَنْتَ الْعَلِيمُ الْخَبِيرُ
- 4 The fragrances of the All-Glorious have seized the land of Batha. It hath stirred and flourished, and said: "Praise be unto Thee, O God of the worlds! I perceive the fragrance of Thy reunion as though Thou hadst unveiled Beauty after having concealed it from all mankind. Blessed is the land whereon Thy dominion hath been established, and blessed are the servants who have attained unto the light of Thy resplendent countenance." 4 قَدْ أَخَذَتْ نَفْحَاتُ الْأَهْبَى أَرْضَ الْبُطْحَاءِ أَنَّهُا أَهْتَزَّتْ وَرَبَّتْ وَقَالَتْ لَكَ الْحَمْدُ يَا إِلَهَ الْعَالَمِينَ أَنِّي أَجِدُ رَائِحَةَ وَصْلِكَ كَأَنِّي كَشَفْتُ الْجَمَالَ بَعْدَ الَّذِي سَتَرْتَهُ عَنْ كُلِّ الْأَنَامِ طُوبَى لَأَرْضِ الَّتِي اسْتَقَرَّ عَلَيْهَا مَلَكُوتُكَ وَلِعِبَادِ الَّذِينَ فَازُوا بِأَنْوَارِ وَجْهِكَ الْمُنِيرِ
- 5 We hear the call of all things declaring that there is none other God but Him, the Forgiving, the Generous. Among them are those who know and glorify His praise, and among them are those who make mention yet remain among the heedless. 5 أَنَا نَسْمَعُ نِدَاءَ كُلِّ الْأَشْيَاءِ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْغَفُورُ الْكَرِيمُ وَمِنْهَا مَنْ يَعْرِفُ وَيُسَبِّحُ بِحَمْدِهِ وَمِنْهَا مَنْ يَذْكُرُ وَيَكُونُ مِنَ الْغَافِلِينَ
- 6 Arise thou amidst the people of the Bayan in the name of thy Lord, the All-Merciful. Say: O people! The proof hath come, and this is He to Whom the Bayan hath testified. Fear God and follow not him who hath disbelieved in God, the Mighty, the Powerful. When anyone cometh unto you with tablets of fire and the book of wickedness, cast them behind you and turn unto the Countenance, and say: "Praise be unto Thee, O my God, for having made Thyself known unto us and removed from us the veil through Thy sovereignty. Verily Thou art the Mighty, the Wise." 6 أَنْتَ أَنْتَ قُمْ بَيْنَ مَلَأِ الْبَيَانِ بِاسْمِ رَبِّكَ الرَّحْمَنِ قُلْ يَا قَوْمَ قَدْ أَتَى الْبُرْهَانَ وَهَذَا هُوَ الَّذِي شَهِدَ لَهُ الْبَيَانُ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا الَّذِي كَفَرَ بِاللَّهِ الْمُقْتَدِرِ الْقَدِيرِ إِذَا يَأْتِيكُمْ أَحَدٌ بِأَلْوَاكِ النَّارِ وَكِتَابِ السَّجِينِ دَعَوْهَا عَنْ وَرَائِكُمْ وَأَقْبِلُوا إِلَى الْوَجْهِ وَقُولُوا لَكَ الْحَمْدُ يَا إِلَهِي بِمَا عَرَفْتَنَا نَفْسَكَ وَكَشَفْتَ عَنَّا الْغَطَاءَ بِسُلْطَانِكَ أَنْتَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

- 7 Thus have We sent down unto thee the verses and made them lamps of guidance for all who are in the heavens and on earth. Take hold of the Tablet with the power of thy Lord. By My life! Nothing shall harm thee through it, even should all who are on earth combine against thee. And praise be unto God, the Lord of the worlds.

7 كَذَلِكَ نَزَّلْنَا لَكَ الْآيَاتِ وَجَعَلْنَاهَا سِرَجَ
الْهُدَايَةِ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ خُذِ اللَّوْحَ
بِقُوَّةٍ مَوْلَاكَ لَعَمْرِي بِهِ لَا يُضَرُّكَ شَيْءٌ وَلَوْ
يَجْتَمِعُ عَلَيْكَ مِنْ عَلَى الْأَرْضِ أَجْمَعِينَ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ

INBA34:217, INBA51:123, KB_620:116-
117, NLAI_BH1.011, AQA1#078,
LHKM2.160, QT108.199-200, ASAT4.184x

BH03368

To: Jinab Buzurg

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Exalted, the Most High!
- 2 Know, O people of Baha, that Satan joined forces with the Persian devil and they both betrayed the Cause of their Lord, the All-Merciful. They wrote letters in the name of one of My loved ones, wherein they wrote whatsoever they wished that would disturb nations and governments. Then they contrived until these letters reached the princes, whereupon the fire of sedition and calamity was kindled and the winds of might and destiny were stirred up. They seized Satan and his companion on Our behalf, and after his ordeal he wrote to the Persian devil saying "I was with you, so protect me from this overwhelming tribulation." He replied "There is no escape for you. I am innocent of you." Then shone forth the sun of the word that dawned from the horizon of the mouth of Muhammad, the Messenger of God - His word is the truth - when He said: "When Satan says to man 'Disbelieve!', then when he disbelieves, Satan says 'I am innocent of you.'"
- 3 Judge fairly, by God, O servants of the All-Merciful, regarding the Youth's Cause. Every person of insight and fairness bears witness that the Youth has never relied upon anyone in God's Cause, nor sought help from any soul. Through Him the remembrance of God was exalted among all else, the pillars of remembrance and utterance were raised up, the sun of exposition shone forth from the horizon of the will of the All-Merciful, and the breezes of glory wafted from the right hand of certitude. Yet despite this Cause which none deny save those filled

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَعْلَى

2 فَاعْلَمُوا يَا أَهْلَ الْبَهَاءِ أَنَّ الشَّيْطَانَ اتَّحَدَ مَعَ شَيْطَانِ
الْعِجْمِ وَغَدَرُوا فِي أَمْرِ رَبِّهِمُ الرَّحْمَنِ وَكَتَبُوا
رِسَالَةً بِأَسْمِ أَحَدٍ مِنْ أَحِبَّائِي وَفِيهَا كَتَبُوا مَا أَرَادُوا
مِمَّا يَضْطُرُّ مِنْهُ الْمُلُوكُ وَالْأُمَمُ ثُمَّ احْتَالُوا إِلَى أَنْ
بَلَغَتْ الرِّسَالَةُ إِلَى الْأُمَرَاءِ وَاشْتَعَلَتْ نَارُ الْفِتْنَةِ وَ
الْبَلَاءِ وَهَاجَتْ أَرْيَاحُ السُّطُورَةِ وَالْقَضَاءِ وَاخَذُوا
الشَّيْطَانَ وَالَّذِي مَعَهُ مِنْ قَبْلُنَا وَبَعْدَ ابْتِلَائِهِ كَتَبَ
إِلَى شَيْطَانِ الْعِجْمِ أَنِّي كُنْتُ مَعَكَ فَاحْفَظْنِي مِنْ
هَذِهِ الْفِتْنَةِ الدَّهْمَاءِ أَنَّهُ قَالَ لَا مَهْرَبَ لَكَ إِلَيَّ
بِرِيءٍ مِنْكَ إِذَا ظَهَرَتْ شَمْسُ كَلِمَةِ اللَّهِ الَّتِي أَشْرَقَتْ
عَنْ أَفْقٍ فَمِنْ مُحَمَّدٍ رَسُولِ اللَّهِ قَالَ وَقَوْلُهُ الْحَقُّ
إِذَا قَالَ الشَّيْطَانُ لِلْإِنْسَانِ أَكْفَرُ فَلَمَّا كَفَرَ قَالَ أَنِّي
بِرِيءٍ مِنْكَ

3 فَأَنْصِفُوا بِاللَّهِ يَا عِبَادَ الرَّحْمَنِ فِي أَمْرِ الْغَلَامِ كُلِّ
ذِي بَصَرٍ وَذِي انْصَافٍ يَشْهَدُ أَنَّ الْغَلَامَ مَا
تَمَسَّكَ بِأَحَدٍ فِي أَمْرِ اللَّهِ وَمَا اسْتَنْصَرَ مِنْ نَفْسٍ
وَبِهِ ارْتَفَعَ ذِكْرُ اللَّهِ بَيْنَ مَا سِوَاهُ وَشِيدَتْ أَرْكَانُ
الدِّكْرِ وَالْبَيَانِ وَلَا حَتَّ شَمْسُ التَّيْيَانِ عَنْ أَفْقٍ
مَشْيَةِ الرَّحْمَنِ وَفَاحَتْ نَسَائِمُ السَّبْحَانِ عَنْ يَمَنِ
الْإِقْيَانِ وَمَعَ هَذَا الْأَمْرِ الَّذِي لَا يَنْكَرُهُ إِلَّا كُلُّ

with hatred and enmity, the ungodly denied it and took Satan as their lord. Woe unto them and their deeds! And he who was in Iraq among Satan's hosts united openly there with the Persians and denied God, the Protector, the Self-Subsisting.

ذی ضغينة و بغضاً انكره المشركون و اتخذوا
الشيطان لأنفسهم رباً فويل لهم و بما هم يعملون
و الذى كان فى العراق من جنود الشيطان انه
اتحد فى هناك مع الأعجام جبهة و كفر بالله
المهيمن القيوم

- 4 Hear thou My words and arise to aid this Wronged One. And verily thy aid to Him is thy remembrance of thy Lord, the Mighty, the Bestower. Thus does the Youth command thee out of love for thyself. Trust thou in all matters in God. Verily He aids whomsoever He willeth through His command, and He is powerful over all things.

4 انك اسمع قولى و قم على نصرة هذا المظلوم و
ان نصرتك اياه هو ذكرى ربك العزيز المتان
كذلك امرک الغلام حباً لنفسك توكل فى كل
الأمر على الله انه ينصر من يشاء بأمره و انه على
كل شىء قدير

INBA73:068, NLAI_BH1.464, NLAI_BH2.211,

BRL_DA#148

BH03360

To: *Siyyid Mihdi Dahaji*

Date: 1290 [1873] or earlier

- 1 In the Name of the One God, the Peerless, the Eternal.
- 2 Glory be to Thee, O my God! Thou hearest the cries of Thy loved ones from every direction and their lamentations from all regions, and of those whom the idolaters have made captives in Thy path and for Thy good-pleasure. Thou knowest, O my God, that they have no sin except their love for Thee, and no transgression except their turning toward the court of Thy loving-kindness. Were the wrongdoers to be asked by what sin they have committed that which caused the denizens of the pavilions of the Kingdom to weep, they would be bewildered in their answer. All things bear witness that they were seized only for their love of Thee, and afflictions touched them only in Thy path.
- 3 By this means did the idolaters desire to turn faces away from turning toward the countenance of Thy oneness, and to prevent the servants from beholding the horizon of Thy unity, that they might thereby extinguish the lamp of Thy oneness amongst Thy creation and quench the fire of Thy love in Thy dominion. Soon shall they witness and see how by their actions the lights of the lamp of Thy oneness have increased.

1 بسم الله الأحدى بلا زوال

2 سبحانك اللهم يا الهى تسمع ضجيج احبتك من
كل الأقطار و صريخهم من الأقطار و من الذين
جعلهم المشركون اسارى فى سبيلك و رضائك
و انت تعلم يا الهى ليس لهم ذنب الا حبك و
لا خطيئة الا توجههم الى شطر عنايتك لو قيل
للمجرمين بأى ذنب ارتكبتم ما ناح به اهل سرادق
الملوك ليتحبرون فى الجواب يشهد كل الأشياء
بأنهم ما اخذوا الا لحبك و ما مستهم الشدايد الا
فى سبيلك

3 بذلك اراد المشركون ان يمنعوا الوجوه عن
التوجه الى وجه فردائيتك و يصدوا العباد
عن النظر الى افق وحدائيتك ليطفى بذلك
سراج احديتك بين خلقك و يخذ نار محبتك
فى مملكتك فسوف يشهدون و يرون بما فعلوا
ازدادت انوار مصباح احديتك

4 Praise be to Thee, O my God, for having made my family and loved ones captives in Thy path, that thereby Thou mightest free the necks of Thy creatures; and Thou hast made them abased for the glory of Thy Cause, and sacrificed them for the life of the people of Thy earth. I beseech Thee, O my God, to make them steadfast in Thy love and good-pleasure. Then grant them what Thou hast ordained for Thy chosen ones in the worlds of Thy sanctity. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

5 O My Name! There hath befallen you in the path of God that which hath befallen no other among the servants, to such extent that the pen is powerless to recount it. But since it occurred in the love of God, it is sweeter to the taste of lovers than all the sweetness of the worlds. Convey My greetings and remembrance to My loved ones who have borne hardships in the path of God, the Self-Subsisting, the All-Compelling.

6 We have sufficed with the mention of your tribulations rather than mentioning My tribulation, and whoever returns shall mention what he hath witnessed and seen, and shall inform you of Our condition. The doors have been closed upon Our faces, but God shall soon open them in truth, for He hath power over all things. And mercy be upon you from the presence of One mighty and wise.

4 لك الحمد يا الهى بما جعلت اهلى و احببى اسيراً
فى سبيلك لتفك به اعناق بريتك و جعلتهم
ذليلاً لعزة امرك و فديتهم لحياة اهل ارضك
اسئلك يا الهى بأن تثبتهم على حبك و رضائك
ثم ارزقهم ما قدرته لأصفيائك فى عوالم تقديسك
أنتك انت المقتدر العليم الحكيم

5 ان يا اسمى قد ورد عليكم فى سبيل الله ما لا
ورد على احد من العباد بحيث يحجز القلم عن ذكره
ولكن لما ورد فى حب الله ليكون احلى فى مذاق
العشاق عن حلول العالمين كبر و ذكر من قبل احببى
الذين حملوا الشدايد فى سبيل الله المهيمن القيوم

6 انا قد اكتفينا بذكر بلاياكم عن ذكر بلائى و من
رجع يذكر ما شهد و رأى و يحدثكم بما نكون فيه
قد غلق على وجوهنا الأبواب فسوف يفتحها الله
بالحق و انه على كل شىء قدير و الرحمة عليكم من
لذن عزيز عليم

INBA73:367,

INBA33:086b.16x,

INBA49:077x, NLAI_BH1.516, NLAI_BH2.254

BH11199

To: *Kamal*

Date: 1290 [1873] or earlier

1 He said: "If all the people of the Bayan were to ponder this dream which We showed in sleep, it would suffice them." That He said "Ask about the mystery of the question and explain the question" points to this wondrous Revelation - meaning in the first Revelation was the station of the question, but now is the station of the mystery of the question, which is the One questioned, and that is a mystery which has appeared in this land whose number corresponds to the mystery. And after you asked, They said "Sleep not in the bed," that is, "Rest not within thyself but soar on the wings of certitude in the atmosphere of divine knowledge that thou mayest know thy Lord, the Mighty, the Glorious, the All-Merciful.

1 فرمودند لو ملاً البيان كلهم يتفكرن فى هذا النوم
الذى اريناه فى المنام ليكشفهم اينكه فرمودند از سر
سؤال سؤال كن و سؤال را بيان نما اشاره باين
ظهور بديع است يعنى در ظهور اول مقام سؤال
بود و حال مقام سر سؤال است كه مسئول باشد
و آن سرى است كه در اين ارض كه عددش
مطابق سر است ظاهر شده و بعد آنكه سؤال
نمودى و فرمودند در رختخواب مخواب اى لا
تسكن فى نفسك و طر بجناحين الايقان الى هواء
العرفان لتعرف ربك المقتدر العزيز الرحمن

- 2 By God, were thou to reach that station and hear His lamentation and cry concerning what hath befallen Him from the hosts of Satan, thy tears would flow and thy soul would depart and thy heart would melt and thy being would cease to be. By God, O Kamal, it behooveth those who have loved God to grieve and lament and weep at what hath befallen the Ancient Beauty from those who openly denied the signs of God and wronged and oppressed, and likewise did those like them plot aforetime, and they were an evil and most lost people.
- 3 Then know, O Kamal, that We have not completely lifted the veil. We have revealed Our Self to a degree corresponding to the capacity of the people. Otherwise, were the Ancient Beauty to appear in His beauty, none among all who are in the heavens and earth could bear to behold Him. Thus hath it been sent down in truth from God, thy Lord and the Lord of the worlds.
- 4 O Kamal, give thanks unto God for having enabled thee to recognize Him. Then be steadfast. Beware lest thou be extinguished by the brackish and fetid waters which flow from the mouths of Our misbelieving servants whenever the ungodly fabricate lies about Me. Reflect and ponder, for thou hast seen Me and associated with Me - their lies will become as evident to thee as the sun at high noon. Thus doth the Most Exalted Pen counsel thee at a time when it is surrounded by dogs and swine. The Spirit and glory and splendor rest upon thee and upon those who are steadfast in the Cause and detached from all else."
- 2 تالله لو تصل الى ذلك المقام وتسمع ضجيجه و صريخه عما ورد عليه من جنود الشيطان ليسيل دمعك و تزيل نفسك و يذوب قلبك و تنعدم اركانك تالله يا كمال ينبغي للذين احبوا الله بأن يجزعن و ينوحن و يبكين بما ورد على جمال القدم من الذينهم كفروا بآيات الله جهرة و ظلموا و استظلوا و كذلك مكروا من قبل عباد امثالهم و كانوا قوم سوء اخسرين
- 3 ثم اعلم يا كمال باننا ما كشفنا الغطاء حتى الكشف اظهرنا نفسنا على مقدار طاقة الناس والا لو يظهر جمال القدم بمجالة لن يقدر ان يشهده احد عما خلق بين السموات و الأرض كذلك نزل بالحق من لدى الله ربك و رب العالمين
- 4 ان يا كمال فاشكر الله بما وفقك على عرفانه ثم اثبت اياك ان تتخذ بماء الكذب المنتن الأجاج الذي يخرج من فم عبادنا المشركين كلما يفترون على المشركون انك تأمل ثم تفكر لأنك رأيتني و عاشرت معي يظهر لك كذبهم كظهور الشمس في قطب الزوال كذلك يعطك قلم الأعلى حين الذي احاطته الكلاب و الخنازير و الروح و العز و البهاء عليك و على الذينهم استقاموا على الأمر و انقطعوا عن العالمين

WOB.116x

BRL_DA#430

BH03325

To: *Mirza Hadi from Shin*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most High, the Most Holy, the Most Glorious!
- 2 O Most Exalted Pen! Make mention of him who migrated unto God and journeyed toward Him until he entered the Garden of Paradise, the station round which circle the denizens of the Supreme Concourse, and then those who have sought shelter beneath the shade of the Tree of the Uttermost Boundary in the Most Hidden Retreat, and then all that was and shall be.
- 1 بسم الله العليّ الأقدس الأبهي
- 2 ان يا قلم الأعلى ذكر الذي هاجر الى الله و سافر اليه الى ان دخل بقعة الفردوس مقام الذي يطوفن في حوله اهل ملاء الأعلى ثم الذين استظلوا في ظل سدرة المنتهى في مكن القصوى ثم ما كان و ما يكون و اذا اشرقت عليه شمس البقاء عن افق

And when the Sun of Eternity shone upon him from the Most Glorious Horizon, he fell prostrate before God, the King, the Supreme, the Self-Subsisting.

الأبى خربوجه سجداً لله الملك المهيمن القيوم

- 3 O Hadi! Blessed art thou for having attained unto the presence of God and drunk the cup of faithfulness from the fingers of His good-pleasure and turned thy face unto the countenance of God, the Most High, the Mighty, the Best-Beloved. Grieve not over what hath befallen thee of the tribulations of the world. Rather, be thou assured through the bounty of thy Lord. By the True One! There shall descend upon thee that which shall gladden thy heart and bring tranquility to thy soul, and this is an irrevocable decree. Rejoice in the favors of thy Lord, and make mention of Him in thy waking and thy rest, at eventide and at dawn. Should thou find those from whose hearts waft the sweet savors of the Beloved, associate with them and show humility toward them. This is what the Tongue of God commandeth thee at this moment from this Most Great, Most Perfect, Most Holy Pen. Be thou steadfast in every circumstance in the Cause of thy Lord, and aid Him through thy utterance, and fear no one, for He will protect thee from every hateful idolater. Leave sovereignty behind thee and ascend on the wings of holiness unto this heaven which hath been raised up in truth by the command of the Supreme, the Self-Subsisting.

3 ان يا هادى طوبى لك بما فزت بقاء الله و شربت كأس الوفاء من انامل الرضا و توجهت بوجهك الى وجه الله المتعالى العزيز المحبوب ان لا تحزن عما ورد عليك من مصائب الدنيا ثم اطمئن بفضل مولاك تالله الحق سينزل عليك ما يرضى به فؤادك و يطمئن به قلبك و ان هذا الحتم محتوم بشر بعنايات ربك ثم اذكره حين قيامك و قعودك و في كل اصيل و بكوران وجدت الدين تهب عن شطر قلوبهم روايح المحبوب فاستأنس بهم ثم اخفض جناح الدل لهم و ان هذا ما يأمرك به لسان الله حينئذ من هذا القلم المحكم الأبدع الممنوع ان استقم في كل شأن على امر مولاك ثم انصره ببيانك و لا تخف من احد و انه يحفظك عن كل مشرك مبغوض دع الملك عن ورائك ثم اصعد بخوافي القدس الى هذا السماء التي رفعت بالحق بأمر من لدن مهيمن قيوم

- 4 Thus have We commanded thee and imparted unto thee that thou mayest find tranquility within thyself and be of those who, when the Sun of Beauty dawned forth from the Horizon of Glory, turned toward it with their hearts, their souls and their innermost beings, and were of those who are well-assured. And the glory that hath dawned from the direction of eternity be upon thee and upon those with thee and upon every praise-worthy believer.

4 كذلك امرناك و القيناك لتطمئن في نفسك و تكون من الذين اذا اشرفت عليهم شمس الجمال عن افق الاجلال اقبلوا اليها بقلوبهم و نفوسهم و افتدتهم و كانوا من الذينهم موقنون و البهاء الذي طلع عن ناحية البقاء عليك و على من معك و على كل موقن محمود

BLIB_Or15694.607, ALIB.folder18p448

BH03337*To: Mirza Siyyid Hasan**Date: 1290 [1873] or earlier*

1 He is the Most Great

1 هو الأعظم

2 Hasan: Give ear – from the horizon of the Tongue of ancient glory it was revealed to the Pen: “Write upon the Tablet: ‘Verily I am God, there is no God but Me, the Most Great, the Most Great.’” The Pen swooned from the sweetness of the Word of God, the Most High. When it recovered, it declared: “Verily, I am the first of the worshippers.” This is a Word at which spirits have swooned, stars have fallen, and all upon the earth have been seized by the might of thy Lord, the Powerful, the Unconstrained. Verily, the heavens are folded up by His command and the verses are sent down by His sovereignty. Glorified be He above what every doubtful misbeliever imagines!

2 حس اوحى الى القلم من افق لسان القدم ان اكتب على اللوح اننى انا الله لا اله الا انا الأعظم الأعظم انصعق القلم من حلاوة كلمة الله المتعال فلما افاق قال اننى انا اول العابدين هذه كلمة منها انصعقت الأرواح و سقطت النجوم و اخذ من على الأرض سطوة ربك المقتدر المختار ان السموات مطويات بأمره و الآيات منزلات بسلطانه سبحانه عما يظنه كل مشرك مرتاب

3 Say: Can tribulation prevent the Glory from that which He is commanded? No, by the Lord of Names! From His horizon He speaks the truth and summons the people to the Mighty, the Bestower. Is there doubt about God? Say: Die in your wrath! He is the Most Great Proof and these are the evidences.

3 قل هل البلاء يمنع البهاء عما امر به لا فومالك الأسماء انه من افقه ينطق بالحق و يدعو الناس الى العزيز الوهاب أ فى الله شك قل موتوا بغيظكم انه لبرهان الأعظم و تلك هى البينات

4 Verily tribulation is the water of heaven which God hath sent down from the clouds that there might grow from it the ears of corn in the hearts of those who, when they hear “Unto whom belongeth the Kingdom?” say “Unto God, the One, the Peerless, the Mighty, the All-Forgiving.” And by it God distinguisheth between His servants. Verily, there is no God but He. He guideth whom He willeth to the straight path.

4 ان البلاء ماء السماء قد انزله الله من السحاب لتنبت منه السنبلات فى قلوب الذين اذا سمعوا لمن الملك قالوا لله الواحد الفرد العزيز الغفار و به فصل الله بين عباده انه لا اله الا هو يهدى من يشاء الى سواء الصراط

5 Then know that thy Lord hath seized him who pronounced judgment against Us. Soon shall there join him a people whom We have left in the valley of desires. Verily thy Lord is mighty in His grasp and severe in His punishment. Then We seized him whom We had promised chastisement in the Scriptures and Tablets. When the agony of death overtook him, he said: “Is there any protector?” It was said: “There is no protector for thee this day.” The angels of wrath cast him face down into the fire. It was said: “This is what was promised thee by God, the Protector, the Powerful, the Subduer.” And those whom We have left - this is due to a wisdom which none knoweth save God and those who possess knowledge of the Book.

5 ثم اعلم ان ربك قد اخذ الذى حكم علينا فسوف يلحقه قوم تركاهم فى وادى الشهوات ان ربك قوى الأخذ و انه شديد المحال ثم اخذنا الذى وعدناه العذاب فى الزبر و الألواح اذا اخذته السكرات قال هل من عاصم قيل ليس لك اليوم من وال كبتة ملائكة القهر بوجهه على النار قيل هذه ما وعدت به من لدى الله المهيمن المقتدر القهار و الذين تركاهم هذا لحكمة لا يعلمها احد الا الله و من عنده علم الكتاب

6 Arise to aid thy Lord, then remind the people before the punishment cometh upon them. We have sent thee aforetime that

6 قم على نصره ربك ثم ذكر القوم قبل ان يأتيهم العقاب قد ارسلنا اليك من قبل ما تضرعت به

which hath diffused the fragrance of the garment throughout all regions. Glorify thy Lord with praise and say: "O my Lord! Protect me beneath the pavilion of Thy majesty and deprive me not of what is with Thee. Verily, Thou art the Lord of the earth and the heavens."

نفحات القميص في الأشرطة سبح بحمد ربك
قل اي رب فاحفظني تحت خباء مجدك ولا
تحرمني عما عندك انك انت رب الأرضين و
السموات

INBA34:208, AQA1#070

BH03361

To: Muhammad Husayn

Date: 1290 [1873] or earlier

- 1 Lauded be Thy name, O Lord my God! Thou dost witness that Thy will hath prevailed over all created things, and Thy mercy hath surpassed all who are in heaven and on earth. And when Thou didst purpose to unveil Thy sovereignty, and to glorify Thy word, and to reveal Thy bounteousness and mercy, Thou didst raise up one of Thy servants, and didst choose Him above all Thy creatures, and didst single Him out for Thy purpose, and didst clothe Him with the robe of Thy guidance, and didst immerse Him beneath the seas of Thy majesty and grandeur, and didst sanctify Him from all that beseemeth not the greatness of Thy glory and the power of Thy might, and didst bid Him to cry out before all that are in heaven and on earth, and summon the multitudes to the Manifestation of Thy Self and the Revealer of Thy signs.

1 بسم الله المقدس عما سواه سبحانه اللهم يا الهى
نشهد بأن مشيتك غلبت الأشياء كلها وسبقت
رحمتك من في الأرض والسماء فلما اردت
اظهار سلطنتك واعلاء كلمتك وازاز جودك
ورحمتك بعثت عبداً من عبادك واصطفيته بين
بريتك واخترتة لنفسك والبسته خلع هدايتك
واغمسته في بحور عظمتك وكبريائك وطهرته
عن كل ما لا ينبغي لعظمتك واقتدارك ثم
امرته بالنداء بين الأرض والسماء ليدعو الكل
الى مظهر ذاتك ومطلع آياتك

- 2 No sooner had He proclaimed Thy Cause, and risen up to carry out the things prescribed unto Him in the Tablets of Thy decree, than the Great Terror fell upon Thy creatures. Some turned towards Thee, and detached themselves from all except Thee, and sanctified their souls from the world and all that is therein, and were so enraptured by the sweetness of Thy voice that they forsook all Thou hadst created in the kingdom of Thy creation. Others recognized Thee and then hesitated, others allowed the world to come in between them and Thee and to withhold them from recognizing Thee. Others disdained Thee, and turned back from Thee, and wished to prevent Thee from achieving Thy purpose. And yet behold how all of them are calling upon Thee, and are expecting the things they were promised in Thy Tablets. And when the Promised One came unto them, they recognized Him not, and disbelieved in Thy signs, and repudiated Thy clear tokens, and

2 فلما قام على امرك وعلى ما امرته في الواح
قضاائك ظهر فزع الأكبر بين بريتك ومنهم من
اقبل اليك منقطعاً عن دونك ومقدساً عن على
الأرض كلها واخذه حلاوة نداءك على شأن
نبد عن ورائه ما خلق في ملكوت الانشاء ومنهم
من اقبل اليك مرة وتوقف مرة اخرى ومنهم
من منعه الدنيا عنك وحالت بينه وبينك و
منهم من استكبر واعرض واراد ان يمنحك
عما اردت بعد الذي كل يدعونك وينتظرون
ما وعدوا به في الواحك فلما جاءهم ما عرفوا
بآياتك وبياناتك كفروا واعرضوا الى ان قتلوا
عبادك الذين استضاءت بوجوههم وجوه اهل
ملا الأعلى

strayed so grievously from Thy path that they slew Thy servants, through the brightness of whose faces the countenances of the Concourse on high have been illumined.

- 3 I beseech Thee, O Thou Who art the Lord of all names, to guard Thy loved ones against Thine enemies, and to strengthen them in their love for Thee and in fulfilling Thy pleasure. Do Thou protect them, that their footsteps may slip not, that their hearts may not be shut out as by a veil from Thee, and that their eyes may be restrained from beholding anything that is not of Thee. Cause them to be so enraptured by the sweetness of Thy divine melodies that they will rid themselves of all attachment to any one except Thee, and will turn wholly towards Thee, and extol Thee under all conditions, saying: "Praised be Thou, O Lord our God, inasmuch as Thou hast enabled us to recognize Thy most exalted and all-glorious Self. We will, by Thy mercy, cleave to Thee, and will detach ourselves from any one but Thee. We have realized that Thou art the Beloved of the worlds and the Creator of earth and heaven!"

3 اسألك يا مالک الأسماء بأن تحفظ أحبّتك من أعدائك ثم أثبتهم على حبّك ورضائك فاحفظ أرجلهم عن الزلّ وقلوبهم عن الحجاب وعيونهم عن الاغضاء واجتذبهم بنعمات عزّ احديتك على شأن ينقطعنّ عمّا سواك و يقبلنّ اليك و ينطقنّ في كلّ الأحوال لك الحمد يا الهى بما عزّفتنا نفسك العلى الأبهى نحن بفضلك نكون متمسكاً بك و منقطعاً عمّا سواك و علمنا بأنك انت محبوب العالمين و فاطر السموات و الأرضين

- 4 Glorified be God, the Lord of all creation!

4 والحمد لله ربّ العالمين

PM#061

INBA49:083b, INBA92:317, PMP#061

BH03441

To: sister of Baha'u'llah

Date: 1290 [1873] or earlier

He is God, the Most High!

It hath been a long time since news of thee hath been received. It seemeth that thou hast secluded thyself from the world and its people, choosing solitude.

I swear by the Peerless and Eternal Beloved that this Servant hath ever sought and will continue to seek that state for Himself, for in seclusion one's soul findeth peace whilst through association with others the spirit is consumed.

The former is the attribute of the near ones who believe in God's oneness, the latter is the characteristic of the heedless. However, there are times when solitude is rejected and association desired. Thus hath it been ordained by the One Who is Mighty and Powerful. Nonetheless, I have all My life sought but not attained it.

Upon My arrival in Iraq, detached from all else save God, I withdrew for two years. Singly and alone I departed for the wilderness and severed Myself from the world and its peoples. But during that period of withdrawal solitude was not granted to me. Those joyous days soon passed and came to an end, and it hath not been My portion ever since. Thus hath it been recorded by the Pen of Decree by the Finger of Splendour and Sanctity.

Shouldst thou desire to know My situation, twenty years have passed since I have seen the light of day. I swear by the Sun of the Celestial Beauty that during this time I have not partaken even a glass of water in comfort and have been denied even a moment's rest owing to the venom of the ungodly. Like unto one constantly tormented in the mouth of a dragon, I have ever been confined in the prison of envy and afflicted by the claws of enmity. The tale of this Youth increaseth sorrow, His remembrance a book does not suffice and its end the pen of creation is unable to describe.

O My Sister! By God, I have so blotted out from memory the remembrance of everything that I know not what hath been written down. Sorrow hath so surrounded Me that I have forgotten Mine own Self, how much more the writing of letters. O that My Mother had never given birth to Me!

May thou be always under the protection of God and abide in the shade of His mercy. Convey My sincere wishes to honourable mother.

LTDT.265-266, LTDT.080-081x

BH03356

To: Talib

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Holy, the Most Exalted, the Most High
- 2 Glorified art Thou, O Lord my God! I beseech Thee by Thy Name, the Restrainer, to withhold from us the maleficence of Thine adversaries who have disbelieved in Thy testimony, and caviled at Thy beauty. Overpower by Thy Name, the All-Subduing, such as have wronged Thy Previous Manifestation Who hath now appeared invested with Thy title, the

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَعْلَى

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي اسْتَعِثْ بِاسْمِكَ الْكَافِي
بَأَنْ تَكْفِي عَنَّا شَرَّ أَعْدَائِكَ الَّذِينَ كَفَرُوا بِبِرْهَانِكَ
وَاعْتَرَضُوا عَلَيَّ جَمَالِكَ وَبِاسْمِكَ الْقَاهِرِ بَأَنْ
تَقْهَرِ الَّذِينَ ظَلَمُوا عَلَيَّ مَظْهَرَ نَفْسِكَ الْأُولَى الَّتِي
ظَهَرَ بِاسْمِكَ الْأَبْهَى وَبِاسْمِكَ الْآخِذِ بَأَنْ تَأْخُذَ

All-Glorious. Lay hold, by Thy name, the Chastiser, on them that have treated Thy Cause with scorn, have jested at Thy most mighty utterances, and were hindered from attaining this most exalted station. Enable Thy loved ones, by Thy Name, the Victorious, to prevail against Thine enemies and the infidels among Thy creatures. Rend asunder, by Thy Name, the Cleaver, the veil that hideth the doings of them that have bismirched Thine honor and undermined Thy Faith among Thy people. Bind, by Thy Name, the Restorer, the broken hearts of them that love Thee, and graciously bless them in their affairs. Teach them, by Thy Name, the All-Knowing, the wonders of Thy wisdom, that they may cleave steadfastly to Thy Faith and walk in the ways of Thy pleasure. Keep them safe, by Thy Name, the Withholder, from the tyranny of the oppressor and the wickedness of the evil-doers and the malice of the stirrers of mischief. Shield them, by Thy Name, the Preserver, within the stronghold of Thy might and power, that haply they may be protected from the darts of doubt that are hurled by such as have rebelled against Thee. Sanctify for Thy servants, by Thy Name which Thou hast blessed above all other names, which Thou hast singled out for Thy favor, and by which Thou didst reveal Thy beauty, these days of which the Pen of Thy decree hast distinctly written, and which, according to Thy will and wisdom, have been preordained in Thine irrevocable Tablet. Subject to Thy rule, by Thy Name, the Conqueror, the people of Thy realm, that all may turn towards Thy face and forsake their all for love of Thee and for the sake of Thy pleasure.

- 3 Abase Thou, O my Lord, Thine enemies, and lay hold on them with Thy power and might, and let them be stricken by the blast of Thy wrath. Make them taste, O my God, of Thine awful majesty and vengeance, for they have repudiated the truth of the One in Whom they had believed, Who came unto them with Thy signs and Thy clear tokens and the evidences of Thy power and the manifold revelations of Thy might. Gather, then, together Thy loved ones beneath the shadow of the Tree of Thy oneness, and of the Manifestation of the effulgent light of Thy unity.

- 4 Thou art, verily, the One Whose power is immense, Whose vengeance is terrible. No God is there beside Thee, the Almighty, the Most Powerful.

PM#073

الَّذِينَ اتَّخَذُوا أَمْرَكَ سَخَرِيًّا وَيَلْعَبُونَ بِالْآيَاتِ الْكُبْرَى وَمَنَعُوا عَنْ هَذَا الْمَقَامِ الْأُسْنَى وَبِاسْمِكَ الْغَالِبِ أَنْ تَغْلِبَ أَحِبَّائَكَ عَلَى أَعَادِي نَفْسِكَ وَ الْكَفَرَةِ مِنْ بَرِيَّتِكَ وَبِاسْمِكَ الْهَاتِكِ أَنْ تَهْتِكَ سِتْرَ الَّذِينَ هَتَكُوا حَرَمَتَكَ وَ ضَيَعُوا أَمْرَكَ بَيْنَ عِبَادِكَ وَبِاسْمِكَ الْجَبَّارِ أَنْ تَجْبِرَ قُلُوبَ أَحِبَّتِكَ وَ تَصْلَحَ أُمُورَهُمْ بِعَنَائِكَ وَبِاسْمِكَ الْعَلَّامِ أَنْ تَعْلَمَهُمْ مِنْ بَدَايِعِ عِلْمِكَ لَيْسْتَ قَيُّمِينَ عَلَى أَمْرِكَ وَ يَسْلُكُنَ سَبِيلَ رِضَائِكَ وَبِاسْمِكَ الْمَانِعِ أَنْ تَمْنَعَ عَنْهُمْ ظِلْمَ كُلِّ ظَالِمٍ وَبَغْيَ كُلِّ بَاغٍ وَ ضَرَّ كُلِّ مُضِرٍّ وَبِاسْمِكَ الْحَافِظِ أَنْ تَحْفَظَهُمْ فِي حَصْنِ قُدْرَتِكَ وَاقْتِدَارِكَ لِثَلَاثٍ يَرِدُ عَلَيْهِمْ سَهَامُ الْإِشَارَاتِ مِنْ عَصَاةِ بَرِيَّتِكَ وَبِاسْمِكَ الَّذِي جَعَلْتَهُ مَبَارَكًا بَيْنَ إِسْمَائِكَ وَ اخْتَصَصْتَهُ بِنَفْسِكَ وَ أَظْهَرْتَ بِهِ جَمَالَكَ أَنْ تَبَارَكَ عَلَى أَحِبَّتِكَ هَذِهِ الْأَيَّامُ الَّتِي رَقَّتْ مِنْ قَلَمِ تَقْدِيرِكَ وَ قَضَيْتَ فِي لَوْحِ الْأَمْضَاءِ بِعِلْمِكَ وَ ارَادَتِكَ وَبِاسْمِكَ السَّخَّارِ أَنْ تَسَخِّرَ أَهْلَ مَمْلَكَتِكَ لِقَبْلِكَ كُلَّ إِلَى وَجْهِكَ وَ يَنْقَطِعَنَّ عَمَّا عَنْدهُمْ حَبًّا لِنَفْسِكَ وَ طَلِبًا لِرِضَائِكَ

3 اَي رَبِّ فَاخْذَلْ اَعْدَائِكَ وَ خْذِهِمْ بِقُدْرَتِكَ وَ اقْتِدَارِكَ ثُمَّ ارْسِلْ عَلَيْهِمْ نَفْحَاتِ قَهْرِكَ وَ اَذْقِهِمْ يَا اِلٰهِي سَطَوَتِكَ وَ انتِقَامَكَ لِأَنَّهُمْ كَفَرُوا بِالَّذِي آمَنُوا بَعْدَ الَّذِي جَاءَهُمْ بِآيَاتِكَ وَ بَيِّنَاتِكَ وَ ظَهُورَاتِ قُدْرَتِكَ وَ شُؤْنَاتِ اقْتِدَارِكَ ثُمَّ اجْمَعْ أَحِبَّائَكَ فِي ظِلِّ سِدْرَةِ فِرْدَاوَيْتِكَ وَ مَطْلَعِ انْوَارِ عَرْ وَحْدَانِيَّتِكَ

4 وَ أَنْتَ اَنْتَ ذُو الْقُدْرَةِ الْعَظِيمِ وَ ذُو الْبَطْشِ الشَّدِيدِ لَا اِلٰهَ اِلَّا اَنْتَ الْمُقْتَدِرُ الْقَدِيرُ

INBA48:133, INBA49:040, INBA92:188,
BLIB_Or15739.245, PMP#073,
AQMJ1.062

BH03334

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Mighty, the Most Impregnable, the Most Exalted, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْعَزِيزِ الْأَمْنَعِ الْأَرْفَعِ الْأَقْدَسِ الْأَبْهَى
- 2 These are verses which have now been sent down in truth from the heaven of mighty splendor, and in all things they speak forth: Open thine eyes! By God, that which the Ancient Being had yearned to encounter, to behold His beauty, and to hear His melodies, hath appeared - yet the people have not understood and remain veiled from Him. 2 تِلْكَ آيَاتُ نَزَلَتْ حِينَئِذٍ بِالْحَقِّ مِنْ جِبْرُوتٍ عَزَّ بَهِيًّا وَيَنْطِقُ فِي كُلِّ شَيْءٍ بِأَنْ افْتَحَ عَيْنَاكَ تَاللهِ قَدْ ظَهَرَ مَا كَانَ ذَاتُ الْقَدَمِ مُشْتَاقًا لِلْقَائِنَةِ ثُمَّ لَجَالِهِ ثُمَّ لَا سَمَاعَ نَغَمَاتِهِ وَلَكِنَّ النَّاسَ مَا عَرَفُوا وَكَانُوا عَنْهُ بِالْأَعْجَابِ مُمْنَعًا
- 3 O Sadiq! Hearken thou unto My call at this moment in the Supreme Horizon, then give thanks to thy Lord that We have remembered thee in this Tablet and have raised thee up in truth among the Concourse on High in the form of a well-proportioned human temple. Blessed art thou for having believed in that whereunto thou wert called. When We manifested Our Self amongst the servants, We found not among them one who was truthful, for had there been truthfulness in them, they would not have remained veiled from this Beauty Who hath appeared from every manifestation and hath shone forth from the horizon of the Spirit with evident sovereignty. Verily, truthfulness can only be realized through the recognition by the servant of his Creator at the time of His appearance, and thus hath the matter been recorded in truth in all the Tablets. He who hath not attained unto His beauty hath never been truthful, even should he be deemed truthful among the people or be known for truthfulness among all creation. 3 أَنْ يَا صَادِقَ اسْمِعْ نِدَائِي حِينَئِذٍ فِي الرَّفِيقِ الْأَعْلَى ثُمَّ اشْكُرْ رَبَّكَ بِمَا أَذْكُرْنَاكَ فِي هَذَا اللَّوْحِ وَبِعُنَّاكَ بِالْحَقِّ فِي الْمَلَأِ الْأَعْلَى عَلَى هَيْكَلٍ بَشَرِيًّا سَوِيًّا فَطَوْبِي لَكَ بِمَا صَدَّقْتَ فِيمَا دَعَيْتَ بِهِ وَأَنَا لَمَّا أَظْهَرْنَا نَفْسَنَا بَيْنَ الْعِبَادِ مَا وَجَدْنَا بَيْنَهُمْ مِنْ صَادِقٍ لَأَنَّهُمْ لَوْ كَانَ الصَّدَقُ فِيهِمْ مَا احْتَجَبُوا عَنْ هَذَا الْجَمَالِ الَّذِي أَظْهَرَ مِنْ كُلِّ ظُهُورٍ وَاشْرَقَ عَنْ أَفْقِ الرُّوحِ بِسُلْطَانٍ لَا تُخِ مَبِينَا وَ أَنَّ الصَّدَقَ لَنْ يَحْقُقَ إِلَّا بِعَرْفَانِ الْعَبْدِ يَارِئِهِ فِي حِينِ ظُهُورِهِ وَكَذَلِكَ كَانَ الْأَمْرُ فِي كُلِّ الْأَوَاحِ بِالْحَقِّ مَذْكُورًا وَ الَّذِي مَا فَازَ بِجَمَالِهِ أَنَّهُ مَا صَدَقَ أَبَدًا وَلَوْ يَصْدُقُ بَيْنَ النَّاسِ أَوْ يَعْرِفُ بِالصَّدَقِ بَيْنَ الْخَلَائِقِ جَمِيعًا
- 4 O spirit! Joy be unto thee for having believed in the Cause of thy Lord, for having recognized Him and borne witness in His path, for having been attracted by the breezes of rapture from the direction of thy Lord, the Mighty, the Bestower, and for having been drawn by the breaths of the Spirit to a station that was in truth exalted. 4 فَيَا رُوحَا لَكَ بِمَا صَدَّقْتَ فِي أَمْرِ مَوْلَاكَ وَ عَرَفْتَهُ وَ اسْتَشْهَدْتَ فِي سَبِيلِهِ وَ اخَذْتَكَ رَوَائِحُ الْإِنْجِذَابِ عَنْ شَطْرِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ وَ اجْذِبْتِكَ نَفْحَاتِ الرُّوحِ إِلَى مَقَرٍّ كَانَ عَلَى الْحَقِّ رَفِيعًا
- 5 Now doth the Pen of God make mention of those servants whom God hath related unto thee, that their eyes may be solaced thereby and they may remember God in their hearts and thank Him with a truthful and trustworthy tongue. And thou, O servant, take thou the cup of life in the Ridvan of the All-Merciful from the fingers of those whose faces God hath honored by turning away from aught else but Him, and whom He hath raised up in truth from the essence of the Spirit by the hands of divine Will. Glory be upon thee and upon 5 إِذَا يَذْكُرُ قَلَمُ اللَّهِ عِبَادَ الَّذِينَ نَسَبَهُمُ اللَّهُ إِلَيْكَ لِتَقَرَّ بِذَلِكَ عِيُونُهُمْ وَيَذْكُرُونَ اللَّهَ فِي قُلُوبِهِمْ وَيَشْكُرُوهُ بِلِسَانٍ صَادِقٍ أَمِينَا وَ أَنْتَ يَا عَبْدَ خُذْ كَأْسَ الْحَيَوَانِ فِي رِضْوَانِ الرَّحْمَنِ مِنْ أَنْامِلِ الَّذِينَ كَرَّمَ اللَّهُ وَجُوهَهُمْ مِنَ النَّظَرِ إِلَى غَيْرِهِ وَ جَعَلَهُمْ مِنْ عُنْصُرِ الرُّوحِ بِأَيَادِي الْإِرَادَةِ عَلَى الْحَقِّ مَبْعُوثًا وَ الْكِبْرِيَاءَ عَلَيْكَ وَ عَلَى الَّذِينَ نَسَبَهُمُ اللَّهُ إِلَى نَفْسِكَ وَ عَلَى الَّذِينَ عَاشَرُوا مَعَكَ فِي الدُّنْيَا

those whom God hath related unto thee, and upon those who associated with thee in this world with pure love for the sake of God, thy Lord and the Lord of all creation.

بالحبّ الخالص في الله ربّك و ربّ الخلق
جميعاً

BLIB_Or15694.428, ALIB.folder18p387,
TABN.212

BH03339

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Inaccessible, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَمْنِ الْأَقْدَسِ الْأَبْهَى
- 2 God makes mention of His servant at this hour in the Kingdom of Names and Attributes, that he may rejoice within himself at the most exalted station - a station which none among the Letters have attained save those who have believed in this Cause and have outstripped all created things in this Revelation, whereby all who dwell in the kingdom of command and creation were thunderstruck, all in the heavens and earth were dismayed, and all beings were shaken except those whom God preserved from the surges of self and purified their hearts from all allusions. 2 ذَكَرَ اللَّهُ عَبْدَهُ حِينَئِذٍ فِي مَلَكُوتِ الْأَسْمَاءِ وَ الصِّفَاتِ لِيَسْتَبْشِرَ فِي نَفْسِهِ عَلَى أَعْلَى الْمَقَامِ مَقَامِ الَّذِي مَا أَطْلَعَ بِهِ أَحَدٌ مِنَ الْحُرُوفَاتِ إِلَّا الَّذِينَ آمَنُوا بِهَذَا الْأَمْرِ وَ اسْتَبَقُوا عَلَيَّ الْكَائِنَاتِ فِي هَذَا الظُّهُورِ الَّذِي انْصَعَقَ عَنْهُ كُلٌّ مِنْ فِي مَلَكُوتِ الْأَمْرِ وَ الْخَلْقِ وَ انْفَزَعَ كُلٌّ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِ وَ اضْطَرَبَ كُلُّ الذَّوَاتِ إِلَّا الَّذِينَ عَصَمَهُمُ اللَّهُ عَنْ غَمَرَاتِ النَّفْسِ وَ طَهَّرَ قُلُوبَهُمْ عَنْ كُلِّ الْإِشَارَاتِ
- 3 O Hasan! God makes mention of you at this hour, and before that which has no before, and after that which has no after, inasmuch as you ascended unto God your Lord and sacrificed your body and spirit in His path, and rose to the highest chambers. Glad tidings unto you, for the world prevented you not from entering into the depths of the mercy of your Lord - you entered therein and feared no one in the path of your Master. Thus does God single out whom He wishes through His grace. With Him is the revelation of verses - He sends them down upon whomsoever He wishes among His creation. Verily, there is none mighty save Him. His is the creation and the command, and none among contingent beings has preceded Him in His command. 3 إِنْ يَا حَسَنَ ذَكَرَ اللَّهُ عَلَيْكَ حِينَئِذٍ وَ مِنْ قَبْلِ الَّذِي لَا قَبْلَ لَهُ وَ مِنْ بَعْدِ الَّذِي لَا بَعْدَ لَهُ بِمَا صَعَدْتَ إِلَى اللَّهِ رَبِّكَ وَ انْفَقْتَ جَسَدَكَ وَ رُوحَكَ فِي سَبِيلِهِ وَ صَعَدْتَ إِلَى أَعْلَى الْغُرَفَاتِ فَبَشِّرْ لَكَ بِمَا مَا مَنَعَكَ الدُّنْيَا عَنْ الْوُرُودِ فِي غَمَرَاتِ رَحْمَةِ رَبِّكَ وَ دَخَلْتَ فِيهَا وَ مَا خَفَتْ مِنْ أَحَدٍ فِي سَبِيلِ مَوْلَاكَ وَ كَذَلِكَ اخْتَصَّ اللَّهُ مِنْ إِشَاءٍ بِفَضْلِهِ وَ أَنَّ عِنْدَهُ تَنْزِيلَ الْكَلِمَاتِ يَنْزِلُ عَلَى مَنْ إِشَاءَ مِنْ خَلْقِهِ وَ أَنَّهُ مَا مِنْ مُقْتَدِرٍ إِلَّا هُوَ لَهُ الْخَلْقُ وَ الْأَمْرُ وَ مَا سَبَقَهُ فِي أَمْرِهِ أَحَدٌ مِنَ الْمَمْكُوتَاتِ
- 4 If all who are in the heavens and earth were to cling to the cord of any one of you who were martyred in God's path and died in His way, God would surely remove from them the garment of rebellion and clothe them in the robes of mercy and forgiveness, and cause them to speak in the highest paradise with the 4 وَ لَوْ أَنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ تَمَسَّكَوا بِحَبْلِ أَحَدٍ مِنْكُمْ مِنَ الَّذِينَ اسْتَشْهَدُوا فِي اللَّهِ وَ مَاتُوا فِي سَبِيلِهِ لَيَنْزِعَ اللَّهُ عَنْهُمْ رِدَاءَ الْعَصِيَانِ وَ يَلْبِسَهُمْ مِنْ أَثَوَابِ الرَّحْمَةِ وَ الْغُرَانِ وَ يَجْعَلُهُمْ نَاطِقِينَ عَلَى الْفَرْدُوسِ بِأَبْدَعِ النِّعَمَاتِ وَلَكِنْ لَمَّا قَسَتْ قُلُوبُهُمْ

most wondrous melodies. However, when their hearts hardened, they were veiled from this bounty which encompassed you and your kinfolk and those who loved you.

- 5 Then, glory be upon you and upon those who were martyred and gave up their spirits in the path of God their Creator, and when the Sun of the horizons dawned from the holy dayspring, they fell prostrate upon their faces before God, the Lord of Names and Attributes.

احتجبوا عن هذا الفضل الذي احاطك واحاط
ذوى قرابتك والذينهم احبوك

5 ثم كل الذرات والكبرياء عليك وعلى الذينهم
استشهدوا ثم انفقوا ارواحهم في سبيل الله بارئهم
واذا اشرقت عن افق القدس شمس الآفاق خروا
بوجوههم سجداً لله مالک الأسماء والصفات

BLIB_Or15694.436, ALIB.folder18p392,
TABN.214

BH03354

Date: 1290 [1873] or earlier

- 1 He is the Ever-Abiding, the Mighty, the Impregnable
- 2 Glorified be He Whom all things in the heavens and earth do praise! He createth whatsoever He willeth through His command. He, verily, is the Powerful, the Mighty, the Omnipotent. He aideth whom He willeth through the agencies of the heavens and earth, and He is the Triumphant over all things. He, verily, is the Mighty, the All-Wise.
- 3 In the revelation of verses there are indeed manifestations for those who follow the path of truth. Say: O peoples of the earth! Compare not the creation of verses with the creation of aught else, nor their manifestation with the manifestation of other things, if ye be discerning. They are in themselves the mirror of God amidst the worlds, and they reflect God and His most beautiful names, and they guide you to a straight path. Through them God created whatsoever was and will be. Ponder upon them; they will make you independent of the worlds.
- 4 Say: They are the form of the Command into which was breathed, causing all in the heavens and earth to swoon, save those whom God preserved through manifest sovereignty. They are the proof whereby His Cause was established and His evidence confirmed. Thus was the matter decreed and the evidence came from the presence of One mighty and knowing. Those who deny the verses of God and make sport of them, these are in manifest loss.

1 هو الباقي العزيز المنيع

2 سبحانه الذي يسبح له من في السموات و
الأرضين يخلق ما يشاء بأمره انه هو المقتدر
العزيز القدير ينصر من يشاء بأسباب السموات و
الأرض وهو الغالب على الأشياء انه هو العزيز
الحكيم

3 ان في تنزيل الآيات لظهورات للذين الى الحق
هم يسلكون قل يا ملأ الأرض لا تقاسوا خلق
الآيات بخلق شيء ولا ظهورها بظهور الأشياء
ان انتم تعرفون انها بنفسها مراة الله بين العالمين و
انها حكمت عن الله واسمائه الحسنى وانها لتهديك
الى صراط مستقيم وبها خلق الله خلق ما كان و
ما يكون تفكروا فيها انها تجعلكم اغنياء عن العالمين

4 قل انها لصور الأمر قد نفخ فيه وانصعق من في
السموات والأرضين الا من حفظه الله بسلطان
مبين وانها لمحجة بها حقق امره وثبت برهانه
كذلك قضى الأمر واتى البرهان من لدن عزيز
عليم ان الذين يكفرون بآيات الله ويلعبون بها
اولئك في خسران مبين

- 5 Say: O people! We have ordained for you the laws of recognition and have expounded the verses in truth. They have been sent down from the right hand of a mighty throne. Say: God doth test those who claim to believe. Thus was the matter decreed in a preserved tablet.
- 6 O people of Baha! We have adorned the heaven of utterance with the ornament of meaning and exposition, that ye may give thanks unto your Lord, the All-Merciful. He, verily, is the Ruler over what He willeth.
- 7 O servant! Remind those who have believed of this Remembrance, whose fragrance hath wafted from the direction of thy Lord, the Mighty, the Praised. Let not the words of those who have denied God grieve thee. Verily, We behold them in the fire. Turn wholly unto God.
- 8 Say: O people! Follow him who asketh no recompense of you and who summoneth you to the supreme horizon by what hath been ordained by One All-Knowing, All-Informed. And praise be to God, the Lord of the worlds.
- 5 قل يا قوم قد شرعنا لكم شرائع العرفان و صرّفنا الآيات بالحقّ أنّها قد نزلت عن يمين عرش عظيم قل الله يمتحن الذين يدعون الايمان كذلك قضى الأمر في لوح حفيظ
- 6 يا ملأ البهائم انا زيننا سماء البيان بزيينة المعاني و التبيان للتشكروا ربكم الرحمن و انه هو الحاكم على ما يريد
- 7 انك يا عبد ذكر الذين آمنوا بهذا الذكر الذي فاحت فوحاته من شطر ربك العزيز الحميد اياك ان يحزنك قول الذين كفروا بالله انا نراهم في السعير ان اقبل بكتك الى الله
- 8 قل يا قوم اتبعوا من لا يسئلكم اجرا و يدعوكم الى الأفق الأعلى بما امر من لدن عليم خبير و الحمد لله رب العالمين

INBA34:207, AQA1#069

BH03373

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Holy
- 2 Say: Glorified art Thou, O my God! I am Thy servant, and the son of Thy servant. I have turned my face towards the Qiblih of Thy Cause, confident of Thy oneness, confessing Thy singleness, submitting to Thy sovereignty and might, and acknowledging Thy grandeur and Thy majesty. I beseech Thee, by Thy Name through which the heavens were cleft asunder, and the earth was rent, and the mountains were crushed to dust, to withhold me not from the blowing of the winds of Thy mercy in Thy days, and to debar me not from the shore of Thy nearness and Thy bounties.
- 3 O Lord! I am athirst—give me to drink of the Kawthar of Thy grace; and I am poor—cause me to behold the outpourings of Thy riches. Is it befitting Thy station that Thou shouldst drive away the hopeful from the court of the door of Thy favor and Thy loving-kindness? Or is it consonant with Thy
- 1 بسم الله الأقدس
- 2 قل سبحانك اللهم يا الهى انا عبدك و ابن عبدك قد توجهت الى شطر امرك موقناً بوحدانيتك و معترفاً بفردانيتك و مدعناً بسلطنتك و اقتدارك و مقراً بعظمتك و اجلالك اسئلك باسمك الذي به انفطرت السماء و انشقت الأرض و اندكت الجبال بأن لا تمنعني عن هبوب ارياح رحمتك في ايامك و لا تبعدني عن شاطئ قريب و افضالك
- 3 اى رب انا العطشان فاشربني من كوثر فضلك و انا الفقير فأظهر لى ظهورات غنائك هل ينبغي لشأنك بأن تطرد الآملين عن فناء باب فضلك و الطافك و هل يليق لسلطانك بأن تمنع المشتاقين عن كعبة وصلك و لقاءك

sovereignty that Thou shouldst deny the yearning ones access unto the Ka'bih of reunion with Thee and of Thy presence? By Thy might! this is not my thought of Thee; for I have been assured that Thou art the All-Bountiful, the Possessor of abundant grace. O Lord! I entreat Thee, by Thy mercy that hath preceded all created things, and by Thy generosity that hath encompassed all beings, to make me one who turneth wholly unto Thee, who seeketh refuge in Thy Presence, and who standeth steadfast in Thy love. Then ordain for me that which Thou hast decreed for Thy loved ones. Verily Thou art potent to do what Thou wilt. There is none other God but Thee, the Forgiving, the Generous. Praise be to God, the Lord of all worlds.

- 4 Then know that your namesake has slandered me, and for this God hath seized him by His command, for He is the most severe of avengers. And thou knowest that I have not associated with him nor with any other souls, and only met with him in my brother's house for about an hour after he had sought permission to attain the presence. Thus was the matter and thou art among the witnesses. He hath spoken before the people concerning me that which he hath spoken, out of spite against God, the Protector, the Mighty, the Powerful.
- 5 Say: With thy Lord is the knowledge of all things. He knoweth what thy tongue hath uttered and what hath passed through thy heart, and He is knowing of all things. Say: Turn unto God that He may perchance remit thy sins; otherwise He will seize thee with a mighty seizure. Thus have We cast upon thee the word of truth as a mercy from Us unto thee, that thou mayest be among those endowed with certitude.

PM#021

فوعزتك ليس هذا ظني بك لأنني ايقنت بأنك
انت الكريم ذو الفضل العميم اى رب اسئلك
برحمتك التى سبقت الممكات و بكرمك الذى
احاط الكائنات بأن تجعلني مقبلاً اليك و لا تذاً
بحضرتك و مستقيماً في حبك ثم اكتب لي ما
قدرته لأحبائك أنك انت المقتدر على ما تشاء
لا اله الا انت الغفور الكريم و الحمد لله رب
العالمين

4 ثم اعلم بأن سميتك افترى على و بذلك اخذه الله
بأمر من عنده و انه اشد المنتقمين و انت تعلم بأنني
ما عاشرت معه و لا مع احد من العباد و عاشرت
معه في بيت اخي في غرار ساعة بعد الذي استأذن
ان يحضر تلقاء الوجه كذلك كان الأمر و انت
من الشاهدين انه قال في الملأ في حقي ما قال بغياً
على الله المهيمن العزيز القدير

5 قل عند ربك علم كل شيء انه يعلم ما تكلم به
لسانك و خطر به قلبك و انه بكل شيء عليم
قل تب الى الله لعل يكفر عنك سيئاتك والا
ياخذك بأخذ عظيم كذلك القيناك قول الحق
رحمة من لدنا عليك ليجعلك من الموقنين

INBA48:138, INBA81:095, BLIB_Or15739.253,
BRL_DA#776, PMP#021

BH03396

Date: 1290 [1873] or earlier

- 1 The Most Holy, the Most Glorious! This is a Book from the All-Knowing to those who have believed in God, the Mighty, the Wise, that they may rejoice in what they have been remembered before the Throne. This is naught but a great bounty. Blessed are they who have been given what hath been sent down from the presence of One mighty and powerful.

1 الأقدس الأبهى هذا كتاب من لدى العليم الى
الذين آمنوا بالله العزيز الحكيم ليفرحوا بما ذكروا
لدى العرش ان هذا الآ فضل كبير طوبى للذين
رزقوا بما نزل من لدن مقتدر قدير

- 2 Turn ye unto the Countenance and turn away from the ignorant who wander in the wilderness of passion. They are indeed in manifest loss. Soon shall the dust of torment encompass them and they shall awaken in remorse. The wrath of thy Lord shall seize them - distant be they who have disbelieved in God, the Mighty, the Praiseworthy.
- 3 We seized peoples before them, then after them We raised up others. Nothing hath preceded Us. We have ordained for every matter an appointed time. We are indeed powerful.
- 4 Arise to remember God amongst His servants and leave those who have disbelieved in their overwhelming ignorance. They are indeed among the heedless. Do they imagine that what they possess will profit them? Nay, by the Lord of all worlds! Did what their fathers amassed benefit them? We have left them in the fire, and thy Lord is indeed the Subduer, possessed of mighty strength. Nothing preventeth Him from what He desireth. He is in truth the Ruler over what He willeth.
- 5 Those who have disbelieved in God are deaf - they hear not the call of their Lord. They are indeed among those who slumber. When they awaken they shall find themselves in the depths of the fire. They shall say: "We have wronged ourselves and were among the wrongdoers."
- 6 Say: Harken, O people, to the call of your Lord, then turn unto Him and follow not every doubting idolater. Arise from the couches of passion. This is your Lord, the Most Glorious, Who hath come with a manifest light. Have ye forsaken God and taken vain imaginings as lords for yourselves? This is naught but a grievous wrong. Open your eyes! This is your Lord, the Chosen One, Who calleth you to the most exalted station. He is indeed a witness unto what He saith. Say: Is conjecture better for you, or the light that hath shone forth from the horizon of certitude? Be fair, O people, and follow not every heedless sinner.
- 7 Thus have We revealed unto thee that thou mayest remember thy Lord amongst the servants, that perchance Our slumbering servants may be awakened thereby. Say: O my Lord! I am he who hath turned his face toward Thee. Decree for me what Thou desirest. Thou art indeed the Most Merciful of the merciful ones.
- 2 اقبلوا الى الوجه و اعرضوا عن الجاهلين الذين هاموا في برية الهوى الا انهم في خسران مبين سوف تغشيم غيرة العذاب و يصبحون نادمين يأخذهم قهر ربك فيعداً للذين كفروا بالله العزيز الحميد
- 3 قد اخذنا قوماً قبلهم ثم انشأنا بعدهم آخرين لم يسبقنا شيء قدرنا لكل امر اجلاً انا كفاً قادرين
- 4 قم على ذكر الله بين عباده و ذر الذين كفروا في غمرتهم الا انهم من الغافلين أ يحسبون ينفعهم ما عندهم لا ورب العالمين هل نفع آباءهم ما جمعوا قد تركاهم في النار و ربك هو القهار ذو البطش الشديد لا يمنعه شيء عما اراد انه هو الحاكم على ما يريد
- 5 ان الذين كفروا بالله اولئك صم لا يسمعون نداء ربهم الا انهم من الراقدين اذا انتبهوا يرون انفسهم في اسفل النار يقولون ظلمنا انفسنا و كنا من الظالمين
- 6 قل ان اسمعوا يا قوم نداء ربكم ثم اقبلوا اليه ولا تتبعوا كل مشرك مريب قوموا عن مراقد الهوى هذا ربكم الأبهى قد اتى بنور مبين أ تركتم الله و اخذتم الأوهام لأنفسكم ارباباً ان هذا الا ظلم عظيم ان افتحوا الأبصار هذا ربكم المختار يدعوكم الى اعلى المقام انه على ما يقول شهيد قل الظن خير لكم ام النور الذي اشرق من افق اليقين ان انصفوا يا قوم ولا تتبعوا كل غافل اثم
- 7 كذلك القيناك لتذكر ربك بين العباد لعل ينبيه به عبادنا النائمون قل اى رب انا الذي وجهت بوجهي اليك فاقض لى ما اردته انك انت ارحم الراحمين

INBA34:229, AQA1#089

BH03455

To: Fatimih daughter of Muhammad Ali who travelled with God, in Isfahan

Date: 1290 [1873] or earlier

- 1 He is the All-Glorious, the Most Glorious! هو البهيّ الأبهى 1
- 2 O handmaiden of God! Thy letter hath come before Us and We have witnessed its contents. We are indeed the All-Witnessing. Stand thou firm in the Cause of God, thy Lord, and detach thyself from all else save Him. ان يا امة الله قد حضر بين يدينا كتابك و شهدنا ما فيه انا كما شاهدين ان استقمى على امر الله ربك ثم انقطعى عن العالمين 2
- 3 Let not the cawing of the female unbelievers nor the braying of the male unbelievers disturb thee, for most people have turned away from Him Who created them for this Day and gave them glad tidings of this luminous, resplendent Manifestation. Among them are those who openly denied God and warred against Him and pronounced judgment against Him and were numbered among the ungodly. And among them are those who disputed His verses and denied His proof and rose up against Him with swords of hatred that were a thousand times sharper than swords of steel. Thus was the matter decreed by God, thy Lord and the Lord of all worlds. اياك ان لا يضطربك نعيق المشركات ثم نهيق المشركين لأن الناس اكثرهم اعرضوا عن الذى خلقهم لهذا اليوم و بشرهم بهذا الظهور المشرق المنير و منهم من كفر بالله جهرة و حارب بنفسه و افتى عليه و كان من المشركين و منهم من جادل بآياته و انكر برهانه و قام عليه بسيوف البغضاء و انها لأحد من سيف الحديد بألف مرة و كذلك قضى الأمر على الله ربك و رب العالمين 3
- 4 Pay thou no heed to these people. Be steadfast in thy Lord's Cause and place thy trust in God, thy Lord and the Lord of thy forebears of old. Stand thou firm in such wise that all who are in the heavens and on earth shall not cause thee to slip, nor shall the whisperings of Satan cause thee to waver. و انت لا تلتفتى الى هؤلاء ان اثبتى على امر ربك فتوكل على الله ربك و رب آياك الأولين ان استقمى على شأن لا يزلك كل من فى السموات و الأرض و لا يقلبك وساوس الشياطين 4
- 5 By God the Truth! There hath befallen Me that which hath befallen no one else, as though I were being slain at every moment, and none is aware of this save God and My own Self, the All-Knowing, the All-Encompassing. تالله الحق قد ورد على ما لا ورد على احد كأتى قتلت فى كل حين و ما اطلع بذلك احد الا الله ونفسى العليم المحيط 5
- 6 Walk thou in the footsteps of thy father, for he witnessed such evidences from thy Creator and beheld such signs from thy Lord as no eye hath ever seen, and attained that which hath shone forth from this holy, mighty and wondrous Scene. Therefore do the denizens of the Supreme Horizon weep for Me, together with the holy angels. فامش على اثر ابيك و انه شهد من آثار بارئك و رأى من آيات ربك ما لا شهدت عيون احد و فاز بما اشرق من هذا المنظر المقدس العزيز البديع اذا يبكى على فى الرفيق الأعلى مع ملائكة المقدسين 6
- 7 Beware lest thy relationship to her who hath fabricated lies against herself concerning God and disbelieved after having believed and turned away after having advanced - such was her deed if thou be of them that hear - prevent thee. Shun her and turn away from her, then turn to God, the Almighty, the All-Glorious, the All-Knowing, the All-Wise. اياك ان لا يمنحك نسبتي الى التى افترت فى نفسها على الله و كفرت بعد الذى آمنت و اعرضت بعدما اقبلت و كذلك كان فعلها ان انت من السامعين تجنّبى عنها ثم اعرضى منها ثم اقبلى الى الله المقتدر العزيز العليم الحكيم 7

BLIB_Or15694.597, ALIB.folder18p446

BH03558

To: Muhammad Husayn Lutf, in K

Date: 1290 [1873] or earlier

- 1 He is the Most Mighty, the Most Holy, the Most Glorious! هو الأعزّ الأقدس الأبهى 1
- 2 This is a Book from the Primal Point unto him who hath believed in God and His signs, that he may call to mind within himself the Most Great Remembrance, Who was visible from the horizon of the Cause, and may detach himself from whatsoever beareth the name of a thing, and be drawn unto a praiseworthy station of holiness. O servant! Harken unto that which God calleth thee from the direction of the Throne, then remind the people of that which thou art capable, for this is what the Tongue of Ancient Days commandeth thee at a time when sorrows have encompassed Him from every rejected soul. هذا كتاب نقطة الأولى لمن آمن بالله وآياته ليتذكّر في نفسه بذكر الأعظم الذي كان عن افق الأمر مشهودا و ينقطع عن كلّ ما يذكر عليه اسم شيء ويجذبه الى مقام قدس محمودا ان يا عبد اسمع ما يناديك الله عن جهة العرش ثمّ ذكر الناس بما كنت مستطيعا عليه وهذا ما يأمرك به لسان القدم حين الذي احاطته الأحزان من كلّ انفس مردودا 2
- 3 Say: Verily the Primal Point, in His latter Manifestation, speaketh with the Most Glorious tongue, saying: "O people! Did We not give you glad tidings of My appearance after Me? Yet when He appeared with the truth and came unto you with all of God's clear tokens, wherefore did ye disbelieve in Him and turn away from His beauty and wage war against His person? Therefore fear ye God and dispute not against His Self, and be ye steadfast upon the straight path of truth. By My life! Whoso turneth away from Him hath turned away from the beauty of God from all eternity, and whoso turneth unto Him hath ascended unto God and chosen for himself a beloved station beneath the canopy of his Lord's protection." قل ان نقطة الأولى في ظهوره الأخرى بلسان الأبهى يقول يا قوم اما بشرناكم بظهوري من بعدى فلما ظهر بالحقّ وجائكم بيّنات الله كلّها لم كفرتم به و اعرضتم عن جماله و حاربتم بنفسه اذا خافوا عن الله و لا تجادلوا بنفسه و كونوا على صراط السوى على الحقّ مستقيما فوعمرى من اعرض عنه فقد اعرض عن جمال الله في ازل الآزال و من اقبل اليه فقد صعد الى الله و اتخذ لنفسه في ظلّ عصمة ربّه مقاما محبوبا 3
- 4 O people! Fear ye God, then be ye ashamed before Me, and commit not unseemly deeds within your souls, and withhold not yourselves from the Law which hath truly flowed from the right hand of this Throne whereon the Ancient Beauty hath been established, from the presence of the Self-Subsisting, the All-Compelling. And thou, O servant, strive within thyself lest the clamor of the idolaters affect thee. Rather, it behooveth thee to ascend unto a station wherein thy word will influence the hearts of every remote doubter. Purify thyself with the living waters from thy Lord, the Mighty, the Bestower. Verily in the inner meaning of these words flow mysteries, if thou be of them that know. And glory be upon thee and upon those who have turned toward the shore of might nigh at hand. ان يا قوم خافوا عن الله ثمّ استحيوا عني و لا ترتكبوا الفحشاء في انفسكم و لا تمنعوا ذواتكم عن شريعة التي جرت بالحقّ عن يمين هذا العرش الذي عليه استوى جمال القدم من لدن مهيمن قيّوما و انك انت يا عبد فاسع في نفسك لثلا يؤثّر فيك نعيق المشركين بل ينبغي لك بأن تصعد الى مقام يؤثّر قولك في قلوب كلّ مريب بعيدا طهر نفسك بكوث الحيوان من لدن ربك العزيز المنان و انه قد جرى في سرّ تلك الكلمات ان انت بذلك عليما و البهاء عليك و على الذينهم توجّهوا الى شاطئ عزّ قريبا 4

BLIB_Or15694.591, ALIB.folder18p442

BH03488*To: Mulla Aqa Baba (Sarchah), in Qa'in**Date: 1290 [1873] or earlier*

1 He is the Most Exalted.

1 هو العليّ الأعلى

2 Make mention of thy Lord's mercy unto His servant that he may be of those who remember and that his eyes may be consoled by the traces of God his Lord, and be of those who have attained unto the recognition of God and the Manifestation of His Self, and whom the denials of those who disbelieved and associated partners with God and were of the heedless did not hinder.

2 ذكر رحمة ربك عبده ليكون من المتذكرين وتقرّ من اثر الله ربه عيناه ويكون من الذين فازوا بعرفان الله ومظهر نفسه وما منعهم منع الذين كفروا واشركوا وكانوا من الغافلين

3 O servant! Illumine thy sight with the verses of thy Lord and thy heart with the remembrance of His Name, the Most High, the Most Great. Deprive not thyself of the grace which hath preceded all created things and for whose appearance the Temples of the Cause waited in centuries past. Say: He hath appeared in human form. Blessed be God, the Revealer of this noble countenance.

3 ان يا عبد نور بصرک من آیات ربک و قلبک بذكر اسمه العليّ العظيم ولا تحرم نفسك عن فضل الذي سبق الممكّات و كان ان ينتظر ظهوره هياكل الامر في قرون الاولين قل انه قد ظهر على هيكل الانسان فتبارك الله مظهر هذا المنظر الكريم

4 Beware lest anything sadden thee or any matter prevent thee from the upraised and straight path of God. Turn not unto the world and what hath been created therein, but seek what thy Lord hath ordained for thee. Verily He sufficeth thee and sufficeth all worlds.

4 اياک ان لا يحزنک شيء ولا يمنعک امر عن سبيل الله المرتفع المستقيم ولا تلتفت الى الدنيا و ما خلق عليها ثم ابتغ ما قدر عند ربک و الله يكفيک ويكفي العالمين

5 Drink from the Kawthar of life from the spring which floweth in this paradise, that it may attract thee to the face of thy Lord. Verily He is the Mighty, the Generous. He will never withhold from any soul the wonders of His grace nor cut off from His servants the rains of His mercy. There is no God but Him. He doeth what He willeth and ordaineth what He pleaseth.

5 ان اشرب كوثر الحيوان من عين التي جرت في هذا الرضوان ليجذبک الى وجه ربک و الله هو العزيز الكريم انه لن يمنع نفساً من بدائع فضله و لن يقطع عن العباد امطار رحمته انه ما من اله الا هو يفعل ما يشاء و يحکم ما يريد

6 Thus hath the Command been sent down from the heaven of eternity that thou mayest follow the command of thy Lord and be of the doers of good. Verily those who were heedless of the meeting with their Lord and turned away from His beauty - these God will never show mercy to in this world, and in the next world they shall have grievous punishment. Soon shall the angels of chastisement return them to their abode - what an evil abode for those who turned away!

6 كذلك نزل الامر من سماء القدم لتتبع امر ربک و تكون من المحسنين ان الذينهم كانوا في غفلة عن لقاء ربهم واعراض عن جماله اولئك لن يرحمهم الله في الدنيا ابدًا و في الآخرة لهم عذاب عظيم فسوف يرجعهم ملائكة العذاب الى مثوئهم فبئس مثوى المعرضين

7 Thus have We expounded the verses unto thee and set them forth as a grace from Us upon thee that thou mayest be of the

thankful ones. The Spirit and Glory be upon thee and upon God's sincere servants.

7 كذلك فصلنا لك الآيات وصرّفناها فضلاً من
لدنا عليك لتكون من الشّاكرين والروح والبهاء
عليك وعلى عباد الله المخلصين

INBA44:161, BLIB_Or15694.568b,
ALIB.folder18p435, BRL_DA#047

BH03549

To: Mulla Ibrahim, in Sultanabad

Date: 1290 [1873] or earlier

- 1 He is God, the Most Holy, the Most Inaccessible, the Most Exalted, the Most Glorious
- 2 This is a Book from God unto him who hath believed and been guided. Hearken, O servant, unto that which God calleth thee from the direction of the Throne, that the fragrances of the All-Merciful may attract thee to the Sadratu'l-Muntaha. Arise and say: By God! He hath appeared through Whose will the Kingdom of Names appeared. Be not proud against Him Who hath appeared with all the signs in days wherein the feet of every learned one did slip and the hearts of those endued with understanding were perturbed.
- 3 Say: The clouds of destiny have been rent asunder and your Lord, the Most High, the Most Exalted, hath come once again from the heaven of divine decree with His Most Glorious Name. Say: Is there any doubt about God, or about His power which hath encompassed all created things, or about His signs, one letter of which all that can be counted cannot equal? O people! If ye deny Him Who hath appeared with the truth, by what proof do ye uphold your faith in God, the Most High, the Most Exalted? Say: This is Ali Who hath come unto you with all the signs and speaketh the truth in the highest heaven that this indeed is the Beloved. Whoso turneth away from Him hath gone astray and been misguided. Say: By God! This is He at Whose walking the Kingdom of God walketh behind Him, and the Spirit proclaimeth before Him, and giveth glad tidings unto the people of this Remembrance Who hath appeared in the temple of the Youth. Glorified be He Who hath appeared in the midst of noon-tide.
- 4 O servant! We sent thee aforetime a Tablet that thou mightest find therein the sweet fragrances of thy Lord, the All-Merciful,

1 هو الله الأقدس الأرفع الأبهى

2 هذا كتاب من الله الى الذى آمن واهتدى ان
استمع يا عبد ما يناديك به الله عن جهة العرش
لتجذيك نفحات الرحمن الى سدره المنتهى قم و
قل تالله قد ظهر الذى بارادة منه ظهرت ملكوت
الأسماء ولا تستكبروا على الذى ظهر بكل الآيات
فى أيام التى زلت فيها اقدام كل عالم واضطربت
افئدة اولى النهى

3 قل قد شقت سحب القضاة و اتى ربكم العلى
الأعلى من سماء الامضاء باسمه الأبهى مرة اخرى
قل أ فى الله شك ام فى قدرته التى احاطت
الممكنات او فى آياته التى لن يعادل بحرف منها كلها
يحصى ويا قوم ان تكفروا بالذى ظهر بالحق فبأى
امر تثبتون ايمانكم بالله العلى الأعلى قل هذا على
قد جائكم بكل الآيات و ينطق بالحق فى جبروت
القصى بأن هذا هو المحبوب فمن اعرض عنه فانه
ضل و غوى قل تالله هذا هو الذى اذا يمشى يمشى
ملكوت الله عن ورائه و ينادى الروح قدّامه
و يبشّر الناس بهذا الذّكر الذى ظهر على هيك
الغلام فسبحان من ظهر فى وسط الضحى

4 ان يا عبد انا ارسلنا اليك من قبل لوحاً لتجد
منه روايح ربك الرحمن و تنقطع عن كل ما

and become detached from all that hath been created in the contingent world, and utter in the midmost heart of contingency a word whereby the hearts of them that possess understanding would be attracted. Harken unto the Word of thy Lord and leave all created things behind thee, then arise from the horizon of utterance with the remembrance of thy Lord, the Mighty, the Bountiful. Fear not those who have disbelieved and associated partners with God and were of them that turned away and were wretched. And the Spirit be upon thee and upon those who are steadfast in the Cause and were of them that witnessed and beheld from among the greatest signs of thy Lord.

خلق فی الأكوان و تنطق فی قطب الامکان بکلمة تستجذب عنها افئدة اولی المحی اسمع قول ربک و دع الممکات عن ورائک ثم اطلع عن افق البیان بذكر ربک العزیز المنان و لا تخف من الذینهم کفروا و اشركوا و کانوا ممن اعرض و شقی و الروح علیک و علی الذینهم استقرّوا علی الأمر و کانوا ممن شهد و رأى من آیات ربک الکبری

BLIB_Or15694.644b, ALIB.folder18p456b

BH03467

To: Ali Nur in Isfahan

Date: 1290 [1873] or earlier

1 He is the Grief-Stricken

1 هو المحزون

2 O Ali! Today the Tongue of God speaks in all things, yet no hearing ear is to be found that might perceive it. The signs of God are manifest in all things, yet no seeing eye is found that might behold them. The Cause of God has ever been manifest and radiant, yet people remain immersed in pure delusion and veiled from the Purpose.

2 ای علی الیوم لسان الله در کلشیء ناطق ولكن ذی سمعی مشهود نه تا ادراک نماید و آیات الله در کلشیء ظاهر و ذی بصری ملحوظ نه تا ملاحظه کند لم یزل امر الله ظاهر و مشرق بوده ولكن ناس در وهم صرف مستغرق و از مقصود محتجب

3 Consider the peoples of the past - though all were engaged in uttering the praise of God throughout all days and nights with utmost desire and longing, yet at the time of His Manifestation all remained veiled from the Sovereign of the Cause by their own imaginings and were deprived of His divine verses. Now observe the people of the Bayan with this same insight - all recite the Bayan, yet remain veiled from its Revealer. Would that they had been content with this much, but rather they have inflicted upon the Ancient Beauty that which no soul has ever inflicted upon another. Such is the measure of these servants.

3 نظر کن در امم قبل که کل با کمال طلب و آمال در کل ایام و لیال بذكر حق ناطق و مشغول بوده اند و در حین ظهور کل بما عندهم از سلطان امر محتجب ماندند بآیات الهی از منزل آن محروم گشتند حال در اهل بیان الیوم بهمین نظر ملاحظه کن کل تلاوت بیان مینمایند ولكن از منزل آن محتجبند ای کاش باین مقدار اکتفا مینمودند بلکه بر جمال قدم وارد آوردند آنچه را نفسی بنفسی وارد نیاورده اینست مقدار این عباد

4 O Ali! Turn your gaze away from all else but God and sanctify your heart from the mention of aught else. O Ali! Raise up the pavilion of detachment upon the shore of the Most Great Ocean and pitch the tent of trust beneath the shade of the

4 ای علی چشم از ما سوی الله بردار و قلب را از ذکر دوش مقدس نما ای علی سراقق انقطاع در شاطی بحر اعظم مرتفع نما و خیمهء توکل

Divine Unity, for there has been and shall be no shelter save His shade. Give thanks to God that the breeze of His grace has ever wafted over you and, God willing, shall never cease.

در ظلّ سلطان احدیّه برافراز چه که جز ظلّش
هاویه بوده و خواهد بود حمد کن خدا را که
لازال نسیم عنایتش بر تو مرور نموده و انشاءالله
مقطوع نخواهد شد

- 5 Today most of the people of the earth have risen to dispute with the Beauty of Divine Unity, though they have witnessed with their own eyes in this Revelation that which was never seen or heard in any previous Revelation. Thus does God distinguish between truth and falsehood through a word from His presence, and He is powerful over all things. Be steadfast in the Cause of God and detached from all else. And the glory be upon you and upon those with you.

5 الیوم اکثری از اهل ارض بمجادله با جمال احدیّه
قیام نموده اند مع آنکه آنچه بچشم خود در این
ظهور مشاهده نموده اند در هیچ ظهور ندیده و
نشنیده اند کذلک یفصل الله بین الحقّ و الباطل
بکلمه من عنده و انه علی کل شیء قلیراً ثابت شو
بر امر الله و از کل منقطع باش و البهاء علیک
و علی من معک

INBA38:119, INBA23:199

BH03474

To: *Mir Muhammad Ali in Sad, in Isfahan*

Date: 1290 [1873] or earlier

- 1 He is the Mighty.
- 2 These are the verses of holiness, set forth with pure nature, and He casts forth remembrance and guidance. Verily, in the remembrance of God do hearts find rest. Nothing escapes His knowledge, and nothing is hidden from God, thy Lord. There is no God but Him. His is the Command and Creation, and all return unto Him.
- 3 Is there any god besides God? Say: Glory be to God! There is no God but Him, and all beseech His bounty. His is the dominion of the kingdom of the heavens and earth. He creates what He willeth through His word "Be" and it is.
- 4 Say: O people, fear God with true fear, and associate not anything with Him, and call not upon any god besides God, and take not your vain desires as lords unto yourselves, if ye be aware. Verily He sufficeth you against all things, while nothing can suffice against God your Lord, and unto Him do all return. With Him is the knowledge of all things, and the knowledge of the heavens and earth, and He knoweth your final home and resting place, and whatsoever people imagine within themselves.

1 هو العزیز

2 تلك ورقة القدس فصلت آیاتها بالفطرة الخالص
و یلقى الذکر و الهدی الا بذكر الله تطمئنّ القلوب
انه لن یعزب عن علمه من شیء و لا یخفی عن
الله ربک من شیء و ما من اله الا هو له الأمر
و الخلق و کل الیه یرجعون

3 أ اله مع الله قل سبحان الله ما من اله الا هو و کلّ
من فضله یستلون و له ملکوت ملک السموات
و الأرض یخلق ما یشاء بقوله کن فیکون

4 قل یا قوم اتقوا الله حقّ تقاته و لا تشرکوا به و لا
تدعوا مع الله اله آخر و لا تأخذوا الهوی لأنفسکم
ربّاً من عندها ان انتم تشعرون انه یکفیکم عن
کلّ شیء و لا یکفی عن الله ربکم من شیء و
انّ الیه کلّ یرجعون و عنده علم کلّ شیء و علم
السموات و الأرض و یعلم منقلبکم و مثویکم و ما
کان الناس فی انفسهم یتخیلون

5 Say: Fear God, O people, and turn not your faces from the holy sanctuary, then follow what the Spirit casteth upon you, that ye may draw nigh with your hearts to the shore of nearness, and then attain certitude of this Beauty. Thus doth the Dove counsel you with true counsel and remember you with the best remembrance, if ye but hear.

5 قل اتقوا الله يا قوم ولا تحولوا وجوهكم عن شطر القدس ثم اتبعوا ما يلقي الروح عليكم لعل انتم تقرّبون بقلوبكم الى شاطئ القرب ثم بهذا الجمال انتم توقنون كذلك يعظكم الورقاء حق الوعظ و يذكركم احسن الذكر ان انتم تسمعون

6 O servant! Remember thyself, then remind the people of what God hath taught thee of His grace, then make thy heart a mirror wherein this hidden and radiant Beauty may be reflected. Grieve not over anything that befalleth thee, but place thy trust in God, then strive in His good-pleasure, and be not of those who in the days of the Spirit are sorrowful. The Spirit and Light be upon thee and upon whosoever hath turned unto God, the Protector, the Self-Subsisting.

6 ان يا عبد ذكر نفسك ثم انفس الناس بما علمك الله من فضله ثم اجعل قلبك مرآة ليتجلّى عليه هذا الجمال المشرق المكنون ولا تحزن في شيء عما يرد عليك فتوكل على الله ثم اسع في مرضاته ولا تكن من الذينهم في ايام الروح يحزنون والروح والنور عليك وعلى من توجه الى الله المهيم القيوم ١٥٢

INBA36:096b, INBA71:260b

BH03487

To: *Baqir Najjarul-Amr et al.*

Date: 1290 [1873] or earlier

1 He is the Almighty

2 A remembrance from God, at a time when the breezes of separation blow upon all who are in the heavens and earths. Verily it is a revelation from God, the Lord of the worlds.

3 O Baqir! We have heard the cry of thy heart and the lamentation of thy soul, and We were well aware thereof. And by this We were grieved in such wise as none knoweth save God, the Mighty, the All-Knowing. Therefore did We open unto thy face the gates of counsel that thou mightest be counseled by God's counsel and be of the patient ones. Be patient, O servant, in this firmly established and mighty decree. Put thy trust in God, thy Lord, then commit thy affairs unto Him, for He is the best of helpers and protectors. Though in this separation the pillars of the believers be demolished, yet patience therein is nearer unto righteousness, if ye be of those who know.

4 But O My loved ones! Remember My exile, then My tribulation thereafter, then My migration due to what the hands of the hypocrites have wrought. Then ponder upon My reunion,

1 هو العزيز

2 ذكر الله في حين الذي تهب نسائم الفراق على كل من في السموات والأرضين وأنه لتنزيل من الله رب العالمين

3 ان يا باقر قد سمعنا ضجيج قلبك و صرخ فؤادك وكنا من العالمين وبذلك حزنا على شأن الذي لن يطلع به احد الا الله العزيز العليم ولذا فتحنا على وجهك ابواب النصيح لتستنصح بنصح الله وتكون من الصابرين اصبر يا عبد في هذا القضاء المثبت العظيم فتوكل على الله ربك ثم فوض الأمر عليه وأنه خير ناصر ومعين ولو ان في هذا الفراق يعدم اركان الموحدين ولكن الصبر فيه اقرب الى التقوى ان انتم من العارفين

4 ولكن يا احبائي ذكروا غربتي ثم ابتلائي بعدى ثم هجري بما اكتسبت ايدى المنافقين ثم تفكروا في وصالي ثم في نعماتي ثم في جمالي ثم في جلالى ان

then upon My melodies, then upon My beauty, then upon My majesty, if ye be of those who know. For in all these nothing is seen save the attributes of God, the Mighty, the Ever-Living, the All-Knowing. Thus do We teach you the ways of wisdom that ye may be among the triumphant.

- 5 Then make mention of Abdullah Ahmad and give him the glad tidings of a mighty victory. O Ahmad! Give thanks unto God for having guided thee unto His Self and nourished thee from the freshly-plucked fruits of holiness and brought thee near unto the shore of nearness and caused thee to hear the sweet and holy melodies and accepted thee and thy brother and assisted you both in His service through what ye fashioned with your hands for His servant. And this hath been inscribed in a Tablet wherein the deeds of the doers shall not be omitted by so much as a date-stone's weight or a whit. Soon shall appear in the earth the recompense of what ye have done, and verily He rewardeth His sincere servants.
- 6 Then make mention from Us unto those who are in your households, both young and old, and unto those women who were among the devout before God.

انتم من العارفين لأن لا يرى في كل ذلك إلا صفات الله العزيز الحى العليم كذلك نعلمكم سبل الحكمة لتكون من الفائزين

5 ثم ذكر عبد الله احمد وبشره بفوز عظيم ان يا احمد فاشكر الله بما هداك الى نفسه و رزقك من ثمرات قدس جنى و دخلك على شاطئ القرب واسمعك نغمت قدس مليح وقبلك و اخاك و ايدك على خدمته فيما صنعت لبعده بأيديكم وهذا ما رقم في لوح الذى لن يغادر فيه عمل العاملين على قدر نقير و قطمير فسوف يظهر في الأرض جزاء ما فعلتم و انه يجزى عباده المخلصين

6 ثم ذكر من لدنا الذينهم في بيتكما من كل صغير و كبير ثم على اللواتي كن بين يدي الله لمن القانتين
١٥٢

INBA71:011b

BH03468

To: Aqa Ali

Date: 1290 [1873] or earlier

- 1 O Ali, hear the answers to your questions which flow from the Pen of God.
- 2 As to what you asked regarding preserving your love for your Lord - We beseech God to guard you from the evil of Satan and to cause you to enter the seat of security and safety beneath the shadow of His Name, the All-Merciful. There is no God but Him, the Mighty, the All-Glorious.
- 3 As to what you asked regarding protection from the evil of the oppressors - do not cause corruption in the land after it has been set in order, lest the tyranny of every stubborn oppressor touch you. For if you become corrupt, you will have wronged your own self. And when you become an oppressor, it behooves God to cause another oppressor to gain dominion

1 اى على بشنو جوابهاى سؤالات خود را كه از قلم الله جارى ميكردد

2 و اما ما سئلت في حفظك على حب مولاى نستل الله بأن يحرسك عن شر الشيطان و يدخلك على مقعد الأمن و الأمان في ظل اسمه الرحمن لا اله الا هو العزيز السبحان

3 و اما ما سئلت في حفظك عن شر الظالمين لا تفسد في الأرض بعد اصلاحها لئلا يمسك ظلم كل ظالم عنيد و أنك ان تفسد تكون ظالماً في نفسك فلما صرت ظالماً ينبغى ان يسلط الله

over you. This is justice from His presence, if you be of those who understand.

- 4 As to your asking God to grant you that whereby people wage war against each other, that you might thereby aid your Lord - hear thou that We have lifted the decree of the sword and spear, and have ordained victory through utterance, through that which proceeds from the tongue. He, verily, is the Help in Peril.
- 5 As to what you asked about Our instilling in you the courage of a lion - know that We have made the hearts of those who have detached themselves from the world and turned to the court of My Most Glorious Name like blocks of iron, such that nothing in the heavens or earth can cause them fear. They are like lions in the thickets of power and might. God has bound them with the chains of protection, and were He to will, He would loose them by His command and through them subjugate all who are in the heavens and earth. He, verily, has power over all things.
- 6 As to what you asked about Our making you free in your turning to God, such that whenever you wish you could turn to the holy court - know that in this request you have made yourself a partner with your Lord, for He is the Free, and He has not taken, nor will He ever take, any partner unto Himself. He permits you in this as He wills, by His command. He, verily, is the Mighty, the Free to Choose.

عليك ظالماً آخر وهذا عدل من عنده ان انت من العارفين

4 واما ما سئلت الله بأن يؤتيك ما يحارب به الناس بعضهم بعضاً لتنصر به ربك فاسمع انا قد ارفعنا حكم السيف و السنان و قدرنا النصر بالبيان فيما يخرج من اللسان و انه هو المستعان

5 واما ما سئلت بأن نبعث فيك شجاعة الضرغام فاعلم باننا جعلنا قلوب الذينهم انقطعوا عن الدنيا و توجهوا الى شطر اسمي الأبهى زبر الحديد بحيث لن يخافهم شيء عما خلق بين السموات والأرض و هم قسورة آجام القدرة و القوة و قد سلسلهم الله بسلاسل العصمة و لو شاء ليطلقهم بأمر من عنده ويستخرجهم كل من في السموات والأرض و انه لعل كل شيء قدير

6 واما ما سئلت باننا نجعلك مختاراً في توجهك الى الله بحيث متى تريد تتوجه الى شطر القدس فاعلم انك في هذا السؤال جعلت نفسك شريكاً مع ربك لانه هو المختار و ما اتخذ لنفسه شريكاً و لن يتخذ ابداً و يأذنك في ذلك كيف يشاء امراً من عنده و انه هو العزيز المختار

INBA38:126, MAS4.018ax, MAS4.029x

BH03449

To: Aqa Rida

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Glorious
- 2 Hearken unto the Call from the Divine Lote-Tree in the luminous and most holy spot: Verily, there is none other God but Me, the Almighty, the All-Wise.
- 3 By My life! Wert thou to taste the sweetness wherewith the Supreme Pen hath called thee, thou wouldst cast away the

1 الأقدس الأبهى

2 ان استمع النداء من السدرة المنتهى في البقعة الأحديّة النوراء انه لا اله الا انا العزيز الحكيم

3 لعمري لو تجد لذة ما ناداك به القلم الأعلى لتضع الدنيا و ما فيها و تستأنس بذكر ربك الأبهى بحيث لا يمنعك شيء عن ثنائه الجميل

world and all that is therein and would delight in the remembrance of thy Lord, the Most Glorious, in such wise that nothing would prevent thee from His beautiful praise. Then wouldst thou relate unto the earth before the Throne what hath befallen it, and it would speak forth in thy name.

- 4 We have sent down unto thee the verses and made them clear evidences for all the worlds. Say: This, verily, is the News of which God took covenant from the Prophets and Messengers, and from those who claimed faith within themselves. Thus hath the matter been decreed from the presence of the Mighty, the Wise.
- 5 When thou hast drunk from the Kawthar of eternity and attained unto the lights of guidance which shone forth from the direction of the Tablet, remind the people of the News of their Lord. Say: Verily, it is that which was inscribed by the Supreme Pen, concealed within the veil of grandeur, and mentioned in the heart of thy Lord, the Mighty, the All-Praised.
- 6 When the days were fulfilled and the promise came to pass, He came with the truth from the kingdom of thy Lord, the Mighty, the Beautiful. Say: Be fair, O people! If ye deny Him, by what path will ye approach and to what command will ye hold fast? By God! They have no protector save that they repent and return unto God, the Lord of all worlds.
- 7 Say: Do ye rejoice in what ye possess while ye behold its passing? Leave it and turn unto the Countenance. This, verily, is the Goal, did ye but know. Verily, those who are heedless are in manifest error. Soon shall they find themselves in the fire - verily, they are the companions of the flame.
- 8 And those who have cast away the world and turned unto God, the Lord of Names - these are the people of Baha, upon whom the Concourse on High shall pray, and unto whom the denizens of Paradise shall draw near, and thy Lord is witness to what I say.
- 9 Leave the dead to themselves and enter thou the Kingdom of Life in the name of thy Lord, the Mighty, the Peerless. Thus have We bestowed Our grace upon thee, that thou mayest thank thy Lord and be of those who remember.

إذا حدثت الأرض لدى العرش بما وقع عليها و
نطقت باسمك

4 نزلنا لك الآيات وجعلناها بينات للعالمين قل أنه
هو النبأ الذي أخذ الله عهده من النبيين والمرسلين
ومن الذين ادعوا الإيمان في أنفسهم كذلك
قضى الأمر من لدن عزيز حكيم

5 إذا شربت كوثر البقاء وفزت بأنوار الهدى التي
اشرقت من جهة اللوح ذكر الناس نبأ ربهم قل
أنه هو المسطور من القلم الأعلى والمستور في حجاب
الكبرياء والمذكور في قلب ربكم العزيز الحميد

6 لما قضت الأيام وجاء الوعد اتى بالحق من
ملكوت ربكم العزيز الجميل قل انصفوا يا قوم ان
كفرتم به بأى جهة تقبلون وبأى امر تتسكون
تالله ليس لهم من عاصم الا بأن يتوبوا ويرجعوا
الى الله مولى العالمين

7 قل أفرحون بما عندكم وترون فناءه دعوهم و اقبلوا
الى الوجه هذا هو المقصود ان انتم من العارفين ان
الذين غفلوا اولئك في ضلال بعيد سوف يرون
انفسهم فى النار الا انهم اصحاب السعير

8 والذين نبذوا الدنيا و اقبلوا الى الله مالک الأسماء
انهم من اهل البهاء يصلين عليهم الملائكة الأعلى و
يستقرن بهم اهل الفردوس وربك على ما اقول
شاهد

9 دع الموتى بأنفسهم ان ادخل ملكوت الحياة باسم
ربك العزيز الفريد كذلك القيناك فضلاً من
لدىنا عليك لتشكر ربك وتكون من الذاكرين

INBA34:218, AQA1#079

BH03501*To: Descendants of the family of Habib**Date: 1290 [1873] or earlier*

- 1 In the Name of our Lord, the Glorious, the All-Glorious! 1 بِسْمِ رَبِّنا الْبَهِیِّ الْأَبَیِّ
- 2 Glorified is He Who sendeth down the verses in truth and giveth unto whomsoever He willeth whatsoever He willeth through His grace, and verily He encompasseth all things. 2 سُبْحانَ الَّذِیْ یَنْزِلُ الْآیاتِ بِالْحَقِّ وَیَعْطِیْ لِمَنْ یَشَاءُ ما یَشَاءُ بِفَضْلِ مِنْ عِنْدِهِ وَانَّهْ کانَ عَلَی کُلِّ شَیْءٍ مُحِیطاً
- 3 O ye who remain of the family of the beloved one on earth! Grieve not for him, for he hath ascended unto the Supreme Companion and now dwelleth in the Most Glorious chambers, companioned by the maidens of paradise. He drinketh from the Kawthar of immortality from the hands of youths whom God hath created from the light of glory, whose faces shine as the sun in spheres of crystal white, illumining all who dwell in paradise. Thus doth God single out whom He willeth through His grace, and verily His grace unto those martyred in the path of truth is exceeding great. 3 اِنْ یا بَقِیَّةَ ما تَرَکَ مِنْ آلِ الْحَبِیْبِ فی الْأَرْضِ لا تَحْزَنُوا فِیْهِ لِأَنَّهُ صَعَدَ اِلَی الرِّفِیقِ الْأَعْلٰی وَاذاً فیْ غُرَفاتِ الْأَبَیِّ قَدْ کانَ مَعَ حُورِیَّاتِ الْخُلْدِ اَنْیَساً وَیشْرَبُ عَنْ کُوثَرِ الْبَقَاءِ مِنْ اِیادِیْ غُلَمانَ الَّذِیْ خَلَقَهُمُ اللهُ مِنْ نَورِ الْبَهَاءِ وَیَسْتَضِیُّنَّ وَجُوهَهُمْ کَأَنَّهمْ شَمْسٌ فی حَقِّقٍ مِنْ بُلُورِ الْبِیضاءِ وَیَسْتَضِیُّ مِنْها کُلٌّ مِنْ فی الْجَنانِ جَمِیعاً کَذَلِکَ اخْتَصَّ اللهُ مِنْ یَشَاءُ بِفَضْلِ مِنْ عِنْدِهِ وَانَّ فَضْلَهُ کانَ عَلَی الْمُسْتَشْهِدِیْنَ عَلَی الْحَقِّ بِالْحَقِّ کَبِیْراً
- 4 Grieve not for him; rather, if ye must needs grieve, grieve for this lonely one who remaineth in the hands of the idolaters without helper or champion. Remember him at all times and forget him not for a single moment. Thus doth this Youth command you in this Tablet which is a clear book of truth. 4 اَنْتُمْ لا تَحْزَنُوا فِیْهِ وَ اِنْ تَرِیدَنْ الْحَزْنَ فیْ اَنْفُسِکُمْ فَاحْزَنُوا لِهَذَا الْفَرِیدِ الَّذِیْ بَقِیَ بَیْنَ اِیْدِی الْمَشْرِکِیْنَ مِنْ دُونَ مَعِیْنٍ وَ لا نَصِیراً ثُمَّ اذْکُرُوْهُ فی کُلِّ الْاَحْیانِ وَ لا تَنْسَوْهُ فی اَقْلٍ مِنْ اَنْ کَذَلِکَ اَمَرْکُمْ هَذَا الْغَلامُ فی هَذَا الْوَحْ الَّذِیْ کانَ عَلَی الْحَقِّ کُتَّاباً مَبِیْناً
- 5 Blessed are ye and blessed is he who hath ascended unto God, detached from all the worlds. God hath ordained for you in the Most Glorious Paradise a station that is truly exalted. Strive within yourselves to remain steadfast in the Cause - this is God's counsel unto you and unto every discerning believer. Be not dismayed by what hath befallen you through the decree that is established, but rather rejoice in what God hath ordained for you and inscribed as irrevocable in the Mother Book. He ordaineth for His servants only that which is better for them than all the treasures of the heavens and earth, were ye to know it. Glory be unto him and unto you and unto every faithful and trustworthy believer. 5 فَطُوبٰی لَکُمْ وَ لََّذِیْ صَعَدَ اِلَی اللهِ وَ انْقَطَعَ عَنْ الْعالَمِیْنَ جَمِیعاً وَ لَقَدْ قَدَّرَ اللهُ لَکُمْ فی جَنَّةِ الْأَبَیِّ مَقاماً کانَ عَلَی الْحَقِّ رَفِیعاً اَنْ اَجْهَدُوا فیْ اَنْفُسِکُمْ بِأَنْ تَسْتَقِیْمُوا عَلَی الْأَمْرِ وَ هَذَا مِنْ نَصَحِ اللهِ عَلَیْکُمْ وَ عَلَی کُلِّ مَوْقِنٍ بِصِیراً وَ لا تَجْزَعُوا عَمَّا وَرَدَ عَلَیْکُمْ مِنْ قَضَاءِ الْمَثْبُتِ ثُمَّ اَفْرَحُوا بِما قَضٰی اللهُ لَکُمْ وَ جَعَلَهُ فی اَمِّ الْأَوْلاَحِ مُحْتوماً وَ انَّهْ ما یَجْزِیْ لِعِبادِهِ اِلَّا ما هُوَ خَیْرٌ لَهمْ عَنْ کُنُوزِ السَّمٰوٰتِ وَ الْأَرْضِ اِنْ اَنْتُمْ بِذَلِکَ خَبِیراً وَ الْکَبِریَّاءُ عَلَیْهِ وَ عَلَیْکُمْ وَ عَلَی کُلِّ مُؤْمِنٍ ثابِتٍ اَمِیناً

BLIB_Or15694.431, ALIB.folder18p389

BH03464

*To: Mahmud**Date: 1290 [1873] or earlier*

1 He is the Most Wondrous, the Most Holy

1 هو البديع الأقدس

2 O Mahmud! Praise thy Lord in the watches of the night and at the break of day, and sanctify thy countenance for thy Lord, and be steadfast in remembrance. Turn not to the world and what is therein, and deprive not thyself of the sanctuary of holiness. Say: Those who have denied these verses - all atoms curse them, and beyond them a most exalted tongue of truth.

2 ان يا محمود ان احمد ربك في آناء الليل و اطراف النهار و قدس وجهك لربك و كن في ذكر منيعا و لا تلتفت الى الدنيا و ما فيها و لا تجعل نفسك عن شطر القدس محروما قل ان الذين هم كفروا بتلك الآيات اولئك يلعنهم كل الذرات و عن ورائها لسان صدق عليا

3 Say: O people, judge fairly within yourselves - if ye deny God's verses and His Manifestation, by what proof can your belief in Ali before Him, and before him the Messengers of God who came from the Dayspring of the Cause with clear sovereignty, be established? Say: By God, none hath any protection today from God's decree except by believing in this Beauty Who hath come upon clouds of holiness, surrounded by hosts of revelation. Beware, O people of the earth, reject not the truth through what ye possess, and deprive not yourselves of the breezes that have been sent from the Ridvan. By God, I speak not from desire - rather the Spirit speaketh within My breast, and My proof is My arising and what floweth from a mighty holy Finger.

3 قل يا قوم فأنصفوا في انفسكم ان تكفروا بآيات الله و ظهوره فبأي حجة يثبت ايمانكم بعلی من قبل و من قبله بسفراء الله الذين هم جاءوا عن مشرق الأمر بسلطان مبينا قل تالله لا عاصم اليوم لأحد من امر الله الا بأن يؤمن بهذا الجمال الذي اتي على ظلال القدس و في حوله من جنود الوحي قبيل اياتكم يا ملا الأرض لا تدحضوا الحق بما عندكم و لا تحرموا انفسكم عن نفحات التي كانت عن الرضوان مرسولا تالله ما انطق عن الهوى بل الروح ينطق في صدري و برهاني قيامي و ما ينزل من اصبع قدس قويا

4 Say: Your belief will never increase Us nor will your rejection decrease Us, and all who are in the heavens and earth today are but as a handful of aged clay, save those who have detached themselves from all directions and turned toward the Paradise, the seat of their Lord, the Most High, the Most Exalted, in this Most Glorious Horizon. Thus hath the matter been inscribed by the Holy Pen upon the tablets. And thou - leave sovereignty behind thee, then stand firm in the Cause that thou mayest be praiseworthy in deed. Thus have We inspired thee and taught thee and sent thee what will comfort thine eyes and draw thee nigh unto a station which God hath preserved from the gaze of the idolaters. And glory be upon you, O people of Baha, from this Beauty Who was promised in all the tablets by the Pen of God.

4 قل لن يزيدنا ايمانكم و لن ينقصنا اعراضكم و لم يكن اليوم كلمن في السموات و الأرض الا ككف حما مسنونا الا من انقطع عن كل الجهات و توجه الى شطر الفردوس مقر ربه العلي الأعلى في هذا المنظر الأبهى و كذلك كان الأمر من قلم القدس على الألواح مرقوما و أنك انت دع الملك عن ورائك ثم استقم على الأمر لتكون في الفعل محمودا كذلك القيناك و علمناك و ارسلنا اليك ما تقر به عيناك و يقربك الى مقام جعله الله عن انظر المشركين محفوظا و البهاء عليكم يا اهل البهاء من هذا الجمال الذي كان في كل الألواح من قلم الله موعودا

INBA83:230, BLIB_Or03114.058r,
BLIB_Or15725.520a, BLIB_Or15737.159,
ALIB.folder18p422

BH03454

Date: 1290 [1873] or earlier

- 1 He is God, the Sanctified, the Exalted, the Mighty, the Most High! 1 هو الله المقدس المتعالى العزيز الأعلى
- 2 O handmaiden of God! Your letter hath come before God, wherein thou didst call upon thy Lord. Excellent indeed was that wherewith thou called, and that wherewith he called who came before thee. Now doth the Tongue of God, the Sovereign, the Mighty, the Powerful, the Most High, the Most Great, make reply unto thee. Blessed art thou, O leaf, in that thou hast clung to the Branch of God. Strive then within thyself, lest the winds of discord cut thee off, and be thou among those who are steadfast upon the holy and preserved Tablets. 2 ان يا امة الله قد حضر بين يدي الله كتابك و فيه ناديت ربك فنعم ما ناديت به والذى نادى من قبلك واذا يجيبك لسان الله الملك المقتدر العزيز العلى العظيم فطوبى لك يا ايها الورقة بما تمسكت بغصن الله اذا فاجهدى فى نفسك لئلا تقطعك ارياح الاختلاف وكونى من الثابتات على الواح قدس حفيظ
- 3 Give thanks unto thy Lord, for He hath drawn thee out from the darkness of fancy and brought thee to the Day wherein the Beauty of the Ancient of Days hath shone forth from a holy and gracious horizon, and hath adorned thy breast with His love, and raised thee to a station wherein thou hast known thy Lord, the Peerless, the Holy, the Mighty, the Beautiful. 3 ان اشكرى ربك بما اخرجك عن ظلمات الوهم وبلغك بيوم الذى فيه اشرق جمال القدم عن منظر قدس كريم وزين صدرك بحبه وعزجك الى مقام عرفت ربك المتفرد المقدس العزيز الجميل
- 4 Know thou that those who have turned today unto the Manifestation of God, be they male or female, these hath God sanctified from all defilement and doubt, and purified them from the veils of the worlds, and God hath ordained for them a station wherein none hath preceded them save those whom thy Lord hath willed - and this is in truth a revelation from One Who is All-Knowing, All-Wise. 4 ثم اعلى بأن الذين توجهوا اليوم الى منظر الله من كل ذكر وانثى اولئك قدسهم الله عن كل دنس وريب وطهرهم عن حجاب العالمين وقدر الله لهم مقاماً ما سبقهم فيه احد الا من شاء ربك وان هذا لتنزيل من لدن عليم حكيم
- 5 Rejoice within thyself and grieve not over aught, lest sorrow prevent thee from ascending to the heaven which hath been raised up in truth through this Mighty, Powerful Name. Yet wert thou to learn what hath befallen God, thy Lord, sorrow would seize thee; therefore have We concealed from thee in this Tablet what hath befallen Us at the hands of Our idolatrous servants. Weep thou for God, thy Lord, in all matters, then take comfort in His remembrance, for this is better for thee than the kingdom of the heavens and earth. 5 ان افرح فى نفسك ولا تحزن من شئ لئلا يمنعك الحزن عن الصعود الى سماء الذى رفعت بالحق من هذا الاسم القوى القدير ولكن لو تطلعين على ما ورد على الله ربك لياخذك الأحزان لذا سترنا عنك فى هذا اللوح ما ورد علينا من عبادنا المشركين ان ابكى على الله ربك فى كل الأمور ثم استأنسى بذكره وان ذلك خير لك عن ملك السموات والأرضين
- 6 Rejoice within thyself now, for God hath pronounced from the direction of the Throne His "God is Most Great" upon thee and upon him who called upon God with thy tongue - and this is indeed a mighty favor. And glory be upon thee and upon all who have believed in God among the devout men and women. 6 ان ابشرى فى نفسك حينئذ بما كبر الله عن جهة العرش عليك وعلى الذى نادى الله من لسانك

وإنّ هذا لفضل عظيم و البهاء عليك وعلى كلّ
من آمن بالله من القانتات و القانتين

INBA83:285,

BLIB_Or15737.189,

ALIB.folder18p423

BH03585

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Holy, the Most Exalted, the Most High

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَعْلَى
- 2 O Thou Whose remembrance is the delight of the souls of all them that yearn after Thee, Whose name is the exultation of the hearts of all who are wholly devoted to Thy will, Whose praise is cherished by such as have drawn nigh unto Thy court, Whose face is the ardent desire of all them that have recognized Thy truth, Whose trial is the healer of the sicknesses of them who have embraced Thy Cause. Whose calamity is the highest aspiration of such as are rid of all attachment to any one but Thyself!

2 يَا مَنْ ذَكَرَكَ انيس قلوب المشتاقين و اسمك
حبيب افئدة المخلصين و ثنائك محبوب المقرّبين
و وجهك مقصد العارفين و دائك شفاء صدور
المقبلين و بلائك غاية مراد المنقطعين
- 3 Glorified, immeasurably glorified art Thou, in Whose hands is the empire of whatsoever is in the heavens and whatsoever is on earth, Thou, Who through but one word of Thy mouth, caused all things to expire and dissolve asunder, and Who, by yet another word, caused whatever had been separated to be combined and reunited! Magnified be Thy name, O Thou Who hast power over all that are in the heavens and all that are on earth, Whose dominion embraceth whatsoever is in the heaven of Thy Revelation and the kingdom of Thy creation. None can equal Thee in Thy created realms; none can compare with Thee in the universe Thou hast fashioned. The mind of no one hath comprehended Thee, and the aspiration of no soul hath reached Thee. I swear by Thy might! Were any one to soar, on whatever wings, as long as Thine own Being endureth, throughout the immensity of Thy knowledge, he would still be powerless to transgress the bounds which the contingent world hath set for him. How can, then, such a man aspire to wing his flight into the atmosphere of Thy most exalted presence?

3 سبحانك سبحانك يا من بيدك ملكوت
ملك السموات و الأرضين يا من بكلمة من
عندك انصعقت الممكّات و تفرقت اركانها
و بكلمة اخرى اجتمعت و ركب كلّ جزء
بالجزء الآخر سبحانك يا من كنت قادراً على
من في السموات و الأرض و مقتدراً على من
في جبروت الأمر و الخلق ليس لك شبه
في الابداع و لا مثل في الاختراع ما عرفك
نفس و ما بلغ اليك احد فوعزّتك لو يطير
احد بأجنحة الغيب و الشهود في هواء عرفانك
بدوام نفسك لن يقدر ان يتجاوز من الحدودات
الكونيّة من كان شأنه هذا كيف يقدر ان يطير
في هواء عزّ احديتك
- 4 He, indeed, is endued with understanding who acknowledgeth his powerlessness and confesseth his sinfulness, for should any created thing lay claim to any existence, when confronted with

4 إنّ العارف من اقرّ بالعجز و اعترف بالذنب لأنّ
الوجود لو يذكر تلقاء مدین ظهورات عزّ امرک
انه لذنب لا يعادله ذنب في ممالک ابداعک

the infinite wonders of Thy Revelation, so blasphemous a pretension would be more heinous than any other crime in all the domains of Thine invention and creation. Who is there, O my Lord, that, when Thou revealest the first glimmerings of the signs of Thy transcendent sovereignty and might, hath the power to claim for himself any existence whatever? Existence itself is as nothing when brought face to face with the mighty and manifold wonders of Thine incomparable Self.

- 5 Far, immeasurably far, art Thou exalted above all things, O Thou Who art the King of Kings! I entreat Thee by Thy Self and by them Who are the Manifestations of Thy Cause and the Day-Springs of Thine authority to write down for us that which Thou hast written down for Thy chosen ones. Withhold not from us that which Thou didst ordain for Thy loved ones, who, as soon as Thy call reached them, hastened unto Thee, and when the splendors of the light of Thy countenance were shed upon them, instantly prostrated themselves in adoration before Thy face.
- 6 We are Thy servants, O my Lord, and in the grasp of Thy power. If Thou chastisest us with the chastisement inflicted upon the former and the latter generations, Thy verdict would be assuredly just and Thine act praiseworthy. Powerful art Thou to do what pleaseth Thee. None other God is there beside Thee, the Almighty, the All-Glorious, the Help in Peril, the Self-Subsisting.

PM#080

و اختراعك اى ربّ اذا اظهرت طلايع آيات
عزّ سلطنتك و اقتدارك من يقدر ان يدعى
الوجود لنفسه كلّ الوجود مفقود لدى ظهورات
عزّ احديتك

5 سبحانك سبحانك يا مالک الملوك اسئلك
بنفسك و بمظاهر امرک و مطالع قدرتك
بأن تكتب لنا ما كتبتہ لأصفیائک و لا تجعلنا
محرومين عما قدرته لأولیائک الذین اذا سمعوا
ندائک سرعوا الیک و اذا اشرقت علیهم انوار
الوجه سجّدوا له

6 اى ربّ نحن عبادک و فی قبضة قدرتك لو
تعذبنا بعذاب الأولین و الآخرین لتكون عادلاً فی
امرک و محموداً فی فعلک و انک انت المقتدر
علی ما تشاء لا اله الا انت المقتدر العزیز المهیمن
القیوم

INBA48:135, INBA49:038, BLIB_Or15739.248,
NLAI_BH2.068, PMP#080, AQMJ1.065

BH03680

To: *Mirza Fath-Ali Fath-i-Azam, in Ardistan*

Date: 1290 [1873] or earlier

- 1 He is the Almighty, the Ever-Abiding
- 2 O My God! Glory be to Thee! Thou seest my dwelling place in the serpent's mouth, and hearest my cry in this dark pit, and witnesseth what hath befallen me in Thy path at the hands of them that deny Thy Self and turn away from Thy loved ones.
- 3 How long, O my God, wilt Thou not rend asunder the veils from before the faces of Thy creation that they may recognize Thee in the temple of Thy beauty and majesty, and may

1 هو العزیز الباقی

2 فسبحانک یا الهی ترى مقرّی فی فم الثعبان و
تسمع ضجیجی فی هذا البئر الظلمات و تشهد ما ورد
علیّ فی سبل مرضاتک و یرد علیّ فی کلّ حین
من اعادی نفسک و المعرضین من احبتک

3 الى متى یا الهی لا [تخرق] السّجّات عن وجه
خلقک لیعرفوک فی قصص جمالک و هیکل
اجلالک و لا يتبعوا کلّ همج من دونک و

not follow every base one besides Thee, nor take their vain desires as gods other than Thee? Verily Thou art powerful over whatsoever Thou willest, and verily Thou art the Mighty, the Self-Subsisting.

- 4 It hath been known to that honorable one that the essence of the Cause and its reality have until now remained concealed, such that none hath become aware of it save those possessed of illumined hearts who have been freed from attachment to all else but God. For this reason the divine Lote-Tree became the object of rejection by the manifestations of negation who have sprouted forth and appeared from the land of Bayan, as thou hast heard. And yet it remained concealed behind a hundred thousand veils of glory and majesty. I swear by the Point of the seen and unseen that were a single letter of the pure Cause and the essence of the Word to be revealed, thou wouldst witness all who are in the kingdom turned away from God.

- 5 In any case, now that this most great migration hath taken place, assuredly various groups will arise to make claims, and the satans among men, finding their opportunity, will aspire to Solomon's throne. Thus hath it been ordained by the Mighty, the Ancient. That honorable one must gird up the loins of service firmly and plant his feet in steadfastness, that he may remain preserved from the waves of the seas through the aid of the divine celestial Ark.

- 6 And the Spirit be upon thee and upon they that love thee.

لَنْ يَتَّخِذُوا هَوِيَهُمْ لِأَنْفُسِهِمْ إِنْ مِنْ غَيْرِكَ وَأَنْتَ
أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَأَنْتَ أَنْتَ الْعَزِيزُ
الْقَيُّومُ ١٥٢

4 معلوم آنجناب بوده که اصل امر و حقیقت آن
تا حال مستور بوده چنانچه احدی اطلاع نیافته
مگر صاحبان افتده منیره که خالص بوده اند از
التفات از کلّ ما سوی و باین سبب سدره
قدس ربّانی محلّ اعراض مظاهر نفی که از
ارض بیان انبات و ظاهر شده واقع شد چنانچه
مسموع آنجناب گشته و حال آنکه در خلف
صدهزار [حجب و] رفعت و عزّت مستور بوده
و قسم بنقطه غیب و شهود که اگر حرفی از
صرف امر و جوهر کلمه اظهار میرفت جمیع من
فی الملک را معرض عن الله مشاهده مینمودی

5 باری تا آنکه این هجرت کبری واقع شد و حال
البته ارباب مختلفه بدعوی قیام نمایند و شیاطین
انس خلوت یافته قصد مسند سلیمانی نمایند
کذلک قدر من لدن عزیز قدیر آنجناب باید
کمر خدمت محکم نماید و رجا استقامت مستقیم
دارد تا از امواج بحور باعانت فلک قدس
صمدانی محفوظ ماند

6 و الروح علیک و علی محبّیک

INBA18:289

BH03715

To: *Mir Masum, in Birjand*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Ever-Abiding, the Changeless! This is the Book of Bounty which hath shone forth from the horizon of the will of thy Lord, the All-Merciful. We have sent it unto thee that through it the horizons may be illumined. Arise and take it with spirit and fragrance, then recite it with the melody of the heart. By My life! It will draw thee to the heaven of the mercy of thy Lord, the All-Merciful.

1 بِسْمِ اللَّهِ الدَّائِمِ بَلَا انْتِقَالَ هَذَا كِتَابُ الْفَضْلِ قَدْ
أَشْرَقَ مِنْ أَفْقِ مَشِيَّةِ رَبِّكَ الرَّحْمَنِ وَارْسَلْنَاهُ
إِلَيْكَ لِيَسْتَضِيَ مِنْهُ الْأَفَاقُ قُمْ وَخُذْ بَرُوحَ وَ
رِيحَانٍ ثُمَّ اقْرَأْهُ عَلَى لَحْنِ الْفَوَادِ لَعُمْرِي إِنَّهُ يَجْذِبُكَ
إِلَى سَمَاءِ رَحْمَةِ رَبِّكَ الرَّحْمَنِ

- 2 When thou art illumined by the lights of the Countenance and art revived by the fragrances of the Robe, arise amidst the servants and say: O people! The Promised Day is come. Blessed is he who hath cast away the world and hath come with the Covenant. Those who have turned away, these are they whom the wine of heedlessness and rebellion hath overtaken, and thereby have they been debarred from this Kawthar which hath flowed from the mouth of the will of thy Lord, the Mighty, the Gracious.
- 3 O people! He hath sacrificed Himself for your deliverance. Fear God and follow not those who, when the All-Merciful came, turned away and denied the proof. Say: We have opened the gates of Paradise before your faces - how long will ye flee to the fire? Do ye see for yourselves any place of escape? Nay, by the Lord of the Day of Mutual Disillusion!
- 4 Say: Have ye not heard how We sent one among the servants with power from Our presence and dispatched him with a Tablet whereby We blew the trumpet in the heartland of Iran, causing all in the heavens and earth to swoon, save those whom the hand of thy Lord, the Mighty, the Self-Subsisting, did rescue? Say: We have forsaken ease and accepted every hardship that perchance ye may arise from the couch of heedlessness and passion and hasten unto God, the Cleaver of the Dawn. Do ye doubt His Cause? Verily He hath appeared with the truth and everything proclaimeth: The Lord of the Day of Mutual Calling hath come!
- 5 When thou findest them not hearing, grieve not. Loose thy tongue in utterance and remind the people in the days of God, the Mighty, the Powerful, the All-Forgiving. Associate with the people, for they know not - had they known, they would circle round the Cause at eventide and at dawn. And the glory be upon thee and upon him who hath believed in God, the Mighty, the All-Concealing.
- 2 إذا استضيئت من أنوار الوجه و استروحت من
نفحات القميص قم بين العباد قل يا قوم قد أتى
الميعاد طوبى لمن نبذ الدنيا و أتى بالميثاق ان الذين
اعرضوا أولئك اخذهم سكر نحر الغفلة و الطغيان
و بها منعوا عن هذا الكوثر الذى جرى من فم
ارادة ربك العزيز المنان
- 3 يا قوم انه فدى نفسه لنجاتكم اتقوا الله و لا تتبعوا
الذين اذا أتى الرحمن تولوا و كفروا بالبرهان قل انا
فتحنا ابواب الجنان على وجوهكم الى متى تهربون
الى التيران أ ترون لأنفسكم من مفر لا و مالک
يوم الطلاق
- 4 قل اما سمعتم بعثنا احداً من العباد بقدره من لدنا
و ارسلناه بلوح و به نفخنا فى الصور فى قطب
الایران و انصعق منه من فى السموات و الأرض
الا من انقذته يد ربك العزيز المختار قل انا تركنا
الراحة و قبلنا الشدائد كلها لعل تقوم من فراش
الغفلة و الهوى و تسرعن الى الله فالى الاصبح أ
ترتابون فى امره انه ظهر بالحق و ينادى كل شىء
قد أتى مالک يوم التناد
- 5 انک انت اذا سمعت غير مسمع لا تحزن ان افتح
اللسان بالبيان و ذکر الناس فى ایام الله العزيز
المقتدر الغفار دار مع الناس لأنهم لا يعرفون لو
عرفوا يطوفون حول الأمر بالعشى و الاشرار و
البهلاء عليك و على من آمن بالله العزيز الستار

INBA34:239, AQA1#099

BH03717

To: Dhabih, in Kashan

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 a Book from thy Lord, the All-Merciful, that thou mayest find from it the fragrance of His garment and be of them that are thankful. Beware lest anything prevent thee from God, thy Lord and the Lord of all worlds. Take hold of God's Tablet with the power bestowed by Us, then turn with thy heart to the Spot wherein all things proclaim that there is no God but Him, the Mighty, the Generous.

2 هَذَا كِتَابٌ مِنْ لَدُنِ رَبِّكَ الرَّحْمَنِ لَتَجِدَ مِنْهُ عَرَفَ قَبِيضِهِ وَتَكُونُ مِنَ الشَّاكِرِينَ أَيَاكَ أَنْ يَمْنَعَكَ شَيْءٌ عَنِ اللَّهِ رَبِّكَ وَرَبِّ الْعَالَمِينَ خُذْ لَوْحَ اللَّهِ بِقُوَّةٍ مِنْ لَدُنَّا ثُمَّ اقْبَلْ بِقَلْبِكَ إِلَى الْمُقَرَّرِ الَّذِي فِيهِ يَنْطِقُ كُلُّ شَيْءٍ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْكَرِيمُ

3 Remind My servants of My command, then give them to drink of the Kawthar of inner meanings and utterance which hath flowed from the finger of thy Lord, the All-Merciful, that they may arise from the slumber of vain desire and turn unto God, the Lord of all names. Thus hast thou been commanded from before the presence of the Glory, around which circle all things, crying out: "By God, the Beloved of all worlds hath come!" Let not the world and its ornaments grieve thee. Be thou content with thy Lord, the Creator of earth and heaven. Within His grasp are the keys to the treasures of the heavens and earth. Blessed art thou for having turned to the Qiblih of the Messengers, heard His call and turned unto Him. This is of thy Lord's favor - verily His favor to thee is great.

3 ذَكَرْتُ عِبَادِي بِأَمْرِي ثُمَّ أَشْرَبْتُهُمْ كَوْثَرَ الْمَعَانِي وَالْبَيَانَ الَّذِي جَرَى مِنْ أَصْبَعِ رَبِّكَ الرَّحْمَنِ لَعَلَّ يَقُومَنَّ عَنْ رَقْدِ الْهَوَى وَيَتَوَجَّهَنَّ إِلَى اللَّهِ مَالِكِ الْأَسْمَاءِ كَذَلِكَ أَمَرْتُ مِنْ لَدَى الْبَهَاءِ الَّذِي يَنَادِي فِي حَوْلِهِ كُلِّ الْأَشْيَاءِ تَاللهِ قَدْ أَتَى مُحِبُّوهُ الْعَالَمِينَ أَيَاكَ أَنْ تَحْزَنَكَ الدُّنْيَا وَزُخْرُفُهَا أَنْ اسْتَغْنَى بِرَبِّكَ فَاطِرِ الْأَرْضِ وَالسَّمَاءِ أَنْ فِي قَبْضَتِهِ مَفَاتِيحُ خَزَائِنِ السَّمَوَاتِ وَالْأَرْضِ طُوبَى لَكَ بِمَا أَقْبَلْتَ إِلَى قِبْلَةِ الْمُرْسَلِينَ وَسَمِعْتَ نِدَائِهِ وَاقْبَلْتَ إِلَيْهِ هَذَا مِنْ فَضْلِ رَبِّكَ أَنْ فَضْلُهُ عَلَيْكَ كَبِيرٌ

4 Say: O people! Another cycle hath come and the All-Merciful hath appeared with great sovereignty. Read ye the Bayan that ye may become aware of the mysteries of this Revelation which hath dawned from the horizon of glory and power through a mighty command. This is He Who accepted harm for your deliverance and sacrificed Himself for your life. Fear ye God and follow not every froward devil. Can anyone speak in His presence? Nay, by the Lord of the Throne! But the people are behind a thick veil. Can anyone stand against Him? Nay, by His truth, were ye of them that know! Thus have We sent down the verses unto thee that thou mayest help thy Lord, the Lord of all names and attributes. We desired by this naught save thy exaltation and the elevation of thy station. Verily thy Lord is the Ruler over what He willeth, and praise be to God, the Lord of all worlds.

4 قُلْ يَا قَوْمٍ قَدْ جَاءَتْ كَرَّةٌ أُخْرَى وَأَتَى الرَّحْمَنُ بِسُلْطَانٍ عَظِيمٍ أَنْ اقْرَأُوا الْبَيَانَ لَتَتَلَعَّبُوا بِأَسْرَارِ هَذَا الظُّهُورِ الَّذِي أَشْرَقَ عَنْ أَفْقِ الْعِزَّةِ وَالْإِقْتِدَارِ بِأَمْرِ مَنِيعٍ هَذَا هُوَ الَّذِي قَبْلَ ضَرِّهِ لِنَجَاتِكُمْ وَفَدَى نَفْسَهُ لِحَيَاتِكُمْ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا كُلَّ شَيْطَانٍ مَرِيدٍ هَلْ يَقْدِرُ أَحَدٌ أَنْ يَتَكَلَّمَ تَلَقَّاءَ وَجْهِهِ لَا وَرَبِّ الْعَرْشِ وَلَكِنَّ النَّاسَ فِي حِجَابٍ غَلِيظٍ هَلْ يَقْدِرُ أَحَدٌ أَنْ يَقُومَ مَعَهُ لَا وَنَفْسُهُ الْحَقُّ لَوْ أَنَّكُمْ مِنَ الْعَارِفِينَ كَذَلِكَ نَزَّلْنَا لَكَ الْآيَاتِ لِتَنْصُرَ رَبَّكَ مَالِكِ الْأَسْمَاءِ وَالصِّفَاتِ وَمَا أَرَدْنَا بِذَلِكَ إِلَّا عُلُوكَ وَارْتِفَاعَ مَقَامِكَ أَنَّ رَبَّكَ هُوَ الْحَاكِمُ عَلَى مَا يَرِيدُ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA34:232, AQA1#092, AQA6#227
p.125, ASAT1.131x

BH03725

To: Aqa Siyyid Husayn, in Manshad

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Holy
الأقدس الأقدس 1
- 2 This is the Kawthar of immortality which We have manifested in truth and sent forth in the form of a Tablet, dispatching it unto thee that thou mayest be of the thankful. By My life! In every word thereof lieth concealed the Salsabil of meanings and utterance. Blessed are they that drink thereof.
هذا كوثر البقاء قد اظهرناه بالحق وبعثناه على هيكल اللوح وارسلناه اليك لتكون من الشاكرين لعمرى فى كل كلمة منه ستر سلسبيل المعانى و البيان طوبى للشاربين 2
- 3 Be thou in the path of thy Lord in such wise that the ornaments of the world shall not make thee heedless, nor shall the means of the heavens and earth occupy thee. Rise up in My Name and lay thee down in remembrance of Me - this sufficeth thee above all that hath been created in the earth entirely. Hearken unto the word of thy Lord - He is in truth the Counselor, the Faithful.
كن فى سبيل ربك على شأن لا يغفلك زخارف الدنيا ولا يشغلك اسباب السموات و الأرضين ان اصبح باسمى وامس بذكرى هذا يكفيك عما خلق فى الأرض كلها ان استمع قول ربك انه هو الناصح الأمين 3
- 4 When thou art enkindled with the fire of the love of thy Lord, the Mighty, the Wise, turn unto those who are heedless of the remembrance of their Lord and say: O company of the veiled ones! I have come unto you from the Dayspring of the Cause with the Tablet of God, the Mighty, the Impregnable, and I summon you unto Him purely for the sake of God - verily He is the All-Knowing, the All-Informed.
اذا استوقدت من نار محبة ربك العزيز الحكيم توجه الى الذين غفلوا عن ذكر ربهم و قل يا معشر المحتجبين قد جئكم من مشرق الأمر بلوح الله العزيز المنيع و ادعوكم اليه خالصاً لوجه الله انه هو العليم الخبير 4
- 5 Beware lest thou overstep the bounds of wisdom. Thus have We commanded in the Tablets, and none attain unto this save those whose hearts are illumined with the light of knowledge and whose faces are radiant with the lights of the countenance of thy Lord, the Most High, the Great. Say: He loveth not mischief and hath forbidden you in the Tablets from whatsoever giveth rise to sedition. Verily He is the Ruler over what He willeth.
اياك ان تتجاوز عن الحكمة كذلك امرنا فى الألواح و ما توقع بها الا الذين استضاءت قلوبهم بنور العرفان و وجوههم من انوار وجه ربك العلى العظيم قل انه ما احب الفساد و منعكم فى الألواح عن كل ما تحدث به الفتنة انه هو الحاكم على ما يريد 5
- 6 Say: Beware lest ye enter anyone's house except with his permission, and beware lest ye pride yourselves over any of My servants by reason of what ye have been given of the ornaments of the earth. By My life! Soon shall perish all that ye behold, and sovereignty shall remain with God, the Single, the Mighty, the All-Praised.
قل اياكم ان تدخلوا بيت احد الا بعد رضائه و اياكم ان تفتخروا على احد من عبادى بما اوتيتم من زخارف الأرض لعمرى سوف تفتنى ما ترونه و يبقى الملك لله الفرد العزيز الحميد 6
- 7 Blessed art thou for having attained unto the recognition of the All-Merciful in His days and turned unto Him after His servants who were created by His firm and mighty command had turned away from Him. Be thou thankful in all conditions. Say: Praise be unto Thee, O my God, for having enabled me
طوبى لك بما فزت بعرفان الرحمن فى أيامه و اقبلت اليه بعد الذى اعرضوا عنه عباده الذين خلقوا بأمره المحكم المتين ان اشكره فى كل الأحوال قل لك الحمد يا الهى بما وفقتنى فى 7

in Thy days and caused me to know Thy Self. I beseech Thee not to leave me to myself. Aid me in that which Thou desirest, for verily Thou art the Strong, the All-Purposing.

يَا مَلِكُ وَ عَرَفْتَنِي نَفْسَكَ اسْأَلُكَ بِأَلَا تَدْعُنِي
بِنَفْسِي أَيْدِنِي عَلَى مَا تَرِيدُ وَ أَنْتَ أَنْتَ الْقَوِيُّ
الْمُرِيدُ

INBA34:240, AQA1#100, AVK3.082.10x

BH03608

To: Hajar, in Tihiran

Date: 1290 [1873] or earlier

1 In the Name of God, the Most Exalted

1 بِسْمِ اللَّهِ الْأَمْنَعِ

2 O My handmaiden! We have sent unto thee a ray from among the rays of the light of the Countenance, verily it is a mercy from Us upon thee and upon honored servants.

2 أَنْ يَا أَمَّتِي قَدْ أَرْسَلْنَا إِلَيْكَ تَجَلِيَّاتٍ مِنْ تَجَلِيَّاتِ أَنْوَارِ
الْوَجْهِ أَنَّهُ لِرَحْمَةٍ مِنْ لَدُنَّا عَلَيْكَ وَ عَلَى عِبَادِ مَكْرَمِينَ

3 O My handmaiden! Be not grieved by separation, but rather remember thy Lord in the night and the day, for verily His remembrance is beloved of the hearts of those who long for Him and the comfort of the hearts of them that are united with Him. By God! Whenever thou rememberest thy merciful Lord, verily He is present before thy face, and though thou seest Him not, He verily seeth thee. He is indeed the All-Knowing, the All-Encompassing. And whenever thou callest out, verily He heareth thy call and answereth thee from the direction of a mighty throne.

3 أَنْ يَا أَمَّتِي لَا تَحْزَنِي عَنْ الْبَعْدِ ثُمَّ أَذْكَرِي رَبِّكَ فِي
الْليَالِي وَ الْأَنْهَارِ وَ أَنْ ذَكَرَهُ حَبِيبُ قُلُوبِ الْمُشْتَاقِينَ
وَ أُنَيسُ أَفْئِدَةِ الْمُوَحِّدِينَ تَاللهُ كُلَّمَا تَذَكَّرْتَ رَبِّكَ
الرَّحِيمَ أَنَّهُ حَاضِرٌ تَلْقَاءُ وَجْهِكَ وَ أَنْتَ أَنْ لَا
تَرَيْنَهُ أَنَّهُ يَرَاكَ أَنَّهُ هُوَ الْعَلِيمُ الْحَيُّ وَ كُلَّمَا تَنَادَيْنِ
أَنَّهُ يَسْمَعُ نَدَائِكَ وَ يُجِيبُكَ عَنْ جِهَةِ عَرْشِ عَظِيمٍ

4 Be thou gladdened by the remembrance of the All-Merciful, then detach thyself from the world and all that hath been created therein, for by it there hath befallen the Beloved that which hath befallen none else in the worlds.

4 أَنْ اسْتَبْشِرِي بِذِكْرِ الرَّحْمَنِ ثُمَّ انْقَطَعِي عَنِ الدُّنْيَا وَ
مَا خُلِقَ فِيهَا وَ أَنْ بِهَا وَرَدَ عَلَى الْمَحْبُوبِ مَا لَا وَرَدَ
عَلَى الْعَالَمِينَ

5 O My handmaiden! Verily My sister desired My presence and claimed My love and recognition, but when worldliness touched her she became occupied with it and turned away from My luminous, resplendent Beauty. She chose the ungodly as a helper for herself instead of God and set aside her Lord, the All-Merciful, the Most Compassionate, and severed her connection with God and clung to relationship with the ungodly. Alas for her in that she exchanged the beauty of the All-Merciful for a son of the world and sold the Joseph of God for dirhams and dinars. Therefore do the denizens of the Supreme Concourse weep at her deed, then the people of Paradise, then the hosts

5 أَنْ يَا أَمَّتِي أَنْ أَخْتِي ارَادَتْ وَجْهِي وَ أَدَّعَتْ
حُبِّي وَ عَرَفَانِي فَلَمَّا مَسَّتْهَا الدُّنْيَا اشْتَغَلَتْ بِهَا وَ
اعْرَضَتْ عَنْ جَمَالِي الْمَشْرِقِ الْمُنِيرِ قَدْ اخْتَارَتْ
الْمُشْرِكِينَ لِنَفْسِهَا مَعِيناً مِنْ دُونِ اللَّهِ وَ وَضَعَتْ رَبِّهَا
الرَّحْمَنَ الرَّحِيمَ وَ قَطَعَتْ نَسَبَهَا مِنْ اللَّهِ وَ تَمَسَّكَتْ
بِنَسَبَةِ الْمُشْرِكِينَ فَوَا حَسْرَةً عَلَيْهَا بِمَا بَدَلَتْ جَمَالَ
الرَّحْمَنِ بَابِنِ الدُّنْيَا وَ بَاعَتْ يُوسُفَ اللَّهِ بِالْدِّرَاهِمِ وَ
الدَّنَانِيرِ إِذَا يَبْكِي مَنْ فَعَلَهَا أَهْلُ مَلَأَ الْعَالِينَ ثُمَّ أَهْلُ
الْفِرْدَوْسِ ثُمَّ جُنُودُ الْوَحْيِ وَ الْإِلَهَامِ عِنْدَ عَرْشِ
رَبِّكَ الْعَزِيزِ الْعَلِيمِ

of revelation and inspiration before the throne of thy Lord, the Mighty, the All-Knowing.

- 6 Remember thy Lord with this prayer: Glory be unto Thee, O my God, my Beloved and my Purpose! I beseech Thee by Thy beauty and by Thy call and by Thy remembrance, then by Thy Name through which were rent asunder the veils of idle fancies, that Thou make me detached from the world and its promptings lest I turn unto it and turn away from the Beloved of the worlds. O my Lord! Aid me to forsake it and to shun it and to draw nigh unto Thy wronged Self. Verily Thou art powerful over whatsoever Thou willest and verily Thou art the Protector, the Self-Subsisting.

6 ان اذكري ربك بهذا الدعاء سبحانه اللهم يا محبوبي ومقصودي اسئلك بجمالك وبنائك و بذكرك ثم باسمك الذي منه شقت حجاب الأوهام بأن تجعلني منزّهة عن الدنيا و اشاراتها لئلا اقبل اليها و اعرض عن محبوب العالمين اى رب ايدنى على تركها و التجنب منها و التقرب الى نفسك المظلوم و انك انت المقتدر على ما تشاء و انك انت المهيمن القيوم

INBA18:071

BH03689

To: Haji Mulla Mihdi Yazdi father of Varqa

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Inaccessible!
- 2 God hath heard thy call and was aware of what befell thee. He, verily, is the Truth, the Knower of things unseen. Nothing whatsoever escapeth His knowledge, and by the Pen of His command hath been inscribed a preserved Tablet of glory wherein is ordained the knowledge of what was and what will be, and wherein are recorded the mysteries of the Cause by the Pen of God, the Help in Peril, the Self-Subsisting.
- 3 Be thou a lamp of the love of thy Lord amongst His servants, that the receptive ones may be illumined thereby. Consider the lamp: though it be but one, yet from it can be lit, as God willeth, lamp after lamp, all drawing their light therefrom. Even so, consider the hearts of them that have detached themselves from all else but God and have turned unto the Mighty, the Well-Beloved. By My life! Should the lamp of any heart be lit with the love of God, from it would be kindled the hearts of all creation. This, verily, is a manifest truth. Yet it behooveth every lamp-bearer to protect it from the winds of self and passion with the glass of the remembrance of the name of thy Lord, the Most Exalted, the All-Glorious. Thus doth the King of Names set forth parables as a bounty from His presence unto thee and unto them that are assured.

1 بسم الله الأقدس الأبعد
2 قد سمع الله نداءك و كان عالماً بما ورد عليك و انه هو الحق علام الغيوب لا يعزب عن علمه من شئ و قد رقم من قلم امره لوح عز محفوظ و فيه قدر علم ما كان و ما يكون و فيه سطر اسرار الأمر من قلم الله المهيمن القيوم
3 كن سراج حب ربك بين عبادہ ليستضي منك المقبلون فانظر في السراج انه ولو كان واحداً ليشعل منه الى ما شاء الله سراج بعد سراج كل منه يستضيئون كذلك فانظر في افئدة الذين انقطعوا عما عندهم و توجهوا الى الله العزيز المحبوب فوعمرى لو يستضيء سراج قلب احد يحب الله ليشعل منه افئدة الخلايق و ان هذا الحق معلوم ولكن ينبغي لكل ذى سراج بأن يحفظه من ارياح النفس و الهوى بزجاجة ذكر اسم ربك العلى الأبهى كذلك مثل لك

مليك الأسماء فضلاً من عنده عليك و على
الدينهم موقنون

- 4 Rejoice thou in thy Lord's remembrance of thee and His mention of thee, for His remembrance precedeth all who remember and all who are remembered. Blessed is the man who is steadfast in His Cause, and the tongue that speaketh His praise and glory, and the heart that turneth unto Him in humility and submission. Give thanks unto God for having aided thee in His Cause and made thee a champion of His Faith and one who speaketh His praise. There is no God but He. He chooseth whom He pleaseth for His love, and He, verily, is the Mighty, the All-Loving.

4 ان افرح بذكر ربك و بذكره اياك و ان ذكره
سبق كل ذاكر و مذكور طوبى لرجل استقام على
امره و للسان نطق بذكره و ثنائه و لقلب توجه اليه
بخشوع و خشوع ان اشكر الله بما ايدك على امره
و جعلك ناصراً لدينه و ناطقاً بثنائه انه لا اله الا
هو يختص من يشاء لحبه و انه هو العزيز الودود

- 5 Deliver unto the people the Cause of thy Lord and deal with them with patience, for they have not attained the summit of utterance and are among the weak ones. The glory shining from the horizon of grace be upon thee and upon them that have detached themselves from the world and have turned unto the Lord of Names, whom the rejection of the idolaters hath not deterred.

5 بلغ الناس امر ربك و دار معهم لآتهم ما بلغوا
الى ذروة البيان و كانوا من الذينهم مستضعفون و
البهاء المشرق عن افق الفضل عليك و على الذينهم
انقطعوا عن الدنيا و اقبلوا الى مالک الأسماء و
ما منعهم اعراض الذينهم مشركون

INBA19:047, INBA32:045

BH03612

To: *Mirza Muhammad Rida in Sad, in Isfahan*

Date: 1290 [1873] or earlier

- 1 He is the Most Exalted, the Most Impregnable, the Most Wondrous, the Most High!
- 2 O Rida! Be content with what God hath been pleased with, and be not one who doubteth His Cause. Then speak forth between earth and heaven that which the Spirit teacheth thee in this Tablet, which hath been inscribed by the finger of holiness. Purify thyself from the allusions of the people, then thy breast from that which hindereth thee from this bounty which hath encompassed all the worlds. Hast thou not heard of the power of God and His grandeur, then of God's sovereignty and His might? Therefore come forth from behind the veils in the name of thy Lord, the Chosen One, then call the servants unto this Cause which hath been sent down in truth from the heaven of mighty glory. Know thy Lord by His own Self, then detach

1 هو الأرفع الأرفع الأبدع الأعلى

2 ان يا رضا فارض بما رضى الله و لا تكن مريباً
في امره ثم انطق بين الأرض و السماء بما
يعلمك الروح في هذا اللوح الذى كان من اصبع
القدس مرقوماً طهر نفسك عن اشارات القوم
ثم صدرك عما يمنعك عن هذا الفضل الذى
كان على العالمين محيطاً اما سمعت قدرة الله و
عظمته ثم سلطنة الله و اقتداره اذاً فاخرج عن
خلف الأستار باسم ربك المختار ثم ناد العباد
بهذا الأمر الذى نزل بالحق من سماء عزّ بديعاً

thyself from all else, for whatsoever is besides Him hath been created by His word, if thou art possessed of true knowledge.

- 3 Beware lest thou be one who doubteth the Cause of thy Lord. Remind the people of this Most Great Remembrance and tarry not for even a moment. Then know that whatsoever thou hast heard hath appeared from Us, and We have concealed it lest the servants become aware of it, to which every discerning mystic beareth witness. And this is due to a wisdom which none hath comprehended save God, thy Lord and the Lord of all worlds. Let not thy soul be troubled, and fear no one. Look unto God and what is with Him, not what is with thee. Thus do We command thee in truth that thou mayest be steadfast in the Cause. Take the cup of eternity in My Most Glorious Name, then drink, despite those who have disbelieved in Him in Whom they had believed and denied the proof that encompassed all the worlds.

- 4 Thus hath the Tongue of Ancient Days commanded thee out of love for thy soul. Beware lest thou be veiled from it. Then take hold of God's Cause with invincible strength. And the Glory rest upon thee and upon him who heareth thy words concerning God, thy Lord, and remaineth faithful to the Cause and steadfast on the path.

فاعرف ربك بنفسه ثم انقطع عما دونه لأن ما سواه قد خلق بقوله ان انت بذلك عليماً

3 اياك ان لا تكن مريباً في امر ربك ذكر الناس بهذا الذكر الأعظم و لا تصبر اقل من حيناً ثم اعلم بأن كل ما سمعت قد ظهر من عندي و انا سترناه لئلا يطالع به العباد و بذلك يشهد كل عارف بصيراً و ذلك لحكمة التي ما اطلعت بها احد الا الله ربك و رب العالمين جميعاً انك انت لا تضطرب في نفسك و لا تخف من احد فانظر الى الله و ما عنده لا بما عندك و كذلك نأمرك بالحق لتكون على الأمر قوياً خذ كأس البقاء باسمي الأبهى ثم ذق رغماً للذين كفروا بالذي آمنوا و انكروا حجة التي كانت على العالمين محيطاً

4 كذلك امرك لسان القدم حباً لنفسك اياك ان لا تحتجب منه ثم خذ امر الله بقوة منيعاً و البهاء عليك و على من سمع قولك في الله ربك و كان على الأمر اميناً و على الصراط مستقيماً

BLIB_Or15694.584, ALIB.folder18p440

BH03677

To: Nabil Samandar

Date: 1290 [1873] or earlier

- 1 He is God!
- 2 Glorified art Thou, O my God! This is Thy servant who circum-ambulated the sanctuary of Thy Beauty, visited the House of Thy Majesty and the Ka'bah of Thy Being, ascended to the unseen realm of the Divine Essence and the Cloud, and mounted to the repository of holiness, nearness and eternity, until he sat before Thee and dwelt in Thy presence, drank from the oceans of Thy love and tasted the sweetness of union with and meeting Thee, such that he attained the heights of knowledge regarding the ordinances of Thy Book and discovered the treasures of meaning in what flowed upon him from the measures

1 هو الله

2 فسبحانك اللهم يا الهى ان هذا عبدك الذى طاف حرم جمالك و زار بيت جلالك و كعبة ذاتك و استرفع الى غيب الهوى و العماء و استعرج الى ممكن القدس و القرب و البقاء حتى جلس بين يديك و سكن امام عينيك و شرب عن بحور حبك و ذاق حلاوة وصلك و لقاءك بحيث وقف على معارج المعارف فى احكام كتابك و عرف مخازن المعانى فيما رشح عليه من مقادير عنايتك من جواهر كلمتك و

of Thy grace through the gems of Thy words and the brilliance of Thy evidences. He remained ever prostrate before the form of the Names in the temple of Thy attributes, and submissive to the countenance of destiny in the vestments of Thy decree.

- 3 I beseech Thee, therefore, O my God, to make him praiseworthy in deed as Thou hast made him Muhammad in name. Then raise him up to a praiseworthy station in the precincts of Thy mercy. Verily Thou didst say, and Thy word is the truth: "It may be that thy Lord will raise thee to a praiseworthy station." Then send down upon his heart rapture from Thy love and passion for meeting Thee, that he may find no rest in his love for Thee nor patience in Thy Cause, that he may be detached from all that would veil him from attaining the Presence in the throne of eternity. Verily Thou art the Mighty, the Powerful, the Compeller.
- 4 Therefore, O my God, send Thy blessings upon the first Sun that dawned from the horizon of Thy Most Exalted Name and the last Light that shone forth from the Dayspring of glory, and upon those who guided unto Him in the Most Glorious Kingdom. Verily Thou doest what Thou willest, and verily Thou art God, the Most Exalted, the Mighty, the All-Compelling.
- 5 And the Spirit be upon thee and upon those who were with thee and upon thy son and upon those who shared in thy Cause and upon those who are guided by the guidance of God and illumined by the light of God.
- 6 The letter of this servant known as B before H: What you sent was forwarded.

سوازیج یناتک ولم یزل کان ساجداً لهیئة الأسماء
فی هیکل صفاتک و خاضعاً لطلعة القضاء فی
قص امضاتک

3 فاسئلك حیثذ یا الهی بأن تجعله محموداً فی الفعل
کما جعلته محمداً فی الاسم ثم ابعث له مقاماً محموداً
فی جوار رحمتک انک قلت وقولک الحق عسی
ان یتبعک ربک مقاماً محموداً ثم انزل علی قلبه
ولهاً من حبک و شغفاً فی لقاءک لئلا یقدر علی
السکون فی محبتک والاصطبار فی امرک لیکون
عریاً عما یحجبه عن اللقاء فی عرش البقاء و
انک انت العزیز المقتدر الجبار

4 فصل اللهم یا الهی علی اول شمس اشرقت من افق
اسمک الاعلی و آخر نور الاح من مطلع السناء و
علی المدلین علیه فی ملکوت الابهی فانک فعال
لما تشاء و انک انت الله المتعالی العزیز القدار

5 و الروح علیک و علی الذین کانوا معک و علی
ابنک و علی من شارک فی امرک و علی المهتدین
بهدایة الله و المستورین بنور الله

6 کتاب العبد هذا المعروف بالبا قبل الها آنچه ارسال
داشتید فرستاده شد

AYBY.006a

BH03643

To: followers of Baha'u'llah

Date: 1290 [1873] or earlier

- 1 In the Name of God, Exalted be He in Greatness and Power
- 2 O Friends of God, one and all! If a friend claims friendship with his tongue but commits an act that causes harm to the Beloved, what befits such a soul? Can the word "friend" be applied to him, or can he be mentioned by the name of "beloved" in the presence of the Beloved? No, by the Lord of the Great Throne!

1 هو الله تعالی شأنه العظمة و الاقتدار

2 دوست لساناً دعوی دوستی نماید و فعلاً مرتکب
شود امری را که ضرر آن محبوب راجع شود آیا
بر چنین نفس چه لایق و سزاوار است آیا کلمه
دوست بر او اطلاق میشود و یا باسم حبیب در

The true friend is one who becomes so intoxicated with the sweet wine of the love of the Friend that he desires naught but His good-pleasure - that is, he should have no wish, desire or thought of his own, but should see all things as consumed in the good-pleasure of the Friend. He moves not except by His leave, and desires naught save that wherein lies His good-pleasure. I swear by the Sun of Unity that has dawned from the Horizon of Divine Oneness that the turning of the loved ones to this direction causes harm to the very root of the Tree. Therefore my tongue bears witness that whosoever turns to this direction after what has been inscribed in this Tablet is not of Me, and God is sufficient as Witness.

- 3 O friends! How long will you remain heedless? Reflect at last! Consider the end of all matters at their beginning. It is known and evident that We have had and continue to have the utmost love for each one, and if We saw it advisable We would surely have summoned you Ourselves. Hearken unto this loving counsel: Move not without His good-pleasure and be not assured by any soul. Guard your tongue. Be not deceived by two words of seeming affection, and count not such ones among the faithful. The matter of this station is most severe - deem it not light. We beseech God to aid you to do what is right and proper, and to make you among those who choose what God has chosen for them. Verily, He has power over all things.

نزد محبوب مذکور است لا وربّ العرش العظيم دوست صادق آنست که از کوثر محبت دوست چنان سرمست شود که جز رضای او نخواهد یعنی از خود املی و خواهشی و خیالی نداشته باشد و کل را در رضای دوست فانی مشاهده نماید حرکت نکند مگر باذن او و نخواهد مگر آنچه را که رضای او در اوست قسم بافتاب توحید که از مشرق تفرید مشرقست که توجّه احبّابین شطر ضرّش بر اصل شجره وارد ادا یشهد لسانی بأنّ الذی توجّه الی هذا الشّطر بعدما رقم فی هذا اللّوح انه لیس منی و کفی بالله شهیداً

3 ای دوستان تا چند در غفلتید آخر تفکّر نمائید عاقبت امور را در اوّل هر امری مشاهده کنید این معلوم و محقّق است که کمال محبت بهریک داشته و داریم و اگر مصلحت امر مشاهده میشد البته خود احضار مینمودیم بشنوید وصیت مشفقانه را بی‌رضا حرکت نکنید و از هر نفسی مطمئن باشید امساک لسان لازم بدو کلمه حرف محبت آمیز فریب نخورید و از مقبلین مشمرید امر این مقرر بسیار شدید است سهل بدانید نسل الله بأنّ یوقّقکم علی الصّلاح و الاصلاح و یجعلکم من الذّین اختاروا ما اختار لهم الله انه علی کلّ شیء قدير

INBA65:231, BLIB_Or03116.092,
BLIB_Or11096#072, BLIB_Or15710.023,
AY12.059x

BH03679

To: Karim

Date: 1290 [1873] or earlier

- 1 He is
- 2 Praise be to Thee, O My God! How can I make mention of Thee with the pen after Thou hast sanctified Thy Self above the allusions of eternity? And how can I describe Thee through that which appears from nothingness upon this honored Tablet? If I make mention of Thee, O my God, as

1 هو

2 فسبحانک اللهم یا الهی کیف اذکرک بالقلم بعد تنزیهک نفسک عن اشارات القدم و کیف اصفک بما یظهر من العدم فی هذا اللّوح المکرّم ان اذکرک یا الهی بأنّک انت سلطان الملوک

the Sovereign of kings - by Thy glory, this befits none but those who are subjects. And if I describe Thee as the Lord of lords, I witness that Thou hast manifested this through the embodiments of dust. And if I point to Thee as the Revealer of the Book, I turn my gaze to what the Dove warbles: "All things have We recorded in a Book." By Thy truth, O Beloved, I have become bewildered within myself.

- 3 Therefore I beseech Thee by Thy Self through which Thou hast raised up the banners of Thy guidance, revealed the mysteries of Thy Lordship, and made manifest the wondrous wisdom of Thy Divinity, that Thou make us detached from all else but Thee, turning away from aught except Thee, advancing toward Thee, placing our trust in Thee, and holding fast unto Thee - that I might make mention of Thee as befits and becomes Thee, for in Thy grasp is the kingdom of all things and Thou art, verily, powerful over all that Thou wilt.

- 4 O Generous One! I desired Thee before and I desire Thee now, and I counsel thee with that wherewith God counsels His servants, that thou mayest remind the people and awaken them from their beds of heedlessness, lest they spread corruption in the earth after its reformation, follow the promptings of their souls, chase after every ignorant rabble who follows every crier, or incline with every wind.

- 5 Say unto them: O people! Fear God and follow the paths of truth. Then remove yourselves from the world and its ornaments and place your trust in God, that the winds of God's mercy might blow upon you and the breezes of the Spirit might take hold of you and transform you from the left hand of limitation to the right hand of oneness, and cause you to enter the fortress of guidance and the house of divine authority, that you may abide therein forever. And the Spirit be upon you and upon the sincere servants, and praise be to God, the Lord of the worlds.

فوعزتك ما ينبغي هذا إلا للمملوك وإن اصفك
بأنك انت رب الأرباب ا شاهد بأنك اظهرت
ذلك في مظاهر التراب وإن اشير اليك بأنك
منزل الكتاب ارجع البصر الى ما تغرد به الورقاء
كل شيء احصيناه كتاب فوحقك يا محبوب قد
صرت متحيراً في نفسي

3 فاستلک بنفسک التي بها ارفعت اعلام
هدایتک و اظهرت اسرار ربوبیتک و اعلنت
بدایع حکمة الوهیتک بأن تجعلنا منقطعاً عما
سواک و معرضاً عن دونک و مقبلاً اليک
و متوسلاً علیک و متمسکاً بک لأستطیع ان
اذکرک علی ما ينبغي لک و یلیق بک اذ یدک
ملکوت کلشیء و انک انت علی ما تشاء
مقتدرراً قديراً

4 ان يا كريم قد اردناك من قبل واريدك حينئذ
و اوصيك بما وصى الله عباده لتذكر الناس و
استيقظهم عن مراقدهم لئلا يفسدوا في الأرض
بعد اصلاحها ولا يتبعوا أهواء انفسهم ولا يعقبوا
كل همج رعا ع اتباع كل ناعق ولا يميلوا بكل
ريح

5 قل لهم يا قوم اتقوا الله فاسلكوا سبل الحق ثم
اخرجوا انفسكم عن الدنيا وزخرفها وتوكلوا على
الله ليهب عليكم من ارياح رحمة الله و يأخذكم
نسائم الروح و يقلبكم عن شمال الحدية الى يمين
الاحدية و يدخلكم في حصن الهداية و بيت الولاية
لتكونن فيها لمن الخالدين و الروح عليكم و على عباد
المخلصين و الحمد لله رب العالمين ١٥٢

INBA49:357b, AADA.126-127

BH03648

*To: Qasim**Date: 1290 [1873] or earlier*

1 In the Name of God, the Most High, the Most Exalted

2 This is a remembrance of the mercy of thy Lord unto His servant Qasim, that he may give thanks unto God his Creator, and be steadfast in the straight path, and follow the command of his Lord, and choose for himself a way. O servant! Remember what befell Us in the lands of exile through that which the hands of the oppressors have wrought, and God is witness unto this.

3 By God the Truth! Such afflictions have touched Us as none can reckon save God, thy Lord and the Lord of all the worlds. Twenty years have passed over Us, and none knoweth how they passed save God Who created all things by His command, and He, verily, is wise over all things. Yet We were patient in that which was decreed for Us - and patience is from none but Him, and He, verily, doth recompense the patient and the grateful. We give thanks for that which hath befallen Us, and We praise Him morning and evening. We have placed Our trust in Him in all matters, and We desire naught save what He desireth, and We will naught save what He willeth, through God's might and His power. He is the best Helper and the best Supporter.

4 And thou, O servant, walk thou in My footsteps and be content with what God hath ordained for thee. Then remember Him in thy heart and with thy tongue, and He will surely recompense thee with a mercy that encompasseth all the worlds. And if harm touch thee, be patient; and if good touch thee, be grateful. Be thou at all times mindful of the wonders of His remembrance, and forget not His favor unto thee, for He is merciful unto His believing servants. Thus have We made mention of thee out of love for thy soul, that thou mayest speak in praise of God and the Manifestation of His Self. He will verily preserve thee in truth from the harm of all created things. And the Spirit that hath shone forth from the horizon of Glory be upon thee and upon those who have ascended unto God with their souls and were steadfast in the Cause.

1 بِسْمِ اللَّهِ الْعَلِيِّ الْأَعْلَى

2 ذَكَرَ رَحْمَةً رَبِّكَ عَبْدَهُ قَاسِمَ لِيُشْكِرَ اللَّهَ بَارِئَهُ وَ
يَكُونَ عَلَى الصِّرَاطِ مُسْتَقِيمًا وَيَتَّبِعَ أَمْرَ مُوَلَّاهُ وَ
يَتَّخِذَ لِنَفْسِهِ سَبِيلًا إِنْ يَا عَبْدَ أَذْكَرُ مَا وَرَدَ عَلَيْنَا فِي
دِيَارِ الْغُرْبَةِ بِمَا اكْتَسَبَتْ أَيْدِي الظَّالِمِينَ وَكَانَ اللَّهُ
عَلَى ذَلِكَ شَهِيدًا

3 تَاللَّهِ الْحَقِّ قَدْ مَسَّتْنَا الْبَاسَاءُ عَلَى شَأْنٍ لَنْ يَحْصِيَهُ
أَحَدٌ إِلَّا اللَّهُ رَبُّكَ وَرَبُّ الْعَالَمِينَ جَمِيعًا وَ قَدْ
قَضَيْتَ عَلَيْنَا عَشْرِينَ مِنَ السِّنِينَ وَ لَا يَعْلَمُ كَيْفَ
قَضَيْتَ إِلَّا اللَّهُ الَّذِي خَلَقَ الْمَوْجُودَاتِ بِأَمْرٍ مِنْ
عِنْدِهِ وَ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ حَكِيمًا وَلَكِنْ
صَبَرْنَا فِيمَا قَضَى عَلَيْنَا وَ مَا الصَّبْرُ إِلَّا مِنْ عِنْدِهِ وَ
أَنَّهُ لَمَوْقٍ أَجْرُ كُلِّ صَابِرٍ شُكْرًا وَ نَشْكُرُهُ فِيمَا وَرَدَ
عَلَيْنَا وَ نَحْمَدُهُ فِي كُلِّ بَكُورٍ وَ أَصِيلٍ وَ تَوَكَّلْنَا عَلَيْهِ
فِي كُلِّ الْأُمُورِ وَ مَا نَشَاءُ إِلَّا مَا شَاءَ وَ مَا نَزِيدُ إِلَّا
مَا أَرَادَ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ وَ أَنَّهُ خَيْرُ نَاصِرٍ وَ خَيْرِ
مُعِينٍ

4 وَ أَنْتَ أَنْتَ يَا عَبْدَ فَامْشِ عَلَى اثَرِي وَ كُنْ رَاضِيًا
بِمَا قَضَى اللَّهُ لَكَ ثُمَّ أَذْكَرُهُ فِي قَلْبِكَ وَ لِسَانِكَ وَ
أَنَّهُ يَوْقِي أَجْرَكَ بِرَحْمَةٍ كَانَتْ عَلَى الْعَالَمِينَ مُحِيطًا وَ
إِنْ يَصْبُكَ مِنْ ضَرِّ فَاصِبٍ وَ إِنْ يَصْبُكَ مِنْ خَيْرٍ
فَاشْكُرْ وَ كُنْ فَيَكُلُّ الْأَحْيَانُ مَتَذَكَّرًا بِبِدَايَعِ ذِكْرِهِ وَ
لَا تَنْسَ فَضْلَهُ عَلَيْكَ وَ أَنَّهُ بَعَادَهُ الْمُؤْمِنِينَ رَحِيمًا
كَذَلِكَ أَذْكَرُنَاكَ حَبًّا لِنَفْسِكَ لِتَكُونَ نَاطِقًا بِنَاءً
اللَّهُ وَ مَظْهَرُ نَفْسِهِ وَ أَنَّهُ يَحْفَظُكَ بِالْحَقِّ عَنْ ضَرِّ
الْخَلَائِقِ جَمِيعًا وَ الرُّوحَ الَّذِي أَشْرَقَ عَنْ أَفْقِ الْبَهَاءِ
عَلَيْكَ وَ عَلَى الَّذِينَ هُمْ صَعِدُوا إِلَى اللَّهِ بِأَنْفُسِهِمْ وَ
كَانُوا عَلَى الْأَمْرِ مُسْتَقِيمًا

BLIB_Or15694.595, ALIB.folder18p444b

BH03616

Date: 1290 [1873] or earlier

- 1 He is the Sovereign, the King, the Mighty, the Beloved! هوَ اسْلطانُ الْمَلِكِ الْعَزِيزِ الْمَحْبُوبِ 1
- 2 O Word of Victory! Bear thou witness even as God hath testified in the heaven of eternity that there is none other God but Him, and that 'Ali is the Manifestation of His Cause unto all created things, and that He hath appeared with the truth through clear signs which have rendered every person of great learning powerless to comprehend them. He hath delivered the messages of His Lord and hath made clear unto the servants that which He was commanded by One Who is All-Wise, All-Knowing. Through Him were made manifest the laws of God and His religion and His proof unto His creation and His grace unto all, whether small or great. أَنْ يَا كَلِمَةَ النَّصْرِ فَاشْهَدْ بِمَا شَهِدَ اللَّهُ فِي جَبْرُوتِ الْبَقَاءِ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَإِنَّ عَلِيًّا مَظْهَرُ أَمْرِهِ لِلْخَلَائِقِ جَمِيعًا وَأَنَّهُ ظَهَرَ بِالْحَقِّ بَايَاتٍ يَبَيِّنَاتٍ الَّتِي عَجَزَتْ عَنْ ادْرَاكِهَا كُلِّ ذِي فَضْلٍ عَظِيمًا وَأَنَّهُ بَلَغَ رِسَالَاتِ رَبِّهِ وَبَيَّنَّ لِلْعِبَادِ مَا أَمَرَ بِهِ مِنْ لَدُنْ حَكِيمٍ عَلِيمًا وَبِهِ ظَهَرَتْ سُنَنُ اللَّهِ وَدِينُهُ وَجُتِّهِ عَلَى بَرِيَّتِهِ وَنِعْمَتُهُ عَلَى كُلِّ صَغِيرٍ وَكَبِيرٍ 2
- 3 O thou who bearest My name! Harken unto the call of the Spirit from this blessed, divine and eternal Leaf, Which moveth in this Paradise and causeth the spirits of those near unto God to move with It. And when It moveth, there riseth from It the melody of the Spirit which draweth unto itself the hearts of them that have believed in God and His signs, and who have been illumined by the lights of His countenance. Thus doth the Dove make mention of thee on this night and give thee glad tidings of a holy and luminous paradise. أَنْ يَا إِسْمِي اسْمِعْ نَدَاءَ الرُّوحِ عَنْ هَذِهِ الْوَرَقَةِ الْمُبَارَكَةِ الْأَحَدِيَّةِ الْأَبَدِيَّةِ الَّتِي حَرَكَتْ فِي هَذَا الْفَرْدُوسِ وَيَحْرُكُ مَعَهَا أَرْوَاحَ الْمُقَرَّبِينَ جَمِيعًا وَإِذَا تَحَرَّكَ تَرْتَفِعُ مِنْهَا نَغْمَةُ الرُّوحِ الَّتِي تَسْتَجِدُّ مِنْهَا أَفْتَدَى الَّذِينَ آمَنُوا بِاللَّهِ وَأَيَّاتِهِ وَكَانُوا مِنْ أَنْوَارِ الْوَجْهِ مُضِيئًا كَذَلِكَ يَذْكُرُ الْوَرَقُ فِي هَذَا اللَّيْلِ وَيُبَشِّرُكَ بِرِضْوَانٍ قَدَسٍ مِنْيرٍ 3
- 4 Know thou that We have heard and understood the afflictions and tribulations that have befallen thee, and that which hath come upon thee according to what was ordained by thy Lord's Pen on a preserved tablet of glory. We have been partners in thy suffering and have grieved for thy sake. Be thou patient, then show forth yet more patience, for He will surely reward every patient and grateful one. ثُمَّ اعْلَمْ بَأْنَا سَمِعْنَا وَعَرَفْنَا مَا مَسَّتْكَ مِنَ الْبَاسِ وَالضَّرِّ وَعَمَّا وَرَدَ عَلَيْكَ مَا قَضَى مِنْ قَلَمِ رَبِّكَ عَلَى لَوْحٍ عَزَّ حَفِيفًا وَإِنَّا نَكُنَّا شُرَكَاءَ فِي مُصَابِكَ وَحَزْنًا بِشَأْنِ أَنْ أَصْبِرَ ثُمَّ اصْطَبِرْ وَأَنَّهُ يُوَفِّي أَجْرَ كُلِّ صَبَّارٍ شُكُورًا 4
- 5 Blessed be they both in that they have drunk of the cup of camphor from the hands of light and have been made joyous in the holy paradise, and have found rest beneath an all-encompassing shade in a garden whose breadth is as the breadth of the heavens and the earth, wherein the Beauty was witnessed from Its horizon. Thus have We imparted unto thee that which will bring tranquility to thy spirit and gladden thy being, and cause thee to remain steadfast upon the path of love. فَهَنِيئًا لهُمَا بِمَا شَرَبَا كَأْسَ الْكَافُورِ مِنْ أَيْدِي النُّورِ وَكَانَا فِي رِضْوَانِ الْقَدَسِ مَحْبُورًا وَاسْتِرَاحَا فِي ظِلِّ عَمَّا فِي جَنَّةٍ الَّتِي عَرْضُهَا كَعَرْضِ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ الْجَمَالُ عَنْ أَفْقِهِ مُشَاهِدًا كَذَلِكَ الْقَيْنَا عَلَيْكَ مَا تَسْكُنُ بِهِ رُوحَكَ وَتَسْرُّ بِهِ ذَاتَكَ وَتَكُونُ عَلَى صِرَاطِ الْحَبِّ مُسْتَقِيمًا 5
- 6 Then remind, from Us, thy brother and those who were with thee, that the grace from this servant may reach them and all the worlds in abundance. We beseech God at this moment to ثُمَّ ذَكِّرْ مِنْ لَدُنَّا أَخِيكَ وَالَّذِينَ هُمْ كَانُوا مَعَكَ لِيَكُونَ الْفَضْلُ مِنْ هَذَا الْعَبْدِ عَلَيْهِمْ وَعَلَى الْعَالَمِينَ بَلِيجًا وَإِنَّا 6

unite us with thee, for verily He hath power over all things. May the Spirit, glory and splendor rest upon thee and upon all who have believed in God, thy Lord and the Lord of all the worlds.

نَسْئَلُ اللَّهَ حِينَئِذٍ أَنْ يَجْمَعَ بَيْنَنَا وَبَيْنَكَ وَأَنْتَ كَانَ
عَلَى كُلِّ شَيْءٍ قَدِيرًا وَالرُّوحَ وَالْعِزَّ وَالْبَهَاءَ عَلَيْكَ وَعَلَى
كُلِّ مَنْ آمَنَ بِاللَّهِ رَبِّكَ وَرَبِّ الْعَالَمِينَ جَمِيعًا

INBA36:164

BH03716

Date: 1290 [1873] or earlier

- 1 In the Name of God, Who is manifest above all things! 1 بِسْمِ اللَّهِ الظَّاهِرِ فَوْقَ كُلِّ الْأَشْيَاءِ
- 2 This is an epistle from Him Who remembereth God with His tongue from eventide until dawn, and from dawn His pen moveth upon the tablets until sunset, that perchance faces may turn unto God, the Mighty, the Praiseworthy. I have sacrificed my soul in His path and my comfort for His Cause, and I show no patience after His decree even should the oppressors seize me. 2 هَذَا كِتَابٌ مِنَ الَّذِي يَذْكُرُ اللَّهُ بِلِسَانِهِ مِنَ الْعَشِيِّ إِلَى الْإِشْرَاقِ وَمِنَ الْإِشْرَاقِ يَجْرِي قَلَمُهُ عَلَى الْأَلْوَابِ إِلَى الْأَصِيلِ لَعَلَّ تَوَجُّهَ الْوُجُوهِ إِلَى اللَّهِ الْعَزِيزِ الْحَمِيدِ فَدَيْتَ نَفْسِي فِي سَبِيلِهِ وَرَاحَتِي لِأَمْرِهِ وَلَا أَصْبِرُ بَعْدَ حُكْمِهِ وَلَوْ يَمْسِكُنِي الظَّالِمُونَ
- 3 And aforetime the verses would descend and the servant in attendance before the Throne would write them down. And in those days, due to the weakness which had overtaken me, no voice would arise from the Ancient Tongue, as ye know. And when it would arise, all my limbs would shake such that the verses of God, the All-Possessing, the Self-Subsisting, would overwhelm me. And at the time of revelation, such longing would seize me that my very members would quiver from the love of God, the Mighty, the Beloved. 3 وَمِنْ قَبْلِ تَنْزِيلِ الْآيَاتِ وَيَكْتُبُهَا الْعَبْدُ الْحَاضِرُ لَدَى الْعَرْشِ وَفِي تِلْكَ الْأَيَّامِ مِنَ الضَّعْفِ الَّذِي أَخَذَنِي لَا يَرْتَفِعُ الصَّوْتُ مِنْ فَمِ الْقَدَمِ إِنْ أَنْتُمْ تَعْمَلُونَ وَإِذَا يَرْتَفِعُ يَتَحَرَّكُ كُلُّ ارْكَانِي بِحَيْثُ تَقْلِبُنِي آيَاتُ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ وَحِينَ التَّزْوِيلِ يَأْخُذَنِي الشَّوْقُ عَلَى شَأْنٍ تَهْتَزُّ جَوَارِحِي مِنْ حُبِّ اللَّهِ الْعَزِيزِ الْمَحْبُوبِ
- 4 And aforetime the verses would descend from dawn unto dawn and from sunset unto sunset, and the Tongue of God would not pause for less than a moment save for another purpose. Thus was the matter ordained, and to this do testify God's sincere servants who were present before His face and heard the verses of God, the Mighty, the Loving. 4 وَمِنْ قَبْلِ تَنْزِيلِ الْآيَاتِ مِنَ الْإِشْرَاقِ إِلَى الْإِشْرَاقِ وَمِنَ الْأَصِيلِ إِلَى الْأَصِيلِ وَلَا يَتَوَقَّفُ لِسَانُ اللَّهِ فِي أَقَلِّ مِنْ أَنْ لَا أَمْرَ آخَرَ كَذَلِكَ كَانَ الْأَمْرُ وَيَشْهَدُ بِذَلِكَ عِبَادُ اللَّهِ الْمُخْلِصُونَ الَّذِينَ حَضَرُوا تَلْقَاءَ الْوَجْهِ وَسَمِعُوا آيَاتِ اللَّهِ الْعَزِيزِ الْوَدُودِ
- 5 And in those days if I speak for an hour, weakness preventeth Me in another hour. The melodies of God have been stilled by reason of that which the hands of the oppressors have wrought, yet they perceive not. I summon the people through My pen even as I summoned them through My tongue, and I shall not cease in that which I have been commanded until the spirit ascendeth to its seat of majesty and glory. Thus hath the 5 وَفِي تِلْكَ الْأَيَّامِ لَوْ أَنْطَقْتُ فِي سَاعَةٍ بِمَنْعِنِي الضَّعْفُ فِي سَاعَةٍ أُخْرَى قَدْ مَنَعَتْ نِعْمَاتُ اللَّهِ بِمَا اكْتَسَبَتْ أَيْدِي الَّذِينَ يَظْلِمُونَ وَلَا يَشْعُرُونَ ادْعُ النَّاسَ مِنْ قَلْبِي كَمَا دَعَوْتُهُمْ بِلِسَانِي وَلَا أَتَوَقَّفُ فِيمَا أَمَرْتُ بِهِ إِلَى أَنْ يَصْعَدَ الرُّوحُ إِلَى مَقَرِّ الْعِظَمَةِ وَالْكَبَرِيَاءِ كَذَلِكَ أَرَادَ الْغَلَامُ فِي سَبِيلِ رَبِّهِ الْعَزِيزِ الْعَلِيمِ

Youth desired in the path of His Lord, the All-Knowing, the All-Wise.

- 6 O servant! Be thou even as the Youth was. If matters be confined to the remembrance of thy Lord, this is better for thee than what hath been and what shall be. Soon will the present-day order be rolled up, and a new one spread out in its stead. And sovereignty and dominion shall remain with God, the All-Knowing, the All-Wise.

GPB.217x, PDC.027x

6 أنك يا عبد كن كما كان الغلام ان اقتصر الأمور
على ذكر موليك هذا خير لك عما كان ويكون
سوف يطوى بساط الدنيا ويبسط بساط آخر و
يبقى العزة والملك لله العليم الحكيم

INBA34:234, BRL_DA#071, AQA1#094

BH03740

Date: 1290 [1873] or earlier

- 1 The hearts that yearn after Thee, O my God, are burnt up with the fire of their longing for Thee, and the eyes of them that love Thee weep sore by reason of their crushing separation from Thy court, and the voice of the lamentation of such as have set their hopes on Thee hath gone forth throughout Thy dominions.
- 2 Thou hast Thyself, O my God, protected them, by Thy sovereign might, from both extremities. But for the burning of their souls and the sighing of their hearts, they would be drowned in the midst of their tears, and but for the flood of their tears they would be burnt up by the fire of their hearts and the heat of their souls. Methinks, they are like the angels which Thou hast created of snow and of fire. Wilt Thou, despite such vehement longing, O my God, debar them from Thy presence, or drive them away, notwithstanding such fervor, from the door of Thy mercy? All hope is ready to be extinguished in the hearts of Thy chosen ones, O my God! Where are the breezes of Thy grace? They are hemmed in on all sides by their enemies; where are the ensigns of Thy triumph which Thou didst promise in Thy Tablets?
- 3 Thy glory is my witness! At each daybreak they who love Thee wake to find the cup of woe set before their faces, because they have believed in Thee and acknowledged Thy signs. Though I firmly believe that Thou hast a greater compassion on them than they have on their own selves, though I recognize that Thou hast afflicted them for no other purpose except to proclaim Thy Cause, and to enable them to ascend into the

1 بسم الله العزيز الباقي يا الهى يحترق قلب المشتاق
من نار الاشتياق وتبكي عيون العشاق من سطوة
الفراق وارتفع ضجيج الآملين من كل الآفاق

2 أنك يا الهى حفظتهم بسلطان قدرتك بين
الضدين لو لا احتراق اكبادهم وزفارت قلوبهم
ليغرقون فى دموعهم و لو لا دموعهم لتحرقهم
نار قلوبهم و حرارة نفوسهم كآتهم ملائكة التى
خلقتهم من النار والثلج أ ترى يا الهى بأن تمنعهم
بعد هذا الاشتياق عن لقاءك او تطردهم بعد
هذا الاشتعال عن باب رحمتك يا الهى يكاد
ان ينقطع الرجاء عن قلوب الأصفياء اين نسائم
فضلك قد احاطتهم الأعداء من كل الأطراف
اين رايات نصرک التى وعدتها فى الواحک

3 فوعزتك لا يصبحون احبّاك الا ويرون كأس
البلاء فى مقابلة وجوههم بما آمنوا بك وبآياتك
ولو انى اعلم بأنك ارحم بهم من انفسهم و ما
ابتليتهم الا لاطهار امرک وارتقاءهم الى جبروت
البقاء فى جوارک ولكن انت تعلم بأن بينهم
ضعفاء يميزون من البلايا

heaven of Thine eternity and the precincts of Thy court, yet Thou knowest full well the frailty of some of them, and art aware of their impatience in their sufferings.

- 4 Help them through Thy strengthening grace, I beseech Thee, O my God, to suffer patiently in their love for Thee, and unveil to their eyes what Thou hast decreed for them behind the Tabernacle of Thine unfailing protection, so that they may rush forward to meet what is preordained for them in Thy path, and may vie in hasting after tribulation in their love towards Thee. And if not, do Thou, then, reveal the standards of Thine ascendancy, and make them to be victorious over Thine adversaries, that Thy sovereignty may be manifested unto all the dwellers of Thy realm, and the power of Thy might demonstrated amidst Thy creatures. Powerful art Thou to do what Thou willest. No God is there but Thee, the Omniscient, the All-Wise.

- 5 Make steadfast Thou, O my God, Thy servant who hath believed in Thee to help Thy Cause, and keep him safe from all dangers in the stronghold of Thy care and Thy protection, both in this life and in the life which is to come. Thou, verily, rulest as Thou pleasest. No God is there save Thee, the Ever-Forgiving, the Most Generous.

PM#094

4 استلک یا الهی بأن توفّقهم علی الاصطبار فی حبّک ثمّ اشهدهم ما قدّرت لهم خلف سرادق عصمتک لیسرعن الی القضاء فی سبیلک و یستبقن البلاء فی حبّک او فاطهر رایات نصرتک ثمّ اجعلهم مقتدرّاً علی اعدائک لیظهر سلطانک علی من فی مملکتک و اقتدارک بین خلقک انک انت المقتدر علی ما تشاء لا اله الا انت العلیم الحکیم

5 ان اثبت یا الهی عبدک الذی آمن بک علی نصره امرک ثمّ احفظه فی کنف حفظک و حمایتک فی الآخرة و الأولى انک انت الحاکم علی ما تشاء لا اله الا انت الغفور الکریم

INBA92:350, PMP#094

BH03803

To: *Haji Sakinih, in Ardistan*

Date: 1290 [1873] or earlier

- 1 He is the Ever-Abiding, the Most Glorious
- 2 O handmaiden of God and daughter of His handmaiden! Harken with the ear of thy spirit to the divine call, for outward ears that have hearkened to untrue words are unable to hear the celestial melody. Detach thy heart from the world and occupy thyself with the remembrance of the Friend, for it giveth life to the dead and guideth the living to the city of immortality. Today the decree concerning hearing and sight applieth not to any soul on earth save those who have recognized the truth with their own eyes and heard the revealed verses with their own ears. At all times take refuge in God, lest thou be

1 هو الباقي الأبدی

2 ای کنیز خدا و فرزند کنیز او بشنو ندای الهی را بگوش جان چه که آذان ظاهره کلمات غیر صادقّه اصغاً نموده قادر بر استماع نغمه ربّانی نه دل از عالم بردار و بذکر دوست مشغول شو که مردگان را بیدار کنی و زندگان را بمدينه بقا هدايت فرمايد اليوم حکم سمع و بصر بر کلّ من علی الأرض جاری و صادق نه مگر نفوسی که ببصر خود بحقّ عارف شده اند و بسمع خود آیات منزله را استماع نموده اند در کلّ حین پناه بخدا برده که اليوم از بی بصران در محضر قدس

accounted among the sightless in the holy presence of the All-Merciful. This is the most great bounty that hath flowed from the Ancient Pen, and may thou, God willing, attain unto it.

- 3 And then: thy letter was presented before God and its contents were observed. Praise God that thou art enkindled with the fire of His love and heedless of all else. Yet strive that this fire be not extinguished by the coldness of the deniers, for at all times they are occupied with manifest deception. They cut down the Divine Lote-Tree, then raise up their cry and clamor. By the Sun of inner meanings! Such wrong hath been wrought against the Beauty of God as hath not been witnessed from the beginning of creation until now, such that the leaves of the Tree of Eternity have withered and the branches of the Ultimate Tree have been broken. The curse of God be upon the wrongdoers! Convey the mention of this Wronged One's grief to all steadfast women, and likewise to the three exalted daughters, upon them be the Glory of God, the Mighty, the Luminous.

BRL_ATBH#50x

رحمن محسوب نشوی اینست فضل اعظم که از قلم قدم جاری شد و انشاء الله بآن فائز شوی

3 و بعد نامه آن امه بین یدی الله حاضر و آنچه در آن مذکور مشاهده شد حمد کن خدا را که بنار حبش مشتعل شدی و از دوش غافل و لکن جهد نما که این نار [را] ببرودت معرضین نیفسرد چه که در کلّ حین بمکر مبین مشغولند سدره منتهی را که قطع مینمایند و در نفس خود فریاد و صیحه زنند قسم بشمس معانی که ظلمی بر جمال الهی وارد شده که از اول ابداع تا حال شبه آن دیده نشده بشأنی که اوراق سدره بقا پرمرده و افنان دوحه قصوی در هم شکسته الا لعنة الله على الظالمين جميع قاتلات را ذکر حزن از این محزون مسجون برسانید و همچنین بنات ثلاثه علیه بهاء الله العزيز المنیر

INBA38:120, INBA57:048

BH03865

To: Mirza Fath-Ali Fath-i-Azam, in Ardistan

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Ancient, the Eternal! We have sent thee by the hand of S. a noble Book. When Sh. arrived, these verses were once again revealed from the direction of the mighty Throne. Know thou that those who have denied God's verses and united in hatred - the decree will soon scatter them, by the power of One mighty and ancient.
- 2 We summon the servants at all times to the Lord of the worlds. Neither the might of the oppressors frightens Us, nor do the hosts of the wrongdoers prevent Us. We make mention of God until the spirit ascends to the highest horizon. Thus have I been commanded by thy Lord, the All-Knowing.
- 3 In these days it behooveth thee to help thy Lord, the All-Merciful, and to make mention of Him to His heedless servants. We beseech God to cut off the lineage of the oppressors - verily He hath power over whatsoever He willeth.

1 بسم الله القدیمی بلا زوال قد ارسلنا الیک بید السّین کتاباً کریماً لما اتی الشّین نزلت هذه الآيات مرّة اخرى عن جهة عرش عظیم ثم اعلم انّ الذّین کفروا بآیات الله و اتحدوا فی البغضاء سوف یفرّقهم القضاء من لدن مقتدر قدیر

2 انا ندعو العباد فی کلّ الأحيان الی مولی العالمین لا یخوفنا سطوة الذّین ظلّوا و لا یمنعنا جنود الظالمین نذکر الله الی ان یرتقی الرّوح الی الأفق الأعلى کذلک امرت من لدن ربّک العلیم

3 و فی تلك الاّیام ینبغی نصرتک ربّک الرّحمن و ذکرک عباده الغافلین نسل الله بآن یقطع دابر الذّین ظلّوا انه علی ما یشاء قدیر

- 4 Consider the former centuries and those who committed oppression - their tongues were stilled, their traces were erased, and the breezes of chastisement overtook them from all directions, by the power of One mighty and wise. Where are their leadership and their standards, their thrones and their crowns? The messenger of death hath brought them down from their seats to their graves. Thus was the matter decreed in former centuries. Soon these who have waxed proud and committed that which causeth the near ones to lament shall join them.
- 5 O My loved one! Blessed art thou, for thou hast been faithful to God's covenant and His testament, and the harm of the corrupt ones prevented thee not from His love. Verily thou hast a station with Me - grieve not over anything. We beseech God not to separate between thee and Him, neither in this world nor in the next, and to cause thee to dwell in all worlds beneath the shadow of His mercy. Verily He encompasseth all things.
- 6 Remind all those around thee, male and female, on My behalf and say: Praise be to God, the Lord of the worlds.

4 فانظر في القرون الأولى و الذين ظلموا كلت
لسانهم و محت آثارهم و اخذتهم نفحات العذاب
من كل الجهات من لدن قوى حكيم اين
رياساتهم و اعلامهم و اسرّتهم و تيجانهم قد انزلهم
رسول الموت من مقاعدهم الى مقابرهم كذلك
قضى الأمر في القرون الأولين سوف يلحقهم
هؤلاء الذين استكبروا و ارتكبوا ما ينوح به
المقربون

5 ان يا حبيبي طوبى لك انت الذي وفيت بعهد
الله و ميثاقه و ما منعك عن حبه ضرّ المفسدين
انّ لك مقام معي لا تحزن من شيء نسئل الله
بأن لا يفرق بينك و بينه لا في الدنيا و لا في
الآخرة و يسكنك في كل العوالم في ظل رحمته
انه على كلّ شيء محيط

6 ذكّر من قبلي من في حولك من كلّ ذكّر و انثى
و قل ان الحمد لله ربّ العالمين

INBA23:031, INBA34:250, AQA1#111,
ASAT1.019x, ASAT4.437x

BH03802

To: Abdullah, in Najafabad

Date: 1290 [1873] or earlier

- 1 O Abdullah! Praise the Countenance of the Intended One, for through His bounty thou hast attained unto the Most Great Sea and time after time hast been honored to attain the presence of the Lord of Eternity. Thy going was unto God and thy return occurred by His command. However, should anyone venture forth after the supreme prohibition, his deed will never be accepted, and should he enter the Most Great Sanctuary he hath been and shall remain deprived, inasmuch as his harm extendeth to the very Root of the Divine Tree and the Branches of the Lordly Tree. Assuredly, ye must prevent this aforetime.
- 2 O Abdullah! The loved ones of the land of Nun, both men and women, are mentioned before the Throne. Upon them be My

1 ای عبدالله حمد کن طلعت مقصود را که از
فضلش بجز اعظم واصل شدی و مرّة بعد مرّة
بلقاء مالک قدم مشرف گشتی ذهابت الى الله
بوده و ايات بأمره واقع شده ولكن بعد از منع
كبرى اگر نفسى توجه نماید ابدًا عملش مقبول
نیست و اگر در حرم كبریا وارد شود محروم
بوده و خواهد بود چه که ضرّش باصل شجره
الهیة و اغصان دوحه ربّانیة وارد است البتّه من
قبل حق منع نمائید

2 ای عبدالله احبّای ارض نون ذکوراً و اناثاً لدى
العرش مذکورند عليهم بهائی بما وفوا ميثاق الله

glory for having fulfilled the Covenant of God, the Sovereign, the Almighty, the Most Exalted, the Most Great. Convey My greetings to all. Whosoever hath drawn a breath for the love of God hath attained unto the precincts of the Throne, and whosoever hath taken a step for the Cause of God, God is aware thereof and he is mentioned with Him.

- 3 Some Tablets were previously revealed and sent, and now too some are being sent specifically, and if some do not receive any, let them not be saddened, for their very mention is in the divine Tablets. By My life! Each and every one is recorded in the hidden scrolls. Blessed are they for having sought the goal of the world and the Intended One of all who are in the heavens and on earth. Convey greetings to all from God.

- 4 And glory be upon you, O loved ones of God, and upon you, O handmaidens of God! Take pride in what hath flowed from the Pen of your Lord's will concerning you. Then take the cups of joy in My Name, the All-Forgiving, and drink in remembrance of Me, the Mighty, the Inaccessible. Say: Recite My verses with the melodies of the birds of My Throne. By My life! They will draw you to My Kingdom and cause you to soar in the atmosphere of My favors and bounty. He, verily, is the All-Forgiving, the All-Bountiful.

الملك المقتدر العليّ العظيم كلّ را تكبير برسان
هر نفسی نفسی لحبّ الله برآورده بساحت عرش
وارد شده و هر نفسی قدمی لأمر الله برداشته حقّ
بر او مطلع و عندالله مذکور

3 بعضی الواح از قبل نازل و ارسال شد و حال
هم مخصوص بعضی ارسال میشود و اگر بعضی
نرسید محزون نباشند چه که اصل ذکر ایشان
است در الواح الهیه عمری فرداً در صحائف
مکنونه مذکورند طوبی لهم بما قصدوا مقصد العالم
و مقصود من فی السموات و الأرضین بکّل از
قبل حقّ تکبیر برسانید

4 و البهآ علیکم یا احبآء الله و علیکنّ یا امآء الله ان
افتخروا بما جرى من قلم ارادة ربکم فی حقکم ثمّ
خذوا اقتداح السّرور باسمی الغفور ثمّ اشربوا بذکری
العزیز المنیع قل ان اقرئوا آیاتی بالخان طیور عرشی
لعمری انہا تجذبکم الی ملکوتی و تجعلکم طائرین
فی هوآء الطافی و مکرمتی انہ هو الغفور الکریم

INBA35:025b, BLIB_Or03116.103r.07,
BLIB_Or11096#073, BLIB_Or15710.086

BH03883

To: Abu'l-Qasim, in Shiraz

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Mighty, the Most Exalted!
- 2 Say: The clouds of God have now been raised up in truth and have encompassed all created things with a sovereignty that encompasses all the worlds. O people, seek shelter beneath its shade that it may protect you from the heat of self and passion on this Day wherein the fire hath encompassed every base idolator.
- 3 O servant! Hear the call of God from this upraised White Tree at the heart of this blessed crimson earth, that there is no God but Him, and that this Manifestation is His sovereignty and

1 بسم الله الأعزّ الأعلى

2 قل قد ارتفع غمام الله حينئذ بالحقّ و احاط
الممکات بسلطان الذی کان علی العالمین محیطاً
ان استظلّوا یا قوم فی ظلّه لیحفظکم عن حرارة
النفس و الهوى فی هذا اليوم الذی احاطت النار
کّل مشرک دنیاً

3 ان یا عبد اسمع ندآء الله عن هذه الشجرة المرتفعة
البیضاء فی قطب هذه الأرض المبارکة الحمراء بأنّه
لا اله الا هو و انّ هذا الظهور لسلطانه و بهائه ثمّ

His glory, then His might and His grandeur, then His greatness and His majesty unto all in the kingdom. At every moment He summons the people to the good-pleasure of God and His love, and draws them nigh unto a station that transcendeth all comprehension.

- 4 Say: O people, fear God and answer your Lord, the Most High, the Most Exalted, and follow not every remote idolator. Say: Nothing shall profit you this Day, even if ye remember God through the eternity of His dominion and the perpetuity of His celestial might. What profiteth you is to draw nigh unto this Beauty Who in these days was wronged among the oppressors. And thou, arise to remember God and serve Him, then leave behind the earth and all who dwell thereon, and turn thy face toward Him Who hath been, from the beginning that hath no beginning, illumined by the lights of might and majesty in truth.
- 5 O Qasim! Be the destroyer of the power of the transgressors in these days wherein they have opposed God's servants who transgressed against Him and were recorded in the Mother Book by the Pen of God as among the oppressors. And glory be upon thee and upon those who remain steadfast in the Cause and have taken unto God a path and were faithful to the Covenant.

عزّه و كبريائه ثمّ عظّمته واجلاله لمن في الملك جميعاً وفي كلّ حين يدعو النّاس الى رضوان الله و حبه و تقربهم الى مقرّ الذّي كان عن الادراك مرفوعاً

4 قل يا قوم خافوا عن الله و اجيبوا ربّكم العليّ الأعلی و لا تتبعوا كلّ مشرک بعيداً قل اليوم لن ينفعكم شيء و لو تذكرون الله بدوام ملكوته و بقاء جبروته و ما ينفعكم هو تقربكم الى هذا الجمال الذّي كان في تلك الايام بين الظالمين مظلوماً و انك انت قم على ذكر الله و خدمته ثمّ دع الأرض و من عليها عن ورائك ثمّ اقبل الى وجه الذّي كان في ازل الآزال من انوار العزّ و الجلال على الحقّ منيراً

5 ان يا قاسم كن قاصم شوكة المعتدين في هذه الايام التي اعترضوا على الله عباده الذينهم اعتدوا عليه و كانوا من الظالمين في امّ الألواح من قلم الله مذكوراً و البهاء عليك و على الذينهم استقرّوا على الأمر و اتخذوا الى الله سبيلاً و كانوا في العهد وقياً

INBA84:133b, INBA84:069.06, INBA84:011b.11,
BLIB_Or15694.587, ALIB.folder18p467

BH03872

To: Mulla Muhammad Qa'ini (Nabil-i-Akbar), in Tihiran
Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Great
- 2 Your letter has come before the Countenance and the gaze of your Lord, the Powerful, the Mighty, the All-Bountiful, has turned toward it. We found from it the fragrance of your love for your Lord, therefore We answer you with verses which have dawned from the horizon of the favors of your Lord, the Mighty, the Bestower. Blessed art thou for having turned to the Qiblih of existence and for having thy name flow from the Most Exalted Pen, which God has made the Sovereign of all pens.

1 بسم الله الأقدس الأعظم

2 قد حضر كتابك لدى الوجه و توجهه اليه لحاظ ربّك المقنن العزيز المتّان و وجدنا منه عرف حبّك مولاك لذا اجبتناك بآيات التي اشرفت من افق الطاف ربّك العزيز الوهاب طوبى لك بما اقبلت الى قبلة الوجود و جرى اسمك من القلم الأعلی الذّي جعله الله مالک الأقلام قم على ذكر الله على شأن تفوح منه نفحات القميص

Arise to make mention of God in such wise that the sweet savors of the garment may be wafted among all peoples. We have mentioned thee before and mention thee in this Tablet that it may be a reminder to people of understanding. Hold fast to the cord of thy Lord's loving-kindness, detached from all possibility. We have ordained for thee a station in the Tablets. Grieve not over anything - soon We shall aid thee through the truth. Verily He does not fail in His promise.

بين الأنام أنا ذكرناك من قبل و نذكرک في هذا اللوح ليكون تذكرة لأولى الألباب تمسک بحبل عنایة ربک منقطعاً عن الامكان أنا قدرنا لك مقاماً في الألواح لا تحزن من شيء سوف نصرک بالحق أنه لا يخلف الميعاد

- 3 Previously a glorious Tablet was sent. Be not sorrowful or distressed about any matter. Praise be to God, through the grace of the All-Merciful and the favors of the All-Glorious, the sea of joy is surging and the rivers of gladness flow from the right hand of the Throne. Draw nigh unto it and drink therefrom at all times. By My life, it shall seize thee and attract thee in such wise that thou shalt see all who are in the realm as more insignificant than ashes. Thus doth thy Lord, the Lord of creation, remember thee.

3 از قبل لوح منیع ارسال شد در هیچ امری محزون و مکدر نباشید الحمد لله از فضل رحمانی و عنایت سبحانی بحر فرح در موج و انهار سرور از یمین عرش جاری تقرّب الیه و تکرّع منه فی کلّ حين لعمری انه يأخذک و یجذبک علی شأن تری من فی الملک احقر من الرماد کذلک یذكرک ربک مالک الایجاد

- 4 In all conditions be occupied with serving the Cause and be mindful of wisdom and utterance. Blessed art thou for having arisen and spoken in praise of thy Lord, and blessed are they who hear thy words concerning this Light which hath shone forth from the horizon of the will of thy Lord, the Mighty, the Self-Subsisting.

4 در جمیع احوال بخدمت امر مشغول باشید و بطرف حکمت و بیان ناظر طوبی لك بما قمت و تکلّمت بثناء ربک و للذین یسمعون قولک فی هذا النور الذی اشرق من افق مشیة ربک العزیز المختار

- 5 What rests with you is the teaching of the Cause. As for other matters, they are within the grasp of power. Soon He shall set all things aright. Verily He is the All-Knowing, the All-Wise. Adorn all the loved ones in that land with the ornament of the Most Great Name of the Ancient King, and upon thee and upon them be glory.

5 آنچه با شماست تبلیغ امر است باقی امور در قبضه قدرت زود است که جمیعاً اصلاح فرماید انه هو العليم الحکیم جمیع احباب آن ارض را بطراز تکبیر مالک قدم مزین نمائید و البهاء علیک و علیهم

BLIB_Or03116.122r, BLIB_Or11096#058, KHS13.008

BH03790

To: Abu-Talib son of Haji Mirza Musa, in Tihiran

Date: 1290 [1873] or earlier

- 1 He is the Most Manifest

1 هو الأظهر

- 2 O Abu-Talib! Harken unto the call of the Desired One, then know that which He counseleth thee. He commandeth thee only to that which is better for thee than whatsoever hath

2 ان یا ابوطالب اسمع نداء المطلوب ثم اعلم بما ینصحک به و انه لا یأمرک الا بما هو خیر لك

been created upon earth, wert thou of them that know. First, associate not any partner with God, nor join with Him anyone besides Him. Then let God suffice thee against all the worlds. Verily, He is with thee in all conditions and will aid thee in whatsoever thou desirest in His path, and will send down unto thee that which He hath ordained for thee in the preserved Tablets of might. Say: O people! Associate not partners with God, for verily association is a grievous wrong - even should all who are in the heavens and earth oppose thee in this, shun them and turn thy face toward thy Lord, the One, the Peerless.

- 3 Say: Should He so desire, He would cause the tongues of all created things to sing His praise. He verily doeth what He willeth. He hath ever been One in His Essence, having taken neither partner nor peer unto Himself. Leave the associators behind thee and hold fast to the hem of ancient glory. Say: O people! Fear ye God and associate not partners with Him Who hath ever been sanctified above all likeness and similitude. His is the most sublime similitude, yet similitude is but His proof and evidence unto the worlds. By God! Nothing that proceedeth from Him hath any likeness - how much less His own Self, the Most Exalted, the Inaccessible, the Most High. Be thou assured by the grace of thy Lord - His grace is ever nigh unto thee. Grieve not at afflictions, for He transformeth them as He pleaseth by His command. He verily is the All-Powerful, the Almighty. Associate with people in wisdom, then seek for thyself a path on the straight way.

- 4 And the Glory be upon thee and upon those who have detached themselves unto God, the King, the Sovereign, the Mighty, the Beautiful.

عَمَّا خَلَقَ عَلَى الْأَرْضِ لَوْ أَنَّكَ مِنَ الْعَارِفِينَ أَوَّلًا
لَا تَشْرِكُ بِاللَّهِ وَلَا تَقْتَرِنُ بِهِ أَحَدًا دُونَهُ ثُمَّ أَكْفِ
بِهِ عَنِ الْعَالَمِينَ وَ أَنَّ مَعَكَ فِي كُلِّ الْأَحْوَالِ وَ
يُؤَيِّدُكَ عَلَى مَا أَرَدْتَ فِي سَبِيلِهِ وَ يَنْزِلُ عَلَيْكَ
مَا قَدَّرَ لَكَ فِي الْوَاكِ عَزَّ حَفِظَ قَلْبَ يَا قَوْمَ لَا
تَشْرِكُوا بِاللَّهِ وَ أَنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ وَ لَوْ يَخَالِفُكَ
فِي ذَلِكَ كُلِّ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ تَجَنَّبْ
عَنْهُمْ وَ تَوَجَّهْ إِلَى رَبِّكَ الْوَاحِدِ الْفَرِيدِ

3 قُلْ إِنَّهُ لَوْ يَرِيدُ لَيَدْلَعِ السَّنَ الْكَائِنَاتِ عَلَى ثَنَاءِ
نَفْسِهِ وَ أَنَّهُ لَ هُوَ الْمُخْتَارُ لَمَّا يَرِيدُ وَ أَنَّهُ لَمْ يَزَلْ كَانَ
وَاحِدًا فِي ذَاتِهِ مَا اتَّخَذَ لِنَفْسِهِ شَرِيكًا وَ لَا شَبِيهَ
دَعِ الْمُشْرِكِينَ عَنْ وَرَائِكَ وَ تَمَسَّكْ بِأَذْيَالِ عَزَّ
قَدِيمِ قُلْ يَا قَوْمَ خَافُوا عَنِ اللَّهِ وَ لَا تَشْرِكُوا بِالَّذِي
لَمْ يَزَلْ كَانَ مَقْدَسًا عَنِ التَّشْبِيهِ وَ التَّثْمِيلِ وَ لَهُ الْمَثَلُ
الْأَعْلَى وَلَكِنَّ الْمَثَلَ هُوَ حُجَّتُهُ وَ بَرَاهَانُهُ عَلَى الْعَالَمِينَ
تَاللَّهِ لَمْ يَكُنْ لِكُلِّ مَا يَظْهَرُ مِنْ عِنْدِهِ شَبِيهٌ فَكَيْفَ
بِنَفْسِهِ الْمُتَعَالَى الْمُتَمَتِّعِ الْمُنْبَعِ وَ أَنْتَ فَاطِمَتُنَّ بِفَضْلِ
مَوْلَاكِ وَ أَنَّ فَضْلَهُ كَانَ عَلَيْكَ قَرِيبًا وَ لَا تَحْزَنْ
عَنِ الضَّرَاءِ وَ أَنَّهُ يَبْدِلُهَا كَيْفَ يَشَاءُ مِنْ عِنْدِهِ وَ
أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ وَ عَاشِرُ مَعَ النَّاسِ بِالْحِكْمَةِ ثُمَّ
ابْتَغِ لِنَفْسِكَ مِنْ صَرَاطِ السُّوَى سَبِيلَ

4 وَ الْبَهَاءُ عَلَيْكَ وَ عَلَى الَّذِينَ انْقَطَعُوا إِلَى اللَّهِ
الْمَلِكِ السَّلْطَانِ الْعَزِيزِ الْجَمِيلِ

INBA23:224

BH03825

To: *Haji Siyyid Ali Bulukat-i-Yazd*

Date: 1290 [1873] or earlier

- 1 In the Name of Him before Whose fear all are apprehensive! This is a mention of thy Lord's mercy unto His servant 'Ali, that He may establish him in the Cause and draw him nigh unto a mighty shore of holiness. O servant! Rejoice within thyself that the Pen of the Spirit hath remembered thee with

1 بِسْمِ الَّذِي كُلُّ مَنْ خَشِيَتْهُ مَشْفُقُونَ ذَكَرَ رَحْمَةً
رَبِّكَ عَبْدَهُ عَلِيًّا لِيَسْتَقِيمَهُ عَلَى الْأَمْرِ وَ يَقْرَبَهُ إِلَى
شَاطِئِ قُدْسٍ مُنْبِعًا أَنْ يَا عَبْدَ بَشَرٍ فِي نَفْسِكَ بِمَا
أَذْكُرَكَ قَلَمُ الرُّوحِ بِإِشَارَاتٍ قُدْسٍ خَفِيًّا وَلَكِنَّ
الَّذِي يَبْشُرُكَ يَكُونُ فِي حَزَنِ الَّذِي لَنْ يَقْدَرَ أَنْ

hidden holy intimations. Yet He Who giveth thee these glad-tidings is in such sorrow as none can reckon save He Who hath numbered all things in a clear Book.

- 2 Know thou that they who believed in 'Ali aforetime have now denied His splendor and His might and sovereignty, and this is an injustice wherewith no injustice in creation can compare, if thou be of them that are well-informed.
- 3 Strive thou within thyself lest thou sell the Joseph of eternity for whatsoever hath been created in earth and heaven, for through love of Him thou shalt become independent of all who dwell in the heavens and the earth, even shouldst thou possess not so much as a grain or atom of what is ordained on earth. And were His love not with thee, thou wouldst be poor though there be gathered unto thee the treasures of the heavens and the earth. This is a truth wherein there is no doubt, if thou be of them that know.
- 4 Say: O people! Exchange not the favor of God for that which ye possess, and distance not yourselves from a near seat of glory. Say: The Beauty hath dawned from the horizon of holiness with such an adorning as hath bewildered every learned sage. Remember thou thyself, then remind the servants of this Cause at which every sanctified mystic hath been thunderstruck.
- 5 Then stand thou firm in the Cause with God's dignity and tranquility, and fear no one but place thy trust in God. Verily He shall suffice thee against every suspicious transgressor. And the glory be upon thee and upon those who are content with what God hath been content with, seeking His presence, and who are possessed of clear vision regarding their Lord's command.

يحصيه احد الا الذي احصى كل شيء في كتاب مبيناً

2 ثم اعلم بأن الذين آمنوا بعلي من قبل اذا كفروا ببائته ثم بعزه و سلطانه وان هذا ظلم لن يعادله ظلم في الابداع ان انت بذلك خبيراً

3 و انتك انت فاسع في نفسك لئلا تبيع يوسف البقاء بما خلق في الأرض و السماء لأن بحبه تكون غنياً عن كل من في السموات و الأرض ولو لم يكن عندك بما قدر في الأرض على قدر فقير و قطعيراً و لو لم يكن عندك حبه لتكون فقيراً ولو يجتمع عندك كائز السموات و الأرض و هذا حق لا ريب فيه ان انت بذلك عليماً

4 قل يا قوم لا تبدلوا نعمة الله بما عندكم ولا تبدلوا عن مقر عز قريباً قل قد اشرق الجمال عن افق القدس بطراز تحير عنه عالم علم و انتك ذكر نفسك ثم ذكر العباد بهذا الأمر الذي انصعق عنه كل عارف زكياً

5 ثم استقم على الأمر بوقار الله وسكينته ولا تخف من احد فتوكل على الله و انه يكفيك عن كل فاسق مريباً و البهاء عليك و على الذين هم رضوا بما رضى الله ابتغاء للقاءه و كانوا على امر ربهم بصيراً

BLIB_Or15694.589, ALIB.folder18p468

BH03846

To: *Haji Siyyid Ibrahim, Yi*

Date: 1290 [1873] or earlier

- 1 He is the Mighty, the Beloved! Glorified is He Who hath sent down the verses for people who understand. Verily they are a revelation from the presence of the All-Possessing, the Self-Subsisting. Through them God's proof hath been perfected, His evidence made manifest, His beauty hath shone forth, and

1 هو العزيز المحبوب سبحانه الذي نزل الآيات لقوم يعقلون انها لتنزيل من لدن مهيمن قيوم بها تمت حجة الله و ظهر برهانه و لاح جماله و حقت كلماته ولكن الناس لا يفقهون ان انذر الذينهم

His words been verified - yet people do not comprehend. Warn those who have veiled themselves from the Face that hath shone forth from the horizon of the Throne that they are as dead.

احتجبوا عن وجه استضاء من افق العرش الا
انهم ميتون

- 2 Say: O people of the Furqan! Do ye bar men from the path of God while ye claim to be Muslims? Do ye read the verses of the Furqan, yet play with the verses of the All-Merciful? Have ye not read what was revealed aforetime unto Muhammad, the Messenger of God: "We have indeed revealed unto thee clear signs, and none reject them save the transgressors"?

2 قل يا ملأ الفرقان أ تصدّون الناس عن سبيل الله
وانتم مسلمون أ تقرؤون آيات الفرقان ثمّ بآيات
الرحمن انتم تلعبون اما قرأتم ما نزل من قبل على
محمّد رسول الله و لقد انزلنا اليك آيات يّينات و
ما يكفر بها الا الفاسقون

- 3 Say: If ye possess a proof greater than that which hath been sent down from the clouds of the Command, produce it, if ye be truthful. Is the Book which ye possess greater than this? Glory be to God above what ye imagine! Say: All verses have been revealed from the presence of the All-Possessing, the Self-Subsisting, and all clear proofs have appeared from the horizon of grace - do ye not see? Have ye any evidence greater than that which the All-Merciful hath brought? Nay, by the Lord of eternity, if ye but knew!

3 قل ان كان عندكم حجة اعظم عمّا نزل من سحاب
الأمر فأتوا بها ان انتم صادقون هل الكتاب
الذى عندكم اعظم من هذا سبحان الله عمّا انتم
تظنون قل كلّ الآيات نزلت من لدن مهيمن
قيوم و اليّينات قد ظهرت من افق الفضل هل
انتم تنظرون هل عندكم برهان اعظم عمّا اتى به
الرحمن لا ومالك القدم لو انتم تشعرون

- 4 Say: The Beauty of knowledge hath appeared in truth, yet ye turn away from it. Have mercy upon yourselves and veil not yourselves from Him by Whose command the heavens were created and for Whose meeting ye were brought into being. Have mercy upon yourselves - this is your Lord, the All-Merciful, Who hath come with manifest sovereignty. Do ye deny His sovereignty while ye witness it? Do ye flee from the Truth while ye behold it? If ye are barred from the gate of grace, to what gate will ye turn?

4 قل انّ جمال العلم قد ظهر بالحقّ و انتم عنه
معرضون ان ارحموا على انفسكم و لا تحتجبوا
عن الذى خلقت السموات بأمره و خلقتم للقائه
ان ارحموا انفسكم انّ هذا ربكم الرحمن قد اتى
بسلطان مشهود أ تنكرون سلطانه و انتم تشهدون
أ تفرون من الحقّ و انتم تنظرون ان منعم عن
باب الفضل بأى باب تتوجّهون

- 5 Thus hath the Salsabil of life flowed from the Pen of the All-Merciful, that all people might know their drinking-place. Drink, O people, and be of those who prosper! And glory be upon thee and upon those who have hearkened to thy call in the Cause of God, the All-Possessing, the Almighty, the Mighty, the Self-Subsisting.

5 كذلك جرى سلسبيل الحيوان من قلم الرحمن
ليعلم كلّ اناس مشربهم ان اشربوا يا قوم و انتم
الفائزون و البهآء عليكم و على من سمع ندائك
فى امر الله المهيمن المقتدر العزيز القيوم

INBA34:223, AQA1#084

BH03859

*To: Shaykh Fani**Date: 1290 [1873] or earlier*

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 It behooveth them that are evanescent in the divine Ocean to summon the servants, at all times, to the direction of the All-Merciful, inasmuch as whosoever hath become evanescent from self will attain unto everlasting life in God - that is, he will circle eternally round the Truth in all the worlds. Glorified be He from taking unto Himself a partner! He, verily, is the One, the Single, the Most Exalted, the Most High, the Most Great.

2 فانیان بحر الهی را لازم که در کلّ احیان عباد را بشطر رحمن بخوانند چه که هر نفسی که از خود فانی شد ببقای حقّ فائز خواهد شد یعنی لازال در کلّ عوالم طائف حول حقّ خواهد بود سبحانه من ان یتخذ شریکاً انه لهو الواحد الفرد المتعالی العلیّ العظیم

3 All that hath been manifested from thee in the path of God is known and recorded with Him. Thou must in these days arise to assist the Cause with the utmost steadfastness, inasmuch as this is the Day wherein all the denizens of the Supreme Paradise are crying out "O my Lord! Have mercy upon Thy servants!" and are gazing upon those souls whom the trials and tribulations that have befallen them have not kept back from the Court of the Divine Unity. Ye have ever been mentioned in the presence of the Throne. Strive ye, that the seedlings of the Bayan may not wither from the poisonous winds of test and trial.

3 آنچه در سبیل حقّ از آنجناب ظاهر شد کلّ عندالله معلوم و مسطور انشاءالله باید این ایام بکمال استقامت بنصرت امر مشغول شوی چه که الیوم یومیست جمیع اهل ملأ اعلیٰ بندای ای ربّ ارحم عبادک ناطق و ناظرند بنفوسیکه بلایای وارده ایشانرا از شطر احدیه منع نموده لازال تلقاء عرش مذکور بوده اید جهد ثنائید که سنبلات مزروعۀ بیان از سموم امتحان و افتتان پژمرده نگردد

4 The remembrance of God is like the rain of mercy upon the seeds of inner meaning that have been deposited within hearts. Therefore it is necessary and obligatory to be engaged at all times in the remembrance of the Lord of all worlds, and to follow this servant in all matters. As ye observe, the Ancient Beauty, despite all the afflictions that have befallen Him, hath not been prevented from the divine remembrance, but hath at all times summoned the people to the summit of true understanding, that perchance feeble souls may purpose to ascend the heights of divine oneness and become purified and sanctified from the promptings of self and passion.

4 ذکر الهی امطار رحمتست از برای حبّه های معانی که در قلوب ودیعه گذاشته شده لذا لازم و واجبست که در کلّ حین بذکر ربّ العالمین مشغول باشید و در جمیع امور باین غلام اقتدا نمائید چنانچه مشاهده میشود جمال قدم مع جمیع بلایای وارده از ذکر الهی ممنوع نشده در کلّ احیان ناس را بذروه عرفان دعوت نموده شاید نفوس ضعیفه قصد معارج عزّ احدیه نمایند و از اشارات نفس و هوی طاهر و مقدّس شوند

5 In the days of departure from the Land of Mystery, a Tablet was specifically revealed and sent to thee. We beseech God to assist thee in all conditions and to aid thee to mention Him among His servants. Verily, He hath power over all things.

5 در ایام حرکت از ارض سرّ لوحی مخصوص آنجناب نازل و ارسال شد نسل الله بأن یوفّقک فی کلّ الأحوال و یؤیّدک علی ذکره بین العباد انه علی کلّ شیء قدیر

BLIB_Or03116.079r.01, BLIB_Or11096#121,

BLIB_Or15710.017

BH03850

To: Haydar Qabl-i-Ali

Date: 1290 [1873] or earlier

- 1 All-praise be to Thee, O Lord, my God! I know not how to sing Thy praise, how to describe Thy glory, how to call upon Thy Name. If I call upon Thee by Thy Name, the All-Possessing, I am compelled to recognize that He Who holdeth in His hand the immediate destinies of all created things is but a vassal dependent upon Thee, and is the creation of but a word proceeding from Thy mouth. And if I proclaim Thee by the name of Him Who is the All-Compelling, I readily discover that He is but a suppliant fallen upon the dust, awe-stricken by Thy dreadful might, Thy sovereignty and power. And if I attempt to describe Thee by glorifying the oneness of Thy Being, I soon realize that such a conception is but a notion which mine own fancy hath woven, and that Thou hast ever been immeasurably exalted above the vain imaginations which the hearts of men have devised.
- 2 The glory of Thy might beareth me witness! Whoso claimeth to have known Thee hath, by virtue of such a claim, testified to his own ignorance; and whoso believeth himself to have attained unto Thee, all the atoms of the earth would attest his powerlessness and proclaim his failure. Thou hast, however, by virtue of Thy mercy that hath surpassed the kingdoms of earth and heaven, deigned to accept from Thy servants the laud and honor they pay to Thine own exalted Self, and hast bidden them celebrate Thy glory, that the ensigns of Thy guidance may be unfurled in Thy cities and the tokens of Thy mercy be spread abroad among Thy nations, and that each and all may be enabled to attain unto that which Thou hast destined for them by Thy decree, and ordained unto them through Thine irrevocable will and purpose.
- 3 Having testified, therefore, unto mine own impotence and the impotence of Thy servants, I beseech Thee, by the brightness of the light of Thy beauty, not to refuse Thy creatures attainment to the shores of Thy most holy ocean. Draw them, then, O my God, through the Divine sweetness of Thy melodies, towards the throne of Thy glory and the seat of Thine eternal holiness. Thou art, verily, the Most Powerful, the Supreme Ruler, the Great Giver, the Most Exalted, the Ever-Desired.
- 4 Grant, then, O my God, that Thy servant who hath turned towards Thee, hath fixed his gaze upon Thee, and clung to the cord of Thy mercifulness and favor, may be enabled to partake
- بسم الله الأَمْنَعِ الأَقْدَسِ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لَمْ
أَدْرِ بَائِي ذَكَرَ أَذْكَرَكَ وَبَائِي وَصَفَ أَثْنِيكَ وَبَائِي
أَسْمَ أَدْعُوكَ لَوْ أَدْعُوكَ بِأَسْمِ الْمَالِكِ أَشَاهِدُ بِأَنَّ
مَالِكَ مَمَالِكِ الْإِبْدَاعِ وَالْإِخْتِرَاعِ مَمْلُوكَ لَكَ وَ
مَخْلُوقَ بِكَلِمَةٍ مِنْ عِنْدِكَ وَإِنْ أَذْكَرَكَ بِأَسْمِ الْقَيُّومِ
أَشَاهِدُ بِأَنَّهُ كَانَ سَاجِدًا عَلَى كَفِّ مِنَ التُّرَابِ مِنْ
خَشْيَتِكَ وَسُلْطَتِكَ وَاقْتِدَارِكَ وَإِنْ أَصْفَيْكَ
بِأَحَدِيَّةِ ذَاتِكَ أَشَاهِدُ بِأَنَّ هَذَا وَصْفَ الْبَسَةِ ظَنِّي
ثُوبَ الْوَاصِفِيَّةِ وَأَنْكَ لَمْ تَزَلْ كُنْتَ مَقْدَسًا عَنْ
الْقَنُونِ وَالْأَوْهَامِ
- فَوْعَزَّتْكَ كُلِّ مَنْ ادَّعَى عِرْفَانَكَ نَفْسَ ادَّعَائِهِ
يَشْهَدُ بِجَهْلِهِ وَكُلِّ مَنْ يَدَّعَى الْبُلُوغَ إِلَيْكَ يَشْهَدُ
لَهُ كُلُّ الذَّرَّاتِ بِالْعِزِّ وَالْقُصُورِ وَلَكِنْ أَنْتَ
بِرَحْمَتِكَ الَّتِي سَبَقَتْ مَلَكُوتَ مَلِكِ السَّمَوَاتِ
وَالْأَرْضِ قَبْلَتْ مِنْ عِبَادِكَ ذِكْرَهُمْ وَثَنَائِهِمْ
نَفْسُكَ الْعَالِيَا وَامْرَتَهُمْ بِذَلِكَ لَتَرْفَعَنَّ بِهِ أَعْلَامَ
هُدَايَتِكَ فِي بِلَادِكَ وَتَنْتَشِرَ آثَارُ رَحْمَانِيَّتِكَ فِي
مَمْلَكَتِكَ وَلِيَصِلَنَّ كُلُّ إِلَى مَا قَدَّرْتَ لَهُمْ بِأَمْرِكَ
وَقَضَيْتَ لَهُمْ بِقَضَائِكَ وَتَقْدِيرِكَ
- إِذَا لَمَّا أَشْهَدُ بِعِزِّكَ وَعِزِّ عِبَادِكَ اسْتَلْكَ بِأَنْوَارِ
جَمَالِكَ بِأَنْ لَا تَمْنَعَنَّ بِرِيَّتِكَ عَنْ شَاطِئِ قُدْسِ
أَحَدِيَّتِكَ ثُمَّ أَجْزِبْهُمْ يَا إِلَهِي بِنِعْمَاتِ قُدْسِكَ إِلَى
مَقَرِّ عَزِّ فِرْدَاوَيْتِكَ وَمَكْمَنِ قُدْسِ وَحْدَانِيَّتِكَ وَ
أَنْكَ أَنْتَ الْمُقْتَدِرُ الْحَاكِمُ الْمُعْطَى الْمُتَعَالَى الْمُرِيدُ
- ثُمَّ ارْزُقْ يَا إِلَهِي عَبْدَكَ الَّذِي تَوَجَّهَ إِلَيْكَ وَاقْبَلْ
إِلَى وَجْهِكَ وَتَمَسَّكَ بِحَبْلِ عَطُوفَتِكَ وَالطَّافِكِ
مِنْ تَسْنِيمِ رَحْمَتِكَ وَافْضَالِكَ ثُمَّ أَلْغِهِ إِلَى مَا يَتَنَنَّى

of the living waters of Thy mercy and grace. Cause him, then, to ascend unto the heights to which he aspireth, and withhold him not from that which Thou dost possess. Thou art, verily, the Ever-Forgiving, the Most Bountiful.

PM#075

ولا تحرمه عما عندك وانت انت الغفور الكريم

INBA48:144, INBA61:025, INBA49:213,
INBA92:149, BLIB_Or15716.135a,
BLIB_Or15739.262, PMP#075,
ADM2#088 p.164x, AQMM.062,
AQMJ1.104

BH03916

To: mother of Sarhang

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Mighty, the Most Glorious 1 الأقدس الأعظم الأبهى
- 2 This is the Book of God, the Mighty, the Bountiful, revealed unto the leaf who was stirred by the fragrances of her Lord, the All-Merciful, and was turned from the left hand of fancy to the right hand of certitude, that My Book may attract her and draw her nigh unto My Kingdom, that she may behold My signs, My proof, My testimony and My sovereignty. 2 هذا كتاب الله العزيز الكريم نزل للورقة التي اخذتها نفحات ربها الرحمن وقلبها من شمال الوهم الى يمين اليقين ليجذبها كغايي و يقربها الى ملكوتي لترى آياتي وبرهاني وحجتي و سلطاني
- 3 O My handmaiden! Know thou the worth of My days, then soar with the wings of love unto the heaven of My tender care, then enter the pavilion of My glory and My favors. Beware lest anything withhold thee from My mention and My praise. Forsake all else out of love for My beauty, then speak forth My Name amongst the handmaidens, then arise with My Cause from the horizon of the heaven of My steadfastness in such wise that neither the veils of My creatures nor the intimations of My creation - whom We created to serve Me but who, when the time was fulfilled, turned away from My beauty and denied My signs - shall hinder thee. Thus have I commanded from the presence of the Mighty, the All-Wise. 3 ان يا امتي ان اعرفي قدر ايامي ثم اصعدى بجناحين الحب الى سماء عنايتي ثم ادخلي سرادق مكرمتي و الطافي اياك ان يمنعك شيء عن ذكرى و ثنائى دعى ما سوائى حباً بجمالى ثم انطقى بين الاماء باسمى ثم اطلعي بأمرى من افق سماء استقامتى على شأن لا تمنعك حجاب خلقى و اشارات برىقى الذين خلقناهم لخدمتى فلما اتى الوعد اعرضوا عن جمالى و كفروا بآياتى كذلك امرت من لدن عزيز حكيم
- 4 Blessed art thou for having cast away all else and taken that which thy Lord, the Most High, the Most Glorious, did desire. Hold thou fast unto this cord, then detach thyself from the worlds. Give thanks unto thy Lord for having made thee a leaf among the leaves of His Ridvan. This is naught but a manifest bounty. 4 طوبى لك بما نبذت الورى و اخذت ما اراده ربك العلى الأبهى تمسكى بهذا الحبل ثم انقطعى عن العالمين ان اشكرى ربك بما جعلك ورقة من اوراق رضوانه ان هذا الا فضل مبين
- 5 Be thou in such wise that the deeds of him who hath disbelieved in God, the Most High, the Most Great, shall not grieve thee in the Cause of thy Lord. It behooveth every soul to 5 كوفى على شأن لا يحزنك فى امر ربك اعمال الذى كفر بالله العلى العظيم ينبغى لكل نفس ان

ponder upon the bygone ages. Where are the palaces of those who turned away and warred against God? By My life! We returned them to their graves, and when they entered therein their lamentation was raised and they said: "Verily we were in manifest error!" Soon shall the servants who have violated the Covenant and were among the wrongdoers return thereunto.

يَتَفَكَّرُ فِي الْقُرُونِ الْأُولَى إِنْ قُصُورَ الَّذِينَ اعْرَضُوا
وَحَارَبُوا مَعَ اللَّهِ لَعَمْرِي أَرْجَعْنَاهُمْ إِلَى الْقُبُورِ فَلَبَّاهُ
دَخَلُوهَا ارْتَفَعَ صَيِّحُهُمْ وَقَالُوا قَدْ كُنَّا فِي ضَلَالٍ
بَعِيدٍ سَوْفَ يَرْجِعُونَ إِلَيْهَا عِبَادَ الَّذِينَ نَقَضُوا الْمِيثَاقَ
وَكَانُوا مِنَ الظَّالِمِينَ

- 6 Thus have We revealed unto thee that thou mayest rejoice within thyself and be of those women who stood firm in the Cause until they entered within the precincts of the mercy of their Lord, the Forgiving, the Bountiful. Remind My handmaidens who have believed in God and desired what God hath desired that they are assuredly among the people of Paradise. Unto this doth testify this mighty and wondrous Pen.

6 كَذَلِكَ الْقَيْنَاكَ لِتَفْرَحَ فِي نَفْسِكَ وَتَكُونِي
مِنَ اللَّائِي اسْتَقَمْنَ عَلَى الْأَمْرِ إِلَى أَنْ دَخَلْنَ فِي
جَوَارِ رَحْمَةِ رَبِّهِمُ الْغُفُورِ الْكَرِيمِ ذَكَّرْنِي أَمَّا الْيَوْمَ
أَمَّنْ بِاللَّهِ وَارْدَنَ مَا أَرَادَ اللَّهُ إِلَّا أَنَّهُنَّ مِنْ أَهْلِ
الْفَرْدَوْسِ يَشْهَدُ بِذَلِكَ هَذَا الْقَلَمُ الْعَزِيزُ الْبَدِيعُ

INBA34:236, AQA1#096

BH03795

To: Muhammad

Date: 1290 [1873] or earlier

- 1 He is the Mighty! O Muhammad! May God reward thee with the best of rewards on Our behalf and enable thee to attain unto that which He loveth and with which He is well-pleased.
- 2 I counsel thee to achieve complete detachment and pure fear of God, and to gird up thy loins in this land for the sake of God thy Lord, and to close thine eyes to all else besides Him, such that thou takest not a step except by His leave, nor turnest thy gaze save with His good-pleasure. Aid thy Lord through all thy deeds and conditions, and be not heedless of Him in any moment or instance. Forget thyself but forget not thy Lord; pass beyond thy spirit but pass not beyond the remembrance of thy Creator.
- 3 When thou arrivest in the land which God hath ordained for thee, adorn thy head with white cloth that thou mayest be as a standard between the believers and the ungodly. Set not thy foot save in the footsteps of My feet, and be unto others as thou art unto thyself.
- 4 Then remind the servants of all that thou hast witnessed in this journey of thine, without addition or diminution, following the straight and upright path. Then make mention of My exile, then My distress, then My poverty and need, then My arrival

1 هُوَ الْعَزِيزُ إِنْ يَا مُحَمَّدَ جَزَاكَ اللَّهُ عَنَّا خَيْرَ الْجَزَاءِ وَ
بَلَّغَكَ إِلَى مَا يُحِبُّ لَكَ وَيَرْضَى

2 أَوْصِيكَ بِالْإِنْقِطَاعِ التَّامِّ وَتَقْوَى الْخَالِصِ وَتَشَدُّ
ظَهْرَكَ مِنْ هَذِهِ الْأَرْضِ لَوَجْهِ اللَّهِ رَبِّكَ وَ
تَغْمِضَ عَيْنَاكَ عَنْ دُونِهِ بِحَيْثُ لَا تَرْفَعُ قَدَمَكَ
إِلَّا بِإِذْنِهِ وَلَا تَرْتَدِّ طَرْفَكَ إِلَّا بِرِضَاهُ وَتَنْصَرَّ
رَبِّكَ بِجَمِيعِ أَعْمَالِكَ وَأَحْوَالِكَ وَلَا تَغْفَلَ عَنْهُ
فِي حِينِكَ وَحَانِكَ فَانْسَ نَفْسَكَ وَلَا تَنْسَ
رَبِّكَ وَجِزْ عَنْ رُوحِكَ وَلَا تَجَاوِزْ عَنْ ذِكْرِ
بَارئِكَ

3 وَإِذَا وَرَدْتَ فِي أَرْضِ الَّتِي كَتَبَ اللَّهُ لَكَ زَيْنَ
هَامَتِكَ بِعَصَبٍ بَيَضَ لَتَكُونَ عَلَمًا بَيْنَ الْمُؤْمِنِينَ وَ
الْمُشْرِكِينَ وَلَا تَضَعْ قَدَمَكَ إِلَّا عَلَى أَثَرِ قَدَمِي وَ
كُنْ لِلنَّاسِ كَمَا تَكُونُ لِنَفْسِكَ

4 ثُمَّ ذَكِّرْ الْعِبَادَ فِي كُلِّ مَا رَأَيْتَ فِي سَفَرِكَ هَذَا
مِنْ غَيْرِ زَائِدٍ وَنَقْصَانٍ عَلَى الْخَطِّ الْقِيمِ الْمُسْتَقِيمِ
ثُمَّ ذَكِّرْ الْأَحْبَابَ بِغُرْبَتِي ثُمَّ اضْطَرَّارِي ثُمَّ فَقْرِي

in a land wherein no voice can be raised from Us and wherein none can hear My cry and lamentation. This is what I desired from God, My Lord, from the intensity of tribulations which descended upon Us through that which the hands of those who love and hate Us have wrought. And God knoweth that which no one else knoweth.

- 5 By God! Were My liver and heart to be revealed unto thee, thou wouldst find them pierced by the arrows that have struck and befallen them. Yet in all this, and for all that hath come to pass or will come to pass, We render thanks unto God. We beseech God to aid thee in the Cause of thy Lord and to make thee one of those who are guided.

وافتقارى ثم ورودى فى ارض التى لن يرفع عنها الصوت ولن يصل الى احد ضجيجى ولا صريخى وهذا ما اردت من الله ربى من شدة البلايا التى ورد علينا بما اكتسبت ايدى المحبين والمبغضين و كان الله يعلم ما لا يعلم احد دونه

5 فوالله لو يظهر لك كبدى و قلبى لتجدها مشبكاً من سهام التى وردت عليها و نزلت بها ولكن انا نشكر الله فى كل ذلك و عن كل ما ورد او يرد و نسئل الله بأن يوفقك فى امر ربك و يجعلك من المهتدين ١٥٢

INBA71:108

BH03826

To: Nazir

Date: 1290 [1873] or earlier

- 1 O My Worshipped One! Make mention of a word from the Youth to him who hath believed in God, the Mighty, the Bestower, that he may seize it with power from Us and cast aside that which is with those who have disbelieved in the Lord of Lords. Say: Open your eyes, O people of learning, to behold the Beauty, for verily it hath dawned from the horizon of glory and none opposeth it save every idolatrous doubter. He who hath not attained unto it is not possessed of true vision - thus hath the Revealer of the Book decreed. Say: O people! We created sight for the recognition of this Beauty, and he who hath not recognized it is blind, as they who are endued with understanding do testify. If your sight be weak, then seek illumination from Mine eye and through it behold Me, O ye who are endued with vision. Beware lest ye deprive yourselves of this bounty which hath been vouchsafed unto you without question or answer.

1 يا معبود ذكر كلمة من لدى الغلام الى الذى آمن بالله العزيز الوهاب ليأخذها بقوة من لدنا و يضع ما عند الذين كفروا رب الأرباب قل ان افتحوا الأبصار يا اولى الأخبار لمشاهدة الجمال و انه اشرق عن افق الجلال و لا يعترض عليه الا كل مشرك مراتب ان الذى ما فاز به انه ليس من اهل البصر كذلك حكم منزل الكتاب قل يا قوم انا خلقنا البصر لعرفان هذا الجمال و الذى ما عرفه انه عمى و يشهد بذلك اولو الألباب ان كان بصركم ضعيفاً ان استبصروا من عينى و بها فانظرونى يا اولى الأنظار اياكم ان تجعلوا انفسكم محروماً عن هذا الفضل الذى رزقتم به من دون سؤال و جواب

- 2 Say: O people! This is He for Whom generations of old died in their yearning, yet when ye found Him without effort, ye turned heedless. Soon shall ye lament and weep, O ye who are veiled. Arise, O people, then address your supplication toward the Gate with humility and contrition. He who hath not attained unto the mention of this Most Great Remembrance is powerless, though he may speak with the tongue of all the

2 قل يا قوم ان هذا هو الذى مات فى حسرته قرون الاولى و انتم لما وجدتموه من غير تعب غفلتم فسوف تنوحون و تبكون يا اصحاب الحجاب قوموا يا قوم ثم افتحوا الخطاب تلقاء الباب بخضوع و اناب و الذى ما فاز بذكر هذا الذكر الأعظم انه كليل ولو يتكلم بلغة العالمين و يشهد

worlds - thus doth He with Whom is the decisive Word bear witness. Grieve not at the wickedness of those who have disbelieved in this Revelation, for they are those who disbelieved in God throughout all ages. Say: O Lord! Preserve me through Thy sovereignty and power, then inscribe me with Thy righteous servants. O Lord! Cause me to be as Thou lovest and art pleased with, and leave me not to my passions, for verily Thou art the Almighty, the Unconstrained. And glory be upon thee and upon him who hath believed in God, unto Whom returneth the decree of the beginning and the end.

بذلك من عنده فصل الخطاب أنك لا تحزن
من شقاوة الذين كفروا في هذا الظهور أنهم
هم الذين كفروا بالله في كل الأعصار قل اى
رب فاحفظنى بسلطانك واقتدارك ثم اكتبنى
مع عبادك الأخيار اى رب فاجعلنى على ما
انت تحب و ترضى ولا تدعنى بالهوى و أنك
انت المقتدر المختار والهاء عليك وعلى من آمن
بالله الذى اليه يرجع حكم المبدء والمآب

INBA92:206, LHKM3.213

BH03791

To: *Shaykh Abdul-Husayn*

Date: 1290 [1873] or earlier

- 1 Revealed for Shaykh 'Abdu'l-Husayn: Verily He is ever watchful.
- 2 O Husayn! You visit Husayn yet kill Husayn. O heedless doubter! We desired your presence in Iraq and left the choice to you to appear in whatever place you wished, that We might show you the proof. You accepted, but when the appointed time came, the winds blew and you fled, O fly! We came to a house where the meeting was arranged, but We found you not, O you who associate partners with God, the Sender of winds! When you saw your own powerlessness, you made excuses, O deceiver! We desired to meet you only that God's proof might be completed against you and those around you, that perchance the fire of hatred might be stilled in your breast and in the breasts of those who have denied the Lord of Lords. You turned away from meeting Me, though the dwellers of Paradise and the inmates of the holy retreats long for it. Soon you shall weep and lament and shall find no escape. Wait until God brings His punishment upon you from His presence. Soon shall the breezes of chastisement seize you and return you to the fire.
- 3 The All-Merciful has come in the shadows of utterance, and sovereignty belongs to God, the Almighty, the All-Compelling. The wine of passion and desire has intoxicated the dwellers in the wilderness of self and desire, while the sincere have turned with spirit and fragrance to the Dawning-Place of Revelation.

1 نزل لشيخ عبدالحسين انه بالمرصاد

2 ان يا حسين تزور الحسين و تقتل الحسين يا ايها الغافل المرتاب انا اردنا حضورك في العراق و جعلنا الاختيار بيدك في اى محل تريد لتحضر و نظهر لك البرهان أنك قبلت و اذا جاء الميقات هبت الأرياح أنك فررت يا ايها الذباب اتينا بيتاً قرر فيه الاجتماع و ما وجدناك يا ايها المشرك بالله مرسل الأرياح لما رأيت عجز نفسك اعتذرت يا ايها المكابر ما اردنا لقاءك الا لنتم حجة الله عليك و على من حولك لعل تسكن نار البغضاء في صدرك و صدور الذين كفروا رب الأرباب أنك اعرضت عن لقاءى بعد الذى يشताقه اهل الفردوس و اهل حظائر القدس سوف تبكي و تنوح و لا تجد لنفسك من مناص ان اصبر حتى يأتيك الله بقهر من عنده سوف تأخذك نفحات العذاب و ترجعك الى النيران

3 قد اتى الرحمن في ظل البيان و الملك لله المقتدر الفهار قد اخذ السكر سگان برية النفس و الهوى و المخلصون اقبلوا الى مطلع الوحي بروح و ريحان

The Decisive Word has come, and for the idolaters there is no abode save hell - an evil dwelling place indeed.

قد جاء فصل الخطاب والمشركون ليس لهم مقرّ
إلا الجحيم أنها لبئس القرار

- 4 Tribulations shall not prevent Us from mentioning the Lord of Names. I summon the people as commanded, and neither the turning away of all on earth nor the might of any proud oppressor shall prevent Me. God has made tribulations like the spring breezes to this Tree which has been raised up in truth, and every leaf thereof proclaims: Sovereignty belongs to God, the Almighty, the Unconstrained. Soon shall death come upon you and you shall see the punishment of your Lord, O you who have turned away from Him by Whom the promise was fulfilled and the Herald has called aloud.

4 لا يمنعنا البلاء عن ذكر مالک الأسماء ادعو
الناس بما امرت و لا يمنعني إعراض من على
الأرض و لا سطوة كل متكبّر جبار قد جعل
الله البلايا كنسائم الربيع لهذه السدرة التي
ارتفعت بالحق و تنطق كل ورقة منها السلطنة لله
المقتدر المختار سوف يأتيك الموت و ترى قهر
ربك يا أيها المعرض عن الذي به اتى الوعد و
نادى المناد

INBA34:237, AQA1#097, TZH4.202-203x,
MAS4.136x, ASAT4.313x

BH03805

To: sister of Baha'u'llah

Date: 1290 [1873] or earlier

- 1 In the name of the Beloved Friend!
- 2 O blessed and goodly leaf! If you ask about the body, it is in utmost hardship and tribulation. If you ask about the physical frame, it is afflicted with countless trials. And if you ask about the spirit, it is in the heights of joy and delight. In the path of God, I have never complained of tribulation. Rather, in the love of the All-Merciful, I have grown accustomed to trials and afflictions just as an infant is accustomed to its mother's breast. Yet what benefit is there while life remains and the cup of martyrdom in God's path remains untasted, though in every moment I attain to a martyrdom.
- 3 Praise be to the Beloved of the worlds that despite all these hardships and tribulations, we are occupied with the remembrance of the Friend and detached from all else. The world has no permanence that one should attach one's heart to it or be saddened by its events. Soon all will perish and pass away, and what has been and ever shall be is God, mighty be His glory and exalted be His station. Consider affliction in His path as mercy, and tribulation in His way as blessing. In all that we have borne there lies hidden a wisdom that none knoweth save God.

1 بنام حضرت دوست

2 ای ورقه طیبه مبارکه اگر از جسد پرسى در
کمال شدت و بلا و اگر از جسم پرسى مبتلا
ببلايى لايحصى و اگر از روح پرسى در منتهای
روح و ریحان بها در سبیل حق از بلا شکایت
نموده بلکه ببلايا و محن در محبت رحمن انس
گرفته بمثابه انس رضيع بندي ام ولكن چه
فايده که هنوز جان باقىست و شربت شهادت در
سبیل الهى نياشاميده اگرچه در هر آنى بشهادتى
فائز

3 حمد محبوب عالميان را که با جميع این بأساء و
ضراء بذکر دوست مشغوليم و از دولتش منقطع
دنیا را بقانه تا انسان باو دل بندد و يا از حوادث
او محزون شود عنقریب کل هالک و فانی شوند
و آنچه باقى بوده و خواهد بود حق عزّ اعزازه و
تعالى شأنه بوده زحمت در سبيلش رحمت دان
و بلا در رهش نعمت شمر و در کل آنچه حمل
نموده ايم حکمتى مستور است لا يعلمها الا الله

4 You have always been and will continue to be in my thoughts. Hold fast to truth and turn away from all else. Praise God that the tie of kinship has not been severed and that you dwell secure and at rest beneath the divine Lote-Tree. This is a blessing that is great in the sight of God. The reward of every deed is treasured in the repositories of immunity, and when the time comes it will be manifested in most beautiful array. Verily thy Lord will fully recompense the sincere among His handmaidens and His sincere servants.

5 Convey my greetings and praise to those who dwell round about, and the Glory be upon thee and upon those with thee.

LTDT.267-268

4 همیشه در نظر بوده‌اید و خواهید بود بحق متمسک باش و از دوشش معرض حمد کن خدا را که جبل نسبت قطع نشده و در ظل سدره ربّانیّه ساکن و مسترین اینست نعمتی که عندالله عظیم بوده جزای هر عملی در کائنات عصمت مخزونست و چون وقت آمد باحسن طراز ظاهر خواهد شد آن ربّک موفی اجور المخلصات و عبادۀ المخلصین

5 من فی حول را سلام و تکبیر برسانید و البهاء علیک و علی من معک

BLIB_Or03116.085, BLIB_Or11096#123

BH03809

Date: 1290 [1873] or earlier

1 The Most Impregnable, the Most Exalted, the Most High

2 These are the verses of God, the True Sovereign, the Manifest One, which We have sent down from the heaven of Command and made them guidance and remembrance for all the worlds. Harken unto that which is revealed unto thee from the direction of the Throne, the station round which circle the denizens of the Supreme Concourse and then the dwellers of the cities of Names. Verily, there is no God but Me, the Almighty, the All-Powerful.

3 Say: O people! Do ye behold for your Lord, the All-Merciful, any partner in sovereignty? Nay, by My radiant and luminous Beauty! And do ye see for Him any minister? Nay, by His Self, the Truth, if ye be of them that know! Can anyone be associated with Him? Nay, by my Lord! Blessed is he who draweth nigh unto My Great Name. They who see for Him a peer, these are in manifest veil. Their wretchedness hath overcome them; they are of an evil people, the most lost. By God! The Lord of Power hath appeared with His most great sovereignty, and nothing in the heavens or on earth can withhold Him from that which He hath created. He sendeth down what He willeth by His command, and decreeth what He pleaseth.

4 O servant! Arise to serve the Cause with such steadfastness as will shake the pillars of them who have denied the Day

1 الأَمْعَ العَلیّی الأَعْلَى

2 تلك آیات الله الملك الحقّ المبین نزلناها من سماء الأَمْر و جعلناها هداية و ذكری للعالمین ان استمع ما یوحی الیک من جهة العرش مقام الذی یطوفن حوله اهل ملائ الأعلی ثم اهل مداین الأسماء انه لا اله الا انا المقتدر القدير

3 قل یا قوم هل ترون لربکم الرحمن شریکاً فی الملك لا وجمالی المشرق المنیر و هل ترون له وزیراً لا و نفسه الحقّ لو انتم من العارفين هل یقدر احد ان یقترن به لا و ربّی طوبی لمن یتقرّب باسمی العظیم انّ الذین یرون له ندّاً اولئک فی حجاب مبین غلبت علیهم شقوتهم انهم من قوم سوء اخسرین تالله قد ظهر مالک القدر بسلطانه الأعظم العظیم ولا یمنعه شیء عمّا خلق بین السموات والأرضین ینزل ما یشاء بأمر من عنده و یحکم ما یرید

4 یا عبد قم علی الأمر باستقامة تضطرب بها ارکان الدّین کفروا بیوم الدّین باستقرارکم تندکّ جبال

of Judgment. By your firmness shall the mountains of idle fancies be leveled, the barren lands shall be cleft asunder, and the hearts of the idolaters shall quake. And by your ascension to the Most Glorious Horizon shall the limbs of the doubters be frozen. Beware lest anything prevent thee from that which hath been revealed in truth. Hold fast unto the cord of the Cause and cling to the hem of thy Lord's mercy, the Mighty, the All-Praised. We have created all things for Our remembrance and have explained every wise matter. Be thou a herald of this Name, that perchance by thy call he who is heedless may turn unto his Lord, the All-Forgiving, the All-Merciful. Be silent for God's sake, speak for God's sake, act for God's sake, detached from all else besides Him. Thus have We taught thee and commanded thee as a favor from Us. Be thou grateful and say: Praise be unto Thee, O God of all who are in the heavens and on earth!

الأوهام و تنشق اراضى الجزة و تتزلزل افئدة
المشركين و بصعودكم الى الأفق الأبهى تنجمد
اركان المريين اياك ان يمنعك شىء عما نزل
بالحق تمسك بحبل الأمر و تشبث بذيل رحمة
ربك العزيز الحميد قد خلقنا كلشئ لذكرنا و
يننا كل امر حكيم كن منادياً بهذا الاسم لعل
بندائك يتوجه من غفل الى ربه الغفور الرحيم
ان اصمت لله ان اذكر لله ان اعلم لله منقطعاً
عما سواه كذلك علمناك و امرناك فضلاً
من لدنا ان اشكر و قل لك الحمد يا اله من فى
السموات و الأرضين

INBA23:072c, INBA34:242, AQA1#102

BH03860

Date: 1290 [1873] or earlier

1 He is

هو 1

2 Praise be to Thee, O Lord my God! This is Thy servant who hath been heedless of the wonders of Thy remembrance, and whom transgressions have veiled to such degree that he became occupied with what is other than Thee and turned away from Thy beauty, and who did with his feet what Thou didst abhor, and committed with his hands what Thou didst oppose, and uttered with his tongue what beseemeth not Thy loved ones, and harbored in his heart what befitteth not Thy servants. Yet after all this, since he was aforetime among those who believed in Thee and in Thy greatest signs, the breezes of mercy wafted over him such that they awakened him from slumber and brought him forth from heedlessness, until he recognized what he had done and knew wherein he had been engaged, and returned unto Thee as he had fled from Thee in the midst of his affairs, and entered the stronghold of Thy providence as he had departed therefrom in certain of his days.

2 فسبحانك اللهم يا الهى هذا عبدك الذى غفل
عن بدايع ذكرك و احبته الخطايا على مقام اشتغل
بما سواك و اعرض عن جمالك و فعل برجله
ما كنت مكرهه و ارتكب بأيداه ما كنت معرضاً
عنه و انطق بلسانه ما لا ينبغى لأجائك و بقلبه
ما لا يليق لأرقائك و بعد كل ذلك لما كان
من قبل من الذين آمنوا بك و بآياتك الكبرى
هبت عليه نسيمات الرحمة بحيث ايقظته عن النوم
و اخرجته عن الغفلة حتى عرف ما فعل و علم
ما به اشتغل و رجع اليك كما هرب منك فى
اوسط امره و دخل فى حصن عنايتك كما خرج
عنه فى بعض أيامه

3 Therefore, O my God, it behooveth the wonders of Thy mercy and the gems of Thy providence not to deprive him of the

3 اذاً يا الهى ينبغى لبدايع رحمتك و جواهر
عنايتك بأن لا تحرمه عن امطار جودك و غمام

rain-showers of Thy generosity and the clouds of Thy tenderness and loving-kindness, that Thou mayest find him abiding by the covenant which he made with Thy loved ones. Then forgive, O my God, his grievous offenses and his grave transgressions. Then wash him, O my Beloved, in the seas of Thy bounty and forgiveness and in the deep waters of Thy grace and favor, and turn him from every direction toward the right hand of Thy holy might, that he may dwell not on earth save through Thy Name, nor move except with Thy good-pleasure, nor walk except by Thy leave, nor eat nor drink except in Thy remembrance, for in Thy hand is the kingdom of all things and Thou art powerful over all things. And send down, O my God, upon those who have detached themselves unto Thee and taken refuge at Thy court and sought sanctuary in Thy presence and dwelt beneath the shadow of Thy loving-kindness, all that is possible in the Most Exalted Paradise and in the lands of Paradise, for verily Thou art the Self-Subsisting, the Most Holy.

رأفتك ومكرمتك ان تجده باقياً على عهد الذي
عهد مع احبائك ثم اغفر يا الهى جريراته العظمى
و خطيئاته الكبرى ثم اغسله يا محبوبى فى البحر
جودك و غفرك و طماطم يمام فضلك و
احسانك و قلبه عن كل الجهات الى يمين عز
قدسك حتى لا يسكن فى الأرض الا باسمك
ولا يحرک الا برضاك ولا يمشی الا باذنك
ولا يأكل ولا يشرب الا بذكرک اذ بيدک
ملکوت کل شیء و انک انت على کل شیء
قدير و صل اللهم يا الهى على الذينهم انقطعوا
اليک و لاذوا بجنابک و عاذوا بحضرتک و
سکنوا فى ظل عطوفتک بكل ما يمكن فى ملا
الأعلى و فى اراضى الفردوس اذ انک انت
القائم القدوس

INBA71:116b, INBA92:127c, BLIB_Or15696.157b

BH03887

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Holy
- 2 The Pen of Command calleth out from the Throne of eternity upon the Crimson Spot of the Lote-Tree beyond which there is no passing: Verily there is no God but Me, the Mighty, the All-Praised.
- 3 Blessed is he who hath cast behind him all that he hath heard and turneth unto the Call of God which hath been raised by the command of God, the Lord of Names. He verily sanctifieth him from all else and draweth him unto the horizon of the mercy of his Lord, the Mighty, the Beautiful, and causeth him to speak forth His remembrance amidst His creation in such wise that the clamor of the heedless shall not deter him. Say: Were We to desire it, We would transform all who are in the heavens and on earth by a word from Us, for verily We are the Almighty, the All-Powerful.
- 4 Say: O people! Would ye drink brackish water after pure water hath descended from the clouds of My Name, the All-Glorious?

- 1 الأقدس الأقدس
- 2 قلم الأمر من عرش القدم على البقعة الحمراء من
السفرة المنتهى ينادى أنه لا اله الا انا العزيز الحميد
- 3 يا طوبى لمن نبذ كل ما سمع عن ورائه و يتوجه
الى نداء الله الذى ارتفع بأمر الله مالک الأسماء
انه يقدس عماً سويه و يجذبه الى افق رحمة ربه
العزيز الجميل و ينطقه بذكره بين خلقه على شأن لا
يمنعه ضوضاء الغافلين قل لو نريد لنقلب من فى
السموات و الأرض بكلمة من عندنا و انا المقتدر
القدير
- 4 قل يا قوم أ تشربون الماء الأجاج بعد الذى
نزل ماء ثجاج من سحاب اسمى السبحان ان هذا

This indeed is profound ignorance. Break the idols by My power and sovereignty - thus have ye been commanded by One Mighty, All-Wise. Say: The idols are your vain desires, did ye but know, and then your idle fancies, did ye but perceive. Adorn yourselves with the ornament of faith in the days of your Lord, the All-Merciful. This is better for you than all ye behold, would ye but reflect.

لجهل عظيم كسروا الأصنام بقدرتي و سلطاني
كذلك امرتم من لدن عزيز حكيم قل انّ
الأصنام لأهوائكم لو انتم من العارفين ثم اوهامكم
لو انتم من الشاعرين زينوا انفسكم بطراز الايمان
في أيام ربكم الرحمن هذا خير لكم عما ترونه ان
انتم من المتفكرين

- 5 Say: He desireth naught from you. He calleth you, in the midmost heart of tribulation, unto God, your Ancient Lord. Do ye object to Him Who desireth your good? Do ye flee from Him Who summoneth you to the Salsabil? Fear ye God, and be not as those who denied the Proof of the Chosen One in past ages, whereupon the thunderbolt of chastisement seized them and made them to be of those who perished.

5 قل انه ما اراد منكم شيئاً يدعوكم في قطب البلاء
الى الله موليكم القديم أ تعترضون على الذي اراد
خيركم أ تفرون عن الذي يدعوكم الى السلسبيل
خافوا عن الله ولا تكونوا كالذين انكروا حجة المختار
في الأعصار و اخذتهم صاعقة العذاب و جعلهم
من الهالكين

- 6 Enjoin ye the truth and guidance, then restrain yourselves from desire. Thus have ye been commanded by your Lord, the Most High, the Most Glorious. Take ye what ye have been commanded and lay aside that which ye have been forbidden in a perspicuous Book.

6 تواصلوا بالحق و الهدى ثم امنعوا انفسكم عن الهوى
كذلك امرتم من لدن ربكم العليّ الأبهى خذوا
ما امرتم به و وضعوا ما نهيتهم عنه في كتاب مبين

- 7 Grieve thou not over anything, for verily thou hast with Us an exalted station at the Throne. Remember thou this and be of the thankful. And praise be to God, the Lord of all the worlds.

7 انك انت لا تحزن من شيء انّ لك لدى العرش
مقاماً رفيعاً ان اذكر و كن من الشاكرين و الحمد
لله ربّ العالمين

INBA34:244, NLAI_BH1.014, AQA1#104

BH03931

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Glorious!
- 2 O my God! A leaf from among the leaves of Thy earth desired the Tree of Thy singleness, and the fragrances of Thy days so took hold of her that she detached herself from all else but Thee and hastened with her heart to the precinct of Thy nearness and meeting.
- 3 O Lord! Purify her heart with the water of Thy knowledge, then cause her and Thy servants to drink of the living waters which flow at the heart of the Ridvan through Thy name, the All-Merciful, that they may stand firm in Thy Cause in such

1 بسم الله الأقدس الأبهى

2 يا الهي ان ورقة من اوراق ارضك ارادت سدره
فردايتك و اخذتها نفحات ايامك على شأن
انقطعت عما سواك و سرعت بقلبها الى شطر
قربك و لقاءك

3 اى ربّ طهر قلبها بماء معرفتك ثم اشربها و
عبادك نحر الحيوان التي جرت في قطب الرضوان
باسمك الرحمن ليستقيموا في امرك على شأن لا

wise that neither tribulations shall prevent them from Thy remembrance, O Lord of all names, nor shall calamities deter them from Thy love, O Creator of the heavens.

تمنعهم البلايا عن ذكرک يا مالک الأسماء ولا
تصدّهم القضايا من حبّک يا فاطر السّماء

- 4 O Lord! Send down upon them at all times the sweet fragrances of the robe of Thy mercy, that they may be drawn to the horizon wherefrom shone forth the Sun whereon was inscribed by the finger of Thy power: "By God, the Beloved of the worlds hath come!"

4 ای ربّ فأرسل عليهم في كلّ الأحيان روائح
قيص رحمتک لتجذبهم الى افق الذی منه اشرفت
شمس رقم عليها من اصبع قدرتک تالله قد اتى
محبوب العالمين

- 5 O Lord! Thou knowest that I have not fallen short in Thy Cause. The more tribulations increased, the more I increased in remembrance of Thee and in teaching Thy Cause to all besides Thee, such that no evening or morning, no dawn or dusk passed except that I sent forth the fragrances of Thy revelation to Thy servants and the sweet scents of Thy fragrance to Thy creatures.

5 ای ربّ انت تعلم بأنّی ما قصرت في امرک کلّها
ازدادت البلايا زدت في ذکرى ایاک و تبلیغ
امرک على ما سواک بحيث ما ادركنى العشی و
الاشراق والغدو والآصال الا وقد ارسلت فيها
نفحات وحیک الى عبادک و فوحات عرفک
الى بریتک

- 6 O Lord! I beseech Thee by this Youth, Who hath been encompassed by wolves as He calleth the people to Thy name, the Mighty, the All-Bestowing, to unveil for Thy loved ones what Thou didst unveil for those who soared in the atmosphere of Thy nearness and the heaven of Thy will, that they may detach themselves from all else besides Thee and turn with their hearts to the spot wherein appeared that which was hidden in the eternity of eternities.

6 ای ربّ اسئلك بهذا الغلام الذی احاطته
الذیاب بما يدعو الناس الى اسمک العزیز الوهاب
ان تكشف لأحبّتک ما کشفته للذین طاروا
في هواء قریک و سماء مشیتک لينقطعن عما
دونک و يتوجّهن بقلوبهم الى شطر الذی فيه
ظهر ما هو المکنون في ازل الآزال

- 7 O Lord! Cause to grow, through what hath flowed from the Most Exalted Pen of the waters of Thy oneness and the rains of the glory of Thy unity, in the hearts of Thy loved ones the ears of wisdom and utterance, that they may hold fast to this hem which Thou hast sanctified from mention and knowledge. Thou hast ever been the bestower to those who have sought Thee and the inspirer of those who have delighted in Thy remembrance. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

7 ای ربّ فانبت بما جرى من القلم الأعلى من
مياه احديتک و امطار عزّ وحدانيتک في قلوب
احبّتک سنبلات الحکمة و البيان لیتمسکن بهذا
الذیل الذی قدّسته عن الذکر و العرفان انک لم
تزل معطى من ارادک و ملهم من آنس بذكرک
لا اله الا انت المقتدر العليم الحکيم

INBA92:360

BH03941*Date: 1290 [1873] or earlier*

- 1 In the name of God, the Inaccessible, the Most Exalted, the Most Glorious
 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْعَلِيِّ الْأَبْهَى
- 2 O thou that gazest upon the Countenance! Harken unto My call, and be not disquieted at that which hath befallen the loved ones of God and His trusted ones. This is the way of God, a way that hath passed in the ages that are gone and the centuries that are past. Consider them whom We sent forth with the truth, whom We made a mercy and a remembrance unto all worlds. By My life! they desired for themselves naught save that which God desired for them, and in every season they summoned the servants unto their Lord, the All-Merciful, seeking from them no recompense. All this is recorded in a Preserved Tablet.
 2 يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ اسْمَعْ نِدَائِي وَلَا تَضْطَرْبْ عَمَّا وَرَدَ عَلَى أَحِبَّاءِ اللَّهِ وَآمَنَائِهِ ذَلِكَ مِنْ سُنَّةِ اللَّهِ قَدْ خَلَتْ فِي الْأَعْصَارِ السَّابِقَةِ وَالْقُرُونِ الْمَاضِيَةِ فَكَّرَ فِي الَّذِينَ أَرْسَلْنَاهُمْ بِالْحَقِّ وَجَعَلْنَاهُمْ رَحْمَةً وَذِكْرًا لِلْعَالَمِينَ فَوَعَمَرُوا أَنَّهُمْ مَا أَرَادُوا لَأَنْفُسِهِمْ إِلَّا مَا أَرَادَ اللَّهُ لَهُمْ وَدَعَا الْعِبَادَ فِي كُلِّ الْأَحْيَانِ إِلَى رَبِّهِمُ الرَّحْمَنِ وَمَا أَرَادُوا مِنْهُمْ جَزَاءَ كُلِّ ذَلِكَ فِي لَوْحٍ حَفِيزٍ
- 3 Yet when they manifested that whereunto they had been bidden, the divines turned away from them, and the men of letters rose up against them, and they sought to quench the light of God by the might and dominion wherewith they were invested. But the hands of the power of thy Lord, the Chosen One, laid hold on them, and withheld them from that which they purposed, and made His Cause victorious through His sovereignty, in despite of them. Verily He is powerful over all things.
 3 فَلَمَّا ظَهَرَ مِنْهُمْ مَا أَمَرُوا بِهِ أَعْرَضَ عَنْهُمْ الْعُلَمَاءُ وَاعْتَرَضَ عَلَيْهِمُ الْأَدْبَاءُ وَأَرَادُوا أَنْ يَطْفِئُوا نُورَ اللَّهِ بِمَا كَانُوا عَلَيْهِ مِنَ الْعِزَّةِ وَالْإِقْدَارِ وَاخْذَتِهِمْ أَيْادِي قُدْرَةِ رَبِّكَ الْمُخْتَارِ وَمَنْعَتِهِمْ عَمَّا أَرَادُوا وَحَقَّقَ الْأَمْرَ بِسُلْطَانِهِ رَغْمًا لَأَنفُسِهِمْ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
- 4 Say: None can shield any soul from the decree of God. Fear God, O people, and debar not yourselves from that which is better for you than the kingdom of all worlds. The generations that have gone on before you - whither are they fled? And those round whom in life circled the fairest and the loveliest of the land, where now are they? Profit by their example, O people, and be not of them that are gone astray.
 4 قُلْ لَا عَاصِمَ لِأَحَدٍ مِنْ أَمْرِ اللَّهِ اتَّقُوا يَا قَوْمِ وَلَا تَمْنَعُوا أَنْفُسَكُمْ عَمَّا هُوَ خَيْرٌ لَكُمْ مِنْ مَلِكِ الْعَالَمِينَ إِنْ الَّذِينَ كَانُوا قَبْلَكُمْ وَتَطُوفُ فِي حَوْلِهِمْ ذَوَاتُ الْجَمَالِ إِنْ اعْتَبَرُوا يَا قَوْمِ وَلَا تَكُونُوا مِنَ الْغَافِلِينَ
- 5 Others ere long will lay hands on what ye possess, and enter into your habitations. Incline your ears to My words, and be not numbered among the foolish.
 5 سَوْفَ يَأْتِي دُونَكُمْ وَيَتَصَرَّفُ فِي أَمْوَالِكُمْ وَيَسْكُنُ فِي بُيُوتِكُمْ اسْمَعُوا قَوْلِي وَلَا تَكُونُوا مِنَ الْجَاهِلِينَ
- 6 For every one of you his paramount duty is to choose for himself that on which no other may infringe and none usurp from him. Such a thing - and to this the Almighty is My witness - is the love of God, could ye but perceive it.
 6 لِكُلِّ نَفْسٍ يَنْبَغِي أَنْ يَخْتَارَ لِنَفْسِهِ مَا لَا يَتَصَرَّفُ فِيهِ غَيْرُهُ وَيَكُونُ مَعَهُ فِي كُلِّ الْأَحْوَالِ تَاللهُ أَنَّهُ لَحَبُّ اللَّهِ لَوْ أَنَّكُمْ مِنَ الْعَارِفِينَ
- 7 Build ye for yourselves such houses as the rain and floods can never destroy, which shall protect you from the changes and chances of this life. This is the instruction of him Whom the world hath wronged and forsaken.
 7 عَمِّرُوا بُيُوتًا لَا تَخْرِبُهَا الْأَمْطَارُ وَتَحْفَظُكُمْ مِنْ حَوَادِثِ الزَّمَانِ كَذَلِكَ يَعْلَمُكُمْ هَذَا الْمَظْلُومُ الْفَرِيدُ

- 8 Do thou remind the servants of that which is in the Tablet, that haply they may turn unto the Dayspring of bounty and be of them that repent. And praise be to God, the Lord of all worlds.

BSW#02.02x, GWB#123x

8 أَنْكَ ذَكَرَ الْعِبَادَ بِمَا فِي اللَّوْحِ لَعَلَّ يَتَوَجَّهْنَ إِلَى
مَشْرِقِ الْفَضْلِ وَيَكُونَنَّ مِنَ التَّائِبِينَ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ

INBA34:272, BRL_DA#658, GWBP#123
p.168ax, AQA1#135

BH04089

To: *Mirza Hasan brother of Fath-i-Azam et al., in Ardistan*

Date: 1290 [1873] or earlier

- 1 He is the Most Great, the All-Glorious!
- 2 This is a wondrous day. We behold the people struck down and trees uprooted from their foundations. All have been seized by their forelocks through fear of thy Lord, the One, the All-Compelling. This is the day We mentioned in the Qur'an and then in the Bayan - take heed, O people of insight!
- 3 The idolaters rush headlong toward the Evil One. Say: He dwelleth in the lowest depths of the fire. We have shown them who led them astray from the straight path that they might recognize him and seek for themselves a way of escape unto God. They have taken him as their lord - the word of chastisement hath been fulfilled against them.
- 4 Say: This is the path of God for all who are in the heavens and on earth, and the Cause is in the grasp of power. Say: To whom will ye flee? No protector have ye this day. The Almighty hath come, and sovereignty belongeth unto God, the One, the Unconstrained.
- 5 Look not upon what hath befallen Us of tribulations. We foretold what hath appeared in the Scriptures and Tablets, and from the horizon of tribulation do We summon the servants unto the Lord of the Day of Judgment. Through tribulation have We nurtured the Cause in bygone ages. Soon wilt thou find the Cause shining forth from the horizon of glory with power and dominion.
- 6 Be thou steadfast in the love of thy Lord and remind the people in this Day wherein intoxication hath seized those in all regions. Say: To whom will ye flee? No defender have ye this day from God. Turn ye unto Him and make not yourselves deserving of chastisement. Say: Are ye content with an hour of this world

1 هُوَ الْأَعْظَمُ الْأَبْهَى

2 هَذَا يَوْمٌ عَجَابُ نَرَى الْقَوْمَ صَرَعى وَالْأَشْجَارَ مَنْقَعَةً
مِنَ الْأَعْجَازِ كُلِّ اخَذُوا بِنَوَاصِيهِمْ مِنْ خَشْيَةِ رَبِّكَ
الْوَحِيدِ الْقَهَّارِ هَذَا يَوْمُ نَزَّلْنَاهُ فِي الْفُرْقَانِ ثُمَّ فِي الْبَيَانِ
إِنْ اعْتَبَرُوا يَا أُولَى الْأَلْبَابِ

3 إِنَّ الْمَشْرِكِينَ يَهْرَعُونَ إِلَى الطَّاغُوتِ قُلْ إِنَّهُ فِي
أَسْفَلِ النَّيِّرَانِ قَدْ أَرَيْنَاهُمْ مَنْ أَضَلَّهُمْ عَنْ سَوَاءِ
الصِّرَاطِ لِيَعْرِفُوهُ وَيَتَّخِذُوا لَأَنْفُسِهِمْ إِلَى اللَّهِ مَنَاصِ
أَنَّهُمْ اتَّخَذُوهُ رَبًّا لَهُمْ قَدْ حَقَّتْ لَهُمْ كَلِمَةُ الْعَذَابِ

4 قُلْ هَذَا صِرَاطُ اللَّهِ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
وَالْأَمْرِ فِي قَبْضَةِ الْإِقْتِدَارِ قُلْ إِلَى مَنْ تَهْرَبُونَ
لَيْسَ لَكُمْ الْيَوْمَ مِنْ وَالٍ قَدْ أَتَى الْجَبَّارَ وَالْمَلِكَ
لِلَّهِ الْوَاحِدِ الْخِتَارِ

5 أَنْكَ لَا تَنْتَظِرُ إِلَى مَا وَرَدَ عَلَيْنَا مِنَ الْبَلَاءِ قَدْ أَخْبَرْنَا
مَا ظَهَرَ فِي الزَّيْرِ وَالْأَلْوَابِ وَمِنْ أَفْقِ الْبَلَاءِ نَدْعُو
الْعِبَادَ إِلَى مَالِكِ يَوْمِ الْمَعَادِ بِالْبَلَاءِ رَيْنَا الْأَمْرَ فِي
الْقُرُونِ الْمَاضِيَةِ سَوْفَ تَجِدُ الْأَمْرَ مُشْرِقًا عَنْ أَفْقِ
الْعِظْمَةِ بِقُدْرَةِ وَسُلْطَانِ

6 إِنْ اسْتَقَمَّ عَلَى حَبِّ مَوْلَاكَ وَذَكَرَ النَّاسَ فِي هَذَا
الْيَوْمِ الَّذِي فِيهِ اخَذَ السَّكْرَ مِنْ فِي الْآفَاقِ قُلْ إِلَى
مَنْ تَهْرَبُونَ لَيْسَ لَكُمْ الْيَوْمَ مِنْ اللَّهِ مَنْ وَاقٍ إِنْ
اقْبَلُوا إِلَيْهِ وَلَا تَجْعَلُوا أَنْفُسَكُمْ مُسْتَحَقًّا لِلْعَذَابِ قُلْ

while depriving yourselves of what hath been ordained for you throughout the duration of God's kingdom? This is naught but error. Fear ye God, then hasten unto Him - with Him is excellent reward.

هل تقنعون بساعة من الدنيا وتحرمون انفسكم عما
قدّر لكم بدوام ملك الله ان هذا الا الضلال
خافوا عن الله ثم اسرعوا اليه ان عنده حسن
الثواب

- 7 Glorify thy Lord before those around thee, then remind them with the remembrances of thy Lord, the Self-Sufficing, the Most High.

7 كبر من قبل ربك على من في حولك ثم ذكّرهم
بأذكار ربك الغنى المتعال

INBA34:251, AQA1#112

BH04004

To: Mirza Amanullah, in Isfahan

Date: 1290 [1873] or earlier

- 1 He is the Most Exalted, the Everlasting, the Resplendent, the Most Glorious!
- 2 These are the verses of God, the King, the Truth, the Manifest. They have verily been sent down in truth from the heaven of His Name, the Revealer, the Mighty, the Powerful. Verily, they are the mirror of God in the kingdom of His Command wherein is witnessed and beheld the beauty of God, the King, the Most High, the Great. Verily, they are the favor of God whereby the hearts of them that hear are attracted. Verily, they are the wisdom of God and by them every firm command is sent down. Verily, they are God's proof unto all who are on earth, yet most people remain veiled in the darkness of their own selves. Verily, they are the lamp of God amidst His servants, from which the hearts of them that are nigh unto Him receive their light. Verily, they are the magnet of the Cause between the heavens and the earth, for by them are drawn the essences of all created things.
- 3 Know thou, O servant, that My Manifestation is My proof, and My standing forth My evidence, and My proof that which floweth from My sacred, transcendent, firm and manifest Pen. When We revealed unto the servants a drop from the oceans of power which We had concealed behind mountains of moist ruby resplendent, thereupon the doubters dispersed from around God and His sovereignty, and the foundations of the idolaters were shaken. Say: Die in your wrath! By God, the Truth, that which had never appeared in the world hath appeared, and the

1 هو العلى الباقي البهى الأبهى

2 تلك آيات الله الملك الحق المبين قد نزلت بالحق
من جبروت اسمه المنزل المقندر القدير و أنها لمراة
الله فى ملكوت الأمر ويشهد ويرى فيها جمال
الله الملك العلى العظيم و أنها لنعمة الله التى بها
تجتذب افئدة السامعين و أنها لحكمة الله و ان
بها ينزل كل امر قويم و أنها لمحجة الله على من
على الأرض ولكن الناس اكثرهم فى ظلمات
انفسهم لمن المحتجبين و أنها لسراج الله بين العباد و
يستضيء منها افئدة المقرئين و أنها لمقاطيس الأمر
بين السموات و الأرض لأن بها يؤخذ جواهر
الخلايق اجمعين

3 و انتك يا عبد فاعلم بأن ظهورى حجتى و دليلى
قيامى و برهانى ما يظهر من قلبى المقدس المتعالى
الحكم المبين فلما اظهرنا بين العباد رشحا من البحر
القدرة التى سترناها خلف جبال من الياقوت
الطيب المنير اذا انفضوا المربين من حول الله
و سلطانه و اضطربت اركان المشركين قل موتوا
بغيطكم تالله الحق قد ظهر ما لا ظهر فى العالمين
و اظهر امر الله بشأن اشتهرت كلماته بين الشرق

Cause of God hath been made manifest in such wise that His words have become renowned between East and West, as every fair-minded and knowing one doth testify. When the Cause appeared, they who had concealed their faces behind veils felt secure and came forth against God with tyranny and grievous plotting. Thus did it befall Me, and We have mentioned unto thee a letter thereof that thou mayest be clear-sighted regarding the Cause of thy Lord and remain steadfast in His help and the exaltation of His Cause at all times. And glory be upon thee and upon Our God-fearing servants.

و الغرب و يشهد بذلك كلّ منصف عليّ فلها
ظهر الأمر اطمئنّ الذينهم ستروا وجوههم خلف
الحجبات و خرجوا على الله بطغيان و مكر عظيم
كذلك ورد عليّ و اذكرنا لك منه حرفاً لتكون
على بصيرة في امر ربك و تستقيم على نصره و
اعلاء امره في كلّ حين و البهاء عليك و على
عبادنا المتقين

BLIB_Or15694.588, ALIB.folder18p441

BH04030

To: Mirza Asadullah, in Medina

Date: 1290 [1873] or earlier

1 In the name of our Lord, the Mighty, the Helper!

1 بِسْمِ رَبِّنا العزیز المستعان

2 Glorified be He Who hath sent down the verses in truth and made them a proof for all who are in the kingdom. Verily they are the cord of God between earth and heaven. Therefore hold fast unto them, O people, and deprive not yourselves of their grace.

2 سبحان الذي نزل الآيات بالحقّ و جعلها حجّة لمن
في الملك جميعاً و أنّها لحبل الله بين الأرض و
السماء فتمسكوا بها يا قوم و لا تجعلوا انفسكم عن
فضلها محروماً

3 And thou, O Asad, hearken unto the call of thy Lord at a time when the dogs of hatred have surrounded Him from every direction, and He seeketh help from none save God, Who created all things by His command and Who hath power over all things. Be thou as a lion in the path of God, such that nothing shall make thee fear in the Cause of thy Lord; rather, let every doubting soul fear thee. Stand firm in the Cause of God and His religion, then aid it with whatsoever thou art able. Verily He aideth whom He willeth through His grace, and He is wise over all things. His aid is the teaching of His Cause among His servants with wisdom that was in the Mother Book unassailable.

3 و انك انت يا اسد فاسمع نداء ربك حين الذي
احاطته كلاب البغضاء من كلّ الجهات و ما
استنصر من احد الا الله الذي خلق كلّ شيء
بأمر من لدنه و انه كان على كلّ شيء قديراً كن
اسداً في سبيل الله بحيث لا يخافك شيء في
امر ربك بل يخاف منك كلّ انفس مريباً ان
استقم على امر الله و دينه ثم انصره بما استطعت
و انه ينصر من يشاء بفضل من عنده و انه كان
على كلّ شيء حكيماً و ان نصره هو تبليغ امره
على العباد بحكمة كان في امّ الألواح منيعاً

4 Beware lest thou turn unto the world and what is therein. Rather, purify thyself from its defilement, then turn unto the lights of His beautiful countenance. Say: There is no protector today for anyone from God's command, nor shall anything profit a soul except following the verses of God which have been sent down in truth from the heaven of mighty glory.

4 اياك ان لا تلتفت الى الدنيا و ما فيها ثمّ طهر
نفسك عن دنسها ثمّ اقبل الى انوار وجهه جليلاً
قل لا عاصم اليوم لأحد من امر الله و لا ينفع

- 5 Remember thy Lord during thy days and nights, and forget not His grace upon thee, for His grace upon thee is abundant. Stand firm in the Cause of God and His love and be detached from all else. Thus hath the command been sent down from the direction of a wondrous throne.
- 6 And the glory be upon thee and upon those who follow the Cause of God and have taken for themselves a path unto Him.

نفساً شئاً إلا بأن يتبع آيات الله التي نزلت بالحق
من سماء عرّ رفيعاً

5 ان اذكر ربك في ايامك و لياليك و لا تنس
فضله عليك و انّ فضله عليك كثيراً ان تستقيم
على امر الله و حبه و تنقطع عمّا سواه و كذلك
نزل الأمر عن جهة عرش بديعاً

6 و البهاء عليك و على الذينهم يتبعون امر الله ثمّ
اتخذوا في انفسهم اليه سبيلاً

BLIB_Or15694.594, ALIB.folder18p444a

BH04084

To: *Rida Quli, in Sayinqalih*

Date: 1290 [1873] or earlier

- 1 The Most Holy, the Most Glorious.
- 2 This is a Book sent down from the Mighty, the Self-Subsisting unto him who hath believed in the Truth and followed guidance in the days of his Lord, the Mighty, the All-Loving. Know thou that My body endureth trials beyond number, while My tongue uttereth at all times the remembrance of thy Lord, the All-Merciful, that perchance the people of the world may hearken and turn toward the sanctuary of nearness. Neither the oppression of the oppressors nor the hosts of those who have disbelieved in God, the Mighty, the All-Forgiving, have deterred Us from His remembrance.
- 3 Say: Verily He hath shone forth from the horizon of glory like the sun at its zenith. The barking and howling of dogs impede Him not, though they continue to pant. Those who have turned away shall soon behold both right and left, and none shall help them. Power hath conquered all who are in the heavens and on earth, yet the people comprehend not.
- 4 Say: Do ye find glory in your riches? Nay, by My Self! Glory is in My hands and none shall inherit it save My honored servants who have cast desire behind their backs and turned with their hearts to the Qiblih of existence.

1 الأقدس الأبهى

2 هذا كتاب نزل من لدى المهيمن القيوم الى الذي
آمن بالحق و اتبع الهدى في ايام ربه العزيز الودود
فاعلم جسدي في البلايا التي لا تحصى و لسانى
ينطق في كلّ الأحيان بذكر ربك الرحمن لعلّ
اهل الامكان يسمعون و الى شطر القرب هم
يتوجهون ما منعنا عن ذكره ظلم الذين ظلموا و لا
جنود الذين كفروا بالله العزيز الغفور

3 قل انه اضاء من افق الجلال كالشمس في قطب
الزوال لا يمنعه هدير الكلاب و لا نباحهم ولكن
هم يلهثون ان الذين اعرضوا اليوم سوف يرون
اليمن و الشمال و هم لا ينصرون قد غلبت القدرة
من في السموات و الأرض و الناس لا يفقهون

4 قل هل تجدون العزة في اموالكم لا ونفسى انّ
العزة بيدى و لا يرثها الا عباد مكرمون الذين
نبدوا الهوى عن ورائهم و اقبلوا الى قبلة الوجود
بالقلوب

- 5 Say: Would ye refute the Cause of God after everything testified that it is the Truth from God, the Mighty, the Best-Beloved? Say: Are ye able to withstand His Cause? Nay, by My life! Even were ye to seek help from all things. Verily He doeth what He willeth and is powerful over what He desireth, would that ye knew.
- 6 Say: We shall soon leave your houses to the spider and return you to the graves. Be ye therefore aware, O people, and turn unto God. How long will ye slumber? The sun hath risen, the moon hath been cleft, and the stars have fallen, would that ye perceived.
- 7 Thus have We sent down the verses unto thee and dispatched them to thee as a grace from Our presence, that they might draw thee to a praiseworthy station.

5 قل أ تدحضون امر الله بعد الذى يشهد كل شيء بأنه هو الحق من لدى الله العزيز المحبوب قل هل تقدرون ان تقوموا مع امره لا وعمرى لو من كل شيء تستمدون انه هو الفاعل على ما يشاء و المقتدر على ما يريد ان انتم تعلمون

6 قل سوف تترك بيوتكم للعنكبوت و نرجعكم الى القبور فانتبهوا يا قوم و توجهوا الى الله الى متى ترقدون قد اشرقت الشمس و انشق القمر و سقطت النجوم ان انتم تشعرون

7 كذلك انزلنا لك الآيات و ارسلناها اليك فضلاً من لدنا ليجذبك الى مقام محمود

INBA34:259, AQA1#120

BH03966

To: Aqa Siyyid Mirza, in Yazd

Date: 1290 [1873] or earlier

- 1 He is God, the Most Holy, the Most Glorious!
- 2 Thus doth the Most Exalted Pen proclaim: Rejoice, O people of faithfulness, for the Crimson Ark hath sailed upon the ocean of Names, and the people of Baha have embarked thereon by the leave of God, the Almighty, the All-Compelling, the Self-Subsisting. And ye, O people of God, deprive not yourselves of entering it and clinging fast unto it. By God! Whoso clingeth fast unto it hath indeed attained salvation, and whoso turneth away hath disbelieved in God - thus hath the matter been decreed, if ye be of them that know.
- 3 Say: O people, deny not God and His signs, now that the Sun of Beauty hath dawned from the horizon of majesty and standeth at the meridian with sovereign independence, and uttereth at every moment the sweetest melodies, saying: O peoples of the earth, deprive not yourselves of His beauty, nor your eyes from gazing upon His countenance, nor your ears from hearkening unto His verses, nor your hearts from recognizing My Self, the Mighty, the Beloved.

1 هو الله المقدس الأبهى

2 اذاً ينادى قلم الأعلى بأن ابشروا يا ملأ الوفاء بما جرت فلك الحمراء على لجة الأسماء وركب عليها اهل البهاء باذن الله المقتدر المهيمن القيوم و انتم يا اهل الله لا تحرموا انفسكم عن الدخول فيها و التمسك بها تالله من تمسك بها فقد نجى و من اعرض فقد كفر بالله و كذلك جرى الأمر ان انتم تعلمون

3 قل يا قوم لا تكفروا بالله و آياته بعد الذى اشرقت شمس الجلال عن افق الجلال و وقف في قطب الزوال بسلطان الاستقلال و ينطق في كل حين بأبدع النعمات بأن يا ملأ الأرض لا تحرموا انفسكم عن جماله ولا ابصاركم عن النظر الى وجهه ولا اذانكم عن استماع آياته ولا قلوبكم عن عرفان نفسى العزيز المحبوب

- 4 Say: Think ye that what ye possess will profit you? Nay, by the Self of Baha! Soon shall ye find yourselves cut off from it - this is a decree that hath been irrevocably ordained in the preserved Tablets of glory. That which shall profit you is what hath been ordained for you in the heaven of eternity by your Lord, the Most High, the Most Exalted. Deprive not yourselves of that which hath been ordained for you, if ye be of them that are certain.
- 5 And thou, O servant, remind the servants of what We have reminded thee, then make mention of what hath befallen My wronged Self, then stand firm in the Cause of thy Lord in such wise that the cawing of them that have disbelieved and associated partners with God and were of them that joined partners with their Lord shall not cause thee to waver. And the Glory be upon thee if thou dost follow the ways of the Cause as We have taught thee in this concealed and luminous Tablet.

4 قل هل تظنون بأن ينفعكم ما عندكم لا فونفس
البهاء فسوف تجدون انفسكم منقطعاً عنه و هذا
حكم قد قضى بالحق في الواح عز محفوظ و ما
ينفعكم هو ما قدر لكم في جبروت البقاء من لدن
ربكم العلي الأعلى انتم لا تحرموا انفسكم عما قدر
لكم ان انتم موقنون

5 و انتك انت يا عبد ذكر العباد بما اذكرناك ثم
ذكر ما ورد على نفسي المظلوم ثم استقم على امر
ربك على شأن لن يبدلك نفاق الذينهم كفروا
و اشركوا بالله و كانوا برهم مشركون و البهاء
عليك ان تسلك سبل الأمر بما علمناك في هذا
ال لوح الدرر المكنون

BLIB_Or15694.580, ALIB.folder18p437,
AQA7#520 p.366

BH04080

To: Muhammad Ali Dahaji

Date: 1290 [1873] or earlier

- 1 The Most Great, the Most Great! This is a Book from Us to those who, in their love for Me, sleep but little and rise from their beds at dawn out of longing for My remembrance. By My life! They are sincere ones. These are they whom nothing can grieve, nor shall the Great Terror dismay them, and they drink from the chalices of success.
- 2 O My servant! Harken unto My call from the precincts of My throne, that it may draw thee to the heaven of My grace and the court of My mercy. By God! It will make thee so steadfast in My Cause that shouldst thou be opposed by all who are on earth, thou wouldst arise by thyself to uphold My Cause and to aid Me. Thus hath the tongue of God, the King, the All-Compelling, the Self-Subsisting, spoken.
- 3 Wilt thou be patient in My remembrance after the Remembrance hath sacrificed His soul in My path? Wilt thou remain still in thy place after all those around thy Lord, the Mighty, the Wise, have been stirred into motion? Detach thyself from

1 الأعظم الأعظم هذا كتاب من لدنا الى الذين في
حي لا يهجعون الا قليلاً و بالأخبار هم يقومون
عن مضاجعهم شوقاً لذكرى لعمرى انهم مخلصون
اولئك لا يحزنهم شيء و لا يجزعهم الفزع الأكبر
و هم من اقداح الفلاح يكرعون

2 عبدى ان استمع ندائى من شطر عرشى ليجذبك
الى سماء فضلى و فناء رحمتى تالله انه يستقيمك في
امرى على شأن لو يحارب معك من على الأرض
كلها لتقوم بنفسك على امرى و نصرى كذلك
نطق لسان الله الملك المهيمن القيوم

3 أ تصبر في ذكرى بعد الذى فدى الذكر نفسه في
سبيلى أ تستقر على المقر بعد الذى اخذ الاهتزاز
من في حول ربك العزيز الحكيم ان انقطع عما

all else but God and remind the people with wisdom and utterance. Thus have We commanded thee in the Tablet from the presence of One Who is All-Knowing, All-Wise.

- 4 Say: O people of the Bayan! Have ye denied your Lord, the All-Merciful, after He came in the shadows of proof with manifest sovereignty? Whither do ye flee this Day? By My life, ye have no place of refuge. Shatter the idols of fancy and vain imaginings in the name of your Lord, the Mighty, the All-Knowing. Beware lest ye follow those who have denied God and have united with the wrongdoers in harming Him.
- 5 Know thou that We have stirred the barren earth by Our power. Verily thy Lord is the Almighty, the Powerful. We have raised up one with the power of might and strength and sent him to the object of worship of the ungodly, that he might perchance remember within himself and turn to the Beloved of the worlds. Thus have We cast upon thee the word of truth that thou mayest be informed and be of them that attain. And the glory be upon thee and upon those who have turned to God, the Mighty, the Beautiful.

سوى الله و ذكّر الناس بالحكمة و البيان كذلك
امرناك في اللوح من لدن عليم حكيم

4 قل يا ملاء البيان أ كفرتم بربكم الرحمن بعد الذي
اتى في ظلل البرهان بسلطان مبين الى من تهربون
اليوم لعمرى ليس لكم من محيص كسروا اصنام
الظنون و الأوهام باسم ربكم العزيز العلام ايّاكم
ان تتبعوا الذين كفروا بالله و اتحدوا في ضربه مع
الظالمين

5 ثم اعلم بأننا حرّكنا الأرض الجرزة بقدره من لدنا
ان ربك هو المقتدر القدير و بعثنا احداً بسلطان
القدرة و القوة و ارسلناه الى مسجود المشركين
لعل يتذكّر في نفسه و يقبل الى محبوب العالمين
كذلك القيناك قول الحق لتطلع و تكون من
الفائزين و البهّاء عليك و على من اقبل الى الله
العزيز الجليل

INBA34:243, AQA1#103, ASAT4.154x

BH03990

To: *Hadi (Ismi)*

Date: 1290 [1873] or earlier

- 1 He is God, exalted be He in utterance!
- 2 O Hadi! Harken unto the call of God from the Lote-Tree of Baha: Verily, there is none other God but Me, the All-Subduing, the Mighty, the Unconstrained. I counsel thee, O My Name, with that which We have counseled in the Psalms and Tablets. Be thou steadfast in thy love for thy Lord in such wise that thou hearest not from anyone on earth that which is contrary to the command of thy Lord - turn away from it and turn unto God, the Revealer of verses. The foolish one hath been seized with such pride that he openly uttereth that which [is cursed by] all things. By God! My heart hath grieved thereby, and the hearts of those who have turned towards the Countenance in these days wherein feet have slipped. Associate not with him; rather turn away from him through the sovereignty of thy Lord, the Mighty, the Compelling.

1 هو الله تعالى شأنه البيان

2 ان يا هادى ان استمع نداء الله من سدره البهّاء انه
لا اله الا انا المهيمم العزيز المختار اوصيك يا اسمي
بما وصّيناه في الزبر و الألواح ان استقم على حب
مولاك على شأن لا تسمع عمن على الأرض كلّها
ما يكون مخالفاً لأمر مولاك تكون معرضاً عنه
و مقبلاً الى الله منزل الآيات ان السفيه قد اخذه
الغرور على شأن يتكلم جهره بما [تلعنه] الأشياء
كلّها تالله به حزن قلبي و قلوب الذين اقبلوا الى
الوجه في هذه الأيام التي فيها زلت الأقدام لا
تدار معه فأعرض عنه بسلطان من لدن ربك
العزيز الجبار

3 Be as fire to the enemies of God and as light to His loved ones. Thus hath the decisive Word been set forth in the Book. Walk thou in the footsteps of thy Lord. Fear not those who speak according to their desires - they are verily of the wolves. Burn with the fire of the Word the heart of every misbeliever and doubter. Be thou so steadfast that the words of those who have turned away from God, the Lord of Lords, grieve thee not. Grieve not - thou art with Me and beneath the canopy of My greatness. Put thy trust in God, then detach thyself from every denier and deceiver, and be not a helper to one who hath denied the Countenance.

4 Thus have We sent down the command from thy Lord, the Mighty, the All-Bestowing. To assist the people of tyranny is in no wise permissible, for this would harm the very root of the Tree. In all the Books this decree hath been revealed. In the Qur'an He saith: "Lean not towards those who do wrong." God willing, thou must engage in the triumph of the Cause with utmost power, detached from everyone possessed of manifest rancor.

3 كن ناراً لأعداء الله ونوراً لأحبائه كذلك فصل
في الكتاب فصل الخطاب فامش على اثر ربك
لا تخف من الذين يتكلمون بأهوائهم الا انهم من
الذباب ان احرق بنار الكلمة كبد كل مشرك
مرتاب كن مستقيماً على شأن لا يحزنك قول
الذين هم اعرضوا عن الله رب الأرباب لا تحزن
انك معي و في سرادق عظمتي ان اكف بالله
ثم انقطع عن كل منكر مكار ولا تكن معيناً لمن
انكر الوجه

4 كذلك نزلنا الأمر من لدن ربك العزيز الوهاب
اعانت اهل طغيان بهيجوجه جاز نه چه كه ضرر
بر اصل شجره وارد ميشود در جميع كتب اين حكم
نازل در فرقان ميفرمايد لا تركنوا الى الذين ظلموا
انشاء الله بايد بكمال قدرت بنصرت حق مشغول
باشيد منقطعاً عن كل ذي غل مبين

BLIB_Or03116.089r, BLIB_Or11096#069,
AVK3.086.16, RAHA.051x

BH04067

To: Ahmad

Date: 1290 [1873] or earlier

1 He is the most Holy, the Most Great,
2 Your letter was presented before the Scene of Transcendent Glory and the gaze of God beheld it. Blessed are those souls who have not been prevented by human veils from the Dawning-Place of the Divine Command and who in all conditions are turned toward the All-Glorious. This is a Day that has not had and will never have any likeness or similarity in all creation.
3 The loved ones of God in these days of the All-Merciful must appear like brilliant stars shining from the horizon of the heaven of His Cause, and must be so radiant and luminous that the clouds of vain imaginings and the veils of the people will not obscure them. Verily, whosoever turns today with an illumined heart toward the Greatest Scene will assuredly be aided by God's unseen grace and confirmations.

1 الأقدس الأعظم
2 كتبت در منظر اكبر حاضر و بصر الله بأن ناظر
طوبى از برای نفوسى كه بحجبات بشریه از مطلع
امر الهیه ممنوع نشدهاند و در كل احوال بشطر
ذی الجلال متوجهند اليوم یومى است كه شبه
و مثل در امكان نداشته و نخواهد داشت
3 باید احبای الهی در این ایام رحمانی بمثابه انجم
مشرقه از افق سماء امریه ظاهر شوند و بشأنی
مشرق و منیر باشند كه سبح اوهام و سیحات
انام ایشانرا محتجب نسازد هر نفسی اليوم بقلب
انور بمنظر اكبر توجه نمود البتة عنایت غیبیه الهیه
او را تأیید فرماید

- 4 O ye birds of the meanings, soar in this pure and spiritual atmosphere! O ye lovers of the All-Glorious Beauty, the Beloved, like the true dawn, has risen from the Divine horizon and is manifest. This is your Day, by the Lord of the worlds! O ye who are intoxicated with the wine of oneness, and O ye horsemen in the arenas of detachment, praise be to the Beloved of the worlds that ye have not been barred from all else save Him and have chosen your abode beneath the pavilion of the Friend.
- 5 Your days shall come - be not disheartened. These are days of wisdom and kindness - observe them carefully. When the time comes, that which He has willed shall be made manifest and your hearts shall rejoice thereby, O concourse of lovers and horsemen of all regions! Thus doth your Lord, the All-Knowing, the All-Informed, make mention of you.
- 6 Gather ye together as one soul at the divine spiritual table, and drink of the pure wine of the Greatest Remembrance in this Most Great Revelation, in the name of the Lord of all peoples. Happy are they that drink thereof! Blessed are ye, inasmuch as ye have been mentioned before the Throne and your names have been inscribed in a preserved Tablet.
- ای طایران هوای معانی در این فضای باصفای روحانی طایران نمائید و ای عاشقان جمال سبحانی معشوق چون صبح صادق از افق ربّانی مشرق و ظاهر الیوم یومکم و ربّ العالمین ای سرمستان نحر توحید و ای فارسان میادین تجرید حمد کنید محبوب عالمیان را که بماسواه از او ممنوع نشده‌اید و منزلگاه در ظلّ خرگاه دوست گزیده‌اید
- ایام شما میرسد دلتنگ مباشید این ایام حکمت و رأفت است ملاحظه آن لازم اذا جاء الحین يظهر ما اراد و تفرح به قلوبکم یا ملأ العشاق و فوارس الآفاق کذلک یذکرکم ربکم العلیم الخبیر
- بر مائده معنویّه الهیه چون نفس واحده جمع شوید و از کوثر ظهور ذکر اعظم در این ظهور اکبر باسم مالک امم بیاشامید هنیئاً للشاریین طوبی لکم بما ذکرتم لدی العرش و ثبت اسمائکم فی لوح حفیظ

BLIB_Or03116.090r, BLIB_Or11096#071,

BLIB_Or15710.029

BH04001

To: *Ali*

Date: 1290 [1873] or earlier

- 1 That which has shone forth from the Dayspring of God's Command, which this servant should submit, is this: First, that the letter Shin should occupy themselves with their trade, and whatever they have and had intended to send to the precincts of the Throne should remain with them and they should trade therewith for the sake of God. Today each one of the loved ones of God should be occupied with some pursuit whereby, in the course of their trade, they might be able to convey a word of truth to some soul and deposit a seed of divine love in the hearts of men.
- 2 Today all the denizens of the highest Paradise and the cities of eternity are gazing upon the faces that are illumined with the light of the countenance of God, and all atoms of things are
- آنچه از مشرق امر الهی اشراق فرمود که این عبد معروض دارد این است اولاً آنکه حرف شین باید تجارت خود مشغول باشند و آنچه نزد ایشان است و اراده کرده‌اند که بساحت عرش بفرستند نزد ایشان باشد و از قبل حق تجارت کنند الیوم باید هر یک از احباء الله بامری مشغول باشد که شاید در ضمن تجارت بتواند کلمه حقّی بنفسی القا نماید و جبه حبّ الهی را در صدور ناس ودیعه گذارد
- الیوم جمیع اهل ملاً اعلی و مداین بقا ناظرند بوجوهیکه بانوار وجه الهی مستضیّتند و جمیع ذرات اشیاء باین کلمه ناطق طوبی لمن استقام

voicing this utterance: "Blessed is he who has remained steadfast in this Day in the Cause of his Lord and whom the might of the people has failed to frighten." Therefore the greatest of all deeds is the mention of God amongst His servants, albeit all are commanded to observe wisdom and utterance.

اليوم لأمر ربّه ولا يخوّفه سطوة القوم لذا اعظم قربات ذكر حقّ است مابين عباد ولكن بحكمت و بيان كلّ مأمورند

- 3 O 'Ali! The evanescence of the world and the impermanence of all that is therein is evident, and had there been perceived in it even an atom's weight of merit, the Ancient Beauty would never have been afflicted with this most great tribulation. Therefore today all must occupy themselves with the Cause of God, that perchance they might deliver a soul from the depths of extinction. By God! This deed is greater than any good deed.

3 يا عليّ فناء عالم و عدم بقآء ما فيه مشهود است و اگر ذره‌ئی قدر در آن ملحوظ بود البتّه جمال قدم باین بلای اعظم مبتلا نمیشد پس اليوم باید کلّ بامر الله مشغول شوند که شاید نفسی را از غرقاب فنا نجات بخشند تالله این عمل اعظم است از هر عمل خیری

- 4 God willing, you will return with wondrous and sublime Tablets the like of which no one before you has ever borne, save whom your Lord pleases. Furthermore, the servant in attendance before the Throne is writing details to your honor, according to which you should act. May you ever be refreshed by the choice wine of the Most Glorious Grace and sustained by the bounties of His favor. And glory be upon you.

4 انشاء الله مع الواح بدیعہ منیعہ راجع خواهید شد که قبل از شما احدی حامل مثل آن نشده الا من شاء ربّک دیگر عبد حاضر لدی العرش تفصیل بآنجانب مینویسد از آن قرار معمول دارید لازال از صہبای عنایت ابہی مشروب باشید و از نعمای فضل مرزوق و البہاء علیکم

BLIB_Or11096#120, BLIB_Or15710.015

BH04092

To: *Ali*

Date: 1290 [1873] or earlier

- 1 He is God!
- 2 Thou knowest, O my God, that I am abased before him who seeketh might through the power of Thy sovereignty, and am poor before him who findeth riches through the manifestations of Thy strength, and am as nothing before him who attaineth perpetuity through the perpetuity of Thine Essence. I desire him who desireth Thee, and love him who loveth Thee, and follow him who followeth Thy Command, and emulate him who emulath Thy decree, and seek refuge with him who taketh shelter in the house of Thy love, and sacrifice myself for him who sacrificeth in Thy path and offereth himself up in Thy love. Glory be unto Thee! Glory be unto Thee! All these are beloved by me due to their connection with Thee and their relation to Thee; otherwise Thou art sanctified above all glory and pride,

1 هو الله

2 و انت تعلم يا الهی بأنی اکون ذليلاً عند من استعزز بسلطان قدرتك و فقير لدی من استغنى بمظاهر قوتك و فانيا لمن استبقى ببقآء كينونتك و اريد من يريدك و احب من يحبك و اتبع الذي كان متبعاً لأمرک و اقتدى من كان مقتدياً لحكمك و استجير من استجار بيت حبيك و افدى نفسی لمن فدى في سبيلك و استشهد في محبتك فسبحانك سبحانك كلّ ذلك محبوب عندي لنسبتها اليك و انتسابها عليك و الا انت منزّه عن كلّ عثر و افتخار و كلّ علو و اعزاز كيف و مقامات التي ما احبته لنفسك و ما

and all loftiness and honor. How could it be otherwise, when these are stations Thou hast not loved for Thyself nor ordained for Thine Essence? Glory be unto Thee! I am before Thee among those who repent and worship.

- 3 O Ali! Give thanks unto God, thy Lord, in that He hath named thee with His Name, the Most High, and joined it with majesty that thou mayest become great in thy love and steadfast in the Cause of thy Lord. Know thou the value of this, then detach thyself unto Him and place thy trust in God at all times and seasons. Grieve not over anything, and purify thyself from doubts and suspicions that thou mayest become a mirror of His beauty, reflecting His countenance, speaking His praise, and content with His decree.
- 4 O my God! Send Thy blessings upon the first Sun that shone from the horizon of Thy sanctity and the last Dawn that rose from the light of Thy countenance, whereby Thy Cause illumined the kingdom of Thy creation after the concealment of Thy countenance, and upon Thy sanctified loved ones and Thy exalted Letters, and upon those who have come unto Thee and descended upon Thee, for Thou art the Doer of what Thou pleasest and the Bestower of what Thou lovest, and Thou art powerful over all things.

قَدْرَتِهِ لِذَاتِكَ فَسُبْحَانَكَ إِنِّي أَكُونُ لَدَيْكَ مِنَ
التَّائِبِينَ وَالْعَابِدِينَ

3 اِنْ يَا عَلِيَّ فَاشْكُرِ اللَّهَ رَبَّكَ فِيمَا سَمَّاكَ بِاسْمِهِ الْعَلِيِّ
وَرَكَّبَهُ بِالْكِبْرِيَاءِ لِتَكُونَ كَبِيرًا فِي حَبْكٍ وَثَابِتًا
فِي أَمْرِ مَوْلَاكَ فَاعْرِفْ قَدْرَ ذَلِكَ ثُمَّ انْقَطِعْ
إِلَيْهِ وَتَوَكَّلْ عَلَى اللَّهِ فِي كُلِّ الْأَحْيَانِ وَالْأَوَانِ وَ
لَا تَحْزَنْ فِي شَيْءٍ وَنَزَّ نَفْسَكَ عَنِ الظَّنُونَاتِ وَ
الشُّبُهَاتِ لِتَكُونَ مِرَاةً لِّجَمَالِهِ وَحَاكِيًا عَنْ وَجْهِهِ وَ
نَاطِقًا عَنْ ذِكْرِهِ وَرَاضِيًا بِقَضَائِهِ

4 فَصَلِّ اللَّهُمَّ يَا الْمُنَى عَلَى أَوَّلِ شَمْسٍ اضْأَتْ مِنْ
أَفْقٍ قَدْسِكَ وَآخِرِ صَبِيحٍ طَلَعَ مِنْ نَوْرِ وَجْهِتِكَ
وَبِهِ أُنَارَ أَمْرِكَ فِي مَلَكُوتِ خَلْقِكَ بَعْدَ اخْفَاءٍ
طَلَعَتْكَ وَ عَلَى أَحْبَائِكَ الْمُقَدَّسِينَ وَ حُرُوفَاتِكَ
الْعَالِينَ وَ عَلَى الْوَارِدِينَ إِلَيْكَ وَ النَّازِلِينَ عَلَيْكَ إِذْ
أَنْتَ فَعَّالٌ لِمَا تَشَاءُ وَ فَضَّالٌ فِيمَا تَحِبُّ وَ أَنْتَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

INBA92:114

BH04127

To: Aqa Abdullah

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Mighty, the Most Holy, the Most Exalted, the Most Glorious!
- 2 It behooveth the servant of God to arise to promote the Cause of God in the Days of God in such wise that whatsoever exists beside Him shall not withhold him from the Horizon whence hath dawned the Sun of the Most Great Name with the ornament of pre-existence. Thus doth this Pen remind thee on behalf of the Creator of all nations. Hearken thou and be of them that render thanks.
- 3 Detach thyself wholly from all who are on earth and turn unto the court of the mercy of thy Lord, the Most Exalted, the Most Great. Take thou the chalice of utterance from My words,

1 بِسْمِ اللَّهِ الْأَعَزِّ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى

2 يَنْبَغِي لِعَبْدِ اللَّهِ أَنْ يَقُومَ عَلَى أَمْرِ اللَّهِ فِي أَيَّامِ اللَّهِ
عَلَى شَأْنٍ لَا يَحْجِبُهُ مَا سِوَاهُ عَنِ الْأَفْقِ الَّذِي مِنْهُ
طَلَعَتْ شَمْسُ الْأَسْمِ الْأَعْظَمِ بِطَرَاظِ الْقَدَمِ كَذَلِكَ
يَذَكِّرُكَ هَذَا الْقَلَمُ مِنْ لَدُنْ خَالِقِ الْأُمَمِ إِنْ اسْتَمَعَ
وَ كُنْ مِنَ الشَّاكِرِينَ

3 اِنْ انْقَطِعْ بِكَ لَكَ عَمَّنْ عَلَى الْأَرْضِ كُلِّهَا وَاقْبَلْ
إِلَى شَطْرِ رَحْمَةِ رَبِّكَ الْعَلِيِّ الْعَظِيمِ خُذْ كَأْسَ

then drink therefrom the choice wine of inner meanings and exposition through My Name and My sovereignty. By God! It shall make thee independent of all else save Me, and shall cause thee to turn unto the sanctuary of My glory, to speak My praise, and to be detached from the worlds.

- 4 Say: O people! The King of Utterance hath appeared upon the clouds of inner meanings and exposition. Abandon ye the allusions of them who have disbelieved in God - they are in manifest error.
- 5 Adorn thou thy head with the crown of the remembrance of thy Lord, the Lord of all names, and thy heart with the praise of thy Master. Thus behooveth him who hath believed today in God, the Mighty, the All-Wise. When thou art seized by the rapture of the verses revealed by the Lord of Names and Attributes, turn thy face toward the Holy Court and say:
- 6 O my Lord! I testify that Thou art God and that there is none other God but Thee. Thou hast ever been in the heights of glory, and wilt ever abide in the sublimity of majesty and grandeur. O my Lord! Thou seest me turning unto Thee and detached from all else save Thee. Have mercy upon me, O my God, through the wonders of Thy mercy; then grant me to drink from the Kawthar of Thy bounty. Then enable me, O my God, to remember and praise Thee in such wise that the veils of them who are heedless of the Dayspring of Thy most beautiful names and the Dawning-Place of Thy most exalted attributes shall not prevent me. There is none other God but Thee, the Almighty, the Most Glorious, the All-Powerful.

البيان من كلماتي ثم اشرب منها رحيق المعاني
والتبيان باسمي وسلطاني تالله انها تجعلك غنياً
عن سوائى ومقبلاً الى حرم عزى وناطقاً بذكرى
و منقطعاً عن العالمين

4 قل يا قوم قد اتى سلطان البيان على ظلل المعاني
والتبيان دعوا اشارات الذين كفروا بالله انهم فى
ضلال مبين

5 انك انت زين رأسك باكليل ذكر ربك مالك
الاسماء و قلبك ببناء موليك كذلك ينبغي لمن
امن اليوم بالله العزيز الحكيم اذا اخذك جذب
الآيات عما نزل من مالك الاسماء والصفات
ول وجهك شطر القدس

6 قل اى رب اشهد بانك انت الله لا اله الا انت
لم تزل كنت فى علو الجلال و لا تزال تكون
فى سمو العظمة والاجلال اى رب ترانى مقبلاً
اليك و منقطعاً عما سواك فارحمنى يا الهى ببدايع
رحمتك ثم ارزقنى كوثر عنايتك ثم وفقنى يا الهى
على ذكرك و ثنائك على شأن لا تمنعنى سبحات
الذين غفلوا عن مطلع اسمائك الحسنى و مشرق
صفاتك العليا لا اله الا انت المقتدر العزيز القدير

INBA34:254, AQA1#115

BH04049

To: Aqa Mirza Muhammad Taqi

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Exalted!
- 2 The Dove hath sung, but is there any ear to hear? The Peacock hath spread its plumes, but is there any eye to see? He whom the wine of passion hath seized turneth not to the All-Highest Horizon. He who is heedless knoweth not the sweetness of wakefulness, and he whose heart is inscribed knoweth not the delight of effacement. Among men are those who hate

1 بسم الله الأقدس الأعلى

2 قد غنت الورقاء هل يرى من ذى سمع لسمع و
انتشرت اجنحة الطاووس هل من ذى نظر لينظر
من اخذه سكر الهوى لا يلتفت الى الأفق الأعلى
والذى غفل لا يعرف لذة الصحو والذى نقش
قلبه لا يجد حلاوة الحو و من الناس من يبغض

the sincere counselor and flee from the agreeable friend. They oppose those who agree with them and deny those who accompany them. They detest those who call them unto God and love those who support them in their desires. They run from the wise to the heedless, and from the learned to the ignorant. They distinguish not between what harmeth them and what profiteth them. They race through the wilderness of error in search of a mirage. Soon shall they find themselves at loss in the end.

- 3 Many a seeing one whom passion blindeth, many a knower left to wander in error. Doth the wise one boast, knowing he was created from fetid clay? Or doth he glory, while death lurketh behind him? Say: Awaken, O heedless one, and take heed, O rational one! Blessed is he who awakeneth after his slumber and ariseth after his sleep. Know that barren soil wasteth what is cast therein, while good earth bringeth forth what benefiteth its people. We beseech God that all may be prepared to know Him in His days, that none be shut out from His door nor barred from His presence. Arise in the love of God and His Cause, then stand firm and turn not to those whom passion hath stirred. We hear their call from certain lands - avoid them and turn to the Lord of those who turn unto Him. Praise be to God, the Lord of the heavens and earth, and the Lord of the mighty throne!

النَّاصِحُ الْمَشْفُقُ وَيَفِرُّ مِنَ الْحَبِيبِ الْمَوَافِقِ يَخَالَفُ
مَنْ يُوَافِقُهُ وَيَنْكُرُ مَنْ يِرَافِقُهُ يَكْرَهُ مَنْ يَدْعُوهُ إِلَى
اللَّهِ وَيُحِبُّ مَنْ يُؤَيِّدُهُ فِي هَوِيهِ يَهْرَبُ مِنَ الْعَاقِلِ
إِلَى الْغَافِلِ وَمَنِ الْعَالَمِ إِلَى الْجَاهِلِ لَا يُمَيِّزُ مَا يَضُرُّهُ
عَمَّا يَنْفَعُهُ يَرْكُضُ فِي هَيْمَاءِ الضَّلَالِ لَا اسْتِسْقَاءَ
الْأَلِ سَوْفَ تَجِدُ نَفْسَهُ خَاسِرَةً فِي الْمَالِ

3 رَبِّ بَصِيرٍ يَعْصِيهِ الْهَوَى وَ رَبِّ عَلِيمٍ يَتْرَكَ فِي
الْغَوَى أَيْ يَهْأِي الْعَاقِلَ وَيَعْلَمُ أَنَّهُ خَلَقَ مِنْ حَمَاءٍ
مَسْنُونٍ أَوْ يَفْتَخِرُ وَعَنْ وَرَائِهِ غَمْرَةٌ الْمُنُونِ قُلْ
فَانْتَبِهْ يَا أَيُّهَا الْغَافِلُ وَاعْتَبِرْ يَا أَيُّهَا الْعَاقِلُ طُوبَى
لِمَنْ انْتَبَهَ بَعْدَ رَقُودِهِ وَاسْتَيْقِظَ بَعْدَ نَوْمِهِ فَاعْلَمْ أَنَّ
الْأَرْضَ الْجَرَزَ تَضِيْعٌ مَا يَلْقَى فِيهَا وَالطَّيْبَةَ تَنْبِتُ
مِنْهَا مَا يَنْتَفِعُ بِهِ أَهْلُهَا نَسْتُلِ اللَّهَ بِأَنْ يَسْتَعِدَّ الْكُلَّ
لِعُرْفَانِهِ فِي أَيَّامِهِ وَلَا يَطْرُدَهُمْ عَنْ بَابِهِ وَلَا يَمْنَعُهُمْ
عَنْ جَنَابِهِ قُمْ عَلَى حَبِّ اللَّهِ وَامْرِهِ ثُمَّ اسْتَقِمْ وَ
لَا تَلْتَفِتْ إِلَى الَّذِينَ هَزَمَهُمُ الْهَوَى أَنَا نَسْمَعُ نِدَائِهِمْ
مِنْ بَعْضِ الْبِلَادِ تَجَنَّبْ مِنْهُمْ وَاقْبَلْ إِلَى مَوْلَى
الْمُقْبِلِينَ وَالحمد لله ربَّ السَّمَوَاتِ وَالْأَرْضِ وَ
رَبِّ الْعَرْشِ الْعَظِيمِ

INBA34:265, AQA1#127, ASAT1.024x

BH03984

To: Haydar

Date: 1290 [1873] or earlier

- 1 He is the Almighty
- 2 O Haydar! Harken to the melody of this Bird that warbleth upon all the branches, and be not of the patient ones.
- 3 Say: O people of the earth! By God, the Bird of Oneness hath taken flight and hath soared in the atmosphere of holy and subtle grace, yet ye rejoice not thereat. Soon shall the punishment of a mighty day overtake you.

1 هو العزيز

2 ان يا حيدر اسمع نداء هذه الطير المغنى على كل
الأفنان ولا تكن من الصّابرين

3 قل يا ملاء الأرض تالله قد طارت طير الأحديّة
وتعلّت في هواء قدس لطيف واتم لا تفرحوا
بذلك فسوف يأخذكم عذاب يوم عظيم

- 4 Say: Verily this is the Bird for Whose presence the denizens of Paradise and the Concourse on high yearn, yet ye have not recognized it nor attained unto its presence, and thus ye are an evil and most lost people.
- 5 Say: Fie upon you and upon that which your hands have wrought in the days wherein the holy and ancient feast descended from the heaven of glorious and lofty might.
- 6 Say: By God, were ye to discover what hath escaped you, ye would drown yourselves in water or sever your heads with your own hands. But ye remain veiled and are among the heedless ones.
- 7 And thou, follow My counsel and remember the days of My communion after My exile and separation, and be of the patient ones. Then be content with whatsoever God hath ordained for Us, and be patient in this separation wherein none among all the worlds hath shown patience, for separation is grievous unto those who have tasted the sweetness of love from a holy and luminous Beauty. But since it hath appeared from the Beloved, therefore it is beloved by Us, and this is an established truth.
- 8 Thus do We impart unto thee that which shall remind thee of the Truth and shall turn thee unto God, the Beloved of the mystics, that thou mayest inhale from this Tablet the fragrances of reunion should the heat of separation intensify upon thee, and that thou mayest be of those who dwell in peace.
- 9 Then convey Our remembrance unto thy wife and glorify her countenance and give her the glad tidings of an noble eternal station. Then unto those who are with thee and who are among the sincere ones.
- 10 And the Spirit be upon thee and upon those who are guided by this resplendent Dawn.
- 4 قل أنّها لطير يشّاق لقائها اهل الفردوس ثمّ ملأ العالمين و انتم ما عرفتموها و ما ادركتم لقاءها و بذلك كنتم قوم سوء اخسرين
- 5 قل فأف لكم و بما اكتسبت ايديكم في أيام التي نزلت فيها مائدة قدس قديم من سماء عز رفيع
- 6 قل فوالله لو تطّلعون بما فات عنكم لتغرقون انفسكم في الماء او تقطعون رؤوسكم بأيديكم ولكن احتجبتكم و كنتم من الغافلين
- 7 و أنّك انت فاتبع نصحي ثمّ ذكّر أيام وصالى بعد هجرتي و فراق و كن من الصّابرين ثمّ ارض بما رضى الله لنا ثمّ اصطبر في هذا الفراق الذي ما صبر فيه احد من العالمين لأنّ الفراق صعب على الذين ذاقوا حلاوة المحبة عن جمال قدس منير ولكن لما ظهر من لدى الحبيب لذا محبوب عندنا و هذا لحقّ مستقيم
- 8 كذلك نلقى عليك ما يذكرك بالحقّ و يقلبك الى الله محبوب العارفين و لتستنشق من هذا اللوح روائح الوصال ان اشتدّ عليك حرارة الفراق و تكون من السّاكنين
- 9 ثمّ ذكّر من لدنا ضلّك ثمّ كبر في وجهها و بشرها بمقام خلد كريم ثمّ الذينهم معك و كانوا من المخلصين
- 10 و الرّوح عليك و على الذينهم اهتدوا بهذا الفجر المنير ١٥٢

INBA71:014

BH04086

To: Kha et al.

Date: 1290 [1873] or earlier

- 1 He is the Mighty, the Beloved! This is a Book which speaks with truth, and in it is every wise command. 1 هو العزيز المحبوب هذا كتاب ينطق بالحق وفيه كل امر حكيم
- 2 Say: O people, believe in God and in Him Whom He has sent with signs at which the worlds are powerless. Say: These are among the evidences which have been sent down in truth, and none attain unto them save those who have soared in the atmosphere of nearness and were among the guided ones. These are they who were men of the Heights, and upon whom the angels drawn nigh would pray. 2 قل يا قوم آمنوا بالله وبالذي ارسله بآيات يعجز عنها العالمين قل هذه من بينات التي نزلت بالحق ولا يفوز بها الا الذينهم طاروا في هواء القرب وكانوا من المهتدين اولئك الذينهم كانوا من رجال الأعراف ويصلين عليهم ملائكة المقربين
- 3 Say: O people, the world and all that is therein shall pass away, and you shall return to the holy presence before God, the True King, the Manifest One, and shall be questioned concerning what you did in your vain life, and shall be recompensed for what your hands have wrought. This is what you were promised in the holy, luminous Tablets. 3 قل يا قوم سيفنى الدنيا وما عليها وانتم ترجعون الى مقر القدس بين يدي الله الملك الحق المبين وتسلون عما فعلتم في الحياة الباطلة وتحزون بما اكتسبت ايداكم وهذا ما وعدتم به في الواح قدس منير
- 4 Say: By God, if you would reflect upon yourselves for less than an hour, you would return to what you have abandoned and would weep for your deeds as those who have lost weep, and would dwell on mountain peaks and flee unto God, the Mighty, the Beautiful. 4 قل فوالله لو تفكروا في انفسكم اقل من ساعة لترجعوا الى ما اطرقتم وتبكون على اعمالكم كبكاء الفاقدين وتسكنون في قلال الجبال وتفرون الى الله العزيز الجميل
- 5 And you, O believer in the verses of God and one who has turned to His beauty, know that We have found your love for your Lord and your turning to your Master, and We have sent down to you this Tablet that it may draw you nigh to the shore of nearness and give you glad tidings of a holy, manifest paradise, and that it may create in your heart the warmth of love and bring you to a station wherefrom the hands of the mystics are cut off, and join you to the places of victory such that you would arise from your seat and command the people to what We have mentioned in the Tablet, that the grace may be complete upon you and upon all creation. 5 و انتك انت يا ايها المؤمن بآيات الله والمقبل الى جماله فاعلم باننا وجدنا حبك في ربك و اقبالك الى مولاك و انزلنا اليك هذا اللوح ليقربك الى شاطئ القرب و يبشرك بروضان قدس مبين و لتحدث في قلبك حرارة المحبة و يبلغك الى مقام الذي انقطع عنه ايدى العارفين و يصلك الى مواقع النصر بحيث تقوم عن مقعدك و تأمر الناس بما ذكرناه في اللوح لتكون النعمة بالغة عليك و على الخلق اجمعين
- 6 Thus have We cast upon you the Word of Truth and given you glad tidings of wondrous verses and mentioned you in the Tablet that you may be of the assured ones. And the Spirit be upon you and upon those who were sleeping in the cradle of the Spirit. 6 و كذلك القيناك قول الحق و بشرناك بآيات البدع و اذكراك في اللوح لتكون من الموقنين و الروح عليك و على الذينهم كانوا في مهد الروح لراقدين ١٥٢

INBA71:084

BH04005

To: Lutfali

Date: 1290 [1873] or earlier

1 He is the Most Exalted, the Most Great

1 العليّ العظيم

2 These are the verses of God sent down from the heaven of grace for people who understand - those who have drunk the water of life in the days of God, the Mighty, the Beloved. Those who have found the sweetness of remembrance are indeed servants drawn nigh, while those who have denied - for them there is no portion of this sealed nectar.

2 تلك آيات الله نزلت من سماء الفضل لقوم يفقهون الذين شربوا رحيق الحيوان في أيام الله العزيز المحبوب إن الذين وجدوا حلاوة الذكر أولئك عباد مقربون و الذين كفروا أولئك ليس لهم نصيب من هذا الرحيق المختوم

3 They have taken their divines as their idols. We bear witness that these are the veils of glory - blessed is the noble one who rents them through My Name, the Protector, the Self-Subsisting. And he who rends them reaches the Dawning-Place of Names and beholds the light from this visible horizon. Those who have taken illusion as their beloved are wandering in the wilderness of error.

3 أنهم جعلوا علمائهم اصنامهم نشهد أنهم سبجات الجلال طوبى لجليل يخرقها باسمي المهيمن القيوم و الذي خرق بلغ الى مطلع الأسماء و رأى النور من هذا الأفق المشهود أن الذين اتخذوا الموهوم محبوباً أولئك في تيه الضلال هم يسرعون

4 When asked "By what proof do you cling to him?" they say "Because his name was mentioned." Say: If We were to accept this from you, why then did you turn away from the One Mentioned? We revealed in the Bayan: "Be not veiled by names from Him Who shall come with the truth." Read it that you may know. You turned away from Him concerning Whom the Bayan was revealed, and clung to one whom you knew not. They are indeed a people in loss.

4 اذا قيل بأي حجة تمسّكنم به قالوا بما ذكر اسمه قل لو نصدّقكم في ذلك لم اعرضتم عن المذكور انا نزلنا في البيان لا تحتجبوا بالأسماء عن الذي يأتي بالحق ان اقرئوه لعل انتم تعرفون انتم اعرضتم عن الذي نزل البيان في شأنه و تمسّكنم بالذي ما عرفتموه الا انهم قوم اخسرون

5 That which was revealed in the Bayan circles round Me while you perceive not. Fear God and dispute not with Him but for Whom the sun of revelation would not have shone from the horizon of the will of your Lord, the Mighty, the Loving. Is there anyone with sight in creation who might behold what hath appeared, or with hearing who might hear what hath been revealed in this Revelation? The people are dead save whom your Lord willeth - with Him is the knowledge of the heavens and earth, what was and what shall be.

5 اذا يطوف ما نزل في البيان حولي و انتم لا تشعرون خافوا الله و لا تجادلوا بالذي لولاه ما اشرقت شمس الوحي من افق مشية ربكم العزيز الودود هل يرى ذو بصر في الابداع لينظر ما ظهر او ذو سمع لسمع ما نزل في هذا الظهور انّ الناس اموات الا من شاء ربك عنده علم السموات و الأرض و ما كان و ما يكون

6 Your name hath been mentioned before the Face and this Tablet hath been revealed for you that your eyes may be consoled and you may remember your Lord, that perchance the slumberers may awaken. And the glory be upon you and upon those who have believed in God, the Mighty, the Loving.

6 قد ذكر اسمك لدى الوجه نزل لك هذا اللوح لتقرّ به عينك و تذكر ربك لعل ينتبهن الرافدون و البهاء عليك و على الذين آمنوا بالله العزيز الودود

INBA34:276, AQA1#139

BH03975*Date: 1290 [1873] or earlier*

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 Hearken unto what is revealed unto thee from the right side of the Divine Spot, the Almighty, the Self-Subsisting. Associate not with Me any partner, nor take unto thyself a protector other than Me. This is better for thee than all that hath been and shall be. Hold fast unto My strong cord, then drink from the choice wine of My Most Glorious Name, whose seal We have broken through My sovereignty and power. Thus have We sent down the command in a preserved tablet.

2 ان استمع ما يوحى اليك من يمين بقعة الله المهيمن
القيوم الا تشرك بنفسى و لا تجعل لك ولياً
دوني هذا خير لك عما كان و ما يكون تمسك
بعروقى ثم اشرب من رحيق اسمى الأبهى الذى
فضضنا ختامه بسلطانى و قدرتى كذلك نزلنا
الأمر فى لوح محفوظ

3 Turn thine ear toward the Throne, then hearken unto what the Tongue of Revelation speaketh. Verily He saith: These are My days; seize ye their worth. By My life! He who hath recognized their value and tasted of their sweetness hath soared in the atmosphere of My Most Glorious Name on two wings of faithfulness, and hath seen all creation behind him. Such a one is worthy to be associated with Us. Verily thy Lord is the Truth, the Knower of the unseen. Be thou steadfast in such wise that the whisperings of them that have turned away from the remembrance of their Lord shall not cause thee to slip. Verily they understand not. Say: Are ye secure from God's chastisement, or have ye been guaranteed eternal life in this world? Soon shall the breaths of punishment seize you, then shall ye find no helper.

3 توجه بأذنك الى شطر العرش ثم استمع ما يتكلم به
لسان الوحي انه يقول هذه أيامى فاعتنموها لعمرى
من عرف قدرها و ذاق حلاوة ما فيها لطار فى
هواء اسمى الأبهى بجناحين الوفاء و رأى الورى
عن ورائه لمثله ينبغى ان ينسب الينا ان ربك لهو
الحق علام الغيوب ان استقم على شأن لا يزلك
وساوس الذين غفلوا عن ذكر ربهم الا انهم لا
يفقهون قل أ امنتم من عذاب الله او ضمنتم الخلود
فى الدنيا سوف تأخذكم نفحات العذاب اذا لا
تنصرون

4 Say: O people, cast away what ye possess and take what ye are commanded by God, the Mighty, the Beloved. See ye any protector besides Me? Nay, by My Self, if ye but knew. The Hour hath come, yet ye turn away from it. The Awakening hath appeared, yet ye remain heedless of it. The earthquake hath seized all who are on earth save those who have come unto the All-Merciful after drinking the cup of assurance. Thus have We sent down unto thee the verses, but the people perceive not. Be thou assured through God's grace and mercy, then make thy remembrance My remembrance, thy purpose My good-pleasure, thy hope My favor, thy path My path, thy beloved My beautiful praise, and say: Praise be to God, the Mighty, the Wise.

4 قل يا قوم ضعوا ما عندكم و خذوا ما امرتم به من
لدى الله العزيز المحبوب هل ترون عاصماً دونى لا
ونفسى ان انتم تعرفون قد اتت الساعة و انتم عنها
معرضون قد جاءت الساعة و انتم عنها غافلون
واخذ الزلزال من على الأرض كلها الا من
اتى الرحمن بعد الذى شرب كأس الاطمينان
كذلك انزلنا عليك الآيات ولكن الناس هم لا
يشعرون ان اطمئن بفضل الله و رحمته ثم اجعل
ذكرى ذكرى و مقصودك رضائى و رجائك
عنايتى و سبيلك صراطى و محبوبك ثنائى الجميل
و قل ان الحمد لله العزيز الحكيم

INBA34:248, AQA1#109

BH04009

Date: 1290 [1873] or earlier

- 1 He is the Mighty! Praise be unto the Beloved Who cannot be known, Who is worthy and befitting, Who hath created all who are in the heavens and on earth through a single letter from the manifestations proceeding from the Pen, and Who will likewise continue to create unto an end that hath no end. Exalted be His mention above every lofty, sublime and mighty mention, and glorified be He above every perfect and wondrous description.
- 2 And then, since the letter of that person indicated burning from separation - by God, it behooveth every lover to weep and lament from separation from the Beloved. Patience is praiseworthy except regarding the Beloved, and crying out is blameworthy except regarding the Intended One.
- 3 However, attraction and yearning and longing appear more strongly in separation and parting, for the sweetness of attainment may possibly extinguish the fire of seeking, as hath happened with some who in this journey have drawn nigh unto nearness and meeting, and have remained wholly veiled. Yea, one who hath been and will ever be sustained by the eternal wine of reunion and hath not grown cold - such a being hath been and will be rarer than red sulphur.
- 4 However, we hope that you, in the extremity of remoteness, may attain the utmost degree of nearness, and may drink and partake of the cup of the mysteries of God's Cause which until now hath been concealed from all souls, and may become firmly established and steadfast upon the sacred carpet. All this is from the grace of thy Lord.
- 5 Tablets have been revealed in these days and mention made of that person, but since no scribe was available to make copies, they were not sent, until we see what divine destiny will require.
- 6 And peace and the spirit be upon thee and upon those who are with thee.

1 هو العزيز حمد محبوب لن يعرفى را لایق و سزااست که جمیع من فی السموات و الأرض را بحرفی از ظهورات متظہرہ من القلم خلق فرموده و کذلک الی آخر لا آخر خلق خواهد فرمود فتعالی ذکره عن کل ذکر شاخ عالی منیع فتباها من کل وصف بالغ بدیع

2 و بعد آنکہ مکتوب آنجناب مشعر بر احتراق از فراق بود فوالله حق لكل حبيب بأن يبكي ويضع من فراق المحبوب الصبر ممدوح الآ على المحبوب والصيحة مذموم الآ على المقصود

3 ولكن جذب و شوق و اشتیاق در هجر و فراق بیشتر ظاهر است چه که عذب وصل محتمل آنست که نار طلب را منخود نماید چنانچه در بعضی که در این سفر قرب و لقا تقرّب جسته‌اند بالمره محتجب مانده‌اند بلی آنکه لمیزل و لایزال از نمر بی زوال وصال مرزوق شود و نیفسرد چنین وجود اقل از کبریت احمر بوده و خواهد بود

4 ولكن امیدواریم که آنجناب در نہایت بعد بمنتهی رتبہ قرب فائز شوید و از کأس اسرار امر الله که تا حین از جمیع نفوس مستور بوده مشروب و محظوظ شوید و بر بساط قدس تمکین مستقر و مستقیم شوید کل ذلک من فضل ربک

5 الواحی در این ایام نازل و ذکر آنجناب منزل و لكن چون کاتب موجود نبود که سواد نماید لهذا ارسال نشد تا بعد قضای الهی چه اقتضا نماید

6 و السلام و الروح علیک و علی من معک ۱۵۲

INBA71:220, RSBB.127, MAS8.073bx

BH04033

Date: 1290 [1873] or earlier

1 Praised be Thou, O Lord my God! I implore Thee by Them Who are the Tabernacles of Thy Divine holiness, Who are the Manifestations of Thy transcendent unity and the Day-Springs of Thine inspiration and revelation, to grant that Thy servants may not be kept back from this Divine Law which, at Thy will and according to Thy pleasure, hath branched out from Thy most great Ocean. Do Thou, then, ordain for them that which Thou didst ordain for Thy chosen ones and for the righteous among Thy creatures, whose constancy in Thy Cause the tempests of trials have failed to shake, and whom the tumults of tests have been powerless to hinder from magnifying Thy most exalted Word—the Word through Which the heavens of men's idle fancies and vain imaginations have been split asunder. Thou art, verily, the Almighty, the All-Glorious, the All-Knowing.

2 Enable, then, Thy servants, O my God, to recognize the Day-Star that hath shone forth above the horizon of Thine irrevocable decree and purpose, and suffer them not to be deprived of the Paradise which Thou, by Thy name, the All-Glorious, hast called into being in the heavens of Thine exalted omnipotence. Cause them, moreover, O my God, to hearken to Thy most sweet voice, that they may all hasten to recognize Thy unity and acknowledge Thy oneness, O Thou Who art the Beloved of the hearts of all that yearn after Thee, and the Object of the adoration of such as have known Thee!

3 I beseech Thee, by them that have cut down all the idols in this Revelation through which the Most Grievous Convulsion and the Great Terror have appeared, to assist, at all times, Thy servants with the signs of Thine almighty power and the evidences of Thy transcendent and all-compelling might. Grant, then, that their hearts may be made as strong as brass, that they may remain unmoved by the overpowering might of such as have transgressed against Him Who is the Manifestation of Thine Essence and the Day-Spring of Thine invisible Self, and that they may all arise to glorify and help Thee, so that through them the ensigns of Thy triumph may be lifted up in Thy realm, and the standards of Thy Cause may be unfurled throughout Thy dominions. Thou art He who from everlasting hath, though the potency of His will, been all-powerful, and will continue to remain the same for ever and ever. Thou art, verily, the All-Glorious, the Most High. No God is there

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَقْدَسِ سُبْحَانَكَ اللَّهُمَّ يَا
الْهِ اسْأَلُكَ بِهَا كُلِّ قَدَسٍ أَحَدِيَّتِكَ وَمُظَاهَرِ
عَرِّ فِرْدَاوَيْسِيَّتِكَ وَمُطَالَعِ وَحْيِكَ وَالْهَامِكِ بِأَنْ
لَا تَمْنَعِ عِبَادَكَ مِنْ هَذِهِ الشَّرِيعَةِ الَّتِي انْشَعَبَتْ
مِنَ الْبَحْرِ الْأَعْظَمِ بِمَشِيَّتِكَ وَارَادَتِكَ ثُمَّ قَدَّرَ
لَهُمْ مَا قَدَّرْتَهُ لِأَصْفِيَائِكَ وَخَيْرَةِ خَلْقِكَ الَّذِينَ
مَا حَرَكْتَهُمْ عَوَاصِفَ الْإِفْتِنَانِ عَنِ الْإِسْتِقَامَةِ عَلَى
أَمْرِكَ وَمَا مَنَعْتَهُمْ قَوَاصِفَ الْإِمْتِحَانِ عَنْ أَعْلَاءِ
كَلِمَتِكَ الْعَالِيَا الَّتِي بِهَا انْفُطَرَتْ سَمَوَاتُ الظُّنُونِ وَ
الْأَوْهَامِ وَأَنْتَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْعَالَمُ

2 ثُمَّ عَرَّفَ يَا الْهِ عِبَادَكَ الشَّمْسَ الَّتِي اشْرَقَتْ
عَنْ أَفْقِ قَضَائِكَ وَتَقْدِيرِكَ وَلَا تَجْعَلْهُمْ مَحْرُومِينَ
عَنِ الْجَنَّةِ الَّتِي خَلَقْتَهَا بِاسْمِكَ الْأَبِيِّ فِي جَبْرُوتِكَ
الْأَعْلَى ثُمَّ اسْمِعْهُمْ يَا الْهِ نِدَائِكَ الْأَحْلَى لِيَسْرَعَ
كُلُّ إِلَى شَطْرِ فِرْدَاوَيْسِيَّتِكَ وَيَعْتَرَفْنَ بِوَحْدَانِيَّتِكَ يَا
حَبِيبَ قُلُوبِ الْمُشْتَاقِينَ وَيَا مَحْبُوبَ أَفئِدَةِ الْعَارِفِينَ

3 اسْأَلُكَ بِالَّذِينَ كَسَرُوا الْأَصْنَامَ فِي هَذَا الظُّهُورِ
الَّذِي بِهِ ظَهَرَ زَلْزَالُ الْأَعْظَمِ وَفَرَعَ الْأَكْبَرُ بِأَنْ
تَوْيِّدَ عِبَادَكَ فِي كُلِّ الْأَحْيَانِ بَأَيَاتِ قُدْرَتِكَ
وِظُهُورَاتِ عَرِّ قِيَوْمِيَّتِكَ ثُمَّ اجْعَلْ قُلُوبَهُمْ زَبَرِ
الْحَدِيدِ لئَلَّا يَضْطَرُّهُمْ سَطْوَةُ الَّذِينَ ظَلَمُوا عَلَى
مُظْهَرِ ذَاتِكَ وَمُطْلَعِ غَيْبِكَ وَلِيَقُومَنَّ كُلٌّ عَلَى
ذِكْرِكَ وَنَصْرَتِكَ لِيَرْفَعَهُمْ أَعْلَامُ نَصْرِكَ فِي
مَمْلَكَتِكَ وَرَايَاتِ أَمْرِكَ فِي دِيَارِكَ وَأَنْتَ
أَنْتَ الَّذِي لَمْ تَزَلْ كُنْتَ قَادِرًا بِمَشِيَّتِكَ وَلَا تَزَالُ
تَكُونُ بِمَثَلِ مَا قَدْ كُنْتَ فِي أَزْلِ الْأَزَالِ وَأَنْتَ

but Thee, the Most Powerful, the Most Exalted, the Help in Peril, the Most Great, the One Being, the Incomparable, the All-Glorious, the Unrestrained.

PM#024

انت العزيز المتعال لا اله الا انت المقتدر المتعالى
المهيمن المتكبر الواحد الفرد العزيز المختار

INBA48:145, INBA49:026, BLIB_Or15739.264,

NLAI_BH2.067, PMP#024, AQMJ1.081,

BCH.163

BH04034

Date: 1290 [1873] or earlier

1 In the Name of God, the Most Powerful

1 بِسْمِ اللَّهِ الْأَقْدَرِ

2 Glorified art Thou, O my God! How can I make mention of Thee after realizing that any remembrance of aught else but Thee befitteth not Thy presence? And how can I fail to make mention of Thee when I find within my heart the love of Thy beauty? Reason saith: Make no mention of Him, for He hath ever been sanctified above the remembrance of all beings and exalted beyond the recognition of all creatures. The wings of comprehension of the sincere ones cannot soar into the atmosphere of His nearness, nor can the hearts of those who draw nigh unto Him approach Him. But Love saith: Make mention of Him howsoever thou pleaseth, for He is nearer to thee than thy life-vein. Withhold not the tongue, even for less than a moment, from the wondrous remembrance of Him, nor the eyes from beholding the lights of His countenance.

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي كَيْفَ أَذْكُرُكَ بَعْدَ الَّذِي
إِيقَنْتُ بِأَنْ ذَكَرَ مَا سِوَاكَ لَا يَنْبَغِي لِحُضْرَتِكَ وَ
كَيْفَ لَا أَذْكُرُكَ بَعْدَ الَّذِي أَجِدُ فِي قَلْبِي حُبَّ
جَمَالِكَ أَنَّ الْعَقْلَ يَقُولُ لَا تَذْكُرْهُ لِأَنَّهُ لَمْ يَزَلْ كَانَ
مُقَدَّسًا عَنْ ذِكْرِ الْمَمَكَّاتِ وَ مَنْزَهًا عَنْ عِرْفَانِ
الْكَائِنَاتِ لَنْ يَقْدِرَ أَنْ يَتَقَرَّبَ إِلَيْهِ افْتِدَاءُ الْمُقَرَّبِينَ وَ
لَا أَنْ تَطِيرَ فِي هَوَاءِ قُرْبِهِ اجْنَحَةُ عِرْفَانِ الْمُخْلِصِينَ
وَ الْحُبُّ يَقُولُ إِنْ أَذْكُرْهُ كَيْفَ شِئْتُ أَنَّهُ أَقْرَبُ
إِلَيْكَ مِنْ حَبْلِ الْوَرِيدِ وَ لَا تَمْنَعُ اللِّسَانَ فِي أَقْلٍ
مِنَ الْآنَ عَنْ بَدَائِعِ ذِكْرِهِ وَ لَا الْبَصَرَ عَنْ النَّظَرِ إِلَى
أَنْوَارِ وَجْهِهِ

3 I say, O my God, I am a handmaiden among Thy handmaidens. I find no path except toward Thee and no refuge save in Thee. I beseech Thee by Thy Name which Thou hast made as a fire in the hearts of the lovers and the Beloved of the hearts of the yearning ones, that Thou cast me not out from the court of Thy mercy nor prevent me from arriving at the shore of the sea of Thy oneness.

3 قَوْلِي يَا إِلَهِي إِنِّي أَمَةٌ مِنْ أَمَائِكَ لَا أَجِدُ لِنَفْسِي
سَبِيلًا إِلَّا إِلَيْكَ وَ لَا مَهْرَبًا إِلَّا أَنْتَ اسْتَثْنَيْتَ
بِاسْمِكَ الَّذِي جَعَلْتَهُ نَارَ افْتِدَاءِ الْعَاشِقِينَ وَ مُحِبِّوْبِ
قُلُوبِ الْمُشْتَاقِينَ بِأَنْ لَا تَطْرُدْنِي مِنْ فَنَاءِ رَحْمَتِكَ
وَ لَا تَمْنَعْنِي عَنِ الْوُرُودِ فِي شَاطِئِ بَحْرِ أَحَدِيَّتِكَ

4 O Lord! All men have confessed their powerlessness to praise and glorify Thee - how much more this handmaiden who is more insignificant than an ant in Thy kingdom! Yet O my God and my Beloved, the wonders of Thy grace have drawn me unto Thee and Thy bounty hath emboldened me. Therefore do I make mention of Thee and say: O Lord! I beseech Thee by Thy Most Exalted Self and by the manifestation of Thy names in the kingdom of creation, that Thou send down upon me that which will remove from me the odors of this world and make

4 أَيْ رَبِّ كُلِّ الرِّجَالِ قَدْ أَقْرَبُوا بِالْعِجْزِ عَنْ وَصْفِكَ
وَ ثَنَائِكَ وَ كَيْفَ هَذِهِ الْأُمَّةُ الَّتِي كَانَتْ أَحَقُّ
مِنْ ثَمَلَةٍ فِي مَلِكِكَ وَلَكِنْ يَا إِلَهِي وَ مُحِبُّوْبِي بَدَائِعِ
فَضْلِكَ سَاقِنِي إِلَيْكَ وَ جُودِكَ أَمْنِي لِذَا أَذْكُرُكَ
وَ أَقُولُ أَيْ رَبِّ اسْتَثْنَيْتَ بِنَفْسِكَ الْعَلِيِّ الْأَعْلَى
وَ يَظْهَرُ اسْمَائِكَ فِي مَلَكُوتِ الْإِنشَاءِ بِأَنْ تَرْسِلَ
عَلَيَّ مَا يَذْهَبُ بِهِ عَنِّي رَوَائِجُ الدُّنْيَا وَ يَجْعَلُنِي خَالِصَةً
لِوَجْهِكَ وَ مُقْبَلَةً إِلَى حَرَمِ أَمْرِكَ وَ أَنْتَ أَنْتَ

me pure for Thy sake and turning toward the sanctuary of Thy Cause. Verily Thou art the Powerful over whatsoever Thou wilt. There is no God but Thee, the Giving, the Forgiving, the Generous.

المقتدر على ما تشاء لا اله الا انت المعطي الغفور
الكريم

INBA35:019, INBA48:147, BLIB_Or15739.266,
AQMJ1.106

BH04076

Lawh-i-Liqā'

Date: 1290 [1873] or earlier

1 He is the Ever-Abiding

1 هو الباقي

2 This is a Book We have made as Our presence for those who have turned to God in these days wherein the lands were transformed. Whoso visiteth what hath been sent down from the direction of the Throne in this Tablet and findeth himself in doubt concerning the meeting with his Lord - he is of them that have turned away from God, the Cleaver of the dawn.

2 هذا كتاب جعلناه لقائنا للذين اقبلوا الى الله في تلك الأيام التي فيها تغيرت البلاد من زار ما نزل من جهة العرش في هذا اللوح ويجد نفسه في ريب من لقاء ربه انه ممن اعرض عن الله فائق الأصباح

3 O Birds of Paradise! Hearken unto the call of the Beloved in these days wherein feet have slipped. Through your drawing nigh, the Concourse on High rejoiced, and through your withdrawal from the Meeting, and your thirst near the ocean, lamentation was raised by the dwellers of the cities of eternity. How wonderful this joy and grief, as though they embraced each other on this Day of God, the Almighty, the Exalted, the Unconstrained. The hearts of the idolaters were consumed by what We sent before; therefore do they plot against My Self morning and evening. Blessed are ye for having entered the City and attained unto what your Lord, the Mighty, the All-Bestowing, desired. It behooveth you to manifest from your faces gladness and joy that every soul may find in you submission and contentment. Thus hath it been decreed from the Pen of Glory. Verily your Lord, the All-Merciful, is the Knower of what is secret and manifest.

3 ان يا اطياف الفردوس ان استمعوا نداء المحبوب في تلك الأيام التي فيها زلت الأقدام في اقبالكم استفرح الملأ الأعلى و بهجركم في اللقاء و ظمأكم قرب البحر ارتفع نحيب البكاء من سكان مدائن البقاء حبذا هذا السرور و الحزن كأنهما اعتنقا في يوم الله المقتدر العزيز المختار قد اشتعلت اكباد المشركين مما ارسلناه من قبل لذا يمكرون لنفسي في العشي والابكار طوبى لكم بما دخلتم في المدينة و فزتم بما اراد ربكم العزيز الوهاب ينبغي لكم بأن تظهر من وجوهكم البشارة و الابتهاج لتجد كل نفس منكم التسليم و الرضا كذلك قضى من قلم البهاء ان ربكم الرحمن هو العالم بالسر و الاجهار

4 Ye are beneath the shadow of My loving-kindness and within the tabernacles of My mercy. The eye of God is therefore fixed upon you, O ye who are endued with insight! Blessed are ye, and blessed is he who loveth you, and he who turneth unto you, purely for the sake of God, the Mighty, the Compelling. God beareth witness, and they who circle round the Throne, that ye have attained unto His presence and circumambulated

4 انتم في ظل عنايتي و قباب رحمتي اذا طرف الله متوجه اليكم يا اولى الأبصار طوبى لكم و لمن يحبكم و لمن يقبل اليكم خالصاً لوجه الله العزيز الجبار يشهد الله و الذين طافوا حول العرش انتم فزتم بلقائه و طفتم حول كعبة امره و حضرتم لتقاء وجهه انه

the Kaaba of His Cause and appeared before His countenance. He, verily, is powerful over whatsoever He willeth. There is none other God but Him, the Mighty, the Bestower. By My life! We have accepted what ye desired and We shall be with you at all times. And glory be upon you from the presence of a mighty Helper.

لهو المقتدر على ما يشاء لا اله الا هو العزيز المنان
لعمري قبلنا منكم ما اردتم و نكون معكم في كل
الأحيان و البهاء عليكم من لدن عزيز مستعان

INBA34:274, CMB_F31.039b-040a,
BRL_DA#369, AQA1#137, MAS8.167x,
ASAT5.068x

LOIR18.471, BLO_PT#043, BSC.187 #276, HURQ.BH84

BH04129

Date: 1290 [1873] or earlier

He is the Most Exalted, the Most High

Glorified art Thou, O my Beloved! Thou seest me, yet I see Thee not; for Thou canst not be apprehended by mortal eyes, while Thou, verily, beholdest all eyes. Thou knowest and bearest witness how I have been afflicted, amidst Thy servants and Thy creatures, with such tribulation that the spirit is like to depart from the body, by reason of what the hands of the hypocrites have wrought in envy. So grievous hath our plight become that they have driven us forth from our homes, despoiled us of our substance, slain our loved ones, and led our kindred captive—without proof from Thee, and without decree from Thy presence. And I have journeyed from Thee unto Thee, and migrated through Thee unto Thee, until I attained that station which Thou Thyself dost witness and behold.

Praise be to Thee, O My God, for all that hath transpired, for verily this hath been the rule prescribed for Thy Chosen Ones and Thy conduct with those who love Thee. I swear by Thy Might, O My God and My Master, shouldst Thou slay me with the swords of Thy Decree, torment Me with every torment, or burn Me with the fire of Thy justice and vengeance, My soul will not be emptied of its love for Thee, nor My tongue stilled from mentioning Thee, nor My heart busied with anyone save Thyself. My inner being will not cling to anyone but Thee, My feet will not move except towards Thee and My hands will not be raised save unto Thee.

Praised be Thou, praised be Thou! I beseech Thee by Thy Primal Light through which the ocean of Thy Oneness hath surged and the arks of Thy Will and the paths of Thy Guidance have been fashioned, to suffer Me to be pleased with Thy

Decree, to seek Thy calamity, and to long for Thy presence, as promised in Thy Book. Cause then My sister to become one of Thy handmaids who believe in Thee and are steadfast in Thy love. Shelter her moreover in the precincts of Thy mercy and grant her to dwell under the shadow of the Tree of Thy bounty, that her heart may be assured, her spirit calmed and her soul at peace. Thou art, verily, the Most Powerful, the Mighty, the Self-Subsisting.

LTDT.271-272x

BH04171

To: Khurshid, in Ardistan

Date: 1290 [1873] or earlier

1 He is the Most Glorious

1 هو الأبهی

2 O Khurshid!

2 ای خورشید

3 Thy letter hath come into the presence of God, and attained unto the court wherein His mercy-seat hath been established. Thanks and praise be unto Him. O Khurshid! Strive that thou mayest become in reality like unto thy name – a heavenly luminary shining brilliantly above the horizon of the firmament of love; for a name alone is not sufficient in this day: rather what is requisite and fitting is a matching character, a reality that correspondeth to the name. How many are the souls who, though in name “Beloved”, are in reality detested of the Lord! Please God, thou wilt, both inwardly and outwardly, exemplify thy name.

3 نامهات بین یدی الله وارد و بر مقرر استوای عرش رحمانی فائز له الحمد و المنة ای خورشید جهد کن که فی الحقیقه خورشید باشی و از افق سماء حب برافروزی چه که الیوم اسم کفایت ننخاید رسم باید و مسمی شاید چه مقدار از نفوس که بمحبوب موسومند و عندالله مبعوض انشاءالله بظاهر و باطن از این اسم حاکی باشی

4 I swear by the Day-Star of the heaven of Divine Unity! Were the sun of this physical heaven to be acquainted with the sorrows that have afflicted the Beauty of the All-Merciful, it would rise no more above its dawning-place, and would divest itself of the robe of its refulgency and light. Howbeit, We have concealed Our woes from all created things, lest they that are the embodiments of names in the kingdom of creation should be consumed away.

4 قسم بخورشید سماء توحید که اگر خورشید سماء ظاهره بر حزن جمال احدیه مطلع شود ابداً از افق خود طالع نشود و قیص نور و ضیا از خود بیندازد و لکن سترنا عن کثیء لثلا یفنی مظاهر الأسماء فی ملکوت الانشاء

5 Be not then afflicted, and occupy thyself at all times with the remembrance of the Well-Beloved. Be not saddened by the sorrows of the world, nor gladdened by its joys, for with the swiftness of lightning both shall pass away and come to naught. Detach thine heart from all that perisheth, and enter thou the

5 و لکن شما محزون نباشید و بذکر محبوب در کلّ حین مشغول شوید بحزن دنیا محزون مباش و بسرورش مسرور نه که هر دو چون برق بگذرد و فانی گردد دل از فانی بردار و بچیروت باقی وارد شو و حمد کن محبوب را که بجبش فائز شدی

imperishable dominion. Render thanks unto the Well-Beloved that thou hast attained unto His love, a love that purifieth the soul of sickness and transgression, and answereth one's wants and needs. Please God, thou wilt remain constant in His love, and wilt not deviate from the straight path of His Cause. The sign of those that love Him, however, is that they should walk in the ways of His good pleasure, and not in the pathway of their evil passions and desires. Abide thou ever neath the shadow of His mercy, and detach thyself from all save Him. Do thou convey Our salutation and blessing to all those handmaidens who are devoted unto Him.

و حبّش مطهر نفس است از علل و معاصی
و مقضی حوائج انشاء الله بر حبّش ثابت باش و
بر صراط امرش مستقیم ولکن علامت حبّش
آنکه محبّانش در مناهج رضایش سالک شوند نه
در سبیل نفس و هوی لازال در ظلّ رحمتش
ساکن باش و از دوشش منقطع جمیع قانتاترا
بتکبیر ابهی مکبر شوید

6 The Glory of God rest upon you.

6 و البهاء علیکم

BRL_ATBH#33

INBA38:124, INBA23:213, INBA57:053

BH04298

Lawh-i-Mustatab

To: Nazar Ali Khan, in Darakhsh

Date: 1290 [1873] or earlier

1 He is the Mighty, the All-Bestowing!

1 هو العزیز الوهاب

2 This is a Book sent down from the presence of One mighty and bestowing to him who hath submitted and turned unto God when the Lord came upon the clouds - verily He is the Lord of lords. This is a sweet and pleasant Tablet, revealed with concision, sanctified from prolixity. Verily it is the decisive Word.

2 هذا کتاب نزل من لدن عزیز و هاب لمن خضع
و اناب اذ اتى الربّ على السحاب انه لرب
الأرباب هذا لوح مستطاب نزل بالایجاز مقدساً
عن الاطناب انه لفصل الخطاب

3 Say: Grace hath encompassed all things and whatsoever else is encompassed. Are ye heedless of this Cause? This is a wondrous thing! Say: O people, will ye not awaken while your feet are in the stirrups? Do ye not see the departure? Have We not informed you of the return on the Day of Return? This is that Day, O ye who are endued with understanding! Say: This is that Day, O People of the Book! This is your Lord, and the angels with goblets and cups!

3 قل قد احاط الفضل و ما سواه محاط أ غفلتم
من امری هذا شیء عجب قل یا قوم اما تنتبهون
و رجلکم فی الرکاب اما ترون الذهاب اما
اخبّرناکم بالایاب يوم المآب هذا ذاک اليوم یا
اولی الألباب قل اليوم یومئذ یا اهل الکتاب هذا
ربکم و الملائکة بأباریق و اکواب

4 Rejoice, for thou art at the gate beneath the gaze of the Lord of all men. Drink, O people - this is indeed the drink! Verily it is the Kawthar of life for the companions who have turned to the Face with courtesy. And whoso turneth away, verily he is of the people of torment. Soon shall he find himself in fire and flame, saying on that Day: "Would that I were dust!"

4 ان افرح انک لدى الباب تحت لحاظ مالک
الرقاب ان اشربوا یا قوم هذا هو الشراب انه
لکوثر الحیوان للأصحاب الذین اقبلوا الى الوجه
بالآداب و الذی اعرض انه من اهل العذاب

- 5 Take pride in His mention among the wise. We have adorned thy head with the crown of remembrance amidst the beloved. This sufficeth thee above all that hath appeared and been concealed. Blessed is he who hath rent asunder the veils and, hearing the Call, hath advanced and responded. Verily He fulfilleth the promise - this is the Day of Reckoning.
- 6 The approaching ones draw nigh and the devils are driven away by a shooting star. Grieve not for what hath befallen Us at the hands of the people of the veil. By My life! Those who have turned away are, in the sight of thy Lord, but as bubbles, and what issueth from their mouths but as the buzzing of flies. They shall behold what they have wrought. Verily thy Lord lieth in wait. He seizeth him who hath disbelieved - verily He is severe in punishment.

سوف يجد نفسه في نار و التهاب يقول اليوم يا ليتني كنت تراب

5 ان افتخر بذكره بين الالباب قد زيننا رأسك
بالكيل الذكر بين الأحباب هذا يكفيك عما ظهر
و غاب طوبى لمن خرق الأجباب و اذا سمع
النداء اقبل و اجاب انه موفى الوعد هذا يوم
الحساب

6 و المقلوبون تقرّبوا و الشياطين طردوا بالشهاب لا
تخزنوا عما ورد علينا من اهل النقاب لعمرى لم
يكن الذين اعرضوا عند ربك الا كالجباب و
ما يخرج من افواههم كطنين الذباب قد يرون ما
عملوا ان ربك لبالمرصاد يأخذ من كفرانه شديد
المحال

INBA44:109b, INBA34:275, BLIB_Or15696.123b,
AQA1#138, AKHA_124BE #08 p.j

BH04198

To: Muhammad Hashim brother of Aqa Husayn, in Kashan
Date: 1290 [1873] or earlier

- 1 In the name of the Peerless Beloved!
- 2 Praise be to the eternal Beloved Who has, from time immemorial and forevermore, reserved the cup of nearness and reunion for His sincere friends - those souls who have had and have no will or desire of their own, whose only purpose has been the good-pleasure of the Friend, and whose heart's beloved is that which proceeds from Him. Tribulations have not prevented them from the Most Great Source, nor have ordeals veiled them from beholding the lights of Beauty. In all conditions they gaze upon the Friend and are detached from all else.
- 3 You must, God willing, be occupied with the remembrance of the All-Merciful at all times and be not saddened by what has befallen, for this calamity has in truth befallen Us and the True One Himself is the Bearer of these sorrows. I swear by the Most Great Name - they have ascended to a station that transcends mention, description, and explanation. If you observe with the most pure vision and reflect with the most luminous heart, you

1 باسم محبوب یگّا

2 حمد محبوب بی‌زوال را سزااست که لم‌یزل
و لایزال کأس قرب و وصال را مخصوص
دوستان خالص خود فرموده و ایشان نفوسی
هستند که اراده و مشیتى از خود نداشته
و ندارند مقصودشان رضای دوست بوده و
محبوب جانشان ما ظهر من عنده بلایا ایشانرا از
منیع اکبر منع نموده و قضایا از مشاهده انوار
جمال محبوب نساخته در کل احوال بدوست
ناظرند و از غیر او منقطع

3 انشاء الله باید در کل احیان بذكر رحمن مشغول
باشید و آنچه وارد شده محزون مباشید چه که
این مصیبت فی الحقیقه بما وارد شده و صاحب
این احزان نفس حق بوده قسم باسم اعظم بمقامی
ارتقا نمودند که از ذکر و بیان و وصف و تبیان
منزهست اگر بصر اطهر ملاحظه کنید و بقلب

will see this is a station of joy, not grief. Intensity in His path has been the sovereign of ease, and tribulation in His love the king of comfort. All that is witnessed in this world will perish and vanish, while for His loved ones are ordained stations that will endure as long as God's kingdom endures. Strive in these fleeting days to attain these lofty, eternal stations.

انور تفکر نمائید مقام سرور است نه حزن شدت
در سبیلش سلطان رخا بوده و محنت در حبش
ملیک راحت آنچه مشاهده میشود در دنیا کل
فانی و زایل خواهد شد و از برای دوستانش
مقاماتی مقدر که بدوام ملکوت الله باقی و دائم
خواهد بود جهد کن تا در این ایام فانیه تحصیل
مقامات عالیّه باقیه نمائی

- 4 And may the glory rest upon you, upon those with you, and upon those whom tribulations have not prevented from turning toward the sanctuary of their Lord, the Most High, the Most Exalted, the All-Glorious. Praise be to God, the Sovereign, the Powerful, the Mighty, the All-Bestowing.

4 و البهآء علیکم و علی من معکم و علی الذین ما
منعهم البلاء عن التوجه الی شطر ربهم العلیّ
الأعلى الأبهی و الحمد لله الملك المقتدر العزیز
الوهاب

BLIB_Or03116.094r.03, BLIB_Or11096#117,
BLIB_Or15710.011

BH04285

To: *Haji Muhammad Husayn from Kaf (emigrant), in Kashan*
Date: 1290 [1873] or earlier

- 1 In the name of the One, the Incomparable!
- 2 The chalice of tribulation hath ever been reserved for the faithful, and through trials and afflictions are the steadfast distinguished from the doubters. Yet every jewel is cherished and valued by those who recognize it. The sun hath no intimacy in the city of the blind, and pearls are counted as pebbles by those lacking discernment.
- 3 Those souls who are deprived of the Merciful One's presence by the blowing winds of trials are like autumn leaves that fall from the tree at a single gust. Know thou that trials are like winds which, after their passing, cause weak souls to fall from the divine Tree. Blessed, therefore, are those leaves that have clung so firmly to the Tree that no winds in all the world can prevent them from remaining attached to the divine Tree.
- 4 Though outwardly the tribulations endured in the path of God appear as fire, their inner reality hath been and ever shall be light. I swear by the Ancient Beauty that were this blessed

1 بنام واحد یگا

2 لم یزل کأس بلا مخصوص اهل ولا بوده و
ببلایا و محن مطمئنین از مریین ممتاز ولکن هر
جوهری نزد اهلش مرغوب و مقبول آفتاب در
شهر کوران قربی ندارد و لالی نزد بی تمیزان با
حصاة یکسان

3 نفوسیکه از هبوب اریاح افتان از شطر رحمن
محروم شده اند مثل آن نفوس مثل اوراق اشجار
است در فصل خریف که بیک هبوب از سدره
منقطع شوند بلایا را مثل هبوب دان که بعد از
مرور اوراق نفوس ضعیفه را از سدره امریه
ساقط نماید پس خوشا بحال آن اوراق بشائی
تمسک بسدره جسته اند که اریاح عالم نتواند آن
اوراق را از شجره الهیه منع نماید

4 بلایا که در سبیل حق وارد میشود اگرچه
ظاهرش نار است ولکن باطن آن نور بوده و
خواهد بود قسم بجمال قدم اگر این کلمه مبارکه

word to be fully expounded, all would turn their faces to the horizon of tribulation in the path of the Beloved.

- 5 God, exalted be His glory, shall, God willing, aid His loved ones and draw them to the kingdom of His good-pleasure, that all may be content with His will and thankful. Be not grieved at the calamity that hath occurred, for this is a calamity wherein the Ancient Beauty Himself hath been the chief mourner. How blessed are they, for the Sovereign of grandeur and majesty, and then the angels nearest to God, pray for them.

- 6 And upon thee and those with thee be glory, and praise be to God, the Lord of all worlds.

تفسیر شود کل بافق بلا در سبیل محبوب توجه نمایند

5 انشاء الله حق جلّ جلاله احبای خود را موفق فرماید و بملکوت رضا کشاند تا کل برضای او راضی و شاکر باشند در مصیبت وارده محزون مباشید چه که این مصیبتی است که جمال قدم بنفسه صاحب مجلس عزرا بوده فیا طوبی لهم یصلی علیهم سلطان العظمة و الکبریاء ثم ملائکة المقربین

6 و البهاء علیک و علی من معک و الحمد لله رب العالمین

BLIB_Or03116.094r.11, BLIB_Or11096#118,
BLIB_Or15710.012

BH04293

To: Mulla Muhammad, in Zirak

Date: 1290 [1873] or earlier

- 1 He is by His Own right the Ruler
- 2 This is a Book from the All-Glorious, the Beautiful, unto him who hath believed in his Lord, the Sublime, that He may cause him to soar in the atmosphere of his Lord's mercy, the Mighty, the All-Wise, and make him so steadfast that were all who dwell in the realms of creation to oppose him in his Lord's Cause, he would not be perturbed within himself but would aid his Lord, the All-Merciful. Thus hath the matter been decreed by One Who is All-Knowing, All-Informed.
- 3 And remember the Bayan, when We created it anew and sent it unto the chief of the oppressors. By My life! We breathed into it a spirit from Our presence and manifested it through might and power, and dispatched it like a mountain of fire, such that neither the hosts nor the might of those who disbelieved in the Lord of the worlds could hold it back. Were We to command it, it would by itself confront all who are in the heavens and on earth.
- 4 Say: Verily my Lord ordaineth what He pleaseth and doeth what He willeth. He bestoweth power upon whomsoever He pleaseth among His creation. Verily, He is powerful over all things.

1 هو المالك بالاستحقاق

2 هذا کتاب من لدن عزیز جمیل الی الذی آمن بربه الجلیل لیطیره فی هواء رحمة ربه العزیز الحکیم و یستقیمه علی شأن لو یعرض علیه فی امر ربه من فی الأكوان لا یضطرب فی نفسه و ینصر ربه الرحمن کذلک قضی الأمر من لدن علیم خبیر

3 و اذکر البدیع اذ خلقناه بدعاً و ارسلناه الی رئیس الظالمین لعمری نفخنا فیہ روحاً من لدنا و اظهرناه بالقدرة و الاقتدار و ارسلناه کجبل النار بحیث ما منعتہ الجنود و لا سطوة الذین کفروا بریب العالمین لو امرناه انه بنفسه لیقابل من فی السموات و الأرضین

4 قل ان ربی یحکم ما یشاء و یفعل ما یرید یؤتی القدرة لمن یشاء من خلقه انه علی کل شیء قذیر

- 5 It behooveth every soul to be detached from all that hath been created on earth and to be ready for God's command. He is indeed of the people of Baha, inscribed in a preserved Tablet. Blessed is he who calleth the people unto God and guideth them to the straight path. I am verily the path of God amidst all else and His sovereignty over all who dwell on earth.
- 6 Leave those who have turned away from the Cause, and take this wondrous Tablet. Should you find one who is receptive, turn to him and remind him of thy Lord's sovereignty; and should you find one who turneth away, leave him and turn to the Lord of the worlds. Beware lest anyone's rejection sadden thee. Be pure-hearted for thy Lord's sake. He will suffice thee and aid His servants who turn unto Him.
- 5 ينبغي لكلّ نفس ان يكون منقطعاً عما خلق في الأرض ومستعداً لأمر الله الا انه من اهل البهاء في لوح حفيظ طوبى لمن دعا الناس الى الله و ارشدهم الى الصراط المستقيم اتى لصراط الله بين ما سواه و سلطانه لمن في الأرض اجمعين
- 6 دع الذين احتجبوا عن الأمر و خذ هذا اللوح البديع ان رأيت من مقبل فأقبل اليه و ذكره بسلطان ربك و ان وجدت من معرض دعه و اقبل الى مولى العالمين اياك ان يحزنك اعراض احد كن خالصاً لوجه ربك انه يكفيك و ينصر عباده المقبلين

INBA34:282, AQA1#146, MAS8.054bx,
ASAT2.035x

BH04231

To: Hasan Ali Afnan (Aqa Mirza Buzurg)

Date: 1290 [1873] or earlier

- 1 Praise be unto Thee, O my God! Thou art He Who by a word of His mouth hath revolutionized the entire creation, and by a stroke of His pen hath divided Thy servants one from another. I bear witness, O my God, that through a word spoken by Thee in this Revelation all created things were made to expire, and through yet another word all such as Thou didst wish were, by Thy grace and bounty, endued with new life.
- 2 I render Thee thanks, therefore, and extol Thee, in the name of all them that are dear to Thee, for that Thou hast caused them to be born again, by reason of the living waters which have flowed down out of the mouth of Thy will. Since Thou didst quicken them by Thy bounteousness, O my God, make them steadfastly inclined, through Thy graciousness, towards Thy will; and since Thou didst suffer them to enter into the Tabernacle of Thy Cause, grant by Thy grace that they may not be kept back from Thee.
- 3 Unlock, then, to their hearts, O my God, the portals of Thy knowledge, that they may recognize Thee as One Who is far above the reach and ken of the understanding of Thy creatures, and immeasurably exalted above the strivings of Thy people
- 1 بسم الله الأقدس الأعظم سبحانه يا الهى انت الذى قلبت الكائنات بكلمة من عندك و فصلت بين عبادك باشارة من قلبك اشهد يا الهى بأنك تكلمت في هذا الظهور بكلمة و بها قبضت الأرواح من كلّ الأشياء و بكلمة اخرى احيت من اردته بجودك و فضلک
- 2 اذا اشكرک و احمدک من قبل اجبتک بما احيتهم من کوثر الذى جرى من فم مشيتک يا الهى لما احيتهم بجودک فأثبتهم باحسانک لما ادخلتهم في سرادق امرک لا تمنعهم بفضلك
- 3 فافتح يا الهى على قلوبهم ابواب عرفانک ليعرفوک مقدساً عن خلقک و متعالياً من اشارات بریتک و لئلا يتبعوا کل ناعق يدعى مقامک اى رب فاستقمهم في امرک على مقام

to hint at Thy nature, and may not follow every clamorous impostor that presumeth to speak in Thy name. Enable them, moreover, O my Lord, to cleave so tenaciously to Thy Cause that they may remain unmoved by the perplexing suggestions of them who, prompted by their desires, utter what hath been forbidden unto them in Thy Tablets and Thy Scriptures.

لا تحركهم كلمات متشابهات من الذين يتكلمون
بأهوائهم ما لا قدر لهم في صفحك والواحد

- 4 Thou art well aware, O my Lord, that I hear the howling of the wolves which appear in Thy servants' clothing. Keep safe, therefore, Thy loved ones from their mischief, and enable them to cling steadfastly to whatsoever hath been manifested by Thee in this Revelation, which no other Revelation within Thy knowledge hath excelled.

4 اى رب تعلم بأنى اسمع نداء الذباب فى اثواب
العباد فاحفظ احبتك من شرهم ثم اجعلهم
مستقيمين على ما ظهر من عندك فى هذا الظهور
الذى ما كان فى علمك اكبر منه

- 5 Do Thou destine for them, O my Lord, that which will profit them. Illumine, then, their eyes with the light of Thy knowledge, that they may see Thee visibly supreme over all things, and resplendent amidst Thy creatures, and victorious over all that are in Thy heaven and all that are on Thy earth. Powerful art Thou to do Thy pleasure. No God is there but Thee, the All-Glorious, Whose help is implored by all men.

5 اى رب قدر لهم ما ينفعهم ثم نور ابصارهم بنور
معرفتك ليروك ظاهراً فوق كل شىء و مشرقاً
بين خلقك وغالباً على من فى سمائك و ارضك
انك انت المقتدر على ما تشاء لا اله الا انت
العزیز المستعان

- 6 Praised be Thou, Who art the Lord of all creation.

6 و الحمد لك يا اله الامكان و من فى الأكوان

PM#033

PMP#033

BH04299

To: Abbas-Ali who attained the presence

Date: 1290 [1873] or earlier

- 1 The Most Holy, the Most Great. This is a Book sent down from the Kingdom of Command unto him who hath taken unto the All-Merciful a way. It speaketh the truth that there is none other God but Him, and He Who hath come is indeed the Promised One in the unseen and the visible, and God sufficeth as a witness.

1 الأقدس الأعظم هذا كتاب نزل من ملكوت
الأمر لمن اتخذ الى الرحمن سبيلاً و ينطق بالحق
انه لا اله الا هو و الذى اتى انه هو الموعود فى
الغيب و الشهود و كفى بالله شهيداً

- 2 Harken unto that which is revealed unto thee from the right Valley in the blessed and hallowed Spot from the Tree. This is a Day wherein God hath established Himself upon the throne of grandeur and power, and calleth mankind unto a path which hath been truly set up. Blessed is he who hath heard the call of the All-Merciful and taken Him as his helper. Woe unto him who hath turned away and remained far from the precincts of nearness.

2 ان اسمع ما يوحى اليك من الواد الأيمن فى البقعة
المقدسة المباركة من الشجرة هذا يوم فيه استوى
الله على عرش العظمة و الاقتدار و يدعو الناس
الى صراط كان بالحق منصوباً طوبى لمن سمع نداء
الرحمن و اتخذ لنفسه معيلاً و بلى لمن اعرض و
كان عن شطر القرب بعيداً

- 3 O people! Fear God and follow not him who hath disbelieved in the All-Merciful. He is indeed a manifest enemy unto you. He speaketh naught but that which leadeth you astray. Leave him behind you and turn your faces toward a countenance that hath been truly illumined.
- 4 O people! The Self-Subsisting hath come and saith: Beware, O peoples of the earth, lest ye deprive yourselves. The Beauty hath shone forth from the horizon of glory - turn ye toward Him with your hearts. He is with you and seeth you, and God encompasseth all things.
- 5 We have caused to flow the Kawthar of inner meanings and utterance from the wellspring of wisdom and exposition. By My life, whoso drinketh thereof shall find the sweetness of bounties which have existed from the beginning that hath no beginning and shall continue unto the end that hath no end. Thus hath the matter been inscribed by the Pen of Glory.
- 6 Read thou the verses of thy Lord - they shall draw thee to a station that hath been recorded in the Tablet as exalted. Think not that those who disbelieve are alive. Leave them behind thee and hold fast to the hem of thy Lord's mercy. With Him there is reserved for thee a glorious station.
- 3 يا قوم اتقوا الله ولا تتبعوا الذي كفر بالرحمن انه كان لكم عدواً مبيناً ما يتكلم الا بما يضلكم دعوه عن ورائكم واقبلوا الى وجهه كان بالحق منيراً
- 4 يا قوم قد اتى القيوم ويقول اياكم يا ملاء الأرض ان تجعلوا انفسكم محروماً قد اشرق الجمال من افق الجلال توجهوا اليه بقلوبكم انه معكم ويراكم و كان الله على كل شيء محيطاً
- 5 قد اجرينا كوثر المعاني والبيان من معين الحكمة والتبيان لعمري من يشرب يجد لذة النعماء التي كانت من الأول الذي لا أول له وتكون الى الآخر الذي لا آخر له كذلك كان الأمر من قلم الغز مسطوراً
- 6 ان اقرء آيات ربك انها تجذبك الى مقام كان في اللوح رفيعاً لا تحسبن الذين كفروا احياء دعهم عن ورائكم وتمسك بذيل رحمة ربك ان لك عنده مقاماً كريماً

INBA34:263, AQA1#125

BH04206

*To: Baqir**Date: 1290 [1873] or earlier*

- 1 He is God, the Most Glorious
- 2 The remembrance of God from the Tree of Fire upon the Spot of Paradise: God, there is no God but Him, and verily He has been knowing of all things. He Who manifested 'Ali before Muhammad and caused him to speak with mighty and impregnable verses, and made him a proof from His presence to every unique believer and every insightful mystic.
- 3 Therefore hearken, O servant, to what the Spirit calls thee from this planted, upraised, blessed, eternal, everlasting, perpetual, endless Tree, and draw nigh unto it with manifest certitude. Trust in God and fear no one, and withhold not thyself from this Lote-Tree which speaketh at every moment and calleth
- 1 هو الله الأبهى
- 2 ذكر الله في شجرة النار على بقعة الفردوس الله لا اله الا هو وانه كان بكل شيء عليماً الذي اظهر علياً قبل محمد و انطقه بآيات عز منيعاً وجعله حجة من عنده على كل مؤمن فريداً و كل عارف بصيراً
- 3 فاستمع يا عبد ما يناديك الروح في هذه الشجرة المنيئة المرتفعة المباركة الأزلية الأبدية الصمدية السرمدية وتقرّب بها بيقين مبيناً فتوكل على الله ولا تخف من احد ولا تمنع نفسك عن هذه السدرة التي تنطق في كل حين وتدعوك بروضان

thee to a wondrous holy paradise. Turn to it with thy whole being and follow not those who have followed every base denier. Be steadfast in the Cause, then aid thy Lord with whatever thou art able, and turn not back upon thy heels. Trust in God, thy Lord, and God Himself sufficeth as thy Reckoner. Detach thyself from all thou hast, then take hold of the cord which shineth between the heavens and the earth and from which every luminous face hath been illumined.

- 4 Thus doth God counsel thee on this night and give thee beautiful advice. Beware lest thou grieve at what hath come upon thee, and turn not to the world and its ornaments, but be of an impregnable nature. Should the world approach thee with its ornaments, rejoice not in it, and should it fail to approach thee, grieve not, for thou shalt never find the fragrances of eternity from either of them, and to this every sound heart doth testify. And the spirit and glory be upon thee and upon those who were with thee, steadfast in the religion of God.

قدس بديعا فأقبل إليها بتامك ولا تعقب الذينهم
أتبعوا كل كفار لئيم فاستقم على الأمر ثم انصر
ربك بما استطعت ولا تنقلب على عقبك
فتوكل على الله ربك وكفى الله بنفسه عليك
حسبنا فانقطع عما عندك فتوسل بحبل الذي
يستضيء بين السموات والأرض واستضاء منه
كل وجه منيرا

4 كذلك يعظك الله في هذا الليل وينصحك
بنصح جميلا أياك ان لا تحزن عما ورد عليك
ولا تلتفت الى الدنيا وزخرفها وكن على فطرة
منيعا وان تصاعدك الدنيا في زخرفها لا تفرح بها
وان لن تصاعدك لا تحزن لأنك لن تجد رواج
البقاء منها ويشهد بذلك كل افئدة سليما و
الروح والبهاء عليك وعلى الذينهم كانوا معك
في دين الله مستقيما ١٥٢

INBA36:094a, INBA71:257b

BH04157

To: *Kalim*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Glorious!
- 2 O Kalim! Have you fled from the Pharaohs of the people after having grasped the cord of God, the Mighty, the All-Knowing? Grieve not, for your Lord is with you. We shall restore you to your former state. Verily, your Lord is the Ruler over whatsoever He willeth in the world to come and in this world. He is, in truth, the Potent, the Mighty.
- 3 Beware lest the possessions prevent thee from the remembrance of thy Lord. Consider thy dwelling place. We desire not that thy reward be lost. Verily, thy Lord is the Forgiving, the Merciful. Know thou what hath been ordained for thee and ponder upon it. By My life! Were you to discover it, you would leave your house alone and cry out in My Name and praise between the worlds. Are you content with this world after We have abandoned it to the dogs? Behold how We adorned those who disbelieved with ornaments and left them wandering in

1 بسم الله الأقدس الأبهى

2 ان يا كلیم أفررت من فراعنة القوم بعد الذي
تمسكت بعروة الله العزيز العليم لا تحزن ان ربك
معك سنعيدك سيرتك الأولى ان ربك هو
الحاكم على ما يشاء في الآخرة والأولى انه هو
المقتدر القدير

3 أياك ان يمنعك الأملاك عن ذكر مولاك
فانظر في مثواك انا لا نحب ان يضيع اجرک
ان ربك هو الغفور الرحيم ان اعرف ما قدر
لك وتفكر فيه فونفسى لو تطلع به لتخرج عن
بيتك وحدة وتنادى باسمي وثنائي بين العالمين
أقع بالدينا بعد الذي تركها للكلاب فانظر في
الذين كفروا كيف زيناهم بالزينة وتركاهم في

the wilderness of heedlessness. Soon shall We seize them with the power that proceedeth from Us. Verily, thy Lord is the All-Knowing, the All-Wise. Be patient and do not grieve over what hath befallen thee. Soon will God exalt thee in truth. He is the Guardian of the patient ones.

- 4 O Kalim! Doth tribulation prevent thee from the path of thy Lord, the Most Glorious? Would you be content with life after Him? Nay, by My life, this beseemeth thee not, if thou be of them that know. Abandon that which preventeth thee from faithfulness, then stand firm in the Cause of thy Lord, the Lord of all names, and say: O my Lord! Praise be unto Thee in all conditions. I testify that Thou art the Lord of all worlds, and praise be unto Thee, O God of all who are in the heavens and on earth. Preserve the House. Beware lest thou be heedless of it. Its matter is momentous. Know thou its worth. This is better for thee than all that hath been created on earth. Verily, thy Lord is the All-Knowing, the All-Informed.

تیه الغفلة سوف نأخذهم بقهر من لدنا ان ربك
لهو العليم الحكيم ان اصبر و لا تجزع فيما ورد
عليك سوف يرفعك الله بالحق انه ولي الصابرين

4 ان يا كلیم أ يمنعك البلاء عن سبيل ربك
الأبهي و هل ترضى بالحياة بعده لا فونفسى
لا ينبغي لك لو انت من العارفين ان اترك
ما يمنعك عن الوفاء ثم استقم على امر ربك
مالك الأسماء و قل اى رب لك الحمد فى
كل الأحوال اشهد بأنك انت مولى العالمين و
الحمد لك يا اله من فى السموات والأرضين ان
احفظ البيت اياك ان تكون غافلاً عنه ان امره
عظيم فاعرف قدره هذا خير لك عما خلق فى
الأرض ان ربك لهو العليم الخبير

INBA34:279, AQA1#142

BH04297

To: Muhammad Ibrahim

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Glorious
- 2 This is a Book sent down in truth from the heaven of My Name, the Compassionate, the Merciful, wherein mention is made of him who was named Muhammad before Ibrahim, that he may remember the holy, mighty and beautiful remembrance of God. Give thanks, O servant, for the breezes of holiness that have wafted upon thee from the direction of Paradise and made thee steadfast in the Cause of thy Lord - this indeed is a great bounty.
- 3 Say: O people of the Bayan! Do ye claim faith within yourselves and seek to prove your cause through My verses revealed aforetime, yet deny My Self? Alas for you, O company of unbelievers! By the True One! Ye have committed that which no peoples before you have committed, as doth bear witness the Tongue of God, the True, the Speaking, the Trustworthy King. Fear ye God, and deprive not yourselves of that which hath

1 بسم الله الأقدس الأبهي

2 هذا كتاب نزل بالحق من جبروت اسمى الرحمن
الرحيم و يذكر فيه الذى سمي بمحمد قبل ابراهيم
ليتذكر بذكر الله المقدس العزيز الجميل ان اشكر
يا عبد بما هبت عليك ارياح القدس من شطر
الفردوس و جعلك مستقيماً على امر ربك و
ان هذا الفضل عظيم

3 قل يا ملأ البيان أ تدعون الايمان فى انفسكم و
تستدلون فى اثبات امركم بأياتى المنزل القديم و
تكفرون بنفسى فوا حسرة عليكم يا ملأ المشركين
تالله الحق قد ارتكبتم بما لم يرتكب ملل القبل و
يشهد بذلك لسان الله الملك الصادق الناطق
الأمين خافوا عن الله و لا تحرموا انفسكم عما قدر

been ordained for you, nor bar yourselves from that which hath been sent down from the clouds of holiness upon all worlds.

- 4 And thou, O servant, shun those who have disbelieved and associated partners with God and turned away after having accepted, and were among the deniers. Purify thyself from all allusions, then arise to serve the Cause of God, the Holy, the Exalted, the All-Knowing, the Wise. Blessed art thou for having attained unto the good-pleasure of God, thy Lord, and for not having associated partners with Him in days wherein most of the servants opposed Him and were among the deniers. Be thou steadfast in the Cause and fear no one, for God sendeth down upon thy heart in every moment a power from His presence and a strength from His own Self - and He ordaineth what He willeth.

- 5 And the mercy that descendeth from the clouds of holiness be upon thee and upon all who have stood firm in this Cause, from which every stubborn misbeliever hath turned away.

لَكُمْ وَلَا تَصَدَّوْا عَنْهَا مَا نَزَّلَ مِنْ سَحَابِ الْقُدُسِ عَلَى الْعَالَمِينَ

4 وَاَنْتَ يَا عَبْدَ تَجَنَّبَ عَنِ الَّذِينَ كَفَرُوا وَاشْرَكُوا وَاعْرَضُوا بَعْدَ مَا اقْبَلُوا وَكَانُوا مِنَ الْمَعْرُضِينَ طَهَّرْ نَفْسَكَ عَنْ كُلِّ الْاِشَارَاتِ ثُمَّ قُمْ عَلَى اَمْرِ اللَّهِ الْمُقَدَّسِ الْمُتَعَالَى الْعَلِيمِ الْحَكِيمِ فَطُوبَى لَكَ بِمَا فَزْتَ بِرِضَاءِ اللَّهِ رَبِّكَ وَمَا اشْرَكَتَ بِهِ فِي اَيَّامِ الَّتِي اعْتَرَضُوا عَلَيْهِ اَكْثَرَ الْعِبَادِ وَكَانُوا مِنَ الْمَعْرُضِينَ اِنْ اسْتَقَمْتَ عَلَى الْاَمْرِ وَلَا تَخَفْ مِنْ اَحَدٍ لَآنَ اللَّهِ نَزَّلَ عَلَى قَلْبِكَ فِي كُلِّ حِينٍ قُدْرَةً مِنْ عِنْدِهِ وَقُوَّةً مِنْ لَدُنْهُ وَهُوَ الْحَاكِمُ فِيمَا يَرِيدُ

5 وَالرَّحْمَةُ الَّتِي تَنْزِلُ مِنْ سَحَابِ الْقُدُسِ عَلَيْكَ وَ عَلَى كُلِّ مَنْ اسْتَقَامَ عَلَى هَذَا الْاَمْرِ الَّذِي اعْرَضَ كُلُّ مُشْرِكٍ عِنْدَ

BLIB_Or15694.610, ALIB.folder18p449

BH04175

Date: 1290 [1873] or earlier

- 1 He is the Peerless!

1 هو البديع

- 2 O maidservant of God!

2 ای کنیز خدا

- 3 Render thanks unto the One true Beloved for having guided thee to recognize His own Self. Many are the daughters of kings and other notables who, through having been veiled from recognizing the Beauty of the All-Merciful, are not remembered by the Lord. Thou, however, hast been remembered by Him, and thy name set down by the Pen of His Command. Regard not this, that in these days, to outward seeming, they live in luxury and honour. For I swear by Him Who hath made true honour the exclusive portion of His loved ones, that though they repose on jewelled couches, in the eyes of God they dwell upon the dust; and soon shall they all return, in the utmost poverty and abasement, to that place wherein is neither lamp nor couch, neither friend nor comforter.

3 حمد کن محبوب حقیقی را که بعرفان نفسش ترا هدایت فرمود بسی از بنات ملوک و غیره نظر باحتیاج از عرفان جمال رحمن هیچیک عندالله مذکور نه و تو مذکوری و از قلم امر اسمت مرقوم نظر باین مکن که الیوم بر حسب ظاهر معززند فواللّٰذی اختصّ العزّ لأحیائه که اگر بر فراش مرصع جالس شوند عندالله بر تراب ساکنند و عنقریب جمیع مع کمال ذلّت و منتهای فقر بمقرّ خالی از سراج و فراش و مونس و انیس راجع شوند

- 4 Thou, however, and other maidservants of God like unto thee, though ye be seated on the dust, are, in the eyes of God, established upon the seats of honour; and when finally ye return unto your Lord, ye shall ascend with matchless glory unto the realms above. Then shall the whole sublime and holy company of the maids of heaven come forth to greet you, and inhale from you the sweet savours of the love of God. Ever hast thou had both wealth and honour, for the love of God hath been with thee, and – God willing – shall remain with thee for evermore; and naught that hath been created in the heaven or the earth is equal to a single atom of this love. Dirhams and dinars are not the measure of true wealth; its measure, rather, is the love of Him Who is the Beauteous, the Unconstrained.
- 5 How many are they who, though rich in dinars, are yet the poorest of God's creatures; for, even as is witnessed, each day their greed for gain increaseth, and their avarice waxeth more intense.
- 6 O maidservant of God! Hold not cheap the precious gem of love, and remain thou steadfast in His love. Such is Our perspicuous and mighty counsel unto thee.
- 7 The Glory of God rest upon thee and upon all His devoted maidservants.
- 4 و تو و امثال تو از اماء الله اگر بر خاک جالسی
باشید عندالله بر سر عرّت ساکنید و چون بحق
راجع شوید بکمال عزّ برفیق اعلی صعود نمائید و
جمع حوریات عزّ تقدیس استقبال نمایند و از
شما استنشاق روائح حبّ الله نمایند لمزل عزیز
و غنی بوده‌اید چه که حبّ الله با شما بوده و
انشاءالله خواهد بود و معادله نمیکند بذره آن
آنچه در آسمان و زمین خلق شده غنی بدرهم و
دینار نه بلکه بحبّ جمال مختار بوده
- 5 چه بسیار از صاحبان دینار که افقر عبادند
چنانچه مشهود است در کلّ یوم حرصشان بیش
و املشان در ازدیاد
- 6 ای امةالله گوهر حبّ گران‌بها را بی‌بها مکن و
بر حبّش ثابت باش اینست کلهء اتم اعظم که
القا شد
- 7 و البهاء علیک و علی القانتات

INBA57:046, PYB#245 p.03

BRL_ATBH#52

BH04311

Date: 1290 [1873] or earlier

- 1 Thou beholdest, O my God, how bewildered in their drunkenness are Thy servants who have turned back from Thy beauty and caviled at what hath been sent down from the right hand of the throne of Thy majesty. Thou didst come, O my God, in the clouds of Thy spirit and Thine utterance, and lo, the entire creation shook and trembled, and the limbs of them who repudiated Thy testimonies were made to quiver, O Thou in Whose grasp is the lordship of all things!
- 2 Thou art He, O my God, Who hast summoned all men to turn in the direction of Thy mercy, and called them unto the horizon of Thy grace and bounties. None, however, heeded Thy call, except such as have forsaken all things save Thee, and hastened
- 1 بسم الله الأقدس الأقدس یا الهی تری بأنّ
السّکر اخذ عبادک الذّین اعرضوا عن جمالك
و اعترضوا علی ما نزل عن یمن عرش عظمتک
قد اتیت یا الهی علی ظلل المعانی و البیان اذا
اضطربت اهل الأكوان و تزلزلت ارکان الذّین
کفروا ببرهانک یا من فی قبضتک من فی
الامکان
- 2 انت الذّی نادیت الكلّ الی شطر رحمتک و
دعوتهم الی افق فضلک و الطافک و ما
اجابک الاّ الذّین انقطعوا عن دونک و سرعوا
الی مشرق جمالك و مطلع وحیک و الهامک

unto the Day-Spring of Thy beauty, and the Dawning-Place of Thine inspiration and Thy revelation.

- 3 Thou knowest, O my God, that none can be found on the face of the earth to remember Thee except them. Thou seest how the oppressors among Thy creatures have laid hold on them. Some, O my God, have shed their blood in Thy path, others have abandoned their homes and set their faces towards the seat of Thy throne, and were hindered from stepping into the court of Thy great glory, while still others have been cast into prison and are at the mercy of the workers of iniquity.
- 4 I implore Thee, O Thou Who holdest in Thy hands the reins of unconstrained power, to succor them through the wondrous potency of Thy might. Misery, O my Lord, hath taken hold on them in Thy path, exalt them by the power of Thy sovereignty; and weariness hath afflicted them in their love for Thee, render them victorious, through Thy strength and Thine omnipotence, over Thine enemies.
- 5 Aware as I am, O my God, that Thou hast decreed for them that which excelleth whatsoever is in Thy heaven and on Thy earth, I still cherish the desire that Thou mayest behold them in Thy days exalted and honored by Thy creatures. Supreme art Thou over Thy creation. All are held within Thy grasp, and lie prisoned in the hollow of Thy hand. No God is there but Thee, the All-Powerful, the All-Knowing, the All-Wise.

PM#112

3 تعلم يا الهى ليس على وجه الأرض من يذكرك
الآهؤلاء و تراهم بين ايدى الظالمين من خلقك
و منهم يا الهى من سفك دمه فى سبيلك و منهم
من خرج عن دياره متوجّهاً الى مقرّ عرشك و
منع عن الدّخول فى فناء عظمتك و منهم فى
السّلاسل و الأغلال و منهم بين ايدى الفجّار

4 اسئلك يا من بيدك زمام الاختيار ان تنصرهم
ببدائع نصرتك اى ربّ قد اخذتهم الدّلة
فى سبيلك عزّزهم بسلطانك و قد اخذهم
الضعف فى حبّك فاغلبهم على الأعداء بقدرتك
و اقتدارك

5 لو اتى يا الهى اعلم بأنك قدرت لهم ما لا يعادل
به ما فى سمائك و ارضك ولكن احبّ بأن
تراهم فى العزّة و الاقتدار فى ايامك انك انت
المقتدر على خلقك كلّ فى قبضتك و فى كفّ
اقتدارك لا اله الا انت المقتدر العليم الحكيم

INBA92:340b, PMP#112

BH04324

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Wondrous, the Most Impregnable
- 2 O thou who gazest upon God! Know thou that the idolaters have surrounded Us on every side. They have driven Us from Our homes and brought Us into other lands. Thus hath it been decreed in the Tablet by One Who is powerful and mighty. Grieve not at this, for therein lieth a mighty wisdom. Soon shall that which is today hidden from all eyes be made manifest. Verily thy Lord is the All-Knowing, the All-Informed.

1 بسم الله الأبدع الأمتع

2 يا ايّها الناظر الى الله فاعلم بأنّ المشركين احاطونا
من كلّ الجهات اخرجونا من ديار و ادخلونا
فى ديار اخرى كذلك قضى فى اللوح من لدن
مقتدر قدير لا تحزن فى ذلك لأنّ فيه حكمة
عظيمة فسوف يظهر ما ستر اليوم عن الأبصار انّ
ربّك هو العليم الخبير

- 3 The cries of the captives have been raised from all regions - some in Mosul al-Hadba', some in Sudan, some in Syria, while the Youth is in a mighty fortress. Through their actions Our love hath increased and the Cause hath become renowned throughout all lands. Soon shall the idolaters behold the banners of victory and hear the name of God from every direction. On that day they shall say "We believe in God." Say: God knoweth what is in the breasts of all men.
- 4 Forget not God's favor upon thee. Seek what hath been ordained for thee by One Who is knowing and wise. It behooveth him who desireth the presence of God to aid Him in these days wherein faces have turned black save those who have been illumined by the lights of the countenance of their Lord, the Mighty, the Great.
- 5 Rejoice thou in God's remembrance of thee. With Him thou hast a mighty station. In the Tablet there hath been ordained for thee the good of this world and the next. Be thou steadfast and be of the thankful ones.
- 6 That which thou didst send hath come before the Throne in this remote prison. Soon shall the prison doors be opened and those around the Youth shall go forth. Thus hath it been inscribed in a preserved Tablet.
- 7 Convey My greetings to thy family and My loved ones. Blessed is he who remaineth steadfast and detacheth himself from the doubtful ones. And praise be to God, the Lord of the worlds.
- 3 قد ارتفع ضجيج الأسرى من الأقطار منهم في الموصل الحدباء ومنهم في السودان ومنهم في الشام والغلام في حصن مبین بما فعلوا زاد حبنا واشتهر الأمر في البلاد سوف يرون المشركون رايات النصر ويسمعون اسم الله من كل الجهات يومئذ يقولون انا آمنّا بالله قل الله اعلم بما في صدور العالمين
- 4 انك لا تنس فضل الله عليك ان ابتغ ما قدر لك من لدن عليم حكيم ينبغى لمن اراد الوجه ان ينصره في هذه الايام التي فيها اسودت الوجوه الا من اقتبس من انوار وجه ربه العزيز العظيم
- 5 ان استبشر بذكر الله اياك و لك عنده مقام عظيم قد قدر لك في اللوح خير الدنيا والآخرة ان استقم و كن من الشاكرين
- 6 قد حضر تلقاء العرش ما ارسلته في هذا السجن البعيد سوف يفتح باب السجن و يخرج من في حول الغلام كذلك رقم في لوح حفيظ
- 7 كبر اهلك و احبائى من قبل طوبى لمن استقام و انقطع عن المريين و الحمد لله رب العالمين

INBA34:287b, AQA1#152

BH04328

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Ever-Abiding, Who perisheth not! O thou who gazest upon thy Lord, the Most High! We have sent down unto thee aforetime verses manifest and clear, whereof a single word sufficeth all who are in the heavens and on earth, and We have now revealed unto thee this Tablet as a token of Our grace unto thee and unto Our near-serving servants. Blessed art thou, inasmuch as thou hast recognized the path of truth and held fast to the cord of God, the Mighty, the All-Wise. Soon shall the world pass away, and thou shalt find thyself in exaltation. By God! Were those on earth to behold
- 1 بسم الله الباقي بلا زوال يا ايها الناظر الى ربك المتعال قد نزلت لك من قبل آيات بينات التي تكفى كلمة منها من في السموات والأرضين و نزلنا مرة اخرى عليك هذا اللوح فضلاً من لدنا عليك وعلى عبادنا المقربين طوبى لك بما عرفت سبيل الحق و تمسكت بحبل الله العزيز الحكيم سوف تفتي الدنيا و تجد نفسك في علو تالله لو

thee, they would fall prostrate upon their faces. This, verily, is the evident truth.

- 2 Make mention of thy Lord amongst the servants, that perchance they may inhale the fragrance of the divine garment and turn unto the Qiblih of them that know.
- 3 Say: O people! Do ye deny Him Whose countenance hath dawned from the horizon of the will of your Lord, the Most Merciful, and Who hath come from the heaven of utterance with a manifest proof? Would ye slay Him Who hath sacrificed His soul in the path of God and made known unto you what the Most High, the Most Great, hath desired for you? Fear ye God, and make not His Cause a mockery among you. Turn ye unto the Most Merciful with spirit and with fragrance. This is better for you, did ye but know.
- 4 Think ye that what ye possess will profit you? Nay, by My resplendent Beauty! Think ye the world will enrich you? Nay, by the Self of Baha, were ye of them that are certain! Open your eyes: verily He is before your faces, and seeth what ye do. He desireth for you naught save that which draweth you nigh unto God, the Help in Peril, the Self-Subsisting.
- 5 Thus have We caused to rain down from the clouds of thy Lord's will the waters of meaning and utterance, that there might grow thereby in the hearts of them that turn unto Him the plants of wisdom and exposition. Exalted be this grace that hath encompassed all the worlds!

يراك من على الأرض ليخروا على اذقانهم انّ
هذا الحق مبين

2 ان اذكر ربك بين العباد لعلّ يجذّب نفحات
القميص ويقبلن الى قبلة العارفين

3 قل يا قوم ا تكفرون بالذي اشرق وجهه عن افق
مشية ربكم الرحمن واتى من سماء البيان ببرهان
مبين ا تقتلون الذي فدى نفسه في سبيل الله و
عرّفكم ما اراد لكم العليّ العظيم خافوا عن الله ولا
تتخذوا امره هزواً بينكم ان اقبلوا الى الرحمن بالروح
والريحان هذا خير لكم ان اتم من العارفين

4 هل تظنون ينفعكم ما عندكم لا وجمال المشرق المنير
هل تتوهمون يغنيكم الدنيا لا ونفس البهاء ان اتم
من الموقنين ان افتحوا الأبصار انه تلقاء وجوهكم
ويريكم فيما تعملون انه ما اراد لكم الا ما يقربكم
الى الله المهيمن القيوم

5 كذلك نزلنا من سحاب ارادة ربك الرحمن
امطار المعاني و البيان لينبت منها في قلوب
المقبلين نبات الحكمة و التبيان تعالى هذا الفضل
الذي احاط العالمين

INBA34:247a, INBA51:294b, INBA49:321,
AQA1#107

BH04341

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Glorious
- 2 O servant who gazes upon the countenance! We have sent unto thee a fragrance from the fragrances of the garment, and We have dispatched it in the form of a Tablet that thou mayest inhale the sweet-scented breeze of the All-Merciful. By My life! It draweth those who are sincere unto a station that transcendeth all comprehension, wherein is that which draweth men nigh unto the Spot from whose horizon hath shone forth the

1 الأقدس الأبهى

2 يا عبد الناظر الى الوجه قد ارسلنا اليك نفحة
من نفحات القميص و بعثناها على هيئة اللوح
لتجد عرف الرحمن لعمرى انه يجذب المخلصين
الى مقام كان عن الادراك مرفوعاً و فيه ما
يقرب الناس الى المقر الذي من افقه اشرقت

Sun of grandeur and majesty. And God is, verily, witness to what I say.

- 3 Blessed is he who hath cast the world behind him and hath arisen to aid My Cause amongst My creatures with wisdom and utterance. Thus hath the matter been decreed in the Tablet. Woe unto those who have denied God after He appeared with the truth with a sovereignty that encompasseth all the worlds. Say: O people! Abandon your vain desires and hold fast unto the Sure Handle. Do ye join partners with Him Who hath been from time immemorial singularly alone in truth? Beware lest the world debar you from Him Who created it. Hasten ye unto the Kawthar of grace. Thus have We expounded the matter in detail. They who in these days have been heedless of God - these shall have no portion, and God is cognizant thereof.

- 4 Let the tongue speak forth with utterance in remembrance of thy Lord, the Mighty, the Bountiful. Say: O people! Fear ye God and oppose not Him through Whom God's grace hath been fulfilled, His proof made manifest, and His countenance revealed. Hasten ye unto Him with hearts made pure through the remembrance of God. Thus have We sent down the verses and expounded them unto thee in detail from Our presence, that thou mayest be assured that He remembereth him who is engaged in His remembrance and desireth him who hath desired Him. Verily, He is Ever-Forgiving, Most Merciful. Make mention of them that are round about thee on behalf of thy Lord. Verily, thy Lord doth watch over them.

شمس العظمة و الاجلال و كان الله على ما اقول
شهيذاً

3 طوبى لمن نبذ الدنيا عن ورائه و قام على نصرة
امرى بين خلقى بالحكمة و الموعظة كذلك كان
الأمر فى اللوح مقضياً و يل للذين كفروا بالله بعد
الذى ظهر بالحق بسلطان كان على العالمين محيطاً
قل يا قوم دعوا الهوى و تمسكوا بالعروة الوثقى أ
تشركون بالذى كان فى ازل الآزال بالحق فريداً
أيأكم ان تمنعكم الدنيا عن الذى خلقها ان اسرعوا
الى كوثر الفضل كذلك فصلنا الأمر تفصيلاً
ان الذين غفلوا عن الله فى تلك الأيام اولئك
ليس لهم نصيب و كان الله بذلك عليماً

4 ان انطق اللسان بالبيان فى ذكر ربك العزيز المنان
قل يا قوم خافوا عن الله و لا تعترضوا على الذى
به تمت نعمة الله و ظهرت حجته و لاح وجهه ان
اسرعوا اليه بقلب كان بذكر الله سليماً كذلك
نزلنا الآيات و فصلناها لك تفصيلاً من لدنا
لتوقن بأنه يذكر من اشتغل بذكره و يريد من اراده
انه كان غفوراً رحيماً ان اذكر من فى حولى
من قبل ربك ان ربك كان لهم رقيباً

INBA34:264, AQA1#126

BH04485

To: Aqa Mihdi, in Isfahan

Date: 1290 [1873] or earlier

- 1 In the name of God, He is the Mighty, the Most Holy, the Most Glorious!
- 2 Thy letter hath come before the Throne, and We have taken note of its contents and accepted thee for My exalted and glorious Self. We have recorded thy name in the Tablet wherein are inscribed the names of those who have fulfilled their Covenant and were among those endowed with understanding, and who

1 هو العزيز المقدس الأبهى

2 قد حضر بين يدى العرش كتابك و عرفنا ما فيه و
قبلناك لنفسى العلى العظيم و اثبتنا اسمك فى لوح
الذى فيه ثبت اسماء الذين وفوا بميثاقهم و كانوا
من العارفين و فازوا بعرفان الأمر فى يوم الذى

attained recognition of the Cause on the Day whereon the heavens of holiness were cleft asunder and God came with manifest sovereignty.

- 3 Blessed art thou, O servant, inasmuch as thou hast been nourished from the fruits of the Tree of Knowledge on this Day when most of mankind have turned away from the Countenance of the All-Merciful, and disbelieved in God, and were numbered among the deniers. Give thanks unto thy Lord for having enabled thee to recognize the Manifestation of His Self and for having sent down unto thee this mighty and wondrous Tablet. It behooveth thee to glory in this among the heavens and earths.

- 4 But hold thou fast unto this Tree, lest the cawing of the idolators move thee, for Satan hath risen up amongst men and at every moment calleth the people unto the nethermost hell. Be thou steadfast in the Cause in such wise that thou shalt regard all else besides God as a handful of clay.

- 5 Then remember thou this Wronged One, whom the idolators have cast into the well of envy and hatred - God is verily witness and knowing of this - and upon whom hath descended from His servants that which hath descended upon no one before, if thou be of them that hearken.

- 6 And glory be upon thee if thou remainest steadfast in the Cause of thy Lord and art numbered among the steadfast, and upon him through whose pen God hath caused thy letter to flow, and thereby ordained for him a noble and holy station.

فيه انفطرت سموات القدس و اتى الله بسلطان مبین

3 فطوبى لك يا عبد بما رزقت من اثمار سدرۃ العرفان فى هذا اليوم الذى اعرض اكثر الناس عن جمال الرحمن و كفروا بالله و كانوا من المنكرين ان اشكر ربك بما عرّفك مظهر نفسه و نزل عليك هذا اللوح العزيز البديع فينبغى ان تفتخر بذلك بين السموات والأرضين

4 ولكن تمسك بهذه الشجرة لئلا يحركك نفاق المشركين لأن الشيطان قام بين العباد و فى كلّ حين يدعو الناس الى اسفل الجحيم ان استقم على الأمر على شأن تشهد كلّ ما سوى الله ككفّ من الطين

5 ثمّ اذكر هذا المظلوم الذى اوقعوه المشركون فى بئر الحسد و البغضاء و كان الله على ذلك شهيد و عليم و ورد عليه من عبيده ما لا ورد على احد من قبل ان انت من السامعين

6 و الهاء عليك ان تثبت على امر ربك و تكون من الثابتين و على الذى اجرى الله من قلبه كتابك و بذلك قدّر له مقام قدس كريم

BLIB_Or15694.599, ALIB.folder18p470a

BH04537

To: Husayn brother of Muhammad Hashim et al., in Kashan

Date: 1290 [1873] or earlier

- 1 In the name of the Beloved of the worlds

1 باسم محبوب عالميان

- 2 Your letter was presented before the throne and attained. What you had written concerning the two martyred brothers was observed with glances of loving-kindness, and an answer is being delivered from the tongue of the Most Merciful on their behalf: "Verily, We shall compensate you in their stead,

2 مكتوب تلقاء عرش حاضر و فائز شد و آنچه باخوين شهيدین نوشته بودید بلحظات عنايت ملاحظه شد و از قبل ايشان جواب از لسان رحمت رحمن القا ميشود انا نجيبنكم بدلاً منهما

for He is the best Compensator and He is the Forgiving, the Generous. And We have made this a sign of mercy from Us to all the worlds.”

- 3 O brothers! We attained the most great martyrdom in the atmosphere of the mercy of the Most Merciful and sacrificed our lives in His path. Praise be to the one true God that we attained this supreme gift, for this station has been and ever shall be the most exalted of all stations. Is it better for the body to remain beneath the earth, or in the vessels of the loving-kindness of the King of Oneness? Every soul must inevitably drink from the cup of death, and after the realization of this station, is it more pleasing to die in heedlessness or to attain martyrdom in the path of the Beloved of the worlds?
- 4 By the Most Great Name! Death shall not overtake those who are certain of the Cause of the Most Merciful, nor shall mortality comprehend them. Rather it is but a transfer from one world to another, and verily it is greater than the throne and more vast than the divine seat. Its heaven is grace and its earth is loving-kindness. Can anyone enumerate what hath been ordained therein? Nay, by the Lord of the worlds!
- 5 May you, God willing, drink at all times from the wine of the remembrance of the Most Merciful and be occupied with the mention of the Intended One of all the worlds. And upon you both be the glory from God, the Mighty, the Wise.

آنه لنعم البدل و انه لهو الغفور الكريم و جعلنا ذلك آية رحمة من عندنا للعالمين

3 ای برادران ما در هوای رحمت رحمن بشهادت عظمی فائز شدیم و جان در سبیلش فدا نمودیم حمد خداوند یگانه را که باین عطیه کبری فائز شدیم و این شأن اعظم از کل شئون بوده و خواهد بود جسد تحت لحد بماند بهترست یا در اوعیه عنایت سلطان احدیه هر نفسی را حتمست که از کأس موت پیاشامد و بعد از تحقق این مقام مردن در غفلت خوشتر است یا شهادت در سبیل محبوب عالمیان

4 قسم باسم اعظم که موقتین امر رحمانرا فنا اخذ نکند و موت ادراک ننماید بلکه انتقال از عالمیست بعالم دیگر و انه اعظم من العرش و اوسع من الكرسي سماءه فضل و ارضه عنایة هل یقدر احد ان یحصی ما قدر فیہ لا ورب العالمین

5 انشاء الله در کل احیان از صهای ذکر رحمن پیاشامید و بذکر مقصود عالمیان ذاکر باشید و البهاء علیکم من لدی الله العزیز الحکیم

BLIB_Or03116.096, BLIB_Or11096#122,
BLIB_Or15710.007a, BLIB_Or15722.018,
ASAT3.108x

BH04462

To: Mirza Muhammad Rida, in Shiraz

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, Most Glorious, Most Great, Most High!
- 2 The Mystery of God was indeed hidden behind veils through the Most Great Symbol in this concealed and veiled secret, and was witnessed in truth by the truth. Therefore, behold Him, O people of excellence, and deprive not yourselves of Him. Then hasten unto Him with your hearts that ye may find within yourselves a proof leading to God. O people! Do ye rejoice within yourselves after the Ancient Beauty hath fallen under the claws of hatred? Do ye rest upon your seats after

1 هو المقدس الأجل الأعظم الأعلى

2 سر الله قد كان عن خلف الأستار بالرمز الأكبر في هذا المستسر المقنع بالسر [قد كان] على الحق بالحق مشهوداً إذا فانظروا إليه يا ملأ الأخيار ولا تحرموا انفسكم عنه ثم اسرعوا اليه بقلوبكم لتجدن الى الله في انفسكم دليلاً يوقم أفرحون في انفسكم بعد الذي وقع جمال القدم تحت مخالب البغضاء

the Spirit of God hath been wrongfully wronged among these wicked ones? And thou, O servant, remember My tribulations, then My sorrows, then weep for My loneliness and My grief and My trials. By God the Truth! Whosoever grieveth at My grief and remaineth steadfast in My love, God will raise him to a station that shall be illumined by the lights of God.

أستريحون على مقاعدكم بعد الذي كان نفس الله
بين هؤلاء الأشرار بالظلم مظلوماً و أنك انت
يا عبد ذكر مصابي ثم احزاني ثم ابك لغريبي
و كربتي و ابتلائي تالله الحق من يحزن بحزني و
يستقيم على حبي يرفعه الله الى مقام كان من انوار
الله مضيئاً

- 3 Open thy lips in My remembrance, then move thy tongue in teaching My Cause. Thus doth the Pen of Command bid thee. Arise, then act according to what thou hast been commanded by One All-Knowing, All-Wise. Beware lest thou grieve over the world and what hath befallen thee, but rather grieve for this Wronged One Who hath been surrounded by the dogs of hatred from all directions. And God, thy Lord, is witness to what I say. Thus have We informed thee and acquainted thee that thou mayest become aware of what hath befallen thy Lord and be among those possessed of clear vision. And glory be upon thee and upon those who have turned toward the holy court, this station that hath been, in truth and by truth, lofty and luminous.

3 ان افتح شفتاك بذكرى ثم حرّك لسانك بتبليغ
امري و كذلك يأمرك قلم الأمر اذا قم ثم
اعمل بما امرت من لدن عليم حكيماً اياك ان
لا تحزن عن الدنيا و ما ورد عليك بل فاحزن
لهذا المظلوم الذي احاطته كلاب البغضاء من
كل الجهات و كان الله ربك على ما اقول شهيداً
كذلك اخبرناك و اطلعناك لتطلع بما ورد على
مولاك و تكون على بصيرة مبيناً و البهاء عليك
و على الذينهم توجهوا الى شطر القدس هذا المقرّ
الذي كان على الحق بالحق عالياً و منيراً

BLIB_Or15694.581

BH04494

To: unknown, in Shiraz

Date: 1290 [1873] or earlier

- 1 In His name, the Most Holy, the Most Glorious!
- 2 We have inhaled from thy words the fragrance of thy love for thy Lord, the All-Merciful. Blessed art thou for having turned toward the Qiblih of the worlds and set thy face toward the Dayspring from which hath shone forth the Sun of the signs of thy Lord, the Mighty, the Great. Thou hast called upon God, thy Lord, with humility and supplication. Verily thy Lord is the Mighty, the Most High. He is, verily, the Forgiving, the Merciful.
- 3 Thou hast desired therein to be content with His good-pleasure and to abide beneath the shade of Him Whom God hath made the station of them that are nigh unto Him. Say: O my Lord! Praise be unto Thee for having given me to drink the wine of Thy tender mercy and the Kawthar of Thy favors, and for

1 بسم الله الأقدس الأبهى

2 قد وجدنا من كلماتك روائح حبك ربك
الرحمن طوبى لك بما اقبلت قبلة العالمين و
توجهت بوجهك الى مشرق الذي منه طلعت
شمس آيات ربك العزيز العظيم و دعوت الله
ربك بالخضوع و الابتهاال ان ربك هو العزيز
المتعال انه هو الغفور الرحيم

3 و اردت فيه بأن تكون راضياً برضائه و مستظلاً
في ظل الذي جعله الله مقرّ المقرّين قل اى
رب لك الحمد بما سقيتني نهر عنايتك و كوثر
الطافك و جعلتني مقبلاً الى حرم الذي لم يزل

having caused me to turn toward the Sanctuary which hath ever been the point of adoration of Thy Prophets and Thy chosen ones. O my Lord! Aid me to serve Thee in such wise that the opposition of all who dwell on earth shall not deter me, and to speak forth Thy remembrance in such wise that the servants may arise from the couches of self and passion and turn toward the quarter of Thy Name, the Most Exalted, the Most Glorious.

- 4 O my Lord! I am the poor one who hath sought to appear before the throne of Thy riches, and I am the thirsty one who hath hastened to the spot wherefrom the Kawthar of life hath gushed forth by Thy leave and power, and I am the ailing one who hath desired the ocean of Thy healing, and I am the lowly one who aspireth toward the dawning-place of Thy glory. Deprive me not of that which lieth with Thee. Enable me, O my God, in such wise that from me may be manifested the spread of Thy remembrance amongst Thy servants and the exaltation of Thy Word amidst Thy creation. I am assured that Thou hast answered for me all that I have desired from the wonders of Thy grace and the heaven of Thy bounty and favor. There is no God but Thee, the All-Knowing, the All-Wise.

كان مطاف انبيائك واصفيائك اى ربّ وقّفتى
على خدمتك على شأن لا يمنعنى اعراض من على
الأرض كلّها وانطق بذكرك على شأن يقوم به
العباد عن مرآة النفس والهوى ويتوجهن الى
شطر اسمك العلى الأبهى

4 اى ربّ انا الفقير قد اردت الحضور تلقاء عرش
غنائك و انا الظمآن قد سرعت الى مقرّ الذى
انفجر منه كوثر الحيوان باذنك و قدرتك و
انا العليل قد اردت بحر شفائك و انا الدليل
اكون آملاً مطلع عزّك لا تجعلنى محروماً عما
عندك وقّفتى يا الهى على شأن يظهر منى انتشار
ذكرك بين عبادك و اعلاء كلمتك بين خلقك
و ايقنت بأنك استجبت لى كلّ ما اردت من
بدايع فضلك و سماء جودك و احسانك لا اله
الا انت العليم الحكيم

INBA34:284, INBA51:365, AQA1#148

BH04396

To: Mulla Ali Kandi, in Tihiran

Date: 1290 [1873] or earlier

- 1 He is the Avenger, possessed of mighty vengeance.
- 2 O 'Ali! Muhammad, the Apostle of God, weeps at thy tyranny in that thou didst follow thy passions and turn away from guidance. Rejoice not in what thou hast done, for thy Lord lieth in wait. Thou hast pronounced judgment against those who have believed in God on this Day whereon thy face and the faces of those who have broken the Covenant have been darkened.
- 3 The Bearer of Glad-Tidings came to you and gave you tidings of this Revelation by which the horizons were illumined. You turned away from it just as those before you turned away when the Sun of Knowledge dawned from the horizon of Hijaz. God

1 هو البطّاش ذو البطش الشّديد

2 ان يا علىّ قد بكى محمّد رسول الله من ظلمك
بما اتّبعته الهوى و اعرضت عن الهدى لا تفرح
بما فعلت ان ربّك لبالمرصاد قد افتيت على من
آمن بالله فى هذا اليوم الذى فيه اسود وجهك و
وجوه الذين نقضوا الميثاق

3 قد جائكم البشير و بشركم بهذا الظهور الذى منه
اضاءت الآفاق انتم اعرضتم عنه كما اعرض الذين

seized them for their sin and made them a sign unto those possessed of understanding.

- 4 Dost thou imagine that thou art a guide unto the people? Nay, by the Lord of Lords! By thy command was shed the blood of those through whom the winds have blown and rivers have flowed. The Holy Spirit lamented for them, the thunder cried out and the clouds wept. Fear God and be not proud before Him Who created thee by His command. Return unto Him with humility and contrition.

- 5 Dost thou rejoice in the tribulations that have befallen Us? We have accepted them in the path of God and from beneath the sword We summon men unto the Lord of the Day of Judgment. None on earth can prevent Us from that which We have been commanded by thy Lord, the Almighty, the Compeller. Can the power of creation hold Us back? Nay, by the Self of Truth, even if every possessor of might and authority should oppose Us.

- 6 Hearken unto the words of one who counseleth thee, if thou wilt listen for thine own sake. And if thou turnest away, verily He is the Self-Sufficient, the Most High.

قبلكم اذ اشرقت شمس العلم من افق الحجاز قد اخذهم الله بذنبيهم وتركهم آية لأولى الأبواب

4 أ تظن أنك هادي القوم لا ورب الأرباب بأمرك سفكت دماء الذين بهم مرّت الأرياح و جرت الأنهار قد ناح لهم روح القدس و صاح الرعد و بكت السحاب خف من الله و لا تستكبر على الذي خلقك بأمر من عنده ان ارجع اليه بخضوع و اناب

5 أن تفرح بما ورد علينا من البلاء أنا قبلناه في سبيل الله و من تحت السيف ندعو العباد الى مالک يوم المعاد لا يمنعنا من على الأرض عما امرنا به من لدن ربك المقتدر الجبار هل تمنعنا سطوة الخلق لا ونفس الحق ولو يعترض علينا كل ذي قدرة و سلطان

6 ان استمع قول من ينصحك ان سمعت لنفسك و ان اعرضت انه هو الغنى المتعال

INBA34:289, AQA1#154, MAS4.360, ASAT4.388x, DLH3.571

BH04526

To: Aqa Muhammad Rida Maqarib

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Ancient, the Most Powerful, the Most Exalted!
- 2 The Word of God hath been revealed in truth with such splendor that all who are in the heavens and on earth were thunder-struck thereby, save a numbered few. From it wafted the fragrance of God, thy Lord. Well is it with him who perceiveth the divine fragrances therefrom and is drawn by the holy breezes. By the True God! Were people to discover what radiates therefrom, they would detach themselves from their own selves and from all that hath been created between earth and heaven, and would hasten to the spot which God hath sanctified from the touch of the ungodly.

1 بسم الله الأقدم الأقدر الأعلى

2 كلمة الله قد نزلت بالحق بطراز الذي انصعقت عنه كل من في السموات والأرض آداة معدوداً وهبت منه رايحة الله ربك فهنيئاً لمن يجد روائح القدس عنها ويكون من نفحات القدس مجذوباً تالله الحق لو يجدن الناس ما سطع عنها لينقطعن عن انفسهم و عن كل ما خلق بين الأرض و السماء و يسرعن الى مقر الذي جعلها الله من مس المشركين مطهوراً

- 3 Say: O people, hasten with your hearts toward the direction of God and tarry not for even a moment. Seize these days, for the eye of creation hath not witnessed their like. Thus do We impart unto you from the wondrous precepts of God's Cause, that ye may turn unto Him with purified and exalted countenances.
- 4 And thou, O servant, hearken unto the call of thy Lord, then stand firm in His Cause in such wise that neither the violent winds of hatred nor the tempests of destiny shall move thee. Thus doth He decree for thee in truth, that thou mayest stand firm in the Cause. Remember within thyself, then remind the people of the verses of God, thy Lord, and that which hath appeared from His presence, that they may arise from the slumber of self and passion and drink from this ocean.
- 5 Thus have We commanded thee and bestowed upon thee, as a grace from Us, and upon every possessor of luminous vision. And glory be upon thee and upon those who have turned toward the divine paradise with pure and tranquil hearts.
- 3 قل يا قوم ان اسرعوا الى شطر الله بقلوبكم ولا تصبروا اقل من حيناً ان اغتنموا تلك الأيام لأن عين الابداع ما وقعت على شبهها وكذلك نلقى عليكم من بدايع امر الله لعل ترجعن اليه بوجه طاهر منيعاً
- 4 وانت انت يا عبد فاسمع نداء ربك ثم استقم على امره بشأن لن يحرّكك قواصف البغضاء ولا عواصف القضاء وكذلك يحكم عليك بالحق لتكون على الامر مستقيماً تذكر في نفسك ثم ذكر الناس بآيات الله ربك وما ظهر من عنده لعل يقومون عن رقد النفس والهوى ويكونون من هذا البحر مشروباً
- 5 كذلك امرناك و القيناك فضلاً من لدنا عليك وعلى كل ذي بصر منيراً والبهاء عليك وعلى الذينهم توجهوا الى رضوان القدس بقلب طاهر سليماً

BLIB_Or15694.593, ALIB.folder18p469

BH04395

*To: Haji Mirza Muhammad Attar father of Karim Attar**Date: 1290 [1873] or earlier*

- 1 He is the All-Knowing in the luminous horizon.
- 2 O servant! Days have passed and thy letter hath not appeared before the Throne. It is as though thou hast forgotten thy Lord and remained far from the shore of nearness. Hast thou forgotten the time when thou didst attain the presence of the Beauty and the Sun of Glory shone upon thee from a holy and exalted horizon? Take heed lest thou forget the favor of thy Lord, for His favor towards thee was great.
- 3 Arise in the love of God and His Cause, then leave behind all who are in the heavens and earth, save those in whose hearts thou findest the love of thy Lord. Thus doth command thee the holy and luminous Pen. Shun those who have denied the Point of the Bayan in this Revelation which hath appeared from God's horizon. And sit not with those who have taken
- 1 هو العليم في افق البهى
- 2 ان يا عبد قد قضت أيام وما حضر تلقاء العرش كما بك كأنك نسيت ربك و كنت عن شاطئ القرب بعيداً أنسيت حين الذى حضرت تلقاء الجمال و اشرقت عليك شمس الاجلال عن افق قدس علياً اياك ان لا تنس فضل ربك وان فضله كان عليك عظيماً
- 3 قم على حب الله و امره ثم دع كل من في السموات و الأرض عن ورائك الا من تجد في قلبه حب مولاك كذلك امرك قلم قدس بهياً تجنب عن الذينهم كفروا بنقطة البيان في هذا الظهور الذى كان عن افق الله مشهوداً ولا تجلس

vain imaginings as their lord instead of God and who have been deprived of the lights of this Dawn.

- 4 Say: The Sun hath risen and the Day of God hath appeared, effacing thereby the light of the stars, if ye be possessed of insight.
- 5 When the Tablet of God reacheth thee, take it with such humility as is praiseworthy in the sight of thy Lord. Be not of those who forgot God's covenant and broke His testament, unaware of what they did, and returned to their families rejoicing. Say: Soon shall ye find yourselves in the fire, and whenever ye cry for help therein, ye shall be helped with yet another torment. Thus hath it been decreed on that Day by the All-Knowing, the All-Wise for the idolaters.
- 6 And the glory be upon thee if thou remainest steadfast in His love.

مع الذين اتخذوا الوهم لأنفسهم رباً من دون الله
وكانوا عن انوار هذا الفجر محروما

4 قل قد طلعت الشمس وظهر يوم الله ومحت بها
انوار النجوم ان انتم بذلك بصيرا

5 و اذا ورد عليك لوح الله خذه بخضوع الذي
كان عند ربك محمودا ولا تكن من الذين نسوا
عهد الله وكسروا ميثاقه وما استشعروا بما فعلوا
وانقلبوا الى اهلهم مسرورا قل فسوف تجدون
انفسكم في النار وكلما تستغيثون فيها تغاثون بعذاب
اخرى وكذلك قدر للشركين يومئذ من لدن
عليم حكيم

6 والبهاء عليك ان تكون على حبه مستقيما

BLIB_Or15694.563a, ALIB.folder18p459

BH04384

To: Baqir, companion on the way to Kha

Date: 1290 [1873] or earlier

- 1 He is the Almighty, the Ever-Abiding
- 2 O Baqir! Listen to the call of God from behind this blessed leaf, then follow what is therein and be not of those who remain idle. Fear God, then seek His grace from His presence. Verily He will guide you to truth and guidance through this Most Glorious Ridvan. Enter it with peace and great mercy.
- 3 Say: O people, follow what the Spirit has cast upon you and make not the Book of God to be forsaken among you, and be not of the heedless ones.
- 4 Say: The Beauty of God is hidden from you and thick veils have come between you and Him, and therefore do people differ concerning the Cause of God and devils emerge from their places and cause corruption in God's Cause to the extent they are able, and they are among the corrupters. And you, aid your Lord to the extent you are able and follow not the ways

1 هو العزيز الباقي

2 ان يا باقر اسمع نداء الله عن اطوار هذه الورقة
المباركة ثم اتبع بما فيه ولا تكن من الساكنين ان
اتق الله ثم ابغ الفضل من عنده انه يهديكم الحق
والهدى بهذا الرضوان الأبهى ادخلوها بسلام و
رحمة عظيم

3 قل يا قوم اتبعوا مالقى الروح اليكم ولا تجعلوا
كتاب الله مهجوراً بينكم ولا تكونن من الغافلين

4 قل قد غاب جمال الله عنكم وحال بينكم وبينه
حجابات غليظة ولذا يختلفون الناس في امر الله
ويخرجون الشياطين عن اماكنهم ويفسدون في
امر الله بما استطاعوا ويكونن من المفسدين و
انك انت فانصر ربك بما استطعت ولا تتبع

of these people, and hold fast to the cord of your Lord and be among the helpers.

- 5 Thus have We taught you the ways of holiness and guided you to the paths of justice that you may thank God, your Lord, with a pure and exalted tongue. Forget not My favor upon you and My love for you, then trust in all affairs to God, the Mighty, the Beautiful.
- 6 There has reached Us news of the hardships and harm that have touched you - be patient within yourself and grieve not, for God will soon aid you with a near victory. Be a teacher of your Lord's Cause with wisdom, then conceal it from those who have denied and turned away from God, the Mighty, the Powerful.
- 7 Give thanks, O servant, for what the Spirit has cast upon you of these inaccessible and exalted words.

سبيل هؤلاء وتمسك بعروة ربك وكن من
الناصرين

5 كذلك علمناك سبيل القدس وهديناك مناهج
العدل لتشكر الله ربك بلسان طاهر منيع ان لا
تنس فضلي عليك وحي اياك ثم توكل في
الأمر الى الله العزيز الجميل

6 وقد بلغ الينا ما مستك الشدايد والضرر فاصبر
في نفسك ولا تجزع فسوف ينصرک الله بنصر
قريب كن مبلغاً امر ربك بالحكمة ثم استر عن
الدينهم كفروا واعرضوا عن الله العزيز القدير

7 ان اشكر يا عبد بما القى الروح عليك من هذه
الكلمات الممتنع المنيع ١٥٢

INBA36:091, INBA71:254

BH04455

To: Anbar Khanum, mother of Ashraf the martyr

Date: 1290 [1873] or earlier

- 1 He is the Mighty One in the heaven of eternity!
- 2 Glorified be He Who remembers His handmaid at a time when sorrows have encompassed Him from near and far, to such extent that His lips do not open in remembrance - and none knoweth this save God, the Mighty, the All-Knowing - while His fingers move the Pen to make mention of His sorrowful name.
- 3 O handmaid of God! Blessed art thou, for thy son hath attained the presence of the Throne and been honored to meet his Lord, and was among those who attained His presence. By God! His visitation is regarded by God as better than those who have visited and do visit in these days the shrines bearing Our names and are counted among the visitors - for they visit mere names while remaining veiled from their Creator and Originator, and are among the heedless ones.
- 4 Well is it with thee, O handmaid of God, that God hath brought forth from thee one who hath attained His presence and entered His vicinity and upon whom the lights of God,

1 هو العزيز في جبروت البقاء

2 سبحانه الذي يذكر امته حين الذي احاطته
الأحزان من طرف قريب و بعيد على شأن لن
يفتح شفاته على الذكر ولن يعرف ذلك الا الله
العزيز العليم ويحرك القلم في اصبعه على ذكر
اسمه الحزين

3 ان يا امة الله طوبى لك بما حضر ابنك تلقاء
العرش وشرف بقاء ربه وكان من الزائرين تالله
زيارته عند الله خير عن الذينهم زاروا ويزورون في
تلك الايام مراقد اسمائنا ويكون من الزائرين
لأنهم يزورون الأسماء واحتجوا عن خالقها و
مبدعها وكانوا من الغافلين

4 فهنيئاً لك يا امة الله بما اخرج الله منك من حضر
بين يديه ودخل جواره واشرق عليه انوار الله

the Mighty, the Beautiful, have shone. Thus doth God single out whom He willeth through His grace, and verily He is the Forgiving, the Generous.

- 5 He hath made mention of thy faith and thy love for thy Lord, the Most High, the Most Great, and hath sent down unto thee these verses, the most wondrous, impregnable and wonderful. We send them to thee that thine eyes may be consoled thereby, thy heart may rejoice, thy being may be gladdened and thy soul may quiver with longing for God, the Beloved of them that know.

- 6 Remember thy Lord and what hath befallen Him of tribulations such as have befallen none else in the world. And the Glory rest upon thee and upon the handmaids of God who are steadfast. Remind them on Our behalf, then clothe them with the garments of glorification from thy Lord, the Revealer, the Most Exalted, the All-Knowing, the All-Wise.

العزیز الجمیل كذلك يختص الله من يشاء بفضله
و أنه هو الغفور الكريم

5 و ذكر إيمانك و حبك ربك العلي العظيم
نزل عليك تلك الآيات الأبدع الأمتع البديع و
ارسلناها اليك لتقر بها عيناك و يفرح قلبك و
تسر ذاتك و تهتز نفسك شوقاً لله محبوب العارفين

6 ان اذكرى ربك و ما ورد عليه من مصائب التي
ما ورد على احد من العالمين و البهاء عليك و علي
اماء الله القانتين انك ذكرين من لدنا ثم البسين
حلل التكبير من لدن ربك المنزل المتعالى العليم
الحكيم

INBA83:190, BLIB_Or15702.229,
ALIB.folder18p457, ASAT1.141x,
TISH.508-509

BH04548

To: father of Rida from Shin

Date: 1290 [1873] or earlier

- 1 He is God, the Most Holy, the Most Exalted! This is a letter from the servant to him who hath believed in God, the All-Protecting, the Self-Subsisting.
- 2 Say: Praise be to God Who hath caused me to know His Self and hath brought me back unto Him in days when all were veiled from His beauty, turned away from His presence, denied His signs, and were among those who were heedless. Rejoice within thyself that God hath enabled thee to know Him and hath made thee to be among those who are certain.
- 3 Remember thy Lord throughout all days and be not silent regarding the wonders of His remembrance. Whosoever remembereth Him on His earth, He remembereth him in the kingdom of His Cause. Thus hath the matter been decreed in preserved tablets of glory.
- 4 We desired to expound unto thee in this Tablet a detailed account of this announcement, but We heard the lamentation

1 هو الله الأقدس الأعلى هذا كتاب من لدى العبد
الى الذى آمن بالله المهيمن القيوم

2 قل الحمد لله الذى عرفنى نفسه و ارجعنى اليه فى
ايام التى كل احتجبوا عن جماله و اعرضوا عن
لقائه و كفروا بآياته و كانوا من الذينهم معرضون
ان استبشر فى نفسك بما ايدك الله لعرفانه و
جعلك من الذينهم موقنون

3 ان اذكر ربك فى كل الايام و لا تصمت من
بدائع ذكره و من يذكره فى ارضه انه يذكره فى
ملكوت امره و كذلك قضى الامر فى الواح
عتر محفوظ

of the Concourse on High regarding a matter that was hidden from the eyes of the servants. We therefore stayed the Pen and shortened the Tablet. Be thou content with what hath been ordained for thee and say: Glorified, Sanctified is the Lord of Grandeur and Transcendence, Creator of earth and heaven, Lord of the angels and the Spirit.

- 5 We beseech God to assist thee in His Cause and to open before thy face a gate from the gates of Paradise, that His breezes may move thee at all times. Verily He is powerful over what He willeth and He is the Mighty, the Beloved.
- 6 And the Spirit be upon thee and upon those who have believed in God and cast behind them all else and who glorify their Creator morn and eve and draw nigh unto Him with faces illumined with the lights of God, the King, the Powerful, the Mighty, the Praiseworthy.

4 أَنَا أَرَدْنَا أَنْ نَفْصَلَ لَكَ فِي اللَّوْحِ مِنْ هَذَا النَّبَأِ
تَفْصِيلاً وَلَكِنْ سَمِعْنَا ضَجِيجَ أَهْلِ مَلَأِ الْأَعْلَى فِي
أَمْرِ الَّذِي كَانَ مُسْتَوْرًا عَنْ عَيْنِ الْعِبَادِ لَذا أَمْسَكْنَا
الْقَلَمَ وَاخْتَصَرْنَا اللَّوْحَ وَأَنْتَ فَارِضٌ بِمَا قَضَى
لَكَ وَقَلَّ سُبُوحُ قُدُّوسِ رَبِّ الْعِظَمَةِ وَالْعَلَى وَ
خَالِقِ الْأَرْضِ وَالسَّمَاءِ وَرَبِّ الْمَلَائِكَةِ وَالرُّوحِ

5 وَأَنَا نَسْتُلِ اللَّهَ بِأَنْ يُوَفِّقَكَ عَلَى أَمْرِهِ وَيُفْتَحَ عَلَى
وَجْهِكَ بَاباً مِنْ أَبْوَابِ الرِّضْوَانِ لِتَحْرُكَ نَفْحَاتِهِ
فِي كُلِّ الْأَحْيَانِ وَأَنَّهُ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ وَ
أَنَّهُ هُوَ الْعَزِيزُ الْمَحْبُوبُ

6 وَالرُّوحُ عَلَيْكَ وَعَلَى الَّذِينَ آمَنُوا بِاللَّهِ وَنَبَذُوا مَا
سِوَاهُ عَنْ وِرَائِهِمْ وَيَسْبَحُونَ بَارِئَهُمْ فِي كُلِّ صَبَاحٍ
وَمَسَاءٍ وَيَتَقَرَّبُونَ إِلَيْهِ بِوَجْهِهِ كَانَتْ مُسْتَضِيئَةً
بِأَنْوَارِ اللَّهِ الْمَلِكِ الْمُقْتَدِرِ الْعَزِيزِ الْحَمِيدِ

INBA19:045a, INBA32:042a

BH04428

To: mother of who has attained

Date: 1290 [1873] or earlier

- 1 He is the Most Glorious, the All-Glorious
- 2 These are the holy verses which have been sent down in truth from the presence of One mighty and wise for the handmaiden of God whose [son] attained the presence of the Throne and was sustained by the lights of God. Through them mercy hath descended from the heaven of My Name, the Most High, the Supreme. Blessed, then, is he who doth not deprive himself thereof and is numbered among those who have attained. Verily they have preceded all created things, yet none comprehend them save those possessed of keen insight.
- 3 And thou, O handmaiden of God, rejoice within thyself that God hath at this time magnified thy countenance from this remote Prison and hath sent unto thee the breezes of His mercy through the hands of them that bear glad-tidings. He, verily, is the Forgiving, the Merciful. He doth not forget His handmaidens who have believed in God their Creator and who have

1 هُوَ الْبَهِيُّ الْأَبْهِيُّ

2 تِلْكَ آيَاتُ الْقُدُسِ قَدْ نَزَلَتْ بِالْحَقِّ مِنْ لَدُنْ عَزِيزٍ
حَكِيمٍ وَبِهَا نَزَلَتْ الرَّحْمَةُ مِنْ سَمَاءِ اسْمِ الْعَلِيِّ
الْعَظِيمِ فَطَوْبَى لِمَنْ لَمْ يَمْنَعْ نَفْسَهُ عَنْهَا وَيَكُونَ مِنَ
الْفَائِزِينَ وَأَنَّهَا سَبَقَتْ الْمَمَكَاتِ وَلَا يَعْقِلُهَا إِلَّا
كُلُّ فِطْنٍ خَبِيرٍ

3 وَأَنْتَ أَنْتِ يَا أَمَةَ اللَّهِ بَشْرَى فِي نَفْسِكَ بِمَا كَبَّرَ
اللَّهُ حِينَئِذٍ عَلَى وَجْهِكَ مِنْ هَذَا السَّجْنِ الْبَعِيدِ
وَأَرْسَلَ إِلَيْكَ نَفْحَاتِ رَحْمَتِهِ بِأَيْدِي الْمُبَشِّرَاتِ وَ
أَنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ وَأَنَّهُ لَنْ يَنْسِيَ أَمَانَتَهُ اللَّوَاتِي
هُنَّ آمَنَ بِاللَّهِ بَارِئِينَ وَانْقَطَعْنَ عَنِ الْعَالَمِينَ وَأَنَّ

detached themselves from all else. His grace hath encompassed all contingent beings, and He is nigh unto the believing women and then unto the believing men.

- 4 Be thou steadfast in the Cause of thy Lord, and turn away from that which occupieth the generality of creatures. Make mention of thy Lord in the watches of the night and at the ends of the day, for this shall suffice thee above all that hath been ordained in the heavens and on earth. Then give thanks unto thy Lord for having granted thee a goodly offspring and made them to be among His assured servants. However, beseech God thy Lord at all times that He may strengthen them in this Cause, for verily it is mighty indeed. And the glory be upon thee and upon the handmaidens of God who are steadfast in the Cause, pure from defilement, preserved from uncleanness, and have attained unto the command of God, the Almighty, the Most High, the Supreme.

فضله احاط بالممكّات وانه لقریب بالمؤمنات ثمّ بالمؤمنين

4 ان اثبتى على امر ربك ثمّ دعى ما اشتغل به الخلاق اجمعين ان اذكرى ربك فى آتاء الليل و اطراف النهار و ان هذا ما يغنيك عما قد بين السموات و الارضين ثم اشكرى ربك بما وهبك ذرية طيبة و جعلهم من عباده الموقنين ولكن ادعى الله ربك فى كل حين بأن يثبتهم على هذا الأمر لانه قد كان على الحق عظيم و البهاء عليك و على اماء الله اللواتي كنّ مستقيمات على الأمر و طاهرات عن الدنس و حافظات عن الرجس و بالغات امر الله المقتدر العلى العظيم

INBA83:171,

BLIB_Or15702.190,

ALIB.folder18p479b

BH04551

Lawh-i-Quds 3

To: Mulla Ghulam-Rida

Date: 1290 [1873] or earlier

- 1 The Most Holy, the Most Exalted
- 2 This is the Holy Tablet which hath been sent down in truth from the presence of One mighty and wise. From it the believers inhale the fragrance of the All-Merciful, and by it are stirred the hearts of those who have turned towards this luminous horizon. We have sent down in every matter clear verses and have manifested such power as hath rendered impotent all who are in the heavens and on earth.
- 3 When the ungodly beheld God's power they said: "This is sorcery," and when they heard His verses they denied the Lord of all worlds. How many unbelievers have appeared before the Throne - among them were those who desired this world, and those who sought extraordinary things beyond their customs. But when We manifested to them what they sought, it increased them in naught save evident loss.
- 4 How many souls have turned toward the Countenance and heard a word from thy Lord's mouth, and gave up their lives

1 الأقدس الأعلى

2 هذا لوح القدس قد نزل بالحق من لدن عزيز حكيم يستنشق منه الموحّدون رائحة الرحمن و تهتّز به افئدة الذين اقبلوا الى هذا الشطر المنير انا نزلنا فى كلّ شأن آيات بينات و اظهرنا من القدرة ما عجزت عنه من فى السموات و الارضين

3 اذا رأى المشركون قدرة الله قالوا هذا سحر و اذا سمعوا آياته كفروا برّب العالمين كم من المشركين حضروا تلقاء العرش و منهم من اراد الدنيا و منهم من اراد خوارق ما عندهم من العادات فلما اظهرنا لهم ما زادهم الا الخسران المبين

in the path of God, the Mighty, the Powerful. They in whose hearts is light desire naught save what God hath desired for them. These, verily, are upon a straight path. Upon them pray the denizens of the Kingdom and they who circle round thy Lord's throne, the Most High, the Most Great.

4 كم من عباد اقبلوا الى الوجه وسمعوا كلمة من فم ربك فدوا انفسهم في سبيل الله العزيز القدير ان الذين في قلوبهم نور ما ارادوا الا ما اراد الله لهم الا انهم على صراط مستقيم يصلين عليهم اهل الملكوت ثم الذين يطوفون عرش ربك العلي العظيم

- 5 Blessed art thou for having turned to God, the Lord of all worlds, and recognized Him after Our heedless servants turned away from Him. Be content with God thy Lord. Verily He shall suffice thee, and He is the protector of the sincere ones. And when thou findest from any heart the fragrance of My love, make mention of him with spirit and fragrance from the presence of the All-Merciful, that his eyes may be solaced thereby and he may be among the steadfast.

5 طوبى لك بما اقبلت الى الله مولى العالمين و عرفته بعد الذي اعرض عنه عبادنا الغافلون ان اكف بالله ربك انه يكفيك وانه ولى المخلصين و اذا وجدت من قلب رائحة حي فاذكره بالروح و الريحان من لدى الرحمن لتقر به عينه و يكون من الراستخين

- 6 Blessed is he who hath turned with his heart unto God and cast behind him all who are on earth. And praise be to God, the Lord of all worlds.

6 طوبى لمن اقبل بقلبه الى الله و نبذ عن ورائه من على الأرض اجمعين و الحمد لله رب العالمين

ADMS#226

INBA34:261b, NLAI_BH1.015, BRL_DA#825, AQA1#123, AKHA_124BE #06 p.b, OOL.B068c

BH04471

To: Sadiq

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Powerful, the Most Glorious
- 2 Blessed art thou, O Sadiq, for thou hast been faithful to My Covenant, and hast not forgotten My pledge, and hast not cast aside My remembrance. Thou didst turn unto My face and didst taste the sweetness of My remembrance and praise until thou becamest a captive in My love and a prisoner in My path and an exile in My atmosphere and a stranger in the lands for My name and the greatness of My Cause. By My Self, all the paradises belong to you - soon shall ye behold yourselves in manifest glory and dominion. By My Self, the Truth! Were anyone among those who circled round My pavilion and were touched by hardships for My name to look with Mine eye, he would see all beings behind him. Thus have We taught thee

1 بسم الله الأقدار الأبهى

2 طوبى لك يا صادق بما وفيت بميثاقى و ما نسيت عهدي و ما نبذت ذكرى اقبلت الى وجهى و ذقت حلاوة ذكرى و ثنائى الى ان صرت اسيراً فى حى و مسجوناً فى سبيلى و مطروداً فى هوائى و غريباً فى البلاد لاسمى و عظمة امرى فونفسى لكم الجنان كلها سوف ترون انفسكم فى عزة و سلطان مبين فونفسى الحق لو ينظر احد بعينى من الذين طافوا حول سرادق و مستهم المكاره لاسمى يرى الورى عن ورائه كذلك علمناك بالحق و ما ينبأك مثل خبير

with truth, and none can inform thee like One Who is All-Aware.

- 3 We were with thee when thou wert seized and imprisoned and left thy homeland. Let not what hath befallen thee sadden thee - verily My Cause is mighty, mighty. Say: O My loved ones! Abandon that which causeth the Word to be divided, and take hold of that which uniteth hearts and giveth rest to the breasts of the sincere ones.
- 4 And remember when thou didst enter Iraq and God through thee broke the might of the aggressors. Blessed is thy mother when she entered the house of her Lord, whereby the hearts of the female unbelievers and male unbelievers were thrown into commotion. We have informed the servants in the Tablet We revealed to Our servant the Mihdi of what befell the House. Verily thy Lord is the All-Knowing, the All-Informed.
- 5 Say: All that hath appeared and shall appear is in the Book of my Lord - verily my Lord encompasseth all things. And the glory be upon thee and upon whosoever hath heard My call and followed that which was commanded by One mighty and great.

3 قد کُتِّمَ معک اذ اخذت و حبست و خرجت
من وطنک ایاک ان یحزنک ما ورد علیک انّ
امری عظیم عظیم قل یا احبائی دعوا ما تنفرق
به الکلمة و خذوا ما تجتمع به القلوب و تسریح به
صدور المخلصین

4 و اذ کراذ دخلت فی العراق و کسر الله بک شوکة
المعتدین طوبی لأمک اذ دخلت بیت ربّها و بها
اضطربت افئدة المشرکات و قلوب المشرکین انا
اخبرنّا العباد فی لوح الذی نزلناه لعبدنا المهدی ما
ورد علی البیت انّ ربّک هو العلیم الخبیر

5 قل کلّ ما ظهر و یظهر فی کتاب ربّی انّ ربّی
بکلّ شیء محیط و البهاء علیک و علی من سمع
ندائی و اتبع ما امر به من لدن عزیز عظیم

INBA34:285, AQA1#149

BH04372

To: *Zaynul-Muqarrabin*

Date: 1290 [1873] or earlier

- 1 He is the Mighty, the Everlasting!
- 2 Today the greatest of all things is steadfastness in the Cause of God, and ever hath it been so, inasmuch as the satans have appeared from every direction and with utmost cunning are occupied with destroying the fortress of the Cause. It behooveth every assured soul to seek refuge with God the Exalted at all times, that perchance they may remain protected.
- 3 It is incumbent upon you to strive to safeguard the Cause to the extent of your power, lest the Pharaohs prevail over the hosts of God. This is said in consideration of your duty, otherwise the hosts of God have been and ever shall be victorious. Stand firm then in the Cause and turn not unto anyone, but place thy trust in God, the Protector, the Self-Subsisting.

1 هو العزیز الباقی

2 الیوم اعظم امور ثبوت بر امر الله بوده و هست
چه که شیاطین از جمیع اشیاطار ظاهر و بتمام
مکر در تخریب حصن امر مشغول بر هر نفسی
از نفوس مطمئنّه لازم که در کلّ احیان پناه
بخداوند متعال برند که شاید محفوظ مانند

3 بر آنجناب لازمست که بقدر قوه در حفظ امر
سعی نمایند که مبادا فراعنه بر جنود الهیه غلبه
نمایند این قول نظر بتکلیف آنجناب ذکر میشود
والا جند الله غالب بوده و خواهد بود فاستقم
علی الأمر و لا تلتفت الی احد فتوکل علی الله
المهیمن القیوم

- 4 O Leaf of Oneness! Hold fast unto this Tree lest thou fall when the winds of dissension blow from every malicious deceiver. In these days Satan summoneth in the name of the All-Merciful, and the Samiri calleth mentioning the Primal One, and Iblis is occupied with the utmost deception. Flee from him, O people of the earth, that ye may be sustained by the presence of God.
- 5 We hope, God willing, that through the wondrous favors of the Eternal One and His Most Glorious bestowals thou wilt not slip from the path of the Cause and wilt find repose beneath the protection of God. God speaketh the truth and guideth to the Way.
- 6 These few words were inscribed with a broken pen. The Spirit be upon thee and upon those with thee and upon him who was named the Generous One by the All-Wise, the All-Knowing.

ADMS#213

INBA71:337, BRL_DA#164, MJMM.337,
DRD.182, ASAT1.050x, AKHA_123BE
#08 p.a, OOL.B085a

BH04536

Date: 1290 [1873] or earlier

- 1 He is the All-Glorious
- 2 Your letter was reviewed. We were grieved by its contents, but God, exalted and glorified be He, is witness and testimony that We have ever commanded people to unity and love. If humanity had perceived the sweetness of the divine words which descended from the Source of the Command, they would surely have acted according to what they were commanded.
- 3 The concealment of God has so prevailed that even if a hundred thousand errors were to be observed from someone, mention of it would never flow from the Pen of the Command; rather it would be forgiven - except for those souls who have turned away from the Truth. This action of God, as all bear witness, were it not that their desires prevent them from truth and sincerity - in such case the servants who are focused on the Most Great Horizon must follow the Truth, let alone speaking

of what they have not seen and mentioning what they have not heard.

- 4 The Supreme Pen has ever been and continues to be engaged in mention of the loved ones of God. If they would look at the revealed Tablets, it would become evident and manifest to all. Verily thou wert with Us and didst migrate in the path of God. We beseech God to make thee a helper of His Cause in such wise that His signs may be spread by thee throughout all regions. Verily He is powerful over whatsoever He willeth.
- 5 God willing, thou hast ever been and wilt ever be reposing beneath the shade of the Divine Lote Tree, focused on Him and detached from all else. Never be saddened by such statements as were mentioned. Verily thy Lord desired for thee what He desired for His sincere servants. Verily He watcheth over thee and He is the Guardian of the doers of good. And praise be to God, the Lord of the worlds.

4 قلم اعلیٰ لازال بذکر احبّاء الله مشغول بوده و هست در الواح منزله اگر نظر نمایند بر کلّ مبرهن و واضح میشود آنک انت کنت معنا و هاجرت فی سبیل الله نسل الله بأن یجعلک ناصرّاً لأمره علی شأن ینتشر منک آیاته فی الآفاق انه هو المقتدر علی ما یشاء

5 انشاء الله لم یزل و لا یزال در ظلّ سدرهٔ فردانیّه مستریح باشید باو ناظر و از دوش منقطع ابداً از امثال این اقوال مذکوره محزون میاشید ان ربّک اراد لک ما اراد لعباده المخلصین انه رقیب علیک و انه ولیّ المحسنین و الحمد لله رب العالمین

BLIB_Or11096#178, BLIB_Or15722.021b, AVK3.180.07x

BH04408

Date: 1290 [1873] or earlier

- 1 He is God, the Most High
- 2 O father! The Most Exalted Pen commands: Ponder now upon your son and gaze with the most pure vision toward the Greatest Scene. After all, every flower has had its fragrance and every light its radiance and manifestation. Consider what fire has enkindled your son and what light has attracted him. The fragrance of the divine paradise is clearly distinct from all else, and the taste of honey is manifestly different from that of colocyth. The divine Cause has never been confused with aught else, and the Word of God has ever shone bright and radiant like the sun. Yet people have confused themselves and continue to do so.
- 3 Bilal was an Abyssinian and had no knowledge of learning - how is it that today you accept and believe in him, while considering all the Jewish and Christian divines who lived in the time of the Messenger of God (may the spirit of all else be sacrificed for Him) to be ignorant, irreligious and infidels? Now that same Cause has appeared and that same Word has shed its radiance. Let not the opposition of the divines and the people

1 هو الله العلیّ

2 ای پدر قلم اعلیٰ میفرماید در حال پسر فکر کن و ببصر اطهر بمنظر اکبر ناظر باش آخر هر گلی را بوئی و هر نوری را اشراق و ظهوری بوده تفکر نما که پسر تو را چه ناری مشتعل نموده و چه نوری جذب کرده عرف رضوان از دوش ممتاز و طعم عسل از حنظل بغایت واضح و معلوم امر الهی با دوش هرگز مشتبّه نشده و کلمه الله مثل شمس مشرق و مضیّ بوده ولیکن ناس بر خود مشتبّه نموده و مینمایند

3 بلال حبشی بود و از علوم ابداً مطلع نه چه شده که الیوم او را قبول داری و مصدّق و جمیع علمای یهود و نصاری را که در عهد رسول الله روح ما سواه فداه بودند جمیع را جاهل و بی‌دین و کافر میدانی حال همان امر ظاهر شده و همان کلمه اشراق فرموده اعراض علما و

prevent you from the truth. In this luminous morn, deprive not yourself of the outpourings of the All-Merciful. Know thou the value of this Tablet. Were it not for consideration of your love for your son, you would not have attained to such a bounty even if you had given away all that is on earth. Though it has been revealed briefly, yet oceans of meaning lie concealed within it. Reflect, that you may know and say: "Praise be to God for what I have attained unto, and I am of those who have repented."

ناس شما را از حقّ منع ننماید در این صبح نورانی
خود را از فیوضات رحمانی محروم مساز قدر این
لوح را بدان اگر ملاحظهء حبّ پست نبود ما
علی الأرض را انفاق مینمودی بچنین فضلی فائز
نمیشدی اگرچه مختصر نازل شده ولكن بحور
معانی در او مستور تفکّر لتعرف و تقول لله الحمد
بما فزت به و انا من التائبين

INBA35:026, BLIB_Or03116.104,
BLIB_Or11096#093, BLIB_Or15722.204

BH04407

Date: 1290 [1873] or earlier

- 1 O nightingales of the divine rose-garden and O birds of the eternal paradise! The morn of divine glad-tidings has dawned from the horizon of the soul, and the fire of Mosaic guidance blazes forth from the Sacred Tree of celestial glory. The divine paradise has been adorned with wondrous spiritual flowers, and the Tree of ancient Life has grown in the highest heaven. The cypress-like form of the Beloved has raised its stature in the gardens of the soul like the cypress of the rose-garden. The nightingales of the true paradise cry out in ecstasy from the radiance of the Rose and the overflow of the wine-vessels, and the lovers of the Friend's countenance are struck senseless and bewildered by the light of His face and the melodies of the Nightingale of the rose-garden. They hear with the ear of inner awareness the call of the divine Herald in that life-giving expanse of the Sinai of Oneness.

1 ای بلبلان گلزار احدیه و ای طایران گلستان
صمدیه صبح بشارت الهی از افق جان طالع شد
و نار هدایت موسوی از سدره عتر ربّانی لامع
گشت و رضوان الهی ببدایع ریاحین معنوی
ترین گردیده و شجره حیات قدمی در اعلی
الجنان روئیده و نخل قامت جانان در ریاض
جان چون سرو بوستان قامت کشیده و بلبلان
گلستان حقیقی از تایش جمال گل و جوشش
نخهای مل در خروشد و عاشقان روی دوست
از پرتو طلعتش و نعمات عندلیب گلزار منصعق
و مدهوشند و صلاهی سروش حق را در
آفتضای جانفزای سینای احدیه بگوش هوش
نیوشند

- 2 Therefore, O seekers of the Beauty of the All-Glorious, O wayfarers on the path of the peerless King, gird up the loins of endeavor, that you may take your portion from this universal bounty and all-embracing mercy, and receive your share from this boundless ocean of the grace of the divine King of Oneness, and partake of this table of everlasting favor which has encompassed all regions and been bestowed upon all atoms of existence according to the justice of the Worshipped One. Strive that, God willing, through His grace you may soar like celestial birds in this holy rose-garden, arrive at this shore of the Most Great Sea, and drink from this pure spring and everlasting Kawthar. All this is from the grace which was in the

2 پس ای طالبان جمال ذو الجلال و ای سالکان طریق
سلطان بیثال کمر همت بر بندید که از این فیض
کلیه و رحمت منبسطه قسمتی برید و از این
دریای بی پایان فضل عمیم سلطان احدیه نصیبی
بردارید و بهره از این خوان نعمت جاوید برید
که جمیع افاق را احاطه نمود و بر کل ذرات
وجود بمقتضای عدالت حضرت معبود افاضه
گردیده جهدی باید که انشاء الله بعنایت حق در
این گلشن قدسی چون اطیاری عرشی بر پرید و بر
این شاطی بحر اعظم وارد گردید و از این عین
صافی و کوثر باقی بنوشید کلّ ذلک من فضل

days of God witnessed and from the heaven of holiness sent down.

الَّذِي كَانَ فِي أَيَّامِ اللَّهِ مُشْهُوداً وَمِنْ سَمَاءِ الْقُدُسِ
مَنْزُولاً

INBA36:098a, INBA71:262, NLAI_BH1.355,
NLAI_BH1.528, AHB_130BE #11-12
p.002

BH04443

Date: 1290 [1873] or earlier

1 He is the Mighty

1 هو العزيز

2 The remembrance of God in the Tree of Spirit: O peoples of the earth, hearken unto Me! Say: Verily in the singing of the Spirit, the dawning of the Sun of Glory, and the warbling of the Dove are signs for a people who understand. Say: Verily in the departure of this Servant are signs for you, did ye but know, and therein lies consummate wisdom which none comprehend save they who have shown patience in God and have hastened to the shores of nearness.

2 ذَكَرَ اللَّهُ فِي شَجَرَةِ الرُّوحِ أَنْ يَأْمُرَ الْأَرْضَ فَاسْمَعُونَ
قُلْ إِنَّ فِي تَعْنِي الرُّوحِ وَاشْرَاقِ شَمْسِ الْعِزِّ وَتَغَرَّدِ
الْوَرْقَاءِ لآيَاتٍ لِقَوْمٍ يَفْقَهُونَ قُلْ إِنَّ فِي خُرُوجِ هَذَا
الْعَبْدِ لآيَاتٍ لَكُمْ لَوْ أَنْتُمْ تَعْلَمُونَ وَفِيهِ حِكْمَةٌ بَالِغَةٌ
لَا يَعْلَمُهَا إِلَّا الَّذِينَ صَبَرُوا فِي اللَّهِ وَكَانُوا إِلَى
شَاطِئِ الْقَرَبِ هُمْ يُسْرِعُونَ

3 O servant! Give thanks unto God, thy Creator, then be patient in the channels of destiny, for thus should the doers act. Say: Verily the Bird of Nearness hath taken flight of itself unto God, the Mighty, the Powerful, the Self-Subsisting. Ye recognized it not in its days and were heedless of its presence, and God beareth witness to this, if ye do not. Say: Fie upon you, O people, for that which your hands have wrought in these days wherein hearts were consumed and holy temples were struck with fear, if ye do but perceive. Thus doth the Dove admonish you and remind you with verses of mighty glory. Say: It counseleth the loved ones at a time when it taketh flight from the branch of Iraq, that perchance the people may arise from the couches of heedlessness. Say: Beware, O people of the Bayan, lest ye create discord in the Cause and dispute in God's religion - this is better for you than that which ye do. Fear God and speak not of that which ye know not. Verily the world shall pass away and unto dust shall ye return. Thus do We counsel you in this Tablet, if ye do but know it. And the Spirit be upon thee and upon those who turn unto God.

3 أَنْ يَا عَبْدَ فَاشْكُرْ اللَّهَ بَارِئَكَ ثُمَّ اصْطَبِرْ فِي مَوَارِدِ
الْقَضَاءِ وَأَنْ يَبْتَلِ ذَلِكَ فليعمل العاملون قُلْ
أَنَّ طَيْرَ الْقَرَبِ قَدْ سَافَرَتْ بِنَفْسِهَا إِلَى اللَّهِ الْمُقْتَدِرِ
الْعَزِيزِ الْقَيُّومِ وَأَنْتُمْ مَا عَرَفْتُمُوهَا فِي أَيَّامِهَا وَغَفَلْتُمْ
عَنْ لِقَائِهَا وَكَانَ اللَّهُ يَشْهَدُ بِذَلِكَ أَنْ أَنْتُمْ لَا
تَشْهَدُونَ قُلْ يَا قَوْمِ أَفْ لَكُمْ وَبِمَا اكْتَسَبَتْ أَيْدِيكُمْ
فِي هَذِهِ الْأَيَّامِ الَّتِي احْتَرَقَتْ فِيهَا الْقُلُوبُ وَفَزَعَتْ
هِيَ كُلُّ الْقُدُسِ أَنْ أَنْتُمْ تَشْعُرُونَ كَذَلِكَ تَعْظِمُكُمْ
الْوَرْقَاءُ وَتَذَكِّرُكُمْ بِآيَاتِ عَزِّ مَحْبُوبِ قُلْ أَنَّهَا تَنْصَحُ
الْأَحْبَابَ فِي حِينِ الَّذِي تَطِيرُ عَنْ غَصَنِ الْعِرَاقِ
لَعَلَّ النَّاسَ عَنْ مَرَاقِدِ الْغَفْلَةِ هُمْ يَقُومُونَ قُلْ أَيَّامُكُمْ
يَأْمُرُ الْبَيَانَ لَا تَفْسُدُوا فِي الْأَمْرِ وَلَا تَخْتَلِفُوا فِي
دِينِ اللَّهِ وَهَذَا خَيْرٌ لَكُمْ عَمَّا أَنْتُمْ تَعْمَلُونَ وَخَافُوا
عَنْ اللَّهِ وَلَا تَقُولُوا مَا لَا تَعْلَمُونَ أَمَّا الدُّنْيَا سَيَفْنِي
وَأَنْتُمْ إِلَى التُّرَابِ تَرْجِعُونَ كَذَلِكَ أَنْصَحْنَاكُمْ فِي
اللَّوْحِ أَنْ أَنْتُمْ تَعْرِفُونَ وَالرُّوحُ عَلَيْكَ وَعَلَى الَّذِينَ هُمْ
إِلَى اللَّهِ يَرْجِعُونَ

INBA71:023b

Du'a-yi-Haykal

Date: 1290 [1873] or earlier

- 1 Glorified art Thou, O my God! I beseech Thee by Thy Name through which Thou hast manifested Thyself unto all things through all names, and through which the signs of Thy power have appeared in earth and heaven and the attributes of Thy oneness in the kingdom of creation, to cleanse Thy servants with the waters which Thou hast caused to flow from the clouds of Thy mercy and the heaven of Thy grace, that they may turn unto Thee with purified hearts, sanctified souls, attentive ears, illumined breasts and submissive necks.
 - 2 Then gather them, O my God, beneath the shade of Thy tender mercies and bounties, and protect them from the harm of those who have forgotten Thy most exalted remembrance. Bestow upon them the good of this world and the next. Verily, Thou art powerful over whatsoever Thou willest, and Thou art the All-Compelling, the Self-Subsisting.
 - 3 O my God! Deprive them not of the wondrous dawning-places of the sun of Thy oneness in Thy days, and cast them not out from the precincts of Thy mercy and beneficence. For Thou didst create them for the recognition of Thyself and certitude in the Manifestation of Thy Cause. Therefore, O my God, enable them lest they be deprived of that for which they were created.
 - 4 Pour forth upon their spirits from the Kawthar of sweet life-giving water, that they may arise from the slumber of heedlessness and passion, and turn toward the sanctuary of Thy Cause, O Thou in Whose hand is the Kingdom of names and the dominion of eternity. May they circle round Thee and drink from the Salsabil of Thy gifts and the Tasnim of Thy bestowals, O Thou Who art the Physician of the hearts of them that yearn, the Companion of them that are lonely, and the Beloved of the hearts of them that know.
 - 5 O Protector! O Protector! O Helper! O Helper! O Protector! O Protector! O Helper! O Helper! O Protector! O Protector! O Protector! O Protector! O Helper! O Helper!

ADM1#029 p.069, MUH1.0415-0417n

BH04460

Date: 1290 [1873] or earlier

- 1 Lauded be Thy name, O my God! Thou seest how I have been sorely vexed among Thy servants, and beholdest the things that have befallen me in Thy path. Thou knowest full well that I have not spoken a word but by Thy leave, that my lips have never been opened except at Thy bidding and in accordance with Thy pleasure, that every breath I have breathed hath been animated with Thy praise and Thy remembrance, that I have summoned all men to naught else except that whereunto Thy chosen ones have through all eternity been summoned, and that I have bidden them observe only the things that would draw them nearer unto the Day-Spring of Thy loving-kindness, and the Dawning-Place of Thy favors, and the Horizon of Thy riches, and the Manifestation of Thine inspiration and Thy revelation.

1 بِسْمِ اللَّهِ الْبَاقِي سُبْحَانِكَ يَا إِلَهِي تَرَى كَيْفَ ابْتَلَيْتَ
بَيْنَ عِبَادِكَ وَمَا وَرَدَ عَلَيَّ فِي سَبِيلِكَ أَنْتَ تَعْلَمُ
يَا أُنِّي مَا تَكَلَّمْتُ إِلَّا بِإِذْنِكَ وَمَا يَفْكُ شَفْتَايَ
إِلَّا بِأَمْرِكَ وَأَرَادَتِكَ وَمَا تَنَفَّسْتُ إِلَّا بِذِكْرِكَ
وَتُنَائِكَ وَمَا دَعَوْتُ الْكُلَّ إِلَّا إِلَى مَا دَعَى بِهِ
أَصْفِيائِكَ فِي أَزْلِ الْأَزَالِ وَمَا أَمَرْتَهُمْ إِلَّا بِمَا
يَقْرَبُهُمْ إِلَى مَشْرِقِ عَنَانِيكَ وَمَطْلَعِ الطَّافِكِ وَ
أَفْقِ غَنَائِكَ وَمَظْهَرِ وَحْيِكَ وَالْهَامِكِ
- 2 Thou art well aware, O my God, that I have not failed in my duty towards Thy Cause. At all times and under all conditions I have wafted, in every direction, the breezes of Thine inspiration, and shed abroad the sweet smell of the raiment of Thy mercy, that haply Thy servants may discover its fragrance, and through it be enabled to turn towards Thee.

2 وَأَنْتَ تَعْلَمُ يَا إِلَهِي بِأُنِّي مَا قَصَرْتُ فِي أَمْرِكَ
أَرْسَلْتُ فِي كُلِّ الْأَحْيَانِ نَفْحَاتِ وَحْيِكَ عَلَى
الْأَشْطَارِ وَعَرَفَ قَيْصُ رَحْمَائِيَّتِكَ إِلَى الْأَقْطَارِ
لَعَلَّ يَجِدُونَهُ عِبَادَكَ وَيَتَوَجَّهُونَ بِهِ إِلَيْكَ
- 3 I implore Thee, O my God, by the Lights of Thy unity and the Repositories of Thy revelation, to send down from the clouds of Thy mercy that which will cleanse the hearts of all such as have turned towards Thee. Blot out, then, from their hearts all that may induce Thy servants to cavil at Thy Cause.

3 اسْتَغْلِكَ يَا إِلَهِي بِأَنْوَارِ أَحْدِيَّتِكَ وَمِهَابِ وَحْيِكَ
أَنْ تَنْزِلَ مِنْ سَحَابِ رَحْمَتِكَ مَا يَطْهَرُ بِهِ قُلُوبَ
الَّذِينَ تَوَجَّهُوا إِلَيْكَ ثُمَّ امْحِ عَنْ صُدُورِهِمْ مَا
يَعْتَرِضُ بِهِ الْعِبَادَ فِي أَمْرِكَ
- 4 Thy will hath overruled my will, O my God, and I have shown forth what hath grievously vexed me. Have mercy, then, upon me, O Thou Who of all those who show mercy art the Most Merciful!

4 يَا إِلَهِي غَلَبَتْ أَرَادَتُكَ أَرَادَتِي وَظَهَرَ مِنِّي مَا ابْتَلَيْتَ
بِهِ فَارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ
- 5 Assist Thou Thy servants, O my God, to help Thy Cause, and give them to drink what will quicken their hearts in Thy realm, lest anything hinder them from remembering Thee and from extolling Thy virtues, that they may quit their homes in Thy name, and summon all the multitudes unto Thee. Guard their faces, O my God, from turning to any one save Thee, and their ears from hearkening unto the sayings of all such as have turned away from Thy beauty and repudiated Thy signs.

5 وَفَّقْ يَا إِلَهِي عِبَادَكَ عَلَى نَصْرَةِ أَمْرِكَ ثُمَّ اشْرِبْهُمْ
مَا تُحْيِي بِهِ قُلُوبَهُمْ فِي مَمْلَكَتِكَ لئَلَّا يَمْنَعُهُمْ شَيْءٌ
عَنْ ذِكْرِكَ وَتُنَائِكَ يَخْرُجُونَ مِنْ أَمَاكِنِهِمْ
بِاسْمِكَ وَيَدْعُونَ الْكُلَّ إِلَيْكَ أَيُّ رَبِّ طَهَّرَ
وَجُوهَهُمْ عَنْ التَّوَجُّهِ إِلَى غَيْرِكَ وَأَذَانَهُمْ عَنْ
أَصْغَاءِ كَلِمَاتِ الَّذِينَ أَعْرَضُوا عَنْ جَمَالِكَ وَ
كَفَرُوا بِآيَاتِكَ

- 6 Supreme art Thou over all things. There is none other God save Thee, the All-Knowing, the All-Wise.

PM#119

6 أنت المقتدر على كل شيء لا اله الا انت
العليم الحكيم

INBA49:095, INBA92:359, PMP#119

BH04461

Date: 1290 [1873] or earlier

- 1 Glorified art Thou, O my God! Were it not for the tribulations endured in Thy path, how could the stations of Thy true lovers be revealed, and were it not for the trials suffered for love of Thee, how could the exalted ranks of those who yearn for Thee be made manifest? By Thy might! The companions of Thy loved ones are the tears of their eyes, and the comforters of Thy devoted servants are the lamentations of their hearts, and the food of them that rush to meet Thee is the fragments of their stricken hearts. How sweet is the deadly poison suffered in Thy path, and how precious are the arrows of Thy enemies when encountered for the exaltation of Thy Word!
- 2 O my God! Pour out for me in Thy Cause whatsoever Thou wilt, and send down upon me in Thy love all Thou hast ordained. By Thy might! I desire only what Thou desirest, and love only what Thou lovest. In Thee have I placed my complete trust at all times.
- 3 I implore Thee, O my God, by causing to appear for the triumph of this Cause one who is worthy of Thy name and sovereignty, that he may remember me amongst Thy creatures and raise the standards of Thy victory in Thy realm. Thou art, verily, powerful to do what Thou plearest. There is none other God but Thee, the All-Compelling, the Self-Subsisting.
- 4 Glorified art Thou, O Lord my God! Strengthen the hearts of Thy loved ones by Thy power and might, lest they be affrighted by those who dwell on earth. Then make them, O my God, to shine forth from the horizon of Thy grandeur and to dawn forth from the dayspring of Thy power. O Lord! Adorn them with the ornament of justice and equity, and illumine their hearts with the lights of bounty and grace. Thou art, verily, the One, the Single, the Mighty, the Great.
- 5 I beseech Thee, O Lord of eternity and Sovereign of nations and Goal of all peoples, by Thy Most Great Name, to transform the seat of tyranny into the throne of Thy justice, and the chair

1 سبحانك يا الهى لو لا البلايا فى سبيلك من اين يظهر مقامات عاشقيك و لو لا الرزايا فى حبك بأى شيء يبين شؤون مشتاقين وعزتك انيس محبيك دموع عيونهم و مونس مرديك زفرات قلوبهم و غذاء قاصديك قطعات اكبادهم و ما الذ سم الردى فى سبيلك و ما اعز سهم الأعداء لاعلاء كلمتك

2 يا الهى فأشربنى فى امرك ما اردته و انزل على فى حبك ما قدرته وعزتك ما اريد الا ما تريد و لا احب الا ما انت تحب توكلت عليك فى كل الأحوال

3 اسئلك يا الهى بأن تظهر لنصرة هذا الأمر من كان قابلاً لاسمك و سلطانك ليذكرنى بين خلقك ويرفع اعلام نصرتك فى مملكته انك انت المقتدر على ما تشاء لا اله الا انت المهيمن القيوم

4 سبحانك اللهم يا الهى قو قلوب احبائك بقوتك و سلطانك لئلا يخوفهم من فى ارضك ثم اجعلهم يا الهى مشرقين من افق عظمتك و طالعين من مطلع اقتدارك اى رب زينهم بطراز العدل و الانصاف و نور قلوبهم بأنوار المواهب و الألفاظ انك انت الفرد الواحد العزيز العظيم

5 اسئلك يا مالک القدم و مولى العالم و مقصود الأمم بالاسم الأعظم بأن تبدل اريكة الظلم

of heedlessness and oppression into the seat of submission and equity. Verily, Thou doest what Thou wilt, and Thou art, in truth, the All-Knowing, the All-Informed.

DJT.039x

بسرير عدلك و كرسى الغرور و الاعتساف
بعرش الخضوع و الانصاف انك فعال لما تشاء
و انك انت العلم الخبير

INBA92:352, NSR_1993.032

BH04475

Date: 1290 [1873] or earlier

- 1 Glory be to Thee, O Lord my God! I beg of Thee by Thy Name through which He Who is Thy Beauty hath been stablished upon the throne of Thy Cause, and by Thy Name through which Thou changest all things, and gatherest together all things, and callest to account all things, and rewardest all things, and preservest all things, and sustainest all things – I beg of Thee to guard this handmaiden who hath fled for refuge to Thee, and hath sought the shelter of Him in Whom Thou Thyself art manifest, and hath put her whole trust and confidence in Thee.

1 هو الشافي فسبحانك اللهم يا الهى اسئلك باسمك الذى به استقر جمالك على عرش امرك و باسمك الذى به تبدل كلشيء و تحشر كلشيء و تسئل عن كلشيء و تجزى كلشيء و تحفظ كلشيء و ترزق كلشيء و ترفع كلشيء بأن تحفظ هذه الأمة التى لاذت بجنابك و التجأت بمظهر نفسك و توكلت بذاتك
- 2 She is sick, O my God, and hath entered beneath the shadow of the Tree of Thy healing; afflicted, and hath fled to the City of Thy protection; diseased, and hath sought the Fountain-Head of Thy favors; sorely vexed, and hath hastened to attain the Well-Spring of Thy tranquillity; burdened with sin, and hath set her face toward the court of Thy forgiveness.

2 فى الهى هذه مريض استظلت فى ظل شجرة شفائك و عليل قد هربت الى مدين حراستك و سقيم ارادت تسئم مواهبك و وجعان سرعت الى منبع سكينتك و عاص توجهت الى شطر غفرانك
- 3 Attire her, by Thy sovereignty and Thy loving-kindness, O my God and my Beloved, with the raiment of Thy balm and Thy healing, and make her quaff of the cup of Thy mercy and Thy favors. Protect her, moreover, from every affliction and ailment, from all pain and sickness, and from whatsoever may be abhorrent unto Thee.

3 اذا يا الهى و محبوبى فألبسها بسلطان عنايتك قميص بردك و شفائك ثم اشربها من كأس رحمتك و الطافك ثم احفظها عن كل داء و سقم و وجع و علة و عن كل ما يكرهه رضاك
- 4 Thou, in truth, art immensely exalted above all else except Thyself. Thou art, verily, the Healer, the All-Sufficing, the Preserver, the Ever-Forgiving, the Most Merciful.

4 و انك انت المقدس عما سواك و انك انت الشافي الكافي الحافظ الغفور الرحيم

PM#146, BPRY.099

PMP#146, AHM.202, ADH1.098

BH04476

Date: 1290 [1873] or earlier

1 He is the Ever-Living, the Most High, the Most Exalted!

1 هو الحيّ المتعالى الرفيع

2 Glorified art Thou, O my God! Thou hearest my cry, and witnesseth my lamentation, and knowest my sighing, and the secret anguish of my heart, and the affliction of my being, and the perturbation of my essence, and the dissolution of my identity, and the annihilation of my body, and the confusion of my form, and the trembling of my core. How then can I be worthy of the stations of the glory of Thy nearness, or befitting the pavilions of the majesty of meeting with Thee? For the heart wherein aught else but Thee hath entered can never be a mirror for Thy beauty, and the foot that hath walked in other than Thy good-pleasure can never gain entrance to the garden of Thy love or dwell in the precincts of Thy mercy, and the eye that hath turned to aught besides Thee can never be capable of beholding the lights of Thy countenance or witnessing the mysteries of Thy sovereignty.

2 فسبحانك اللهم يا الهى انت تسمع ضييجى و تشهد صريخى و تعلم حينى و تأوه سرى و تفتح قلبى و اضطراب كينونى و اضمحلال ذاتى و انعدام جسدى و تبلبل جسمى و تزلزل لى مع ذلك كيف اكون قابلاً لمقامات عزّ قريبك او لائق لرفارف مجد لقائك لأنّ قلب الذى خطر فيه غيرك لن يقدر ان يكون مرآة لجمالك و رجل الذى مشى في غير رضائك كيف يستطيع ان يدخل في حديقة حبّك او يسكن في جوار رحمتك و عين الذى التفت الى دونك كيف يكون قادراً للملاحظة انوار وجهتك او مشاهدة اسرار سلطنتك

3 Glorified, glorified art Thou! By Thy might and majesty, I have been afflicted with all this and kept from visiting Thy beauty, and I remain upon the face of the earth like unto a sinful transgressor who findeth for himself no helper and no forgiver. And this hath come to pass only through the heedlessness that hath encompassed me from all sides. I beseech Thee now, O my God, by the fire through which Thou didst cause all things to shine forth and by the light through which Thou didst give life to all created things, to make us severed from all else but Thee, and reliant upon Thee, and seeking refuge in Thy presence, and taking shelter at Thy court, and cleaving unto Thee, and imploring Thy mercy, and abiding through Thy perpetuity. For in Thy grasp lie the destinies of all things. Thou doest what Thou wilt and ordainest as Thou pleasest. Thou shalt not be asked of what Thou wilt and lovest. Verily, Thou art powerful over all things.

3 فسبحانك سبحانك فوعزتك و جلالك اتي ابليت بكلّ ذلك عن زيارة جمالك و بقيت على وجه الأرض بمثل المذنب العاصي الذى لن يجد لنفسه من معين و لا غافر و لم يحدث ذلك الا من كثرة الغفلة التي احاطتني من كلّ الجهات اسئلك حينئذ يا الهى بنار التي اشرقت بها الموجودات و بنور الذي احيت به المخلوقات ان تجعلنا منقطعاً اليك و متوسلاً عليك و لائذاً بجنابك و عائداً بحضرتك و متملقاً بك و مسترحماً برحمتك و مستبقياً ببقائك اذ في قبضتك مقادير كلّ شيء تفعل ما تشاء و تحكم كيف تشاء و لا تسئل عما تشاء و تحبّ و انك على كلّ شيء قدير

INBA92:110

BH04486*Date: 1290 [1873] or earlier*

1 In the Name of God, the Most Holy

2 Your letter has come before Us and We have learned of its contents and have answered you with this exalted Tablet. We beseech God to assist you to attain His love and good-pleasure and to cause you to soar at all times into the atmosphere wherein you will hear the praise of the denizens of the All-Highest Paradise unto God, your Lord, the Mighty, the All-Praised. Blessed art thou for having recognized thy Lord, heard unto His call, and been of those who have turned towards Him. Place thy trust in God, then detach thyself from all else. Verily He is with His servants who place their trust in Him. Remember Him throughout all days - through His remembrance are illumined the hearts of them that have recognized His oneness. Grieve not over anything, for there hath been ordained for thee in the Book an exalted station. Say: Glory be unto Thee, O my God! I beseech Thee by Thy power that hath encompassed all who are in the heaven of Command and Creation and the kingdom of the heavens and earth, and by Thy Most Great Name, the All-Glorious, to grant me that which Thou hast ordained for Thy chosen ones and to protect me from every affliction and harm. Thou art, verily, the Almighty, the All-Powerful. O my Lord! Deprive me not of those outpourings which Thou hast sent down upon Thy sincere ones from the clouds of Thy mercy, and remove me not from the shore of the glory of Thy oneness. Then grant me, O my God, a seat of truth with Thee and join me with Thy sincere servants. O my Lord! I am he who hath clung to Thy gracious Name, and Thou art verily the All-Giving, the Bountiful, the Forgiving, the Merciful. Write down for me, then, with the Most Exalted Pen that which will preserve me from turning to any other than Thee. Thou art, verily, powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Bountiful, the All-Knowing, the All-Wise. And praise be to God, the King, the All-Giving, the Most Exalted, the Most Great.

1 بِسْمِ اللَّهِ الْأَقْدَسِ

2 قَدْ حَضَرَ بَيْنَ يَدَيْنَا كِتَابُكَ وَاطْلَعْنَا بِمَا فِيهِ وَاجْتَبَيْنَاكَ بِهَذَا اللَّوْحِ الْمُنِيعِ نَسْتَلِ اللَّهَ بِأَنْ يُوفِّقَكَ عَلَى حُبِّهِ وَرِضَاهُ وَيُطَيِّرَكَ فِي كُلِّ حِينٍ إِلَى هَوَاءِ الَّذِي تَسْمَعُ فِيهِ تَسْبِيحَ أَهْلِ بَنْدِ الْأَعْلَى لِلَّهِ رَبِّكَ الْعَزِيزِ الْحَمِيدِ طُوبَى لَكَ بِمَا عَرَفْتَ رَبَّكَ وَسَمِعْتَ نِدَائَهُ وَكُنْتَ مِنَ الْمُقْبِلِينَ تَوَكَّلْ عَلَى اللَّهِ ثُمَّ انْقَطِعْ عَمَّا سِوَاهُ إِنَّهُ مَعَ عِبَادِهِ الْمُتَوَكِّلِينَ إِنْ أَذَكَرَهُ فِي كُلِّ الْيَوْمِ وَبَذَكَرَهُ تَسْتَنِيرُ أَفْتَدَى الْمُوَحِّدِينَ لَا تَحْزَنْ مِنْ شَيْءٍ وَكَدَّ لَكَ فِي الْكِتَابِ مَقَامٌ رَفِيعٌ قُلْ سُبْحَانَكَ اللَّهُمَّ يَا أَلْهِ اسْئَلْكَ بِقُدْرَتِكَ الَّتِي أَحَاطَتْ مِنْ فِي جَبْرُوتِ الْأَمْرِ وَالْخَلْقِ وَمَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ بِاسْمِكَ الْأَعْظَمِ الْعَظِيمِ بِأَنْ تَرْزُقَنِي مَا قُدَّرَتْهُ لِأَصْفِيَائِكَ ثُمَّ أَحْفَظْنِي مِنْ كُلِّ بَلَاءٍ وَمَكْرُوهٍ إِنَّكَ أَنْتَ الْمُقْتَدِرُ الْقَادِرُ أَيْ رَبِّ لَا تَحْرَمْنِي عَنْ فَيُوضَاتِ الْمُخْلِصِينَ الَّتِي نَزَلَتْهَا عَلَيْهِمْ مِنْ سَحَابِ رَحْمَتِكَ وَلَا تَبْعِدْنِي عَنْ شَاطِئِ عَرِّ أَحَدِيَّتِكَ ثُمَّ اجْعَلْ لِي يَا أَلْهِ مَقْعَدَ صَدَقٍ عِنْدَكَ ثُمَّ الْحَقْنِي بِعِبَادِكَ الْمُخْلِصِينَ أَيْ رَبِّ أَنَا الَّذِي تَمَسَّكَتَ بِاسْمِكَ الْكَرِيمِ وَأَنْتَ الْمَعْطَى الْبَاذِلُ الْغَفُورُ الرَّحِيمُ فَاصْطَبْ لِي مِنْ قَلَمِ الْأَعْلَى مَا يَحْفَظُنِي عَنْ التَّوَجُّهِ إِلَى غَيْرِكَ وَأَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَحْدَكَ لَا إِلَهَ إِلَّا أَنْتَ الْجَوَادُ الْعَلِيمُ الْحَكِيمُ وَالْحَمْدُ لِلَّهِ الْمَلِكِ الْمَعْطَى الْعَلِيِّ الْعَظِيمِ

INBA41:362

BH04499

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Deathless One! Say: O people! By God, We have not come to create corruption in the land, but rather to reform it and to reveal that which lies treasured within it, and to purify you from uncleanness. We commanded the servants of God in Iraq and other lands not to oppose anyone, and even if they were killed, not to kill. Therefore the people grew bold and made My family and loved ones captives unto Mosul the calamitous. There befell them what had befallen the family of the Apostle, nay worse, would ye but know.
- 2 And among the people of the Bayan are those who have united with the Persians and denied God, the Protector, the Self-Subsisting. Such a one is of Satan's hosts and hath ever been a misbeliever, associating partners with God, the Mighty, the Loving. When he appears before the contemptible rabble who claim to be of the Bayan, he says "I have believed in God," but when he sees the ungodly he says "I am with you and have denied God, the Protector, the Mighty, the All-Forgiving." Woe unto those who have taken him and his like as protectors for themselves instead of God. Reflect, then observe how the secrets of hearts have been revealed, yet despite what people see of their deeds and hear of their words, they follow them unawares.
- 3 Say: Be fair, O people, concerning the Youth and those with Him. Did He ever rely upon anyone, or seek help from any soul, or unite with those who have denied God, the Mighty, the Praiseworthy? Blessed, then, is he who ponders on what hath befallen Us, who in his love for his Lord becomes detached from all else save Him, and who turns his face toward the face of God, the Mighty, the Impregnable. Praise be to the Lord of the Day of Judgment.
- 1 بِسْمِ اللَّهِ الْأَقْدَسِيِّ بَلَا فَنَاءَ قُلْ يَا قَوْمَ تَاللَّهِ مَا جِئْنَا
لِنُفْسِدَ فِي الْأَرْضِ بَلْ لَصَالِحِهَا وَإِظْهَارِ مَا كُنْزِ
فِيهَا وَتَطْهِيرِكُمْ عَنِ الرَّجْسِ قَدْ أَمَرْنَا عِبَادَ اللَّهِ فِي
الْعِرَاقِ وَدِيَارِ أُخْرَى بِأَنْ لَا يَتَعَرَّضُوا عَلَى أَحَدٍ وَلَوْ
قَتَلُوا لَا يَقْتُلُوا لِذَا تَجَاسَرَ الْقَوْمُ وَجَعَلُوا أَهْلِي وَ
أَحِبَّتِي اسَارَى إِلَى الْمَوْصِلِ الْحَدْبَاءِ وَوَرَدَ عَلَيْهِمْ
مَا وَرَدَ عَلَى آلِ الرَّسُولِ بَلْ اعْظُمَ لَوْ أَنْتُمْ تَعْلَمُونَ
- 2 وَ مِنْ مَلَأَ الْبَيَانَ مِنْ اتَّحَدَ بِالْأَعْجَامِ وَ كَفَرَ بِاللَّهِ
الْمُهِيمِنِ الْقَيُّومِ أَنَّهُ مِنْ جُنُودِ الشَّيْطَانِ لَمْ يَزَلْ كَانَ
مُشْرِكًا بِاللَّهِ الْعَزِيزِ الْوَدُودِ وَإِذَا يُحْضِرُ عِنْدَ هَمِجٍ
رِعَاعٍ مِنَ الَّذِينَ يَنْسُبُونَ أَنْفُسَهُمْ إِلَى الْبَيَانِ يَقُولُ
أَتَيْتُ آمَنْتُ بِاللَّهِ وَإِذَا يَرَى الْمُشْرِكِينَ يَقُولُ أَتَيْتُ
مَعَكُمْ وَكَفَرْتُ بِاللَّهِ الْمُهِيمِنِ الْعَزِيزِ الْغَفُورِ تَبًّا لِلَّذِينَ
اتَّخَذُوهُ وَآمَنَ لَهُ أَوْلِيَاءُ لَأَنْفُسَهُمْ مِنْ دُونِ اللَّهِ أَنْتَ
فَكَّرْتُمْ أَنْظُرْ كَيْفَ ظَهَرَتْ خَافِيَةُ الصَّدُورِ مَعَ مَا
يَرَوْنَ النَّاسَ مِنْ أَفْعَالِهِمْ وَيَسْمَعُونَ مِنْ أَقْوَالِهِمْ
يَتَّبِعُونَهُمْ وَلَا يَشْعُرُونَ
- 3 قُلْ فَانْصَبُوا يَا قَوْمَ فِي الْغَلَامِ وَ مِنْ مَعَهُ هَلْ
تَمْسُكُ بِأَحَدٍ أَوْ اسْتَنْصِرُ مِنْ نَفْسٍ أَوْ اتَّحَدَ مَعَ
الَّذِينَ كَفَرُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ فَيَا طُوبَى لِمَنْ تَفَكَّرَ
فِيمَا وَرَدَ وَ يَنْقَطِعُ فِي حُبِّ مَوْلَاهُ عَمَّا سِوَاهُ وَ
يَتَوَجَّهُ بِوَجْهِهِ إِلَى وَجْهِ اللَّهِ الْعَزِيزِ الْمُنِيعِ وَالْحَمْدُ
لِلْمَالِكِ يَوْمَ الدِّينِ

INBA73:079, NLAI_BH1.482, NLAI_BH2.229

BH04532

Date: 1290 [1873] or earlier

- 1 In the name of the Lord of grandeur and power! To God belongs the dominion of the kingdom of the heavens and earth. Say: All names are My name and whatsoever is created is My proof - blessed are they who know. At times I remember Myself as the Most Exalted, and at other times as the Sovereign of Names Who is remembered as the Most Glorious, were ye of those who understand.

1 بِسْمِ الرَّبِّ ذِي الْعِظَمَةِ وَالْاِقْتِدَارِ لِلّٰهِ مَلَكُوتٌ
مَلِكُ السَّمَوَاتِ وَالْأَرْضِينَ قُلْ كُلُّ الْأَسْمَاءِ
اسْمِي وَمَا خَلَقْتُ بِرَهَائِي طُوبَى لِلْعَارِفِينَ مَرَّةً أَذْكُرُ
نَفْسِي بِالْعَلِيِّ الْأَعْلَى وَطَوْرًا بِسُلْطَانِ الْأَسْمَاءِ الَّذِي
يَذْكُرُ بِالْأَبْهَى لَوْ اَنْتُمْ مِنَ الْعَالَمِينَ
- 2 Verily, He Who dawned from the horizon of My heaven and appeared from the Lote-Tree of My Cause - We have caused Him to speak forth My remembrance and praise amongst the worlds. Beware lest ye join partners with God. He hath taken no partner unto Himself - thus hath it been revealed in the Tablets and Books of the Messengers. Can anything stand with Him? Nay, by the Lord of the exalted Throne!

2 اِنَّ الَّذِي اشْرَقَ مِنْ افْقِ سَمَائِي وَظَهَرَ مِنْ سِدْرَةِ
اَمْرِي قَدْ اَنْطَقَنَاهُ لِذِكْرِي وَثَنَائِي بَيْنَ الْعَالَمِينَ اَيَّاهُ
اِنْ تَشْرِكُوا بِاللّٰهِ اِنَّهُ مَا اتَّخَذَ لِنَفْسِهِ شَرِيكَاً هَذَا مَا
نَزَلَ فِي الْأَلْوَا حِ وَكُتِبَ الْمُرْسَلِينَ هَلْ يَقُومُ مَعَهُ
مِنْ شَيْءٍ لَا وَرَبَّ الْكَرْسِيِّ الرَّفِيعِ
- 3 We created the names and their kingdoms through a word from Us. Leave what ye possess and hold fast to this utterance. Say: Nothing shall profit anyone though he cling to the causes of the first and the last. Say: This is your Lord, the All-Merciful. He, verily, is the Almighty, the Powerful.

3 اَنَا خَلَقْنَا الْأَسْمَاءَ وَمَلَكُوتَهَا بِكَلِمَةٍ مِنْ عِنْدِنَا دَعَا
مَا عِنْدَكُمْ وَتَمَسَّكُوا بِهَذَا الْحَدِيثِ قُلْ لَا يَنْفَعُ أَحَدًا
شَيْءٌ لَوْ يَتَمَسَّكُ بِأَسْبَابِ الْأَوَّلِينَ وَالْآخِرِينَ قُلْ
هَذَا رَبُّكُمْ الرَّحْمَنُ اِنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ
- 4 Say: Beware lest ye interpret God's words according to your desires. Ask, that He may explain to you what He intended. He, verily, is the All-Knowing, the All-Informed. Grieve not at what they say. Consider what was said before. Thy Lord distinguisheth between the corrupter and the reformer. With Him is the knowledge of all things in a clear Book.

4 قُلْ اَيَّاهُ اِنْ تَأَوَّلُوا كَلِمَاتِ اللّٰهِ بِمَا يَأْمُرُكُمْ بِهِ اَهْوَانُكُمْ
اِنْ اسْتَلُوا لِيَبَيِّنَ لَكُمْ مَا ارَادَ اِنَّهُ هُوَ الْعَلِيمُ الْخَبِيرُ
اَنْتَ لَا تَحْزَنُ فِيمَا يَقُولُونَ تَفَكَّرْ فِيمَا قَالُوا مِنْ قَبْلِ
اِنْ رَبِّكَ يَعْلَمُ الْمَفْسَدَ مِنَ الْمَصْلَحِ عِنْدَهُ عِلْمُ كُلِّ
شَيْءٍ فِي كِتَابٍ مُّبِينٍ
- 5 Remind those who are heedless with wisdom - should they turn to guidance, theirs shall be a reward in this world and the next. And should they turn away, thy Lord is the Mighty Avenger. We beseech God to gather all upon the Most Great Ocean and cause them to speak forth this Remembrance whereby the heaven was raised up, the sun shone forth, and the faces of the sincere were illumined.

5 ذَكَرَ الَّذِينَ غَفَلُوا بِالْحِكْمَةِ اِنْ اَقْبَلُوا اِلَى الْهُدَى فَلَهُمْ
اَجْرٌ فِي الْآخِرَةِ وَالْأُولَى وَ اِنْ اَعْرَضُوا رَبِّكَ
هُوَ الْاِخْذُ الشَّدِيدُ نَسْتُلِ اللّٰهَ بِأَنْ يَجْمَعَ الْكُلَّ عَلَى
الْبَحْرِ الْأَعْظَمِ وَيَنْطَقَهُمْ بِهَذَا الذِّكْرِ الَّذِي بِهِ رَفَعْتَ
السَّمَاءَ وَاشْرَقَتِ الشَّمْسُ وَاضَاءَ وَجُوهَ الْمُخْلِصِينَ

INBA23:058a, INBA34:291, AQA1#156

BH04544

Date: 1290 [1873] or earlier

- 1 The Most Holy, the Most Glorious. This is a noble Book from God, the Mighty, the Wise, unto him who hath believed in the Day of Judgment, and turned unto God, and turned away from the idolaters, that he may be assured that his Lord chooseth whom He willeth and loveth whom He loveth. He, verily, is the Forgiving, the Merciful.
- 2 Despair not of the Spirit of God and His mercy, neither be thou grieved by the deeds of them that have disbelieved in God, the Mighty, the Wise. We have extended unto the idolaters all the means of earth; therefore have the gates of bounties been opened before their faces. Soon shall We seize them with Our might. Verily thy Lord is the Powerful, the Almighty.
- 3 Reflect upon those who have occupied themselves with the world and have turned away from their Lord, the Most Glorious. Can they consume of their wealth more than what God hath ordained? Nay, by thy Lord, the All-Knowing, the All-Wise! Or can they carry it with them after the angel of death hath come from thy Lord, the Mighty, the Praised One? Nay, by thy Lord! They shall abandon what they possess with grief and sorrow and shall return to their abode in the nethermost hell.
- 4 Say: O people! Let not the world delude you with its vanities. How many servants above you were deluded by its ornaments, yet when their time came naught thereof profited them. Verily thy Lord is the Ruler over what He willeth.
- 5 Leave those who have disbelieved and be manifest among the servants through the name of thy Lord, and call out among them with My remembrance, the Mighty, the Wondrous. He will verily protect thee through the truth and nothing shall prevent Him from what He desireth. But the people are in a mighty veil.
- 6 Thus have We inspired thee and taught thee that thou mayest thank thy Lord in thy days and be of those who remember. And praise be to God, the Lord of the worlds.

1 الأقدس الأبهي هذا كتاب كريم من لدى الله العزيز الحكيم الى الذي آمن بيوم الدين و اقبل الى الله و اعرض عن المشركين ليوقن بأن ربه يريد من اراده و يحب من احبه انه هو الغفور الرحيم

2 لا تيأس من روح الله و رحمته و لا تبتئس من اعمال الذين كفروا بالله العزيز الحكيم انا امددنا المشركين بأسباب الأرض كلها لذا فتحت على وجوههم ابواب الخيرات سوف نأخذهم بقهر من عندنا ان ربك هو المقدر القدير

3 تفكر في الذين اشتغلوا بالدنيا و اعرضوا عن ربهم الأبهي هل يقدر ان يأكلوا من اموالهم ازيد عما قدر من لدى الله لا وربك العليم الحكيم او يستطيعون ان يحملوها معهم بعد الذي اتى ملك الموت من لدن ربك العزيز الحميد لا وربك يضعون ما عندهم بالحسرة و الأحزان و يرجعون الى مقرهم في اسفل الجحيم

4 قل يا قوم لا تغرتكم الدنيا بغرورها كم من عباد فوقكم و غرتهم بالزخارف و اذا جاء اجلهم ما نفعهم شيء منها ان ربك هو الحاكم على ما يريد

5 دع الذين كفروا و كن ظاهراً بين العباد باسم ربك و منادياً بينهم بذكرى العزيز البديع انه يحفظك بالحق و لا يمنعه شيء عما اراد ولكن الناس في حجاب عظيم

6 كذلك القيناك و علمناك لتشكر ربك في ايامك و تكون من الذاكرين و الحمد لله رب العالمين

INBA34:261a, AQA1#122

BH04818

To: Mulla Baqir, in Bushruih

Date: 1290 [1873] or earlier

- 1 A Book sent down in truth unto men of insight! It biddeth the people to observe justice and to work righteousness, and forbiddeth them to follow their corrupt inclinations and carnal desires, if perchance the children of men might be roused from their slumber.

1 الأقدس الأبهى كتاب نزل بالحق لقوم يفقهون
يأمر الناس بالعدل والتقى ويمنعهم عن البغى و
الفحشاء لعل الناس هم ينتبهون
- 2 Say: Follow, O people, what hath been prescribed unto you in Our Tablets, and walk not after the imaginations which the sowers of mischief have devised, they that commit wickedness and impute it to God, the Most Holy, the All-Glorious, the Most Exalted. Say: We have accepted to be tried by ills and troubles, that ye may sanctify yourselves from all earthly defilements. Why, then, refuse ye to ponder Our purpose in your hearts?

2 قل يا قوم ان اعملوا ما امرتم به فى الألواح ولا
تتبعوا ظنون المفسدين الذين يرتكبون الفحشاء و
ينسبونه الى الله المقدس العزيز المنيع قل انا قبلنا
الضراء والبأساء لتنزيه انفسكم ما لكم لا تكونن
من المتفكرين
- 3 By the righteousness of God! Whoso will reflect upon the tribulations We have suffered, his soul will assuredly melt away with sorrow. Thy Lord Himself beareth witness to the truth of My words. We have sustained the weight of all calamities to sanctify you from all earthly corruption, and ye are yet indifferent.

3 تالله من تفكر فى ضرنا ليدوب من نار الحزن و
ربك على ما اقول شهيد انا حملنا البلايا كلها
لتطهير انفسكم وانتم من الغافلين
- 4 Say: It behoveth every one that holdeth fast to the hem of Our Robe to be untainted by anything from which the Concourse on high may be averse.

4 قل ينبغى لكل من تشبث بهذا الذيل بأن يكون
مقدساً عما يكرهه الملائ الأعلى
- 5 Thus hath it been decreed by thy Lord, the All-Glorious, in this His perspicuous Tablet. Say: Set ye aside My love, and commit what grieveth Mine heart? What is it that hindereth you from comprehending what hath been revealed unto you by Him Who is the All-Knowing, the All-Wise?

5 كذلك قضى الأمر من لدن ربك الأبهى فى
هذا اللوح المبين قل أ تدعون حبي و ترتكبون ما
يحزن به قلبي ما لكم لا تفقهون ما نزل من لدن
عليم حكيم
- 6 We verily behold your actions. If We perceive from them the sweet smelling savor of purity and holiness, We will most certainly bless you.

6 انا نراكم فى اعمالكم اذا وجدنا منها الرائحة المقدسة
الطيبة نصلى عليكم
- 7 Then will the tongues of the inmates of Paradise utter your praise and magnify your names amidst them who have drawn nigh unto God.

7 و بذلك ينطق لسان اهل الفردوس بذكركم و
ثنائكم بين المقرين
- 8 Cling thou to the hem of the Robe of God, and take thou firm hold on His Cord, a Cord which none can sever. Beware that the clamor of them that have repudiated this Most Great Announcement shall not deter thee from achieving thy purpose.

8 تشبث بذيل الله و تمسك بحبله المتين اياك ان
يمنعك ضجيج الذين كفروا بهذا النبأ العظيم

- 9 Proclaim what hath been prescribed unto thee in this Tablet, though all the peoples arise and oppose thee. Thy Lord is, verily, the All-Compelling, the Unfailing Protector. My glory be with thee and with those of My loved ones that associate with thee. These indeed are they with whom it shall be well.

GWB#141, ADJ.032x

9 بَلِّغْ مَا أَمَرْتُ بِهِ فِي اللَّوْحِ وَلَوْ يَعْتَرِضُ عَلَيْكَ الْعِبَادُ
أَنَّ رَبَّكَ هُوَ الْقَوِيُّ الْخَفِيفُ وَالْبَهَاءُ عَلَيْكَ وَعَلَى
مَنْ مَعَكَ مِنْ أَحِبَّائِي إِلَّا أَنَّهُمْ مِنَ الْفَائِزِينَ

INBA34:290, GWBP#141 p.197,
AQA1#155

BH04847

To: Baha'is of Dahaj

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 the Youth to those who have grasped the cord of God, the Protector, the Mighty, the Powerful, that the breezes of revelation might attract them - breezes from which the fragrance of the Intended One is wafted. By My life! These shall detach them from the worlds and draw them nigh unto a station wherein the Tree of the Command doth speak: "There is no God but Me, the Powerful, the Exalted, the Mighty, the Beauteous."
- 3 O thou who art present! When thou reachest thy land, remind My loved ones on My behalf, that the breezes of My remembrance might waft over them from the paradise of My loving-kindness, and My melodies might attract them to the heaven of My mercy and the atmosphere of My favors, and might make them steadfast in My Cause in such wise that neither the oppression of any oppressor, nor the prevention of any preventer, nor all the hosts of the earth shall turn them aside. Thus hath it been inscribed by the Pen of Revelation at the time when the Ancient Beauty was established upon the throne of His Most Great Name, that it might be glad tidings for you and a remembrance for all the worlds.
- 4 Blessed are ye, O My loved ones, in that ye have attained unto the recognition of My Self, and have turned toward My direction, and have advanced toward the Kaaba of My beauty and the sanctuary of My glory. God shall soon make you stars in the horizon of My Cause, inasmuch as your names have been mentioned before the throne of your Lord, the Mighty, the Generous. Be ye steadfast in the Cause, then assist your Lord,

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَبْنَى

2 هَذَا كِتَابٌ مِنْ لَدَى الْغَلَامِ إِلَى الَّذِينَ تَمَسَّكُوا
بِعُرْوَةِ اللَّهِ الْمُهَيْمِنِ الْعَزِيزِ الْقَدِيرِ لِتَجْذِبَهُمْ نَفْحَاتُ
الْوَحْيِ الَّتِي تَمْضُو مِنْهَا رَائِحَةُ الْمَقْصُودِ فَوْنَفْسِي
أَنَّهُ تَنْقَطِعُهُمْ عَنِ الْعَالَمِينَ وَتَقَرِّبُهُمْ إِلَى مَقَامِ
الَّذِي تَنْطَقُ فِيهِ سِدْرَةُ الْأَمْرِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
الْمُقْتَدِرُ الْمُتَعَالَى الْعَزِيزُ الْجَمِيلُ

3 إِنْ يَا أَيُّهَا الْوَارِدُ إِذَا بَلَغْتَ أَرْضَكَ ذَكَرَ أَحِبَّائِي مِنْ
قَبْلِي لَتَمُرَّ عَلَيْهِمْ نَفْحَاتُ ذِكْرِي مِنْ رِضْوَانِ عِنَايَتِي
وَيَجْذِبُهُمْ نِعْمَاتِي إِلَى سَمَاءِ رَحْمَتِي وَهَوَاءِ طَائِفِي
وَيَجْعَلُهُمْ مُسْتَقِيمًا عَلَى أَمْرِي عَلَى شَأْنٍ لَا يَزِلُّهُمْ
ظُلْمُ ظَالِمٍ وَلَا مَنَعَ مَانِعٍ وَلَا جُنُودُ الْأَرْضِ كُلِّهَا
كَذَلِكَ رَقَمْتُ مِنْ قَلَمِ الْوَحْيِ حِينَ الَّذِي اسْتَقَرَّ
جَمَالَ الْقَدَمِ عَلَى عَرْشِ اسْمِهِ الْأَعْظَمِ لِيَكُونَ بَشَارَةً
لَكُمْ وَذِكْرًا لِلْعَالَمِينَ

4 طُوبَى لَكُمْ يَا أَحِبَّائِي بِمَا فَزْتُمْ بِعِرْفَانِ نَفْسِي وَالتَّوَجُّهِ
إِلَى شَطْرِي وَالْإِقْبَالِ إِلَى كَعْبَةِ جَمَالِي وَحَرَمِ
اجْلَالِي سَوْفَ يَجْعَلُكُمْ اللَّهُ أَنْجَمًا فِي افْتِقِ أَمْرِي بِمَا
ذَكَرَ أَسْمَاءَكُمْ تَلَقَّاءَ عَرْشِ رَبِّكُمْ الْعَزِيزِ الْكَرِيمِ إِنْ
اسْتَقِيمُوا عَلَى الْأَمْرِ ثُمَّ انْصَرُوا بِرَبِّكُمْ الرَّحْمَنِ بِالذِّكْرِ
وَالْبَيَانِ كَذَلِكَ يَأْمُرُكُمْ الْغَلَامُ مِنْ لَدُنْ عَزِيزِ عَلِيمٍ

the All-Merciful, through remembrance and utterance. Thus doth the Youth command you from the presence of One mighty and all-knowing. And glory be upon you and upon whosoever hath turned toward the Dawning-Place of the Command and hath detached himself from those who have disbelieved - verily they are of the people of Baha in a mighty and glorious tablet.

والبهاء عليكم وعلى من اقبل الى مشرق الامر و
انقطع عن الذين كفروا الا انهم من اهل البهاء
في لوح عتر عظيم

INBA15:255, INBA26:255, INBA34:299,
AQA1#166

BH04778

To: Unknown, in Jim

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Mighty, the Most Inaccessible, the Most Holy, the Most High
- 2 Thy letter hath been presented in Our presence, and We have heard what thou hast cried out unto God, in thy open utterance and in thy secret supplication. Verily thy Lord encompasseth all things. Grieve not over the world and its vanities; for unto every hardship hath been decreed a manifest ease. They who have attained unto those days, and have acknowledged God and the Manifestation of His Self, shall not be dismayed by the Most Great Terror; they are, in truth, of the near ones of God. Say:
- 3 Praise be to Thee, O Lord my God! I am the one who hath sought the good pleasure of Thy will, and directed his steps towards the seat of Thy gracious favors. I am he who hath forsaken his all, who hath fled to Thee for shelter, who hath set his face towards the tabernacle of Thy revelation and the adored sanctuary of Thy glory. I beseech Thee, O my Lord, by Thy call whereby they who recognized Thy unity have sought the shadow of Thy most gracious providence, and the sincere have fled far from themselves unto Thy name, the most exalted, the all-glorious, through which Thy verses were sent down, and Thy word fulfilled, and Thy proof manifested, and the sun of Thy beauty risen, and Thy testimony established, and Thy signs uncovered, - I beseech Thee to grant that I may be numbered with them that have quaffed the wine that is life indeed from the hands of Thy gracious providence, and have rid themselves, in Thy path, of all attachment to Thy creatures, and been so inebriated with Thy manifold wisdom that they hastened to the field of sacrifice with Thy praise on their lips and

1 بسم الله الأعز الأمانع الأقدس الأعلى

2 قد حضر بين يدينا كتابك و سمعنا ما ناديت به
الله في جهرك و نجويك ان ربك على كل
شيء محيط لا تحزن عن الدنيا و مواردها و قد
قدر لكل عسر يسر مبين ان الذين فازوا بتلك
الأيام و اعترفوا بالله و مظهر نفسه لا يحزنهم
الفرع الأكبر و هم من عباد الله المقربين قل

3 سبحانك اللهم يا الهى انا الذى اردت رضاك
واقبلت الى شطرافضالك و قد جئتكم منقطعاً
عماً سواك و لائداً بحضرتك و مقبلاً الى حرم
امرك و كعبة عزك اى رب استلک بندائك
الذى به سرع الموحدون الى ظل عنايتك الكبرى
و هرب المخلصون من انفسهم الى اسمك العلى
الابهى و به نزلت آياتك و حققت كلماتك و
ظهر برهانك و اشرفت شمس جمالک و ثبتت
حجتك و لاح دليلک بأن تجعلنى من الذينهم
شربوا خمر الحيوان من ايدى احسانك و انقطعوا
عن الأكوان فى سبيلک و اخذهم سكر خمر
معارفک على شأن سرعوا الى مشهد الفداء ناطقاً
بثنائک و ذاكراً بذكرک ثم انزل يا الهى على ما
يجعلنى مطهراً عن غيرک ثم خلصنى من اعدائك
الذين كفروا بك و باياتك

Thy remembrance in their hearts. Send down, also, upon me, O my God, that which will wash me from anything that is not of Thee, and deliver me from Thine enemies who have disbelieved in Thy signs.

- 4 Potent art Thou to do what Thou willest. No God is there beside Thee, the Help in Peril, the Self-Subsisting.

PM#121x

4 و انتك انت المقتدر على ما تشاء لا اله الا انت
المهيمن القيوم

INBA35:020, INBA48:153, BLIB_Or15739.276,
NLAI_BH1.176, BRL_DA#783,
PMP#121x, AQMJ2.113cx, AQMJ1.114x

BH04741

To: Jinab-i-Muhandis, in Mihdi

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Great!

1 بسم الله الأقدس الأعظم

- 2 Glorified art Thou, O my God! I beseech Thee by Thy Name through which Thou didst draw unto Thee the hearts of them that are sincere and the souls of them that are nigh unto Thee, that Thou withhold not Thy servants from entering the gate of Thy mercy and from gaining admission into the tabernacle of Thy grandeur and Thy favors. Make them then, O my God, to be among Thy exalted Letters between earth and heaven, that every soul may recount the Word through which all things were created and whereby arose the lamentation of the denizens of the Kingdom of Names. Then cause them, O my God, to know Thy Most Exalted Self in Thy latter Manifestation through the Name whereby the dark veils were rent asunder, and raise them up unto the heights of nearness and holiness and beauty that they may hear Thy melodies and witness Thy beauty and attain unto Thy presence. Verily, Thou art the Almighty, the All-Glorious, the Most Great.

2 سبحانه اللهم يا الهى اسئلك باسمك الذى
به اجتذبت قلوب المخلصين و افتدة المقرين بأن
لا تمنع عبادك عن الورد فى باب رحمتك
و الدخول فى سرادق عظمتك و عنايتك ثم
اجعلهم يا الهى من حروفاتك العليا بين الأرض و
السما لئحكي كنفس عن كلمة التى منها خلقت
الأشياء و بها ارتفع ضجيج اهل ملكوت الأسماء
ثم عزفهم يا الهى نفسك العلى الأعلى فى ظهورها
الآخر بالاسم الذى منه شق الحجاب الظلماء و
عزجهم الى معارج القرب و القدس و الجمال
ليسمعن نعماتك و يشهدن جمالك و يتشرفن
بلقائك و انتك انت المهيمن العزيز العظيم

- 3 O Mihdi! Be thou guided by the guidance of God and abandon the cup of extinction. Then take the cup of eternity in the name of thy Lord, the Most Glorious. Give to drink therefrom at times in My Most Exalted Name, and at times in My Name through which were scattered the pillars of the people of rancor and hatred, and again in My Name, the All-Forgiving, and yet again in My Name, the All-Merciful. Fear not those who have disbelieved in God, the Lord of the Beginning and the End. Appear with a radiant countenance between earth and heaven,

3 ان يا مهدى ان اهتد بهدى الله و دع كأس الفناء
ثم خذ كأس البقاء باسم ربك الأبهى ان اسق
منها تارة باسمى العلى الأعلى و طورا باسمى الذى
منه تفرقت اركان اهل الغل و البغضاء ثم كرة
باسمى الغفور و اخرى باسمى الرؤوف و لا تخف
من الذينهم كفروا بالله رب الآخرة و الأولى
ان اظهر بطلعة بيضاء بين الأرض و السما ثم

then summon the people unto God, thy Lord and the Lord of the highest heavens. Thus doth command thee the Youth from before God, the Lord of the seen and the unseen. Praise be to the King of the Throne and of all that lieth beneath the dust, and glory be unto the people of glory.

ادع الناس الى الله ربك ورب السموات العلى
كذلك امرك الغلام من لدى الله رب ما يرى
وما لا يرى والحمد للملك العرش وما تحت
الثرى والبهاء على اهل البهاء

INBA48:149, INBA49:207, BLIB_Or15739.270,

AQMJ1.108

BH04646

To: *Mirza Baqir, in Qa'in*

Date: 1290 [1873] or earlier

1 In the Name of God, the All-Powerful, the Most Exalted, the Most Glorious

1 بسم الله المقتدر العلى الأبهى

2 O servant! Harken unto the call of thy Lord, the Most Exalted, the Most High, from the spot whereon is established the throne of thy Lord, the Most High, the Most Great, that this call may draw thee nigh unto the seat of grandeur and glory and cause thee to enter the kingdom of thy Lord, the Mighty, the All-Wise. Dost thou rest content in thy abode while the Ancient Beauty is in grievous affliction? Dost thou drink water while the mouth of holiness is denied the water of meaning and utterance through that which the hands of the idolaters have wrought? Dost thou rejoice while the dwellers of Paradise lament by reason of that which hath befallen the Beauty of Holiness at the hands of the company of the wrongdoers? Cast the world behind thee, then turn unto thy Ancient Lord. By My life! Were the fragrance of the verses to possess thee, it would attract thee in such wise that thou wouldst detach thyself from all things and leave thy home, turning towards the wilderness, crying out therein morn and eve: "Where art Thou, O Thou the Desire of the worlds and the Beloved of them that have recognized Thee!"

2 ان يا عبد ان استمع نداء ربك العلى الأعلى من
شطر الذى فيه استقر عرش ربك العلى العظيم
ليقربك النداء الى مقر العظمة والكبرياء و
يدخلك فى ملكوت ربك العزيز الحكيم أ تكون
مستريحاً على مقرك و جمال القدم فى شدة و
بلاء عظيم أ تشرب الماء و منع عن فم القدس
ماء المعانى و البيان بما اكتسبت ايدى المشركين أ
تستبشر بعد الذى يوح سكان الفردوس بما ورد
على جمال القدس من معشر الظالمين دع الدنيا عن
ورائك ثم اقبل الى مولاك القديم ولعمري لو
ياخذك عرف الآيات ليجذبك على شأن تنقطع
عن الأشياء و تخرج عن بيتك مقبلاً الى العراء
و تادى فيه فى كل صباح و مساء اين انت يا
مقصود العالمين و محبوب العارفين

3 O Thou Who hast accepted abasement for the glory of Thy servants and affliction for the comfort of all that dwell on earth! Be thou in the days of thy Lord in such wise that the sweet savors of detachment may be wafted from thee among the concourse of creation. Thus doth command thee the Sovereign of creation through Whom the servants were troubled and the lands were shaken, and the hearts of them that are detached were gladdened. Give thanks unto thy Lord for having been

3 و يا من قبلت الذلة لعز عبادك و الشدة لرخاء
من على الأرض اجمعين كن فى أيام ربك
على شأن ينتشر منك روايح الانقطاع بين ملأ
الاخترع كذلك يأمرك سلطان الابداع الذى
به اضطرب العباد و تزلزلت البلاد و استبشرت
افئدة المنقطعين ان اشكر ربك بما ذكرت من

mentioned by the Most Exalted Pen in this spot which God hath made the point round which circle all mankind. And praise be to God, the Lord of the worlds.

القلم الأعلى في هذا المقام الذي جعله الله مطاف
العالمين والحمد لله رب العالمين

INBA44:008, INBA34:288, AQA1#153,
ASAT4.329x

BH04641

To: Shams-i-Jahan Attar, in Tihiran

Date: 1290 [1873] or earlier

1 In the name of God, the Most Holy! O My handmaiden! God hath rewarded thee from Us with the best of rewards, and granted thee what He hath ordained of the wonders of His remembrance in both the latter and former times. We have heard thy call, and recognized thy condition, and known that wherewith thou didst call upon God, the Lord of all creation, and We have answered thee with this luminous and brilliant Tablet that thine eye may be consoled thereby, thy heart assured, and thy face illumined. Verily thy Lord is the Mighty, the Generous.

1 بِسْمِ اللَّهِ الْأَقْدَسِ يَا أُمَّتِي قَدْ جَزَاكَ اللَّهُ مَنَّا
خَيْرَ الْجَزَاءِ وَرَزَقَكَ مَا قَدَّرَ مِنْ بَدَايِعِ ذِكْرِهِ فِي
الْآخِرَةِ وَالْأُولَى قَدْ سَمِعْنَا نِدَائَكَ وَعَرَفْنَا مَا أَنْتَ
عَلَيْهِ وَعَلِمْنَا مَا دَعَوْتَ بِهِ إِلَهَ رَبِّ الْخَلْقِ أَجْمَعِينَ
وَاجْبِنَاكَ بِهَذَا الْوَلُوحِ الدَّرِيِّ الْمُنِيرِ لِتَقْرَبَهُ عَيْنُكَ
وَتَطْمَئِنَّ بِهِ قَلْبُكَ وَيَسْتَضِيءَ بِهِ وَجْهُكَ وَأَنَّ
رَبَّكَ هُوَ الْعَزِيزُ الْكَرِيمُ

2 Say: Glory be to Thee, O my God! I am one of Thy handmaidens who hath turned her face toward the court of Thy favors. The breezes of Thy mercy have wafted over me, and from them I have inhaled the fragrance of the garment of Thy grace. O Lord! Cast not Thy handmaiden away from the door of Thy bounty, and grant her that which shall cause her to endure through the endurance of Thy sovereignty.

2 قَوْلِي سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي أَنْتَ أَمَةٌ مِنْ أُمَّاتِكَ
وَقَدْ وَجَّهْتُ وَجْهِي إِلَى شَطْرِ أَفْضَالِكَ وَمَرَّتْ
عَلَيَّ نَسَمَاتُ رَحْمَتِكَ وَوَجَدْتُ مِنْهَا رَائِحَةَ قَيْصِ
مَكْرَمَتِكَ أَيُّ رَبِّ لَا تَطْرُدْ أَمَّتَكَ عَنْ بَابِ
فَضْلِكَ ثُمَّ أَرْزُقْهَا مَا يَجْعَلُهَا بَاقِيَةً بَقَاءَ سُلْطَنَتِكَ

3 O Lord! I am she who hath clung to the cord of Thy favors and held fast to the hem of Thy loving-kindness, and hath fled from herself unto Thee, and forsaken all else through longing to meet Thee. Cause me to soar, O my Beloved, in the atmosphere of Thy nearness and the heaven of Thy reunion, that I may thank Thee among Thy handmaidens and make mention of Thee amidst Thy creation. Verily, Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the All-Compelling, the Self-Subsisting. Then make mention from Us to all who are in thy household, both female and male, that they may all give thanks unto their Lord, the Mighty, the Loving. And the glory be upon thee and upon those who have turned toward the court of God, the Mighty, the Praised.

3 أَيُّ رَبِّ أَنَا الَّتِي قَدْ تَمَسَّكَتُ بِجَبَلِ الطَّافِكِ وَ
تَشَبَّهْتُ بِذَيْلِ عَوَاطِفِكَ وَهَرَبْتُ عَنْ نَفْسِي
إِلَى نَفْسِكَ وَتَرَكْتُ مَا سِوَاكَ شَوْقًا لِلْقَائِكَ
طِيرَنِي يَا مَحْبُوبِي فِي هَوَاءِ قَرْبِكَ وَسَمَاءِ وَصْلِكَ
لَأَشْكُرَكَ بَيْنَ أُمَّاتِكَ وَأَذْكُرَكَ بَيْنَ خَلْقِكَ وَ
أَنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ
الْمُهَيْمِنُ الْقَيُّومُ ثُمَّ أَذْكُرُكَ مِنْ لَدُنَّا مَنْ فِي بَيْتِكَ
مِنْ كُلِّ آثَاثٍ وَذَكَورٍ لِيُشْكِرَنَّ كُلُّهُمْ رَبَّهُمُ الْعَزِيزُ
الْوَدُودُ وَالْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ هُمْ تَوَجَّهُوا
إِلَى شَطْرِ اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْحَمِيدِ

INBA48:157, BLIB_Or15739.282

BH04643

To: Husayn, in Yazd

Date: 1290 [1873] or earlier

¹ O Hussein, who art of the people, the Most Holy, the Most Inaccessible, the Most Mighty, the Most Glorious! O Hussein, hearken unto the call of this Hussein at a time when the dogs of hatred have encompassed Him in this darksome pit, and He hath no helper nor defender. To His right standeth Shimr with his sword, and to His left Sinan with his spear, and before Him the accursed Khawli. By God! At every moment they desired to slay Me, but God protected Me in truth and destroyed them by their own devices, and the hosts of victory descended with manifest and clear authority. Thus did it befall the Youth, if ye be of them that understand.

² Blessed is the eye that weepeth at His tribulations, and the tongue that crieth out at His afflictions, and the heart that yearneth in this supreme calamity. And thou, O servant, make mention of My tribulations and My sorrows among the company of them that know. Beware lest thou forget the time when thou didst attain unto the lights of the Countenance and wert of them that have won. Blessed art thou, again blessed art thou, in that thou hast been nourished by the fruits of the Tree of Eternity when thou didst enter the Holy Precinct, the spot whereon God established Himself upon the throne of His mighty Name.

³ Be thou steadfast in the Cause, then be firm, and if thou findest one who turneth towards it, turn thou towards him, and if thou findest one who turneth away, turn thou away from him and set thy face toward the holy and inaccessible sanctuary of God, the Mighty, the Wise. Thus hath He commanded thee Who is the Command of all things from a beginning that hath no beginning unto the end of them that are last. And glory be upon thee and upon every fair-minded and discerning believer.

¹ هو الأقدس الأَمْع الأَعَزُّ الأبهى ان يا حسين
اسمع نداء هذا الحسين حين الذى احاطه كلاب
البغضاء فى هذا البئر الظلماء و ما كان عنده من
معين و لا نصير و عن يمينه قام الشمر بسيفه و
عن يساره السنان بسنانه و عن امامه خولى اللعين
تالله فى كل حين ارادوا قتلى ولكن الله حفظنى
بالحق و دمرهم بما عندهم و نزلت جنود النصر
بسلطان لا تخ مبين كذلك ورد على الغلام ان
انتم من العارفين

² فطوبى لعين يبكي فى مصائبه و للسان يصيح فى
بلاياه و لقلب يحن فى هذه المصيبة العظم و انك
انت يا عبد ذكر مصائبى ثم احزاني بين ملا العارفين
اياك ان لا تنس حين الذى فزت بأنوار الوجه و
كنت من الفائزين فطوبى لك ثم طوبى لك بما
رزقت من اثمار سدرة البقاء حين الذى دخلت
بقعة القدس مقر الذى استوى الله على عرش
اسمه العظيم

³ ان اثبت على الأمر ثم استقم و ان وجدت مقبلاً
فأقبل اليه و ان وجدت معرضاً فأعرض عنه ثم
أقبل الى شطر الله المقدس الممتنع العزيز الحكيم
كذلك امرك الذى هو امر كل الأشياء من
أول الذى لا أول له الى آخر الآخرين و البهاء
عليك و على كل موقن منصف بصير

BLIB_Or15694.613, ALIB.folder18p474b,
AQA7#436 p.251

BH04770

To: Aqa Mulla Ibrahim Milani

Date: 1290 [1873] or earlier

- 1 A tablet hath been sent down from the direction of the Throne for him who was named Ibrahim, that he might be mindful through the remembrance of God, the Most High, the All-Wise. He is the Wondrous One in the most glorious horizon. Glorified be He Who sendeth down verses for people who understand! Verily, there is no God but Him. His is the creation and the command, and all return unto Him.

1 قد نزل عن جهة العرش للذى سمي إبراهيم ليكون متذكراً بذكر الله العلي الحكيم هو البديع في الأفق الأبهى فسبحان الذى نزل الآيات لقوم يعرفون أنه ما من اله الا هو له الخلق والأمر وكل اليه راجعون
- 2 This is a Book wherein a servant of God is remembered, that he might rejoice within himself and be among those who are mindful. O servant! Forget not thy Lord in these days, but remember Him in thy heart and with thy tongue, and be not of those who understand not.

2 هذا كتاب يذكر فيه عبد الله ليسر في نفسه ويكون من الذينهم [يتذكرون] ان يا عبد لا تنس ربك في تلك الأيام ثم اذكره في قلبك ولسانك ولا تكن من الذينهم لا يفقهون
- 3 Follow the religion of God, thy Lord - and verily its foundation and origin is this Cause which hath appeared with the truth with manifest sovereignty. Leave the mention of people and what is among them, and take hold of the remembrance of God by His command. Verily, there is no God but Him. He createth what He willeth through His word "Be!" and it is.

3 ان اتبع ملة الله ربك وان اولها واصلها هذا الأمر الذى ظهر بالحق بسلطان مشهود دع ذكر الناس وما بينهم وخذ ذكر الله بأمر من عنده انه ما من اله الا هو يخلق ما يشاء بقوله كن فيكون
- 4 Grieve not over the world and what hath befallen thee therein, for it shall soon perish in the coming days, and sovereignty will remain with the countenance of God, the Protector, the Self-Subsisting. Trust in all matters in God, thy Lord, and He will send down for thee what hath been ordained for thee in a preserved and mighty Tablet.

4 ان لا تحزن عن الدنيا وما ورد عليك فيها لأنها يفنى في قريب من الأيام ويبقى الملك لوجه الله المهيمن القيوم ان اتكل في كل الأمور على الله ربك وأنه ينزل عليك ما قدر لك في لوح عز محفوظ
- 5 Be steadfast in the love of God and His Cause, and be not troubled in the hour when the feet of the servants are shaken from this exalted and extended Path. Thus have We commanded thee with truth that thou mayest be mindful of what thou hast been commanded in the Book and be among those who remember through the remembrance of God.

5 ان استقم على حب الله وامره ولا تضطرب حين الذى يضطرب فيه اقدام العباد عن هذا الصراط المرتفع الممدود كذلك امرناك بالحق لتكون متذكراً بما امرت في الكتاب وتكون من الذينهم كانوا بذكر الله متذكرون

BLIB_Or15694.565, ALIB.folder18p461

BH04648

To: Muhammad Karim Attar

Date: 1290 [1873] or earlier

- 1 He is the Wondrous One in the Most Glorious horizon. 1 هو البديع في افق الأبهى
- 2 O Perfumer of Oneness, perfume all contingent beings with the fragrance that was sent from the direction of the Garment. Then stand firm in the love of thy Lord in such wise that the turning away of those who turn away shall never prevent thee, even were all who are on earth to be gathered together. 2 ان يا عطار الأحديّة عطر الممكّات بعطر الذي كان عن جهة القميص مرسولا ثم استقم على حبّ مولاك على شأن لن يمنعك اعراض المعرضين ولو يكون كلّ من على الأرض مجموعا
- 3 Take comfort in the remembrance of thy Lord, then forget those who have disbelieved and associated partners with God and were deprived of God's mercy. Leave them to themselves - sufficient for them is what issueth from their mouths, for they say "We have believed in the Bayan," yet when it was sent down once again they denied it and halted upon the heights of rejection without right. Say: O people, dispute not about the verses of God nor deny Him Whom the Spirit of Truth serveth every morn and eve. 3 آنس بذكر ربّك ثم انس الذينهم كفروا واشركوا و كانوا عن رحمة الله محروما دعههم بأنفسهم و يكفهم ما يخرج من افواههم لأنهم يقولون انا آمنّا بالبيان فلما نزل مرّة اخرى كفروا به و كانوا على عقبة الاعراض من غير الحقّ موقوفا قل يا قوم لا تجادلوا بآيات الله و لا تكفروا بالذي يخدمه روح الأمين فيكلّ اصيل و بكور
- 4 And thou, rejoice in the gladness of the Cause and leave the idolaters to burn in the fire of unbelief within their own hell, for thy Lord's punishment of the idolaters was, by the mystery of justice, severe. 4 و انتك انت فافرح بفرح الأمر ثمّ دع المشركين ليحترقوا بنار الكفر في سجين انفسهم و كان عذاب ربّك على المشركين على سرّ العدل شديدا
- 5 Remember thy Lord in the morning and the evening and in the watches of the night and the ends of the day, for by His remembrance hearts are purified and the fire of love surgeth in every pure and luminous breast. Turn thy face each day toward the court of thy Lord and say: O my Lord, I am he who hath turned his face toward the court of Thy grace and bounties. Therefore, O my God, deprive me not of what Thou hast ordained for Thy chosen ones, and make me steadfast in the Cause from which the feet of every rejected idolater have slipped. 5 ان اذكر ربّك في الصّباح و المساء و في آناء اللّيل و اطراف النّهار و انّ بذكره يطهر القلوب و تفور نار الحبّ فيكلّ صدر طاهر منيرا وجه و جهك في كلّ يوم الى شطر ربّك و قل اى ربّ انا الذي وجهت وجهي الى شطر فضلك و مواهبك اذا يا الهى لا تحرمني عمّا قدرته لأصفيائك ثم استقمنى على امر الذي زلت عنه اقدام كلّ مشرك مردودا

BLIB_Or15694.563b, ALIB.folder18p460,

ADM2#001 p.011x, AVK4.058.12x

BH04743

To: Ali Akbar from Ha Nun

Date: 1290 [1873] or earlier

- 1 Praised be Thou, O Lord my God! Thou art He the excellence of Whose glory hath exalted them who are the sources of authority and honor, the potency of Whose might hath empowered them who are the fountain-heads of energy and strength, the dominion of Whose will hath elevated the exponents of Thy Cause above all that are in heaven and on earth, and the life-giving effusions of Whose Pen have quickened the souls of the denizens of the kingdom of creation.

1 بِسْمِ اللَّهِ الْأَعَزِّ الْأَبَدِ الْأَبْهَى سُبْحَانَكَ اللَّهُمَّ
يَا هَلِي أَنْتَ الَّذِي بَعَزَّتْكَ اسْتَعَزَّتْ أُولُو الْعِزَّةِ
وَالْأَعَزَّازُ وَبَقَدَّرْتُكَ اسْتَقْدَرْتُ أُولُو الْقُدْرَةِ وَ
الْأَقْتَدَارُ وَبَأْمَرِكَ اسْتَعْلَتْ مَظَاهِرُ أَمْرِكَ عَلَى
مَنْ فِي الْأَرْضِ وَالسَّمَاءِ وَمَنْ كَوَّثَرَ مَدَادَكَ
اسْتَحْيَتْ أَفْئِدَةَ أَهْلِ مَلَكُوتِ الْإِنْشَاءِ
- 2 I am he, O my Lord, who, wholly for Thy sake, hath turned his face unto Thee, and who, while acknowledging Thy power and Thy sovereignty, hath directed his steps towards Thy dearly-loved Sanctuary, and Thine adored and hallowed Court. In this state I have reached the City (Baghdad) wherein, in the full glory of Thy names, Thou didst reveal Thy self unto all created things. In it I have communed with Thy loved ones, and from the House within its walls I have inhaled the breaths of Thy holiness and perceived the fragrances of Thy fellowship.

2 أَيْ رَبِّ أَنَا الَّذِي تَوَجَّهْتُ إِلَيْكَ خَالِصاً لَوْجْهِكَ
وَاقْبَلْتُ إِلَى حَرَمِ الْأَنْسِ وَكَعْبَةِ الْقُدْسِ مَقَرّاً
بِقُدْرَتِكَ وَسُلْطَنَتِكَ إِلَى أَنْ وَرَدْتُ الْمَدِينَةَ
الَّتِي فِيهَا تَجَلَّيْتُ عَلَى كُلِّ الْأَشْيَاءِ بِكُلِّ اسْمَائِكَ
وَاعْشَرْتُ مَعَ أَحِبَّائِكَ وَوَجَدْتُ مِنَ الْبَيْتِ
نَفَحَاتَ قُدْسِكَ وَفُوحَاتِ انْسِكَ
- 3 Cast me not from Thy presence, O my Lord, neither do Thou drive me away from the shores of Thy love and Thy good-pleasure. For the poor can find no refuge unless he knocketh at the door of Thy wealth, and the outcast can find no peace until he be admitted to the court of Thy favor.

3 أَيْ رَبِّ لَا تُخَيِّبْنِي عَنْ بَابِكَ وَلَا تُطْرِدْنِي عَنْ
شَاطِئِ حَبِّكَ وَرِضَائِكَ لِأَنَّ الْفَقِيرَ لَا يَجِدُ لِنَفْسِهِ
مُلْجَأً إِلَّا بَابَ غَنَائِكَ وَإِنَّ الْمَطْرُودَ لَا يَسْتَقِرُّ لِنَفْسِهِ
إِلَّا فِي جَوَارِ عِنَايَتِكَ
- 4 Magnified be Thy name, O my Lord, for Thou hast enabled me to recognize the Manifestation of Thine own Self, and hast caused me to be assured of the truth of the verses which have descended upon Thee. Empower me, I implore Thee, to cling steadfastly unto whatsoever Thou hast bidden me observe. Help me to guard the pearls of Thy love which, by Thy decree, Thou hast enshrined within my heart. Send down, moreover, every moment of my life, O my God, that which will preserve me from any one but Thee, and will set my feet firm in Thy Cause.

4 أَيْ رَبِّ لَكَ الْحَمْدُ بِمَا عَرَّفْتَنِي مَظْهَرَ نَفْسِكَ وَ
جَعَلْتَنِي مُوقِناً بِآيَاتِكَ اسْتُلْكَ بِأَنْ تَجْعَلَنِي ثَابِتاً عَلَى
مَا أَمَرْتَنِي بِهِ وَحَافِظاً لِلْآئِ حَبِّكَ الَّتِي جَعَلْتَ
قَلْبِي مَخْزَنَهَا وَمَكْنَهَا ثُمَّ أَنْزَلَ يَا هَلِي فِي كُلِّ حِينٍ
مَا يَحْفَظُنِي عَنْ دُونِكَ وَيَسْتَقِيمُنِي عَلَى أَمْرِكَ
- 5 Thou art, verily, the God of glory, the God of power, the God of knowledge and wisdom. No God is there beside Thee, the Great Giver, the All-Bountiful, The Almighty, the Ever-Forgiving.

5 وَأَنْتَ أَنْتَ الْعَزِيزُ وَأَنْتَ أَنْتَ الْقَدِيرُ وَأَنْتَ
أَنْتَ الْحَكِيمُ وَأَنْتَ أَنْتَ الْعَلِيمُ لَا إِلَهَ إِلَّا أَنْتَ
الْمُعْطَى الْبَاذِلُ الْمُقْتَدِرُ الْغَفَّارُ
- 6 Praised be God, the All-Glorious, the All-Compelling.

PM#105

6 و الحمد لله العزيز الجبار

INBA48:148, INBA49:056, INBA92:168,
BLIB_Or15739.268, PMP#105,
AQMJ1.050

BH04838

*To: Jinab-i-Ri Dhad**Date: 1290 [1873] or earlier*

- 1 In the Name of God, the Most Holy! The Breath of God is passing by and the Word of God is being revealed. Blessed is he who hath found it and turned unto it with an illumined heart.
- 2 Praise be to the Beloved of the worlds Who, through His vast grace and His pre-existent mercy, summoned you to the shore of the glory of oneness and caused you to dwell beneath the holy and everlasting Tree. Your mention floweth from the Pen of the Most Great Name throughout the divine scriptures and tablets. This hath been and shall ever remain the most exalted of stations. Though today, due to consummate wisdom and mankind's lack of capacity, this greatest bounty remaineth concealed, the day shall come when it will shine forth like the sun from the horizon of divine Will.
- 3 Consider the people as dead and as naught, save those souls who have in this radiant morn quaffed from the Kawthar of divine favor. These are the gems of creation in the sight of God. Be not grieved by the opposition and objections of the people. Soon shall the people of that land and other lands pride themselves in your names. Today they are as infants, drunk and unconscious from the breast of heedlessness and desire. But after attaining maturity and awareness, they shall bear witness to that which God Himself hath testified. The hand of God is above their hands. All that hath flowed from the Pen of the Ancient of Days shall be made manifest. On that day shall the deniers behold themselves in manifest loss.
- 4 In outward matters, observe wisdom. Thus hath it been ordained by the Mighty, the Wise.
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ نَسْمَةُ اللَّهِ فِي مَرُورٍ وَكَلِمَةُ اللَّهِ فِي ظُهُورِ طُوبَى لِمَنْ وَجَدَهَا وَأَقْبَلَ إِلَيْهَا بِقَلْبٍ مُنِيرٍ
- 2 حمد محبوب عالمین را که از فضل واسع و رحمت سابقه خود آنجناب را بشاطی عتر احدیه دعوت نمود و در ظلّ سدره مقدسه باقیه ساکن فرمود و از قلم اسم اعظم ذکرت در زیر و الواح الهیه جاری و ساری است این اشرف مقامات بوده و خواهد بود و اگر الیوم نظر بحکمتهای بالغه و عدم استعداد بریه این فضل اکبر مستور مانده آید روزی که چون شمس از افق مشیت ربّانیه ظاهر و مشرق گردد
- 3 ناس را میت و لاشیاء ملاحظه کن مگر نفوسیکه از کوثر عنایت رحمانی در این فجر نورانی آشامیده اند ایشانند جواهر خلق نزد حق از اعراض و اعتراض ناس محزون نباشید زود است که اهل آن مملکت و ممالک اخری باسم شما افتخار نمایند الیوم رضیعند و از ثدی غفلت و هوی مست و بیبوش و لکن بعد از بلوغ و شعور شهادت دهند آنچه را حق الیوم شهادت داده ید الله فوق ایدیهم آنچه از قلم قدم جاری شده کلّ ظاهر خواهد شد یومئذ یری المعروضون انفسهم فی خسران عظیم
- 4 در امورات ظاهره بحکمت ناظر باشید کذلک قدر من لدن عزیز حکیم

BLIB_Or03116.091r.01, BLIB_Or11096#092,
BLIB_Or15710.030

BH04663*To: Jumih**Date: 1290 [1873] or earlier*

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

2 O Jum'ih! God willing, through the grace of the King of Oneness, mayest thou be ever verdant and flourishing in this divine and spiritual garden. In a former tradition it was mentioned that on the Day of Resurrection God, glorified be His majesty, will raise up Friday. Therefore We have now raised it up in thy form - praised be God, the best of creators! For whosoever today attains recognition of the Sun of Truth and remains steadfast in His love - all good hath been and will be ordained for him.

3 The divine worlds are not confined to these limited days. Soon will the people of Baha attain unto the endless divine bounties. For every matter there is an appointed time; when the hour arrives, that which hath been ordained by the Lord of Names and Attributes will be made manifest. Ask thou of God that thou mayest ever circle round the divine Lote-Tree of His Cause in such wise that thou seest naught but Him and countest all else as non-existent and null. Lur and Kurd, Arab and Persian and Turk - all have been and shall ever be equal in the sight of God. Whosoever turns to Him, from whatsoever group he may be, is reckoned among the people of Baha. The denizens of the Supreme Paradise and the dwellers of the Cities of Eternity shower their blessings upon such a one at all times.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْظَمِ

2 ای جمعه انشاءالله بعنایت سلطان احدیه در این روضه قدس معنویه سرسبز و خرم باشی در حدیث قبل مذکور که یوم جمعه را حق جلّ جلاله در روز قیامت مبعوث میفرماید اداً قد بعثناه علی هیکلک فتبارک الله احسن المبدعین چه که هر نفسی الیوم بعرفان شمس حقیقت فائز شد و در حبش مستقیم کلّ خیر از برای او بوده و خواهد بود

3 عوالم الهی منحصر باین ایام محدوده نبوده و نیست زود است که اهل بها بفیوضات نامتناهیة الهیة فائز شوند لکلّ امر وقت اذا جاء المیقات یتظهر ما قدر من لدن مالک الأسماء و الصفات از خدا بخواه که لازال طائف حول سدره امریه الهیه باشی بشأنیکه جز او را معدوم دانی و مفقود شمی لر و کرد عرب و عجم و ترک کل عندالله در صقع واحد بوده و خواهند بود هر نفسیکه اقبال نمود من ای فرقة کان اواز اهل بها محسوب یصلین علیه اهل ملأ الأعلى و اهل مداین البقاء فی کلّ الأحيان

BLIB_Or03116.085r, BLIB_Or11096#124

BH04606*Lawh-i-Ram**Date: 1290 [1873] or earlier*

1 Fear God, O people of the earth, and do not imagine that what We have mentioned in the Tablet by the name of "ram ram" refers to that which people drink and by which their minds are clouded, their nature altered, their light transformed and their purity sullied. Rather, by this "ram ram" We mean that which

1 اتقوا الله یا ملأ الأرض و لا تظنّوا فیما اذکرناه فی اللوح باسم الرّام الرّام الذی یشربون منه النّاس و یذهب به عقولهم و یغیر فطرتهم و یدلّ نورهم و یکدر صفائهم بل زید من هذا الرّام الرّام الذی

increases love for God and love for His chosen ones and love for His friends, and which kindles in hearts the fire of God and His love, then His glory and His grandeur.

- 2 For it is of that wine which, should anyone drink a drop thereof, would draw him to the precincts of holiness and nearness and bring him to the presence of God, the King, the Mighty, the Beautiful. And verily it is that wine by which the signs of limitation are erased from the hearts of lovers and the verses of unity and detachment are inscribed, admitting them into the pavilion of the Beloved before God, the King, the Protector, the Forgiving, the Generous.

- 3 And by this wine We intended the Kawthar of God and His outpouring, and the Salsabil of God and His Tasnim, and the wine of God and His grace, even as was revealed in the Furqan, if you be of those who know. He said - and His word is the truth - "wine delightful to those who drink." And by this wine He intended naught but what We have mentioned to you, O concourse of the assured ones.

- 4 Beware lest you exchange the wine of God for your own wine, for it clouds the mind and turns the face away from the face of God, the Mighty, the Wondrous, the Inaccessible. And you must not approach it, for it hath been forbidden unto you by God, the Exalted, the Great.

COC#1785

يزداد به حبّ الله و حبّ اصفياؤه و حبّ اوليائه
و يحدث في الصدور نار الله و حبه ثم عزّه و
كبريائه

2 فانه من رام الذي لو يشرب احد قطرة منه ليجذبه
الى ساحة القدس و القرب و يبلغه الى لقاء الله
الملك العزيز الجليل و انه لرام الذي به يحو عن
صدور العاشقين اشارات التجديد و يثبت آيات
التوحيد و التجريد و يدخلهم في سرادق المعشوق
بين يدي الله الملك المهيمن الغفور الكريم

3 و انا اردنا من هذا الرام كوثر الله و فيضه و
سلسبيل الله و تسنيمه و نجر الله و عنايته كما نزل
في الفرقان ان انتم من العارفين قال و قوله الحق
نجر لذة للشاربين و ما اراد من هذا النجر الا ما
اذكرناه لكم يا ملاء الموقنين

4 اياكم ان تبدلوا نجر الله بنجر انفسكم لانها يخامر
العقل و يقلب الوجه عن وجه الله العزيز البديع
المنيع و انتم لا تتقربوا بها لانها حرمت عليكم من
لدى الله العلي العظيم

INBA81:049, AVK3.041.06x, GHA.429a.01-
03x, MUH3.276-277, ASAT4.003x,
AKHA_122BE #09 p.a, OOL.B186

BH04673

Date: 1290 [1873] or earlier

- 1 He is the Ever-Living, the Self-Subsisting! Blessed and exalted be His station!
- 2 The Sun of Truth is the Word of God, upon which dependeth the education of those who are endowed with the power of understanding and of utterance. It is the true spirit and the heavenly water, through whose aid and gracious providence all things have been and will be quickened. Its appearance in every mirror is conditioned by the colour of that mirror. For instance, when its light is cast upon the mirrors of the hearts of the wise, it bringeth forth wisdom. In like manner, when it manifesteth

1 هو الحيّ القيوم تبارك و تعالى شأنه

2 آفتاب حقيقي كلمه الهى است كه تربيت اهل
ديار معانى و بيان منوط باوست و اوست روح
حقيقي و ماء معنوى كه حيات كلشئ از مدد و
عنايت او بوده و خواهد بود و تجلّى او در هر مرآة
بلون او ظاهر مثلاً در مراياى قلوب حكما تجلّى
فرمود حكمت ظاهر شد و همچنين در مراياى
افئدة اهل صنعت اشراق نمود صنايع بديعه

itself in the mirrors of the hearts of craftsmen, it unfoldeth new and unique arts, and when reflected in the hearts of those that apprehend the truth, it revealeth wondrous tokens of true knowledge and discloseth the verities of God's utterance.

- 3 All the people of the world and whatsoever appeareth therein subsist through man, and appear through him, while man himself existeth through the Sun of the Divine Word. The most beautiful names and most exalted attributes have ever circled and will continue to circle round the Word. It is the divine fire which, when kindled in the breasts, consumeth all things besides God. The hearts of the lovers are aflame with this fire. This fire is in truth water appearing in the form of fire - outwardly fire, inwardly light. Through this water all things have had and will have life, for "from water doth all life come." We beseech God that we may drink of this divine sweet water from this spiritual cup and that we may pass beyond the world and all therein for the sake of His love. And glory be upon the people of glory!

BRL_ATBH#47x, BSC.156 #141-143, HURQ.BH83

منیعه ظاهر و در افئده عارفین تجلی فرموده بدایع عرفان و حقایق تبیان ظاهر شده

3 جمیع اهل عالم و آنچه در او ظاهر بانسان قائم و از او ظاهر و انسان از شمس کلمه ربانیه موجود و اسماء حسنی و صفات علیا طائف حول کلمه بوده و خواهد بود اوست نار الهی و چون در صدور برافروخت ما سوی الله را بسوخت افئده عشاق از این نار در احتراق و این نار حقیقت ماء است که بصورت نار ظاهر شده ظاهرها نار و باطنها نور و از این ماء کثشی باقی بوده و خواهد بود و من الماء کثشی حی از خدا میطلبیم که این ماء عذب الهی را از این کأس روحانی بیاشامیم و از عالم و عالمیان در سبیل محبتش بگذریم و البهآ علی اهل البهآ

Majlis210461.045-046, BRL_DA#168, DRD.106, MAS4.023b, PYB#231 p.03, AKHA_134BE #14 p.547

BH04713

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most High, the Most Exalted
- 2 The remembrance of God from the Tree of the Command has been raised up in truth. Hearken, O people, and deprive not yourselves of listening to the Word of God which has appeared in the temple of the Youth. Blessed be God Who created all things by His Command which has been witnessed by the worlds. Say: O people, be not of those who have cast the Word of God behind their backs, and deprive not yourselves of this Light which shines forth from the pavilion of glory and whose rays have dawned upon the worlds. Purify your eyes that you may be enabled to behold the holy lights from this Countenance whereon the remembrance of God has been inscribed by the Pen of the Command with the musk of eternity. Beware lest you choose for yourselves that which you have been forbidden, and abandon that which you have been commanded. Fear God and be not deluded by the world which has been rejected

1 بسم الله العلی الأعلی

2 ذکر الله من شجرة الأمر قد كان علی الحق مرفوعا ان استمعوا یا قوم و لا تحرموا انفسکم عن اصغاء کلمة الله و انها قد ظهرت علی هیکل الغلام فتبارک الله الذی خلق کل شیء بأمر الذی کان علی العالمین مشهودا قل یا قوم لا تكونن من الذین نبذوا کلمة الله عن ورائهم و لا تحرموا انفسکم عن هذا النور الذی یستضی فی خبآء المجد و کانت الأنوار عن شطره علی العالمین مشروقا طهروا ابصارکم لتستطیعوا ان تشهدوا انوار القدس من هذا الجبین الذی کان ذکر الله بسحیق المسک من قلم الأمر علیه مکتوبا ایاکم ان تختاروا لأنفسکم ما نهیت عنه و ان تترکوا

from time immemorial. Purify your deeds for God's sake that God may deliver you from the fire which has been kindled in the depths of hell by God's decree for all eternity.

ما امرتم به اتقوا الله و لا تغرنكم الدنيا و انها كانت في ازل الازال مردودا خلصوا اعمالكم لله ليخلصكم الله عن النار التي كانت في اصل الجحيم بدوام الله موقودا

- 3 And thou, O servant, arise to remember God and obey Him, then detach thyself from all that prevents thee from attaining the praised sanctuary. Thus does God command thee in this Tablet, and those who have taken refuge in the protecting shadow of their Lord, a secure station. Be grateful to thy Lord for having been mentioned by the Holy Pen in this Tablet which has been sealed with the seal of remembrance. And mercy be upon thee and upon those who remember God morning and evening.

3 و انتك انت يا عبد قم على ذكر الله و طاعته ثم انقطع عما يمنعك عن ساحة قدس محمودا كذلك امرك الله في هذا اللوح و الذينهم اتخذوا في ظل عصمة ربهم مقاماً مأمونا ان اشكر ربك بما ذكرت من قلم القدس في هذا اللوح الذي كان بخاتم الذكر مهورا و الرحمة عليك و على الذينهم يذكرون الله فيكل اصيل و بكورا

BLIB_Or15694.601, ALIB.folder18p470b

BH04739

Date: 1290 [1873] or earlier

- 1 He is the Mighty, the Most Holy, the Most Glorious
- 2 Glorified be He Who hath sent down the verses in truth, that they may be a guidance and remembrance for all the worlds. O people! Fear God and follow not the footsteps of Satan. Follow that which God hath commanded you in the Book and be ye of them that are assured. Deprive not yourselves of God's bounty in these days. By God! That which was never manifested in the worlds hath now been made manifest.
- 3 Beware, O people! Fear God and shun that which ye have been forbidden by One wise and knowing. Do that which draweth you nigh unto God and keepeth you from transgression and wickedness. Thus doth the Pen of Command enjoin you, that ye may be of them that act. Behold the world and ponder upon it. Do ye find its morning like unto its evening? Nay, by the Lord of the worlds! Rather doth it change every moment, as ye yourselves do witness and are of them that testify. Despite this, doth it besem the loved ones of God to turn unto it in such wise as to be distracted from the remembrance of God, the Mighty, the Gracious? Say: O people! God hath created you for eternity. Beware lest ye choose extinction for yourselves and be of the lost. And thou, O servant! Arise to serve God and

1 هو العزيز المقدس الأبهى

2 سبحان الذي نزل الآيات بالحق لتكون هداية و ذكرى للعالمين يا قوم اتقوا الله و لا تتبعوا خطوات الشياطين ان اتبعوا ما امركم الله في الكتاب و كونوا من المؤمنين و لا تحرموا انفسكم من فضل الله في تلك الأيام تالله قد ظهر ما لا ظهر في العالمين

3 اياكم يا قوم خافوا عن الله و تجنبوا عما نهى عنه من لدن حكيم عليم ان تعملوا ما يقربكم الى الله و ينهيكم عن البغي و الفحشاء كذلك يأمركم قلم الأمر لتكون من العالمين فانظروا في الدنيا و فكروا فيها هل تجدون بكورها مثل اصيلها لا فورب العالمين بل انها تتغير فيكل ان كما انتم تشهدون و تكون من الشاهدين مع ذلك هل ينبغي لأحباء الله بأن يلتفتوا اليها على شأن يشغلهم عن ذكر الله العزيز الكريم قل يا قوم قد خلقكم الله للبقاء اياكم ان تختاروا الفناء لأنفسكم و تكون من الخاسرين

to remember Him, then detach thyself from all created things. God hath ordained in the Tablet for whosoever desireth Him a great good. Remember God, thy Lord, at all times, then turn the face of thy heart toward God, thy Lord and the Lord of the worlds. And the glory rest upon thee if thou remainest steadfast in the love of thy Ancient Lord.

و أنتك انت يا عبد قم على خدمة الله و ذكره ثم
انقطع عن الخلاق اجمعين و ان الله قدر لكل من
اراده في اللوح خير عظيم ان اذكر الله ربك في
كل الأحيان ثم ول وجه قلبك شطر الله ربك
و رب العالمين و البهاء عليك ان تستقيم على حب
موليك القديم

BLIB_Or15694.602a, ALIB.folder18p471

BH04761

Date: 1290 [1873] or earlier

1 In the Name of God, the Mighty, the All-Knowing!

1 بسم الله العزيز العليم

2 Blessed art thou for having attained the presence of the Youth at the spot whereon the Most Great Ocean was established upon the Ark - in this are signs for them that are endued with insight - and for having heard with thine ears My call and turned thy face toward this Countenance, from which the faces of men have turned aside, save for a handful who have turned to thy Lord, the Mighty, the Beauteous. Then thou didst enter once again this land, wherein every atom of its atoms lamenteth by reason of what hath befallen the Youth without clear proof or illuminating Book. Grieve not at this, for verily the Youth is in supreme joy and gladness. By God! He yearneth for tribulations in the path of His Lord even as the sinful yearn for the mercy of thy Lord, the All-Merciful, the Most Compassionate. And the more intense the tribulations become, the more doth the fire of His love increase - and thy Lord is witness to what I say.

2 طوبى لك بما حضرت بين يدي الغلام في المقام
الذي فيه استوى البحر الأعظم على الفلك
و في ذلك آيات للعارفين و سمعت بأذنك
ندائي و توجهت بوجهك الى هذا الوجه الذي
اعرضت عنه وجوه العباد الا عدة احرف وجه
ربك العزيز الجميل ثم دخلت مرة اخرى في
هذه الأرض التي يوح كل ذرة من ذراتها بما
ورد على الغلام من دون بينة و لا كتاب منير لا
تحزن بذلك لأن الغلام في سرور و بهجة عظيم
تالله انه يشاقق البلايا في سبيل مولاه كاشتيق
العاصي الى رحمة ربك الرحمن الرحيم و كلما
تشددت البلايا ازداد نار حبه و كان ربك على ما
اقول شهيدا

3 If thou shouldst meet My loved ones, glorify their countenances on My behalf, then recount unto them what thou hast known and learned and witnessed, that they may soar in the atmosphere of detachment and be severed from all who dwell on earth. Convey My remembrance unto Kamal and say: Be thou steadfast, then hold fast unto the Ark of thy Lord, the All-Merciful, for the waters of heedlessness have encompassed all lands - soon shalt thou find their inhabitants among the drowned, save whom thy Lord willeth, for He preserveth whom He pleaseth, and He is powerful over all things. Then make mention of Jim on My behalf, that the remembrance of the

3 ان رأيت احبائي كبر على وجوههم من قبل ثم
اقصص لهم ما عرفته و علمته و رأيته ليطيرن في
هواء الانقطاع و ينقطعن عن العالمين ذكر الكمال
من لدى الغلام و قل ان استقم ثم تمسك
بنفلك ربك الرحمن لأن ماء الغفلة قد اخذ
كل الأراضي فسوف تجد اهلها من المغرقين الا
من شاء ربك و انه يحفظ من يشاء و انه على
كل شيء قدير ثم اذكر الجيم من قبلي ليهزه ذكر

Youth may stir him and raise him to a noble station. Then remember My loved ones and thy kindred, all of them. And praise be to God, the Lord of all worlds.

الغلام ويصعده الى مقام كريم ثم اذكر احبائي و
اهلك كلهم اجمعين والحمد لله رب العالمين

INBA34:281, AQA1#145

BH04771

Date: 1290 [1873] or earlier

- 1 He is God! Glorified art Thou, O my God! This servant of Thine spent his days heedless of Thy beauty and remote from the holy precincts of Thy oneness, until his days reached the stage where old age overtook him and he returned to the most feeble time of life, such that his hair turned white, his limbs trembled, and his members shook.
- 2 However, O my God, since he believed in Thee through Thy First Beauty, whom Thou didst distinguish above Thy servants, making Him the Seal of Thy Prophets, the Beginning of Thy Chosen Ones, a Light in Thy lands, and a treasure and honor for Thy trusted ones - therefore Thou didst make the end of his days the beginning of Thy days, and the ultimate attainment of his maturity the attainment to the Manifestations of Thy unity and arrival in the precincts of Thy oneness.
- 3 Therefore, O my God, waft over him from the Ridvan of Thine eternity the breezes of Thy essence and the winds of Thy oneness, that he may know the mysteries of Thy uniqueness in the temples of Thy detachment and acknowledge Thy Later Beauty just as he acknowledged Thy majesty in Thy First Beauty.
- 4 Then raise him up, O my Beloved, from the graves of heedlessness and gather him among the company of the believers in the gardens of Thy exalted spirits, that he may witness with the eye of his heart the lights of the might of Thy sovereignty in the dawning-places of the holiness of Thy eternity, until he becomes certain of Thy greatest signs and the most resplendent garments of Thy Being in Thy Most High, Most Exalted Beauty, and submissive to all that He brought in the kingdom of creation and the dominion below, for in Thy hand is the kingdom of the sovereignty of the heavens and earth, and

1 هو الله فسيحانك اللهم يا الهى ان هذا عبدك
الذى قضى ايامه فى غفلة عن جمالک و بعده
عن ساحة قدس احديتك حتى انتهى ايامه الى
مقام الذى اخذته الشيبوبة و رجع الى ارذل
العمر بحيث ابيضت شعراته و ارجفت اركانه و
ارتعشت اعضائه

2 ولكن يا الهى لما آمن بك فى طلعتك الأولى
الذى اختصصته من بين عبادک وجعلته خاتماً
لأنبيائك ومبدءاً لأصفياک ونوراً فى بلادک
و ذخراً و شرفاً لأمنائك لذا جعلت منتهى
ايامه اول ايامک و غاية بلوغه البلوغ الى مظاهر
توحيدک والورود فى ساحة احديتك

3 اذا يا الهى هب عليه من رضوان ازليتك نسمات
هويتك و ارياح احديتك ليعرف اسرار
تفريدك فى هياكل تجريدك و يعترف بجمالک
الأخرى كما اعترف بجلالک فى طلعتك الأولى

4 ثم ابعثه يا محبوبى عن قبور الغفلة ثم احشره
فى زمرة الموحدين فى رياض ارواحک العالمين
ليشهد بعين قلبه انوار عز سلطنتک فى مطالع
قدس صديتك حتى يكون موقناً بآياتک
الکبرى وقص ذاتک الأسنى فى جمالک العلى
الأعلى و مدعناً بكل ما جاء به فى ملکوت
الانشاء و جبروت الأذننى اذ بيدک ملکوت
ملك السموات و الأرض و انک انت الذى

Thou art He Who doeth what He willeth in the Most Exalted Companion, and Thou art powerful over all things.

تفعل ما تشاء في رفيق الأعلى و انتك انت على كل شيء قدير

INBA92:115

BH04844

Date: 1290 [1873] or earlier

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

1 بِسْمِ اللَّهِ الْبَاقِي بِلا زوال

2 This is Our tablet to the one who hath believed in God, that the call of God may attract him to the throne of his Lord. Verily Thy Lord is the most bountiful. Make mention of thy Lord at all times with such steadfastness that the calamities and the injustice perpetrated by those who disbelieve in God, the All-Glorious, the All-Knowing, will affect thee not. Think-est thou that their glory or what they possess of earthly treasures will endure? Nay, by the beauty of the All-Sublime! All on earth will pass away except the face of thy Lord, the Almighty, the All-Knowing, the All-Wise. Whenever thou are overtaken by sorrows, pass by the graves and meditate upon them, that thou mayest find thyself in manifest detachment. Canst thou distinguish the kings from the downtrodden, or the rich from the poor? Nay, by thy Lord, the All-Forgiving, the Most-Compassionate.

2 هذا كتاب من لدنا الى الذي آمن بالله ليجذبه نداء الله الى عرش موليه ان ربك لدو فضل عظيم ان اذكر ربك في كل الأحوال باستقامة لا يمنعها البلايا و لا ظلم الذين كفروا بالله العزيز العليم هل ترى يبقى عزهم او ما عندهم من الزخارف لا وجمال السبحان كل من عليها فان و يبقى وجه ربك المقندر العليم الحكيم كلما تأخذك الأحزان مر على القبور ثم تفكر فيهم لتجد نفسك على انقطاع مبين هل تقدر ان تميز بين المملوك و المملوك و هل تعرف الأغنياء من الفقراء لا وربك الغفور الرحيم

3 Among the people is he who, when he witnesseth one gazing upon his home, he desireth, in his anger, to kill him. But ere long his enemies shall seize that which is in his home, and he will find himself in manifest loss. And among the people is he who, if he lacks but a single dinar, his face will turn dark with covetousness. When death overtakes him the hand of separation severs him from that which he had avidly amassed.

3 و منهم الذي اذا يرى ان ينظر احد الى بيته يريد ان يقتل نفسه من الغيظ و الآن تصرف ما في بيته من اعدائه و انه على خسران مبين و منهم الذي اذا ينقص منه دينار يسود وجهه من الحرص و اذا اتاه الموت فرق يد التفريق كلما اجتمع في أيامه بعسر عظيم

4 O my brother! By God, I summon thee but for the sake of God. Incline thy ears to My Words, arise to serve thy Lord, and make mention of Him amongst His servants. He suffices thee with the truth, and He is Powerful over all things. Rely upon Him under all conditions, and say : "O Lord assist me in thy service. Thou art the Most Compassionate. Praise be to the Beloved of the worlds".

4 يا اخي تالله ما ادعوك الا لوجه الله اسمع قولي قم على خدمة ربك و اذكره بين عباد الله انك فيك بالحق انه على كل شيء قدير توكل عليه في كل الأحوال قل اي رب وفقني على خدمتك انتك انت ارحم الراحمين و الحمد للخبوب العالمين

INBA34:298, NLAI_BH1.020, AQA1#165, ASAT4.317x

BH11774*Date: 1290 [1873] or earlier*

- 1 He is the Beloved! هو المحبوب 1
- 2 Glorified be He Who sendeth down the verses as He willeth. Through them He leadeth some of His servants astray while others are guided aright. This hath ever been God's way, and no change can ye find therein, did ye but know. They who have believed and been guided by God's guidance - these are they who are truly guided. And they who have disbelieved and turned away - these shall be brought forth in the fire. Thus hath it been ordained for this one and that, could ye but perceive with the eye of the spirit in all things. فسبحان الذي ينزل الآيات كيف يشاء يضللّ منها عباد ويهتدي آخرون لم يزل كان ذلك من سنة الله وليس لها من تبدل لو انتم تعرفون والذينهم آمنوا واهتدوا بهدى الله اولئك هم المهتدون والذين كفروا واعرضوا اولئك في النار هم يحضرون كذلك قدر لهذا وهذا ان انتم ببصر الروح في الأشياء تنظرون 2
- 3 We do relate unto thee and unto those who were before, that they may be assured of God's signs. Grievous indeed is the utterance of those who forge lies against God and His servant while thinking they do good. Say: We have taken account of all things and encompassed whatsoever is in the heavens and on earth. Nothing is hidden from God thy Lord, if ye would but recognize His signs and be assured thereof. ولقد نقص عليك وعلى الذينهم كانوا من قبل لعلّ آيات الله هم موقنون ولقد كبر قول الذينهم يفترون على الله وعبداه وبحسبون انهم محسنون قل انا احصينا كل شيء واحطنا ما في السموات والأرض ولا يخفى على الله ربك من شيء ان انتم تعرفون آيات الله ثم بها توقنون 3
- 4 Say: O women of the earth! Harken unto that which the Spirit imparteth unto you. Think not ill of God, and be not of those who through false learned ones remain heedless of God's religion and turn not unto the religion of God, the Most High. قولي يا نساء الأرض اسمعن ما يلقي الروح عليكن ولا تظنن بالله ظنّ السوء ولا تكونن من اللواتي هنّ بعلباء الباطل يغفلون عن دين الله ثم الى دين الله العلى لا تتوجهون 4
- 5 Say: O people! Believe in God and associate not aught with Him. Then follow what hath been sent down in the Bayan if ye would rejoice in the paradise of light. قولي يا قوم آمنوا بالله ولا تشركوا به ثم اتبعوا ما نزل في البيان ان انتم في رضوان النور تحبسون 5
- 6 And thou, render thanks unto thy Lord for what He hath bestowed upon thee through His grace, honored thee through His Cause, and provided thee with the fruits of love wherein the near ones glory. و انتك فاشكرى ربك فيما اتاك بفضلله و شرفك بأمره و رزقك من اثمار الحب التي يفتخر بها المقربون ١٥٢ 6

NLAI_BH1.254

BH05015

To: *Mirza Aqa Jan Thabiti, in Birjand*

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Holy, the Most Glorious! These are the verses of the Book which have been sent down in truth from the heaven of the grace of your Lord, the Most High, the Great. By them are drawn the hearts of those who have turned towards the Most Great Scene, the Station wherein the Lord of Destiny hath been established with manifest sovereignty. Blessed art thou for having rent asunder the veils of glory and attained unto the lights of Beauty. This is of the bounty of thy Lord, the Mighty, the Most Exalted. He, verily, is nigh unto the doers of good.

الأقدس الأبهى تلك آيات الكتاب نزلت بالحق
من جبروت فضل ربكم العلي العظيم وبها تنجذب
افئدة المقبلين الى المنظر الأكبر المقام الذى فيه
استوى مالک القدر بسلطان مبين طوبى لك بما
خرقت سيجات الجلال وفزت بأنوار الجمال هذا
من فضل ربك العزيز المتعال انه قريب بالمحسنين
- 2 Guard thyself lest thy feet slip and thou remain steadfast with a certainty that cannot be shaken by the imaginings of the calumniators who have fabricated lies against God after He came to them with a manifest proof. They were wont to call upon Him night and day, yet when the All-Compelling came, they turned away from Him and followed the wrong-doers. Shun those who have disbelieved, then remember thy Ancient Lord. He, verily, preserveth whom He willeth and aideth those who have turned unto Him. He is, in truth, powerful over all things.

ان احفظ نفسك لئلا تزل قدماک وتكون على
يقين لا يقلبه ظنون المفترين الذين افتروا على الله
بعد الذى اتاهم ببرهان مبين كانوا ان يدعوه بالليل
والنهار فلما اتى الجبار اعرضوا عنه واتبعوا الظالمين
تجنب عن الذين كفروا ثم اذكر موليك القديم انه
يحفظ من يشاء وينصر الذين اقبلوا اليه انه على
كل شىء قدير
- 3 Grieve not because of the wicked ones. They are assuredly the companions of the fire and shall enter their abodes therein. Thy Lord is, in truth, the All-Knowing, the All-Informed.

لا تحزن من الفجار انهم اصحاب النار سوف
يدخلون مساكنهم فيها ان ربك هو العليم الخبير
- 4 Say: O people, fear ye God and follow not the promptings of the ungodly who breathe naught but their own desires and commit that which is unseemly. They are, verily, among the companions of the burning fire.

قل يا قوم خافوا من الله ولا تتبعوا همزات
المشركين الذين لا يتنفسون الا بأهوائهم و
يرتكبون الفحشاء فى انفسهم الا انهم من اصحاب
السعير
- 5 Arise thou to make mention of Me amongst My servants, that haply the Call may draw them to the Dayspring of Names and bring them nigh unto God, the Beloved of the worlds. Thus have We sent down unto thee this Tablet that thou mayest be assured of thy Lord's grace and make mention of Him as thou hast been mentioned by Him in this perspicuous Tablet.

انك قم على ذكرى بين عبادى لعل يجذبهم النداء
الى مطلع الأسماء ويقربهم الى الله محبوب العالمين
كذلك نزلنا لك هذا اللوح لتوقن بفضل ربك
وتذكره كما ذكرت من لدنه فى هذا اللوح المبين

INBA34:286, AQA1#150

BH05159

To: Aqa Siyyid Muhammad from Khi, in Khunsar

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Glorious! This is a Book from Us to him who was stirred by the call of his Lord and perceived the fragrance of the Garment after most of the servants had debarred themselves therefrom. Blessed art thou for having attained unto the recognition of thy Lord, cast away what thou didst possess, and taken what came to thee from the Lord of all creation. Thy name hath been mentioned before the Throne, and there have been sent down unto thee clear verses from thy Lord, the Mighty, the Bestower. Detach thyself from the world and whatsoever is therein, then turn wholly unto God, the Lord of creation.
- 2 Say: O people! How long will ye slumber? The heaven hath been cleft asunder and the Lord of the Day of Mutual Calling hath come. How long will ye flee to the right and to the left? Do ye not see that the mountains pass away like clouds?
- 3 Say: O people! Fear God and follow not every doubting idolator. Arise from the slumber of heedlessness and passion, then turn your gaze toward your Most Glorious Lord. He calleth you unto God, your Lord, the All-Merciful. Beware lest ye follow the factions who have united in tyranny and denied the proof of the All-Merciful. By My life, this is indeed a wondrous thing!
- 4 Recite the verses of thy Lord, then preserve them and shun those who have denied the Lord of lords. Let not the deeds of the wrongdoers grieve thee. God shall soon seize them with His might. Verily He is severe in punishment.
- 5 And the glory be upon thee and upon whoso hath cast the world behind him and believed in God, the Mighty, the Most Exalted.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى
الَّذِي اهْتَزَّ مِنْ نِدَاءِ رَبِّهِ وَوَجَدَ عَرَفَ الْقَمِيصِ
بَعْدَ الَّذِي مَنَعَ عَنْهُ أَكْثَرَ الْعِبَادِ طَوْبَى لَكَ بِمَا
فَزَتْ بِعِرْفَانِ رَبِّكَ وَنَبَذْتَ مَا عِنْدَكَ وَاخَذْتَ
مَا آتَاكَ مِنْ لَدُنْ مَالِكِ الْإِبْجَادِ قَدْ ذَكَرَ اسْمُكَ
تَلَقَّاءَ الْعَرْشِ وَنَزَلَتْ عَلَيْكَ آيَاتُ بَيِّنَاتٍ مِنْ لَدُنْ
رَبِّكَ الْعَزِيزِ الْوَهَّابِ إِنْ انْقَطَعَ عَنِ الدُّنْيَا وَ مَا
فِيهَا ثُمَّ اقْبَلْ بِتَمَاسُكٍ إِلَى اللَّهِ مَالِكِ الْإِبْجَادِ

2 قُلْ يَا قَوْمِ إِلَى مَتَى تَرْقُدُونَ قَدْ انْشَقَّتِ السَّمَاءُ وَ
إِنِّي مَالِكٌ يَوْمَ النَّادِ إِلَى مَتَى تَهْرَبُونَ إِلَى الْيَمِينِ وَ
الشَّمَالِ أَمْ مَا تَرَوْنَ أَنَّ الْجِبَالَ تَمُرُّ مَرَّ السَّحَابِ

3 قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا كُلَّ مَشْرُكٍ مَرْتَابٍ
قَوْمُوا عَنْ رِقْدِ الْغَفْلَةِ وَالْهَوَى ثُمَّ انظُرُوا شَطْرَ رَبِّكُمْ
الْأَبْهَى أَنَّهُ يَدْعُوكُمْ إِلَى اللَّهِ رَبِّكُمْ الرَّحْمَنِ أَيُّكُمْ إِنْ
تَتَّبِعُوا الْأَحْزَابَ الَّذِينَ اتَّحَدُوا فِي الظُّلْمِ وَ كَفَرُوا
بِبِرْهَانِ الرَّحْمَنِ لَعَمْرِي إِنَّ هَذَا لَشَيْءٌ عَجَابٍ

4 إِنْ أَقْرَأَ آيَاتِ رَبِّكَ ثُمَّ أَحْفَظْهَا وَتَجَنَّبَ مِنَ الَّذِينَ
كَفَرُوا بِرَبِّ الْأَرْبَابِ لَا يَحْزَنُكَ عَمَلُ الَّذِينَ ظَلَمُوا
سَوْفَ يَأْخُذُهُمُ اللَّهُ بِقَهْرٍ مِنْ عِنْدِهِ أَنَّهُ لَشَدِيدُ الْحَالِ

5 وَ الْبَهَاءُ عَلَيْكَ وَ عَلَى مَنْ نَبَذَ الدُّنْيَا عَنْ وَرَائِهِ وَ
آمَنَ بِاللَّهِ الْعَزِيزِ الْمُتَعَالِ

INBA34:301a, INBA27:445, AQA1#168

BH05078

To: Aqa Siyyid Mirza Afnan, in Yazd

Date: 1290 [1873] or earlier

1 In the Name of God, the Most Mighty, the Most Mighty

1 بِسْمِ اللَّهِ الْأَعْظَمِ الْعَظِيمِ

2 O my God! Thou knowest that I love the kindred of the Tree of Thy Oneness and the leaves of the Tree of Thy Singleness. Thou hast distinguished them in this Revelation among Thy creation and hast sent down their names in Thy Tablets and dispatched unto them the signs of Thy greatness and the evidences of Thy oneness. Therefore, O Thou Beloved of the worlds, send upon them at all times the breezes of Thy grace that they may make mention of Thee upon this Tree which hath been raised up through Thy Name and uttereth by Thy leave. Withhold them not therefrom through Thy bounty and favor.

2 سُبْحَانَكَ يَا أَلْهِ تَعْلَمُ بِأَنِّي أَحَبُّ أَفْنَانَ سِدْرَةِ فُرْدَانِيَّتِكَ وَ أَوْرَاقِ شَجَرَةِ وَحْدَانِيَّتِكَ أَنْتَ خَصَصْتَهُمْ فِي هَذَا الظُّهُورِ بَيْنَ خَلْقِكَ وَ نَزَّلْتَ أَسْمَاءَهُمْ فِي الْوَاحِكِ وَ أَرْسَلْتَ إِلَيْهِمْ آيَاتِ عَظَمَتِكَ وَ بَيَّنَّاتِ أَحَدِيَّتِكَ فَأَرْسَلَ عَلَيْهِمْ يَا مَحْبُوبِ الْعَالَمِينَ فِي كُلِّ الْأَحْيَانِ أَرْيَاحَ فَضْلِكَ لِيَذْكُرْتِكَ عَلَى هَذِهِ السَّدْرَةِ الَّتِي ارْتَفَعَتْ بِاسْمِكَ وَ تَنْطَلِقُ بِأَذْنِكَ لَا تَمْنَعُهُمْ عَنْهَا بِجُودِكَ وَ إِحْسَانِكَ

3 And among them, O my God, is he who hath arisen to aid Thy Cause and hath spoken in Thy praise and hath turned toward the horizon of Thy beauty and hastened to the Kawthar of Thy knowledge and drunk from the hands of Thy grace. Ordain for him, O my God, the best of what Thou hast ordained for Thy chosen ones. Then grant him in Thy days the blessing which Thou hast sent down from the heaven of Thy Will and the atmosphere of Thy decree.

3 وَ مِنْهُمْ يَا أَلْهِ مَنْ قَامَ عَلَى نَصْرَتِكَ وَ نَطَقَ بِثَنَائِكَ وَ أَقْبَلَ إِلَى أَفْقِ جَمَالِكَ وَ سَرَعَ إِلَى كَوْنِهِ عِرْفَانِكَ وَ شَرِبَ مِنْ إِيَادِي فَضْلِكَ قَدَّرَ لَهُ يَا أَلْهِ خَيْرَ مَا قَدَرْتَهُ لِأَصْفِيَائِكَ ثُمَّ أَرْزَقَهُ فِي أَيَّامِكَ نِعْمَةَ الَّتِي نَزَّلْتَهَا مِنْ سَمَاءِ مَشِيَّتِكَ وَ هَوَاءِ إِرَادَتِكَ

4 O Lord! Thou seest him turning toward the sanctuary of Thy good-pleasure and circumambulating the Kaaba of Thy Cause. Withhold him not through Thy bounty and cast him not away through Thy grace. Aid him, O my God, at all times in Thy love in such wise that neither trials shall prevent him from the direction of Thy Name, the All-Merciful, nor tests from turning toward Thy Self, O Thou in Whose grasp are the reins of all possibilities and in Whose hand are all who dwell in the earth and heaven. There is none to gainsay Thy Will and none to withstand Thy sovereignty. Verily Thou art the Almighty, the Most Exalted, the All-Glorious, the Self-Subsisting.

4 أَيْ رَبِّ تَرَاهُ مُقْبِلًا إِلَى حَرَمِ رِضَائِكَ وَ طَائِفًا كَعْبَةِ أَمْرِكَ لَا تَمْنَعُهُ بِجُودِكَ وَ لَا تَطْرُدُهُ بِفَضْلِكَ أَيَّدَهُ يَا أَلْهِ فِي كُلِّ الْأَحْيَانِ عَلَى حَبْكٍ عَلَى شَأْنٍ لَا تَمْنَعُهُ الْإِفْتِتَانِ عَنْ شَطْرِ اسْمِكَ يَا الرَّحْمَنُ وَ لَا الْإِمْتِحَانِ عَنْ التَّوَجُّهِ إِلَى نَفْسِكَ يَا مَنْ يَبْدُكَ زِمَامُ الْمَمَكَاتِ وَ فِي قَبْضَتِكَ مَنْ فِي الْأَرْضِينَ وَ السَّمَوَاتِ لَا رَادَّ لِمَشِيَّتِكَ وَ لَا مَانِعَ لِحُكُومَتِكَ وَ أَنْتَ أَنْتَ الْمُقْتَدِرُ الْمُتَعَالَى الْعَزِيزُ الْخِتَارُ

INBA92:338, AQA6#233 p.131

BH05054

To: Aqa Siyyid Muhammad Kazim in Sad, in Isfahan

Date: 1290 [1873] or earlier

- 1 He is the Almighty, the Self-Subsisting. هو العزيز القيوم 1
- 2 A mention from the Leaf of Paradise unto His servant, that he may be among those who remember God Who created him and created all things, and all unto Him shall return. 2 ذكر ورقة الفردوس عبده ليكون من الذاكرين الله الذي خلقه وخلق كل شيء وكل اليه لراجعين
- 3 O servant! Bear witness within thyself to that whereunto God hath testified concerning His own Self, by His own Self, ere mention was made of any remembrance or names were ordained through the form of a wondrous Temple - that there is none other God but Him, and that the Tree of the Bayan is the first Tree wherein appeared the Fire and spoke forth: "Verily, I am God, the Lord of all worlds," and verily He is the Sovereign of the Messengers, and the mention of Adam and clay was not. 3 ان يا عبد فاشهد في ذاتك بما شهد الله لنفسه بنفسه من قبل ان يذكر الأذكار او يحدد الأسماء بطراز هيكل بديع بأنه لا اله الا هو وان شجرة البيان اول شجرة ظهرت فيها النار ونطقت بأني انا الله رب العالمين وانه لسلطان الرسل وما كان ذكر الآدم والطين
- 4 Thus do We cast upon thee of the verses of God, the King, the Mighty, the Generous, that thy soul may find assurance thereby, such that thy feet shall never slip on account of any Baal or ass. Say: By God! Verily Baal shall arise by himself, and the Samiri shall appear in magnificent form, and the calf shall cry out from every nearby quarter. Therefore, O loved ones of God, be steadfast in the Cause and turn not unto them, and be not among the abased ones. 4 كذلك تلقى عليك من آيات الله الملك العزيز الكريم ليطمئن بها نفسك بحيث لن يزل قدماك عن كل بعل وحمير قل تالله ان البعل يقوم بنفسه والسامري يظهر بطراز عظيم والعجل ينادى من كل شطر قريب اذا يا احباء الله فاستقيموا على الأمر ولا تلتفتوا اليهم ولا تكونن من الصاغرين
- 5 Drink ye from the hand of the Youth cups of sweet water, then a cup from this Salsabil wherefrom floweth forth the creation of the Kawthar of eternity, then the holy waters and Tasnim. Then be content therewith above all else, for it shall suffice you against all the worlds. 5 فاكرعوا من يد الغلام كؤوس العذب ثم كأوب من هذا السلسيل الذي بطفح منه خلق كوثر الخلد ثم مياه القدس والتسنيم ثم اقنعوا به عن سواه لأنه يكفيكم عن كل العالمين
- 6 And the Spirit and glory and splendor be upon thee and upon every assured believer. And praise be to God, the Lord of all worlds. 6 والروح والعز والبهاء عليك وعلى كل موقن امين والحمد لله رب العالمين ١٥٢

INBA36:093a, INBA71:256

BH05155

To: *Haji Ali Askar Tabrizi et al.*

Date: 1290 [1873] or earlier

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

1 هو العالم العليم

2 This is a Book for him who hath been guided by God's guidance and was of those who have drawn nigh, and hath been ordained in the Tablets that which will gladden his soul and his heart, that he may stand firm in His love and be of those who are steadfast.

2 هذا كتاب لمن اهتدى بهدى الله و كان من المقبلين و قدر له في الألواح ما يسر به نفسه و فؤاده ان يستقيم على حبه ويكون من الراسخين

3 O servant! There hath come before Our presence from thee a letter, and before it another letter, and We were among the witnesses. We held back the Pen, looking toward the direction of destiny, and when the promise came, We sent down the verses and dispatched them unto thee as a mercy from Us upon thee, that thou mayest be of the thankful.

3 ان يا عبد قد حضر بين يدي الوجه منك كتاب ثم من قبله كتاب و كنا من الشاهدين و امسكنا القلم ناظرًا الى شطر القضاء و اذا جاء الوعد نزلنا الآيات و ارسلناها اليك رحمة من لدنا عليك لتكون من الشاكرين

4 Rejoice within thyself that God hath forgiven thee through His grace from His presence, and hath sent from the right hand of the divine good-pleasure the fragrances of forgiveness, whereby He hath purified thee and thy father and thy mother and thy son from the dust of disobedience. Exalted then is this bounty, the inaccessible, the glorious!

4 بشر في نفسك بما غفرك الله بفضل من عنده و ارسل عن يمين الرضوان روايح الغفران و بها طهرک و اباك و امک و ابنک عن کدورات العصيان فتعالى من هذا الفضل الممتنع المنيع

5 By God the True One! Were all who are in the heavens and on earth to stand firm today in the love of thy Lord, God would assuredly forgive them in truth and clothe them in the garments of forgiveness. Verily He is the Almighty over whatsoever He willeth, and He is the Most High, the Most Exalted, the Most Great.

5 تالله الحق لو يستقيم اليوم كل من في السموات و الأرض على حب مولاك ليغفرهم الله بالحق و يلبسهم قبايص الغفران و انه هو المقتدر على ما يشاء و انه هو العلي المتعالی العظيم

6 Stand ye firm in the Cause lest ye be stirred by the croaking of the idolaters. This is the greatest counsel wherewith We have counseled you, and I am the Best of Counselors. And the Glory be upon you, O concourse of them that are assured.

6 ان استقيموا على الأمر لئلا يحرکم نفاق المشركين و هذا من اعظم النصيح نصحناكم به و انا خير الناصحين و البهاء عليكم يا معشر الموقنين

BLIB_Or15694.577, ALIB.folder18p463

BH05071

To: Aqa Ali Akbar

Date: 1290 [1873] or earlier

¹ Lauded and glorified art Thou, O my God! I entreat Thee by the sighing of Thy lovers and by the tears shed by them that long to behold Thee, not to withhold from me Thy tender mercies in Thy Day, nor to deprive me of the melodies of the Dove that extolleth Thy oneness before the light that shineth from Thy face. I am the one who is in misery, O God! Behold me cleaving fast to Thy Name, the All-Possessing. I am the one who is sure to perish; behold me clinging to Thy Name, the Imperishable. I implore Thee, therefore, by Thy Self, the Exalted, the Most High, not to abandon me unto mine own self and unto the desires of a corrupt inclination. Hold Thou my hand with the hand of Thy power, and deliver me from the depths of my fancies and idle imaginings, and cleanse me of all that is abhorrent unto Thee.

² Cause me, then, to turn wholly unto Thee, to put my whole trust in Thee, to seek Thee as my Refuge, and to flee unto Thy face. Thou art, verily, He Who, through the power of His might, doeth whatsoever He desireth, and commandeth, through the potency of His will, whatsoever He chooseth. None can withstand the operation of Thy decree; none can divert the course of Thine appointment. Thou art, in truth, the Almighty, the All-Glorious, the Most Bountiful.

³ O 'Ali! Read thou this prayer at morn and at eventide, in yearning and utter detachment. Thereby shall the hearts of the peoples of creation and invention be drawn, that all may bear witness to thy faith in God, thy Lord, to thy turning unto His Presence, and to thy severance from all save Him. There is none other God but He, the Mighty, the All-Glorious.

⁴ And the Spirit be upon thee, and upon whoso hath clung to the hem of the All-Merciful and cut himself off from Satan. And praise be to God, the King, the Mighty, the All-Powerful, the Help in Peril, the Self-Subsisting.

¹ بِسْمِ اللَّهِ الْأَبَدِ الْأَمْنِ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي
اسْأَلُكَ بِزَفَرَاتِ قُلُوبِ الْعَاشِقِينَ وَ دُمُوعِ
عَيُونِ الْمُشْتَاقِينَ بِأَنْ لَا تَجْعَلَنِي مُحْرُومًا مِنْ
نَفَحَاتِ رَحْمَتِكَ فِي أَيَّامِكَ وَ نِعَمَاتِ وَرَقَاءِ
وَحْدَانِيَّتِكَ عِنْدَ ظُهُورِ أَنْوَارِ وَجْهِكَ فَيَا إِلَهِي أَنَا
الْمُسْكِينُ قَدْ تَشَبَّثْتُ بِذَيْلِ اسْمِكَ الْغَنِيِّ وَأَنَا الْفَاقِي
قَدْ تَمَسَّكَتُ بِجَبَلِ اسْمِكَ الْبَاقِي إِذَا اسْأَلُكَ
بِنَفْسِكَ الْعَلِيِّ الْأَعْلَى بِأَنْ لَا تَدْعَنِي بِنَفْسِي وَ
هَوَايَ خَذِ يَدِي بِأَيَادِي إِقْتِدَارِكَ وَ خَلِّصْنِي عَنْ
غَمَرَاتِ الظُّنُونِ وَ الْأَوْهَامِ وَ طَهِّرْنِي عَنْ كُلِّ مَا
يَكْرَهُهُ رِضَاكَ

² ثُمَّ اجْعَلْنِي مُقْبِلًا إِلَيْكَ وَ مُتَوَكِّلًا عَلَيْكَ وَ لَا تَذَرْنِي
بِحَضْرَتِكَ وَ هَارِبًا إِلَى نَفْسِكَ وَأَنْتَ أَنْتَ الَّذِي
تَفْعَلُ مَا تَشَاءُ بِقُدْرَتِكَ وَ تَحْكُمُ مَا تَرِيدُ بِأَرَادَتِكَ
لَا مَانِعَ لِمَا قَضَيْتَ وَ لَا رَادَّ لِمَا مَضَيْتَ أَنْتَ أَنْتَ
الْمُقْتَدِرُ الْعَزِيزُ الْمُنَّانُ

³ إِنْ يَا عَلِيَّ إِنْ أَقْرَأَ هَذَا الدُّعَاءَ فِي الصُّبْحِ وَ الْمَسَاءِ
عَلَى شَوْقٍ وَ انْقِطَاعٍ تَجْذِبُ مِنْهُ أَفْتَدَةَ أَهْلِ الْإِبْدَاعِ
وَ الْإِخْتِرَاعِ لِيُشْهَدَنَّ كُلُّ بَايْمَانِكَ بِاللَّهِ رَبِّكَ وَ
أَقْبَالَكَ إِلَى حُضْرَتِهِ وَ انْقِطَاعِكَ عَمَّا سِوَاهُ لَا إِلَهَ
إِلَّا هُوَ الْعَزِيزُ السَّجَّانُ

⁴ وَ الرُّوحَ عَلَيْكَ وَ عَلَيَّ مِنْ تَمَسُّكِ بِذَيْلِ الرَّحْمَنِ
وَ انْقِطَاعِ عَنِ الشَّيْطَانِ وَ الْحَمْدُ لِلَّهِ الْمَلِكِ الْعَزِيزِ
الْمُقْتَدِرِ الْمُسْتَعَانَ

PM#162, BPRY.224

INBA48:151, INBA49:209x, INBA92:145a,
BLIB_Or15739.273, BRL_DA#769,
PMP#162, AQMJ1.096x

BH05139*To: Aqa Mirza Mihdi**Date: 1290 [1873] or earlier*

1 He is God, the Most Pure

2 The firm words which were adorned with the mention of the Lord of Lords were observed, and the fragrances of Paradise were inhaled therefrom. Blessed art thou! And all the hardships and tribulations thou hast borne in the path of God are remembered with Him. Blessed is thy pen by which the words of the Beloved were inscribed! Indeed, in these days most people have arisen to cause harm.

3 That honored one must engage in service to the Cause with utmost joy and eagerness, and must act with perfect wisdom. Consider vigilance over the Cause from all directions to be essential, for even the ungodly of the Bayan will spread abroad whatever occurs. Now that the leader of that group has exchanged truth for money, you will hear the details. And the reason for your delay in that land during these days has become somewhat apparent, but be not grieved, and in all things be patient and thankful, for whatsoever appears today has been and will be for the good of the Cause. For each of the names mentioned in your Tablet and in the Tablet of Jinab-i-Mihdi, a sublime Tablet was sent specifically. Convey greetings to all the loved ones, and exert utmost effort in protecting and preserving the Cause that no harm may occur. And the Spirit be upon thee and upon those with thee.

1 هو الله الأطهر

2 کلمات محکمه که بذکر ربّ الأرباب مزین بود مشاهده شد و نسّمات فردوس از آن استشمام گشت طوبی لک و آنچه زحمات و بلايا که در سبیل الله حمل نموده ئی جمیع عندالله مذکور طوبی لقلبک الذی به ثبت کلمات المحبوب بلی این ایام اکثری از ناس بر ضرّ قیام نموده اند

3 باید آنجناب در کمال شوق و اشتیاق بخدمت امر مشغول باشند و بکمال حکمت رفتار نمایند مراقبت امر را از جمیع جهات لازم شمرد چه که مشرکین بیان هم آنچه واقع شود در اطراف انتشار دهند حال که رئیس آن طایفه حق را بدینار میادله نموده تفصیل آن را خواهید شنید و سبب توقف آنجناب در آن ارض این ایام فی الجمله ظاهر شده ولیکن محزون مباش و در کلّ امور صابر و شاکر باشید چه که آنچه ظاهر میشود الیوم مصلحت امر بوده و خواهد بود اسامی که در لوح آنجناب و لوح جناب مهدی بود مخصوص هر یک لوح منبع ارسال شد جمیع احباب را تکبیر برسانید و در صیانت و حفظ امر منتی جهد نموده که ضرّی وارد نشود و الروح علیک و علی من معک

RSBB.150

BH05192*To: Haji Mirza Siyyid Muhammad Afnan**Date: 1290 [1873] or earlier*

1 In the Name of God, the Most Great, the Great!

2 O my God! Baha has found comfort in tribulation for love of Thee and Thy good pleasure, even as the Beloved finds comfort

1 بسم الله الأعظم العظیم

2 یا الهی انّ الهاء آنس بالبلاء فی حبّک و رضائک کما آنس الحبيب بذکرک و ثنائک و انه یشاق

in Thy remembrance and praise. He yearns for fate to overtake him in Thy path, O Thou Lord of all names, even as one athirst yearns for the waters of Thy mercy and the fountain of Thy grace. He turns toward it even as lovers turn toward the place wherein shine forth the lights of Thy countenance. Thus hast Thou created me, O Thou Beloved of Baha!

- 3 By Thy glory! I complain not of that which hath befallen me in Thy days, nor of that which shall befall me through Thy power and might. I beseech Thee by the waves of the sea of Thy oneness, and by the establishment of the throne of Thy grandeur, and by the remembrances of the leaves of the Tree of Thy singleness, to rain down from the heaven of Thy bounty upon the branches of this Tree that which will make them steadfast in Thy love and cause them to drink at all times the wine of Thy mercy. O my Lord! Verily, he whom I mention is one of them who hath turned toward Thee and turned away from all else. Ordain for him, O my God, that which Thou hast ordained for the sincere ones among Thy chosen ones. Then send down upon him the good of this world and of the world to come. Thou knowest, O my God, that I perceive from them the fragrance of the love of my Beloved; therefore have I chosen them for Thy remembrance in my days. Sanctify their faces from turning to any save Thee, and their eyes from beholding aught except Thee, and their hearts from mentioning ought beside Thee. Verily, Thou art the Protector of the mystics and the God of all who are in the heavens and on earth.

القضاء في سبيلك يا مالك الأسماء كاشياق
الظمان الى فراث رحمتك و كوثر الطافك و
يتوجه اليه كتوجه العشاق الى مقر الذي فيه
استضاء انوار وجهك كذلك خلقتني يا محبوب
البهاء

3 فوعزتك ما اشكو في كل ما ورد على في
ايامك وعلى ما يرد بجلوك وقوتك اسئلك
بأمواج بحر احديتك واستقرار عرش عظمتك
و اذكار اوراق سدره فردائيتك بأن تنزل
من سماء كرمك على افنان هذه الشجرة ما
يستقيمهم على حبك ويشربهم في كل الأحيان
نحر رحمتك اي رب ان الذي اذكره انه احد
منهم قد اقبل اليك واعرض عما سواك قدر
له يا الهى ما قدرته للمخلصين من اصفيائك ثم
انزل عليه خير الدنيا والآخرة انت تعلم يا الهى
بأنى اجد منهم رايحة حب محبوبي لذا اخترتهم
لذكرك في ايامي قدس وجوههم عن التوجه الى
غيرك و عيونهم عن النظر الى دونك و قلوبهم
عن ذكر ما سواك انتك انت مولى العارفين و
اله من في السموات والأرضين

INBA92:337, AQA6#236 p.135,
ASAT1.157x

BH04995

To: *Husayn Ali*

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Glorious
- 2 O loved ones of God! May you ever drink from the Kawthar of the peerless Beauty of the Most High, and become so intoxicated from this wine of the Day of Alast that you see none but God and count all else as non-existent. In the emerald Tablets from the Pen of the King of Oneness, the triumph of the Cause through wisdom and utterance hath been recorded. Fix your gaze upon this. The Beloved hath ordained that the conquest of the citadels of hearts be achieved through the sword of the

1 الأقدس الأبهى

2 اى احبابى الهى انشاءالله لازال از كوثر جمال
بيثال حضرت متعال بياشاميد و از اين رحيق
الست چنان سرمست شويد كه جز خدا را
هوا دانيد و غير مقصود را مفقود بشريد در
الواح زبرجديه از قلم سلطان احديه نصرت
امر بحكمت و بيان مرقوم شده بأن ناظر باشيد
حضرت محبوب فتح مدين قلوب را بسيف

tongue. Thus hath the All-Merciful decreed. He, verily, is the All-Knowing, the All-Informed.

لسان مقدّر فرموده کذلک قضی الرحمن أنّه لهو
العلم الخبیر

- 3 Your turning to the Ka'bah of Glory and arising to promote His Cause is itself a victory, and God, exalted be His glory, hath accepted it and recorded you among the helpers in the Preserved Tablet. God will soon reward you with a goodly reward. He, verily, is the Protector of the sincere ones. Strive at all times that perchance ye may quicken dead souls through the remembrance of the King of Oneness and bestow the Kawthar of the love of the All-Merciful upon all who dwell within the realm of possibility.

3 اقبال شما بکعبه ذی الجلال و قیام بر امرش
همان نصرتست و حقّ جلّ شأنه قبول فرمود و
از ناصرین در لوح مبین مذکورید سوف یجزیکم
الله جزاءً حسناً أنّه ولیّ المخلصین در کلّ احوال
جهد نمائید که شاید قلوب مرده را بذکر سلطان
احدیّه زنده نمائید و کوثر محبت رحمن را بر اهل
امکان مبذول دارید

- 4 Today, whosoever ariseth to teach will be confirmed by the Spirit of the Cause. Blessed art thou for having turned unto [God] and turned away from those who disbelieved in God, the Lord of all worlds, and for having recognized thy Lord and desired His good-pleasure on a Day whereon the faces of those who turned away were darkened while the faces of those who turned unto Him were illumined. Unite ye in God's Cause and in His love. Through this shall the back of the idolaters be broken. And the glory rest upon thee and upon those who are with thee in the Cause of thy Lord, the Almighty, the All-Powerful.

4 الیوم هر نفسی اراده تبلیغ نماید روح الأمر
تأیید میفرماید طوبی لک بما اقبلت [الی الله]
و اعرضت عن الذین کفروا بالله ربّ العالمین
و عرفت مولاک و اردت رضائه فی يوم فيه
اسودّت وجوه الذین اعرضوا و لاحت وجوه
المقبلین ان اتحدوا فی امر الله و حبه بذلک
ینکسر ظهر المشرکین و البهء علیک و علی من
معک فی امر ربّک المقتدر القدير

BLIB_Or03116.091, BLIB_Or11096#091,
BLIB_Or15710.031b, LHKM3.371

BH05173

Lawh-i-Quds 6

To: Mirza Ali Naqi

Date: 1290 [1873] or earlier

- 1 In the Name of God Who standeth over all things!
- 2 This is the Holy Tablet which We have detailed from the Mother Book and sent unto him who hath believed in God, his Lord, the Most Merciful, that the verses may draw him to the horizon of names and attributes and sanctify him from sorrows, that he may speak forth His remembrance amidst the concourse of all worlds. Verily He is the Ruler over whatsoever He willeth. There is none other God but Him, the Mighty, the Wise.

1 بسم الله القائم على الأشياء

2 هذا لوح القدس قد فصلناه من أمّ البيان و ارسلناه
الی من آمن بالله ربّه الرحمن لتجذبه الآيات الی
افق الأسماء و الصفات و تقدسه من الأحران
لینطق بذكره بین ملاء الأكوان أنّه هو الحاکم علی
ما یشاء لا اله الا هو العزيز الحكيم

3 Let not that which hath befallen thee in His path sadden thee. Be thou patient and of those who are thankful. Dost thou find anyone enduring on earth? Nay, by the Lord of all worlds! That which thou seest shall pass away, and might and power shall remain with the Ancient King. Rejoice thou in My remembrance and leave those who have disbelieved in God. They wronged not you but their own selves, yet because they turned away they became heedless of what they did. Soon shall they behold their deeds. Verily thy Lord is the Ruler over what He willeth. By My life! Were they to know, they would weep until they die. They are in naught but manifest error.

4 Put thy trust in God. Verily He is with thee and saith: "Blessed art thou for having attained unto tribulations in My path and hardships in My love. Thy reward is preserved in the treasures of My grace." Despair not of My Spirit and say: "Praise be unto Thee, O Lord of the worlds!"

ADMS#229

3 أَيَاكَ ان يَحْزَنَكَ مَا وَرَدَ عَلَيْكَ فِي سَبِيلِهِ ان
اصبر و كن من الشَّاكِرِينَ هل تجد في الأرض
من باق لا ورب العالمين سيفنى ما ترى و يبتقى
العزّة و الاقتدار للملك القديم ان افرح بذكرى
دع الذينهم كفروا بالله انهم ما ظلموا عليكم بل
على انفسهم ولكن بما اعرضوا غفلوا عمّا فعلوا
فسوف يرون اعمالهم ان ربك هو الحاكم على ما
يريد لعمري لو يعرفون ليبكون الى ان يموتوا ان
هم الا في ضلال مبين

4 توكل على الله انه معك ويقول طوبى لك بما
فزت بالمصائب في سبيلي و المكارة في حبي و
اجرک في خزائن عنايتي لا تيأس من روحى و
قل ان الحمد لك يا رب العالمين

INBA18:211, NLAI_BH1.074, BRL_DA#417

BH04980

To: Muhammad Jafar

Date: 1290 [1873] or earlier

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

2 O Pen of the Ancient Days! Make mention of him who was named Muhammad before Ja'far, that he may be mindful of the remembrance of God, the Most High, the Most Great, and rejoice within himself at the glad-tidings treasured within this blessed, holy and luminous Tablet. O servant! Harken unto the call of God from this Quarter which God hath sanctified from the indication of every indication and from the knowledge of every knower. Verily, He is God - there is no God but Me, the One with power over all things, and I am the Most High, the Inaccessible, the Most Holy, the Mighty, the Bountiful. Blessed art thou, O servant, in that thou hast attained unto the good-pleasure of God and fulfilled thy Covenant, not forgetting Him throughout these months and years. Arise, then, to the remembrance of God and fear no one, for verily He will preserve thee within the protection of His mighty and impregnable safekeeping. How excellent it is for you that ye have exchanged the tablets of fire for the light and have taken the traces of God

1 هو العزيز المتعالى المقدّس الأبهى

2 ان يا قلم القدم ذكّر الذى سمى بمحمد قبل جعفر
ليكون متذكراً بذكر الله العلى العظيم ويستبشر في
نفسه ببشارات التى كنزت في هذا اللوح المبارك
المقدس المنير ان يا عبد اسمع نداء الله من هذا
الشطر الذى جعله الله مقدساً عن اشارة كلّ
اشارة وعن عرفان كلّ عارف علم بأنّه هو الله
لا اله الا انا المقتدر على كلّ شىء و انا المتعالى
الممتنع المقدّس العزيز الكريم طوبى لك يا عبد
بما فزت برضاء الله و وفيت بميثاقك و ما نسيته
في هذا الشهور و السنين اذ أقم على ذكر الله و لا
تحف من احد و انه يحفظك في كنف حفظه
الحكم المتين فيا حبذا لكم بما بدّلتم الواح النار بالنور
و اخذتم اثر الله من ايدى المشركين ان الذين

from the hands of the idolaters. Those who altered the Tablets of God - these have lost both this world and the next, and they shall have no portion of this cup. These have sold the traces of God for their own selves and their desires. Soon shall they discover what they have wrought when the angels of wrath seize them with a grievous punishment. Thus doth God distinguish between truth and falsehood, and between the believers and the idolaters. And the glory be upon thee and upon those who are with thee upon a mighty and exalted path.

بدّلوا الواح الله أولئك خسروا الدنيا والآخرة و
ما لهم من هذه الكأس من نصيب أولئك باعوا
أثر الله بأنفسهم و هو بهم فسوف يطلعن بما فعلوا
حين الذي يأخذهم ملائكة القهر بعذاب عظيم
كذلك يفصل الله بين الحق والباطل والموحدين
عن المشركين والبهاء عليك وعلى من معك على
صراط عز رفيع

BLIB_Or15694.609, ALIB.folder18p474a

BH05030

To: *Mulla Isma'il*

Date: 1290 [1873] or earlier

1 The Most Great, the Most Glorious

2 The remembrance of God hath verily appeared from the horizon of Revelation, visible to all, that He might summon mankind unto a station which hath been exalted in the Tablet. At times thou beholdest Him in the form of fire - from its roaring thou hearest "There is none other God but Him" - and at other times in the form of light, illumining all who dwell on earth. Thus hath the Spirit spoken in this Tablet which hath been preserved before the Throne. And at times thou beholdest Him in human form - blessed be the All-Merciful Who hath sent Him in truth, for verily He hath power over all things. He hath other manifestations which, were We to mention them, would exhaust the ink, for verily He hath knowledge of all things.

3 Ponder upon the Revelation of God and His sovereignty, and immerse thyself in the oceans of utterance, that thou mayest discover the pearls of knowledge and wisdom that draw thee to a station inscribed in the Book. Let not allusions grieve thee, nor follow thou those who have denied the sovereignty of the verses. Their efforts in this world have gone astray, and they shall find no path to the Cause. They walk in the wilderness of error and rejoice in what their base desires command them. By My life! They are in the depths of wrath and shall find none to help them.

1 الأعظم الأبهى

2 ذكر الله قد كان من افق الوحي بالحق مشهوداً
ليدعو الناس الى مقام كان في اللوح رفيعاً مرة
تريه على هيئة النار تسمع من زفيرها لا اله الا
هو و اخرى على هيئة النور ويستضيء منه من
على الأرض كذلك نطق الروح في هذا اللوح
الذي كان لدى العرش محفوظاً وطوراً تريه على
هيكل الانسان تبارك الرحمن الذي ارسله بالحق
انه كان على كل شيء قديراً وله ظهورات اخرى
لو نذكرها لينفذ المداد انه كان بكل شيء عليماً

3 تفكر في ظهور الله و سلطانه و تغمس في بحور
الكلمات لتجد لآلى العلم و الحكمة انها تجذبك
الى مقر كان في الكتاب مسطوراً لا تحزنك
الاشارات و لا تعقب الذين كفروا بسلطان
الآيات أولئك ضلّ سعيهم في الدنيا ولن تجد
لهم الى الأمر سبيلاً يمشون في هيماء الضلال
و يفرحون بما يأمرهم اهوائهم لعمرى انهم في
هاوية القهر و لن يجدوا لأنفسهم معيناً

- 4 Remind the people of this announcement which hath been sent down in the Tablets. Say: O people! When ye hear the call of the Calf, leave it behind you. This is what God hath counseled you, for verily He is witness to all things. We have imparted unto thee that which quickeneth souls, and thy Lord sufficeth as a helper.

4 ذَكَرَ النَّاسَ بِهَذَا النَّبَأِ الَّذِي كَانَ فِي الْأَلْوَابِ مَنْزُولاً
قُلْ يَا قَوْمِ إِذَا سَمِعْتُمْ نِدَاءَ الْعَجَلِ دَعُوهُ عَنْ وِرَائِكُمْ
هَذَا مَا وَصَّاكُمْ بِهِ اللَّهُ أَنَّهُ كَانَ بِكُلِّ شَيْءٍ شَهِيداً
قَدْ الْقَيْنَاكَ مَا تَجَدَّدُ بِهِ الْأَرْوَاحُ وَ كُنْ بِرَبِّكَ
مُعِيناً

INBA34:301b, AQA1#169

BH05090

To: Qaf

Date: 1290 [1873] or earlier

- 1 Glorified art Thou, O my God! Thou art He Whom none hath ever known, for Thy knowledge can never be associated with the knowledge of Thy creatures, and Thou canst never be described by any description save Thine own, since the description of all else besides Thee is created by Thy command and brought into being by Thy will. I testify at this moment that the ultimate description of those who have attained, and the highest knowledge of those who know, returneth to Thy creation which was created by Thy command and came into being by Thy will. Glorified, glorified art Thou from the hearts of Thy servants reaching unto Thee or the minds of Thy creatures attaining the seat of Thy glory!
- 2 By Thy might, I am bewildered in Thy Cause and in that which Thou hast inspired me through Thy bounty and grace. For were I to explain that which Thou hast graciously bestowed upon me through Thy loving-kindness and favor, the clamor of the heedless would be raised thereby. And were I not to mention that which Thou hast given me through Thy generosity, I would be ungrateful for Thy blessing, O Thou in Whose hand is the kingdom of the worlds' dominion.
- 3 Therefore, O my God, I beseech Thee by Thy Most Great Name and Thy Most Ancient, Most Perfect Word to purify the hearts of Thy loved ones from the veils of fancy and imitation, that they may know Thee with their own eyes and behold Thy beauty with their own sight. Perchance they may be enabled to draw nigh unto the Tree of Thy nearness which none besides Thee hath known. Verily, Thou art the Mighty, the Glorious, the Bountiful.

1 هُوَ الْعَزِيزُ فَسُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي أَنْتَ الَّذِي لَنْ
يَعْرِفَكَ مِنْ أَحَدٍ لِأَنَّ عِرْفَانَكَ لَنْ يَقْتَرِنَ بِعِرْفَانِ
خَلْقِكَ وَلَنْ تُوصَفَ بِوَصْفٍ دُونَكَ لِأَنَّ وَصْفَ
مَا سِوَاكَ مَخْلُوقٌ بِأَمْرِكَ وَ مَنْجَعٌ بِإِرَادَتِكَ وَ
أَشْهَدُ حِينَئِذٍ أَنَّ مَنْتَهَى وَصْفِ الْبَالِغِينَ وَ أَعْلَى
عِرْفَانِ الْعَارِفِينَ يَرْجِعُ إِلَى خَلْقِكَ الَّذِي خَلَقَ
بِأَمْرِكَ وَ حَدَّثَ بِإِرَادَتِكَ فَسُبْحَانَكَ سُبْحَانَكَ
مَنْ إِنْ يَصِلُ إِلَيْكَ أَفْتَدَةُ عِبَادِكَ أَوْ إِنْ يَبْلُغُ إِلَى
مَقَرِّ عَرْكِ عَقُولِ بَرِيَّتِكَ

2 وَ أَنِّي فَوْعَزْتُكَ صَرْتُ مُتَحَيِّراً فِي أَمْرِكَ وَ فِيمَا
الْهَمْتَنِي بِجُودِكَ وَ فَضْلِكَ لِأَنِّي لَوَائِبٌ مَا أَكْرَمْتَنِي
بِعَنَائَتِكَ وَ إِحْسَانِكَ لِيَرْفَعُ بِذَلِكَ ضَجِيجَ الْمَغْلَبِينَ
وَ لَوْ إِنْ أَذْكَرَ مَا أَعْطَيْتَنِي بِأَكْرَامِكَ لِأَكُونَ كَافِراً
بِنِعْمَتِكَ يَا مَنْ بِيَدِكَ مَلَكُوتُ مَلِكِ الْعَالَمِينَ

3 إِذَا يَا إِلَهِي اسْتَطَلَّ بِاسْمِكَ الْأَعْظَمِ وَ كَلِمَتِكَ
الْأَقْدَمِ الْأَتَمِّ أَنَّ تَطَهَّرَ قُلُوبُ أَحِبَّائِكَ عَنْ
سُبْحَاتِ الْوَهْمِ وَ التَّقْلِيدِ لِيَعْرِفُوكَ بِعِيُونِهِمْ وَ
يَنْظُرُونَ جَمَالَكَ بِأَبْصَارِهِمْ لَعَلَّ يَقْدِرُونَ إِنْ
يَتَقَرَّبُوا بِسُدْرَةِ قَرِيبِكَ إِلَيَّ مَا عَرَفَهَا أَحَدٌ دُونَكَ
وَ أَنْكَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْكَرِيمُ

- 4 I moreover beseech Thee, O my God, by Him Whom Thou hast manifested and by Him Whom Thou wilt manifest, to send down upon us from every good thing its perfection and from every grace its greatest measure, and to withhold not from us all that is with Thee. Verily, Thou art the Sovereign, the Powerful, the Almighty.

4 ثم اسئلك يا الهى بالذى اظهرته و بمن تظهره
بأن تنزل علينا من كل خير اتمه و من كل فضل
اكبره و بأن لا تحرمنا عن كل ما عندك و انك
انت السلطان القادر القدير ١٥٢

INBA36:085d, INBA71:247e, INBA92:129

BH05195

To: sister of Abdul-Karim

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy
- 2 O My handmaiden! Know that We have sent forth loving-kindness in the form of this Tablet and dispatched it unto thee that thou mayest glory therein amongst the worlds. We visited thy house at a time when thou wast heedless of it, and We found not therein the sweet fragrance of holiness. Thus doth the All-Informed apprise thee.
- 3 Cleanse your houses, O people, and wash your garments of whatsoever is abhorrent unto God. Thus doth the All-Knowing counsel you. We love refinement in all conditions. Beware lest ye transgress that whereunto ye have been bidden in the Book of God, the Mighty, the Most Praised.
- 4 Adorn your temples with the raiment of piety - this consisteth not of tattered and threadbare cloth, nor of worn wool and cotton, but rather of refinement and wisdom that restraineth you from base desire. This is the truth, did ye but know.
- 5 Be ye utterly refined, for whoso lacketh refinement shall never perceive the fragrances of the All-Merciful nor associate with the dwellers of the Ridvan. Fear God and be not of the ignorant ones.
- 6 Wash away whatsoever the pure nature abhorreth. Thus have ye been commanded aforetime by One Who is mighty and ancient. Follow that which We have enjoined upon you in the Tablets. Beware lest ye follow the heedless ones. Those who are heedless are among those who wander in the wilderness of error.

1 بسم الله الأقدس

2 يا امتى فاعلمى انا بعثنا العناية على هيكल اللوح و
ارسلناه اليك لتفتخرى به بين العالمين انا ووردنا
بيتك حين غفلتك عنه و ما استنشقنا منه رائحة
القدس كذلك ينبئك الخبير

3 نطفوا يا قوم بيوتكم و غسلوا لباسكم عما يكره الله
كذلك يعظكم العليم انا نحب اللطافة فى كل
الأحوال اياكم ان تتجاوزوا عما امرتم به فى كتاب
الله العزيز الحميد

4 زينوا هياكلكم بلباس التقوى انه لم يكن من الخرقه
الخلقة و لا من الصوف و القطن البالية بل انه
من اللطافة و المحبى الذى يمنعكم عن الهوى هذا
لهو الحق لو انتم من العارفين

5 كونوا فى غاية اللطافة ان الذى ليس له لطافة
لن يجد نفحات الرحمن و لا يستأنس معه اهل
الرضوان اتقوا الله و لا تكونوا من الجاهلين

6 غسلوا ما يكرهه الفطرة السليمة كذلك امرتم من
قبل من لدن مقتدر قدير ان اتبعوا ما امرناكم به
فى الألواح اياكم ان تتبعوا الغافلين ان الذين غفلوا
اولئك فى هيماء الضلال لمن الهائمين

- 7 O My handmaiden! Drink thou the Kawthar of utterance from the words of thy Lord, then give thanks and prostrate thyself before the face of thy Lord, the All-Knowing, the All-Wise. Thus have We imparted unto thee the Word of Truth, after which there is naught but manifest error.

ADMS#350

7 انت يا امتي ان اشربي كوثر البيان من كلمات ربك ثم اشكري واسجدي لوجه ربك العليم الحكيم كذلك القيناك قول الحق وما بعده الا الضلال البعيد

INBA34:287a, AQA1#151, AVK3.295.09x, GH.A.077x, HYB.173

BH04968

Date: 1290 [1873] or earlier

- 1 The Kingdom on that Day shall belong to God, the Sovereign, the Mighty, the Unconstrained. O My loved ones! This is the Day whereof We gave you tidings in all the Tablets through a most holy and glorious Pen. Stand ye firm in the Cause, then weep for this Wronged One Who hath been slain by the sword of hatred and cast by the idolators into this pit whose depths no rope of possibility can fathom, and whose cry no ear can hear save whom your Lord, the All-Merciful, willeth. Thus hath the decree been fulfilled against the Beauty of the All-Glorious by the embodiments of tyrannous wickedness.
- 2 Tear ye asunder the veils of glory, then emerge from behind the veil through My Name that encompasseth all the worlds. Beware lest ye break My Covenant or forget My days or join partners with My Self, for this verily would be a grievous sin.
- 3 Unite ye in the Cause of God and His religion, and stand ye firm in love, for the idolators have gathered there and whisper unto men at all times that which Satan hath cast into their hearts, that they may cause them to slip from this Path which hath been raised up in the name of Him Who was exalted in truth. Today is the day of victory - aid ye then the Youth, and follow not every accursed Satan.
- 4 Beware lest ye frequent the dwelling-place of those who have disbelieved in God and His signs, and in whose hearts hatred for the Youth lieth concealed. Take ye the cup of Baha with the fingers of faithfulness, then drink thereof that your hearts may

1 الملك يومئذ لله الملك المقدر العزيز المختار ان يا احبائي اليوم يوم الذي بشرناكم في كل الألواح من قلم قدس منيعا ان استقيموا على الأمر ثم نوحوا لهذا المظلوم الذي قتل بسيف البغضاء و اوقعوه المشركون في هذا البئر الذي لن يصل الى قعره جبل الامكان و لن يسمع ندائه كل ذي سمع بدبعا الا من شاء ربكم الرحمن و كذلك قضى الأمر على جمال السبحان من هياكل ظلم شقيّا

2 ان اكشفوا سبجات الجلال ثم اخرجوا عن خلف الحجاب باسمي الذي كان على العالمين محيطا اياكم ان لا تنقضوا ميثاقى ولا تنسوا ايامى ولا تشركوا بنفسى و انه كان اثما كبيرا

3 ان اتحدوا على امر الله و دينه و كونوا على الحب مستقيما لأن المشركين اجتمعوا هناك و يوسوسون الناس في كل حين بمالقى الشيطان في صدورهم ليزلّهم عن هذا الصراط الذي رفع باسم كان على الحق عليا اليوم يوم النصر ان انصروا الغلام و لا تتبعوا كل شيطان رجيمًا

4 اياكم ان لا تحضروا على مقرّ الذين كفروا بالله و آياته و كان غلّ الغلام في صدورهم مستورا خذوا كأس البهاء بأنامل الوفاء ثم اشربوا منها ليطهر بها

be purified thereby. Thus hath the Pen of Destiny inscribed from a luminous and mighty Finger.

قلوبکم و کذلک رقم قلم القضاء من اصبع عز منیرا

BLIB_Or03114.082, BLIB_Or15694.571,
ALIB.folder18p462a

BH05018

Date: 1290 [1873] or earlier

- 1 He is the Ever-Abiding, the Eternal, the Most Mighty, the Most Holy, the Most Glorious
- 2 How many nights and days did all mankind gaze toward the highest horizon, beseeching God that they might attain unto His days. Yet when the veil was rent asunder and the Sun of the Beauty of the Beloved appeared at the point of setting, all remained veiled by the clouds of fancy and through their hypocrisy were deprived of the Daystar of the horizons, save those souls who quaffed the wine of inner meanings from the chalices of divine utterance. Those souls, through the attraction of God's Word, turned toward the realm of oneness and attained unto the Purpose of all worlds.
- 3 Praise be to God that the breezes of the mercy of the All-Merciful passed over that leaf and guided her to the House of Unity and the Divine Ka'bah. This is among God's greatest favors, which He bestoweth specially upon whomsoever He willeth. Most men were seized with trembling and remained deprived of the presence of the Lord of Glory, yet that leaf must, God willing, stand firm with manly courage in the love of the Lord of all creation. Ere long shall the world and whatsoever existeth therein pass away. Those souls who now recline upon the throne of glory and those who dwell upon the dust of abasement - all shall return to the earth. How excellent is the state of those souls from whom the denizens of the Concourse on High inhale the fragrance of divine love. Would that my people knew!

1 هو الباقي الدائم الأعزّ الأقدس الأبهي

2 چه مقدار از لیلی و ایام که جمیع انام بافق اعلی ناظر و از حقّ مستدعی که بایام الله فائز شوند و بعد که کشف حجاب شد و شمس جمال محبوب بیزوال در قطب زوال مشرق گشت کلّ بحجبات وهم محتجب و بنفاق از نیر آفاق محروم ماندند مگر نفوسیکه ریحی معانی از کؤوس کلمات ربّانی آشامیدند آن نفوس از جذب کلمه الهیه بشطر احدیه توجه نمودند و بمقصود عالمیان فائز شدند

3 حمد خدا را که نسایم رحمت رحمانیه بر آن ورقه مرور فرمود و او را بیت احدیه و کعبه الهیه هدایت نمود اینست از فضلهای اعظم الهی که هر نفسیرا اراده نمود بآن مخصوص فرمود اکثری از رجال را زلزال اخذ نمود و از حضرت ذی الجلال محروم ماندند ولکن انشاء الله باید آنورقه مردانه در حبّ مالک بریه مستقیم شوند عنقریب دنیا و آنچه در او موجود مفقود خواهد شد نفوسیکه الیوم بر سریر عزّت متمکنند و نفوسیکه بر ارض ذلت ساکن کلّ بتراب راجع شوند نیکو است حال نفوسیکه اهل ملاء اعلی رواج حبّ الهی از ایشان استشمام نمایند یا لیت قومی یعلیون

INBA27:078

BH05168

Date: 1290 [1873] or earlier

1 In the Name of God, the Most High, the Most Great!

2 This is a Book sent down in truth from the Kingdom of God, the Almighty, the Most High, the Most Great. Every word revealed from the Supreme Pen verily calls all to the Beloved of the worlds. Whosoever hath heard its call hath detached himself from all else save God and turned with sincere devotion toward the Court of His Cause. And whosoever hath not heard it is indeed deprived of the paradise of eternity and is truly among the lost. By God! Soon shall he who hath been neglectful of God's Cause know, when he descendeth from his station to his grave with great remorse, and lamenteth over what he hath committed in the days of God, and findeth for himself no intimate friend. Thou dost not look to the world.

3 By God! My servants who have turned with radiant countenance toward the All-Merciful have divorced it. He in whose heart is found love for aught else beside Me shall never enter the pavilion of My glory and the kingdom of My Cause and the heaven of My bounty, and though he may ascend unto the heaven of My grace, the angels shall cast him down with a flaming dart. Blessed is he who hath cast behind him all else save God and hath emerged from behind the veils, clinging to My Name and holding fast to My cord, and calleth out to the people from My creation: "By God! The Truth hath come with manifest sovereignty!" Neither veils nor the might of those who have made captive the kindred of God in diverse regions can prevent Him. Thus hath the Command been revealed from the Pen of Revelation by One Who is All-Knowing, All-Wise. And praise be to God, the Lord of the worlds.

1 بِسْمِ اللَّهِ الْعَلِيِّ الْعَظِيمِ

2 هَذَا كِتَابٌ نَزَلَ بِالْحَقِّ مِنْ مَلَكُوتِ اللَّهِ الْمُقْتَدِرِ الْعَلِيِّ الْعَظِيمِ كُلَّ كَلِمَةٍ ظَهَرَتْ مِنَ الْقَلَمِ الْأَعْلَى أَنَّهَا تَنَادِي الْكُلَّ إِلَى مَحْبُوبِ الْعَالَمِينَ وَالَّذِي سَمِعَ نِدَائَهَا انْقَطَعَ عَمَّا سِوَى اللَّهِ وَتَوَجَّهَ إِلَى شَطْرِ الْأَمْرِ بِصَدَقٍ مُبِينٍ وَالَّذِي مَا سَمِعَ أَنَّهُ كَانَ مُحْرُومًا عَنْ رِضْوَانِ الْبَقَاءِ تَالَهُ أَنْهُ مِنْ الْخَاسِرِينَ فَسَوْفَ يَعْرِفُ مِنْ فَرْطٍ فِي أَمْرِ اللَّهِ إِذَا يَهِيْطُ مِنْ مَحَلِّهِ إِلَى مَقْبَرِهِ بِجَسَرَةٍ عَظِيمَةٍ وَيُنَوِّحُ عَلَى مَا ارْتَكَبَ فِي أَيَّامِ اللَّهِ وَلَنْ يَجِدَ لِنَفْسِهِ مِنْ حَمِيمٍ أَنْتَ لَا تَنْظُرُ إِلَى الدُّنْيَا

3 تَالَهُ قَدْ طَلَّقَهَا عِبَادِي الَّذِينَ تَوَجَّهُوا إِلَى الرَّحْمَنِ بِوَجْهِ مَنْبَرٍ مِنْ كَانَ فِي قَلْبِهِ حُبٌّ غَيْرِي أَنَّهُ لَنْ يَدْخُلَ فِي سَرَادِقِ عِزِّي وَمَلَكُوتِ أَمْرِي وَجَبْرُوتِ عَنَابَتِي وَلَوْ يَقْصِدُ سَمَاءَ فَضْلِي يَرْمُونَهُ الْمَلَائِكَةُ بِشِهَابٍ مُبِينٍ طَوْبِي لِمَنْ نَبَذَ مَا سِوَى اللَّهِ عَنْ وَرَائِهِ وَخَرَجَ عَنْ وَرَاءِ الْحِجَابِ مُعْتَصِمًا بِأَسْمِي وَتَمَسَّكًا بِحَبْلِي وَيَنَادِي الْقَوْمَ مِنْ بَرِيَّتِي تَالَهُ قَدْ أَتَى الْحَقُّ بِسُلْطَانٍ عَظِيمٍ لَا يَمْنَعُهُ الْحِجَابُ وَلَا سَطْوَةُ الَّذِينَ هُمْ جَعَلُوا أَسَارَى آلَ اللَّهِ مِنَ الْأَشْطَارِ كَذَلِكَ نَزَلَ الْأَمْرُ مِنْ قَلَمِ الْوَحْيِ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA34:307b, AQA1#177

BH05171*Date: 1290 [1873] or earlier*

- 1 He is the Most Holy, the Most Inaccessible, the Most Exalted, the Most Mighty, the Most High
- 2 This is a Book that speaketh with truth, and God hath made it a proof unto all who are in the kingdom. Verily it hath been sent down upon the Temple of the Youth in the heaven of immortality, then upon the Temple of the Command in the kingdom of glory, then in the form of a Tablet in this fashion which was witnessed from the direction of God. Even thus do We cast down mysteries with veils and coverings, that the believers might ascend to the heaven of knowledge and the demons be prevented from ascending to the court of holy recognition. We have set forth therein a matter which none hath discovered, and We have turned therein the verses as a remembrance from Our presence unto those who have believed in God and His signs, and have detached themselves from those who have disbelieved and associated partners with God and who stood at the station of opposition.
- 3 O youth! Rejoice within thyself that God hath related thee to thy brother. Then know his worth and take the Book of God which We have sent down unto thee through a grace from Us, and His grace hath ever encompassed the worlds. And when it reacheth thee, take it with the hand of power, for those who have taken the Tablet of God in those days are nobles in the Concourse on High and great ones in the realms of immortality and eloquent ones concerning the Command, even though they be but youths upon the earth. And the glory be upon thee and upon those who are in the household, both female and male.

1 هو الأقدس الأرفع الأعزّ الأعلى

2 هذا كتاب ينطق بالحقّ و جعله الله حجّة على من في الملك جميعا و أنّه قد بعث على هيكل الغلام في جبروت البقاء ثمّ على هيكل الأمر في ملكوت السّنا ثمّ على هيئة اللوح في هذا الطّراز الّذي كان عن جهة الله مشهودا و كذلك نلقى الأسرار بالحجب و الأستار ليصعد الموحّدون الى سماء العرفان و يمنع الشّياطين عن العروج الى ساحة قدس معروفا و فصلنا فيه امراً ما أطلع به احد و صرّفنا فيه الآيات ذكراً من لدنا على الّذينهم آمنوا بالله و آياته ثمّ انقطعوا عن الّذينهم كفروا و اشركوا و كانوا على موقف الاعراض موقوفا

3 ان يا صبيّ بشر في نفسك بما نسبك الله الى اخيك ثمّ اعرف قدره و خذ كتاب الله الّذي نزّلناه عليك بفضل من عندنا و كان فضله على العالمين محيطا و اذا وصل اليك خذه بيد القدرة لأنّ الّذينهم اخذوا لوح الله في تلك الأيام اولئك كبراء في الملأ الأعلى و عظماء في ميادين البقاء و بلغاء على الأمر ولو كانوا على الأرض صبيّا و البهأ عليك و على الّذينهم كانوا في البيت من كلّ اناث و ذكورا

BLIB_Or15694.573b, ALIB.folder18p462b,
AYBY.017a

BH05205

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Exalted! O servant! Harken unto the Call from the direction of the Throne of grandeur and glory. By God! The Call of thy Lord in these days is greater than the creation of the heavens and the earth. It was raised in days when the people of the lands rose up against Us. Verily, thy Lord is powerful over all things. Neither tribulation preventeth Him from His Cause, nor the hosts of the wicked from His decree. He sendeth down what He willeth through His sovereignty. He, verily, is the Ruler over whatsoever He desireth.
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْلَى يَا أَيُّهَا الْعَبْدُ إِنْ اسْتَمَعَ
النَّدَاءَ عَنْ جِهَةِ عَرْشِ الْعِظَمَةِ وَالْكِبْرِيَاءِ تَاللَّهِ
أَنَّ نَدَاءَ رَبِّكَ فِي تِلْكَ الْأَيَّامِ لِأَعْظَمَ عَنْ خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ أَنَّهُ ارْتَفَعَ فِي أَيَّامٍ قَامَ عَلَيْنَا
مِنْ فِي الْبِلَادِ أَنَّ رَبَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا
يَمْنَعُهُ الْبَلَاءُ عَنْ أَمْرِهِ وَلَا جُنُودُ الْأَشْقِيَاءِ عَنْ
حُكْمِهِ يَنْزِلُ مَا يَشَاءُ بِسُلْطَانِهِ أَنَّهُ لَهْوُ الْحَاكِمِ عَلَى مَا
يُرِيدُ
- 2 Let not this most great terror prevent thee from gazing upon the most great scene. Be thou steadfast in the love of thy Lord, then summon the people unto Him. And whenever thou partakest of the chalices of prosperity, adorn them with the remembrance of the Cleaver of the dawn. And when the wine of the mercy of thy Lord, the All-Merciful, intoxicateth thee, speak forth amidst the concourse of all created things in remembrance of God, the Self-Subsisting, the All-Compelling, that there might be generated in their hearts that which will cause them to be stirred in the love of God and detach them from the worlds.
- 2 لَا يَمْنَعُكَ هَذَا الْفَزَعُ الْأَعْظَمُ عَنِ النَّظَرِ إِلَى الْمَنْظَرِ
الْأَكْبَرِ إِنْ اسْتَقَمَّ عَلَى حُبِّ مَوْلَاكَ ثُمَّ ادْعُوا
النَّاسَ إِلَيْهِ وَكُلَّمَا تَتَعَاطَى اقْدَاحَ الْفَلَاحِ زِينَهَا
بِذِكْرِ فَالِقِ الْأَصْبَاحِ وَإِذَا اخَذَكَ سَكْرُ كَوْنِ رَحْمَةِ
رَبِّكَ الرَّحْمَنِ إِنْ انْطَقَ بَيْنَ مَلَأِ الْأَكْوَانِ يَذْكُرُ اللَّهَ
الْمُهَيِّمِ الْقَيُّومِ لِيُحْدِثَ فِي قُلُوبِهِمْ مَا يَهْتَرِهِمْ فِي
حُبِّ اللَّهِ وَيَنْقُطِعَهُمْ عَنِ الْعَالَمِينَ
- 3 They who have desired the presence of God, it behooveth them to make their deeds and their remembrances such as will cause the Most Great Remembrance to be exalted among the nations, and to arise for the education of all who dwell in the realms of creation. Thus doth the Most Exalted Pen make mention of thee, that the rapture of thy Lord might seize thee in such wise that thou wilt arise to proclaim and say: "Verily, He is the Beloved of all worlds!"
- 3 أَنَّ الَّذِينَ ارَادُوا الْوَجْهَ يَنْبَغِي لَهُمْ بِأَنْ يَجْعَلُوا
أَعْمَالَهُمْ وَادِّكَارَهُمْ مَا يَرْتَفِعُ بِهِ ذِكْرُ الْأَعْظَمِ بَيْنَ
الْأُمَمِ وَيَقُومُونَ لِتَرْبِيَةِ مَنْ فِي الْأَكْوَانِ كَذَلِكَ
يَذْكُرُ هَذَا الْقَلَمُ الْأَعْلَى لِأَخْذِكَ جَذْبَ رَبِّكَ
عَلَى شَأْنٍ تَقُومُ عَلَى النَّدَاءِ وَتَقُولُ أَنَّهُ لِمُحِبِّبِ
الْعَالَمِينَ
- 4 We have been with thee in all conditions. Nothing whatsoever escapeth the knowledge of thy Lord. He, verily, is the Truth, the Knower of things unseen. Be thou thankful unto Him and say: "Praise be unto God, the Lord of all worlds!"
- 4 قَدْ تَمَّامًا مَعَكَ فِي كُلِّ الْأَحْوَالِ لَا يَعْزُبُ عَنْ عِلْمِ
رَبِّكَ مِنْ شَيْءٍ أَنَّهُ لَهْوُ الْحَقِّ عَلَامُ الْغُيُوبِ إِنْ
أَشْكُرُهُ وَقُلْ إِنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA73:355, NLAI_BH1.502, NLAI_BH2.243

BH05304

Date: Adr or <

- 1 He is the Mighty. 1 هو العزيز
- 2 O Nabíl! May God reward thee with the fairest reward, and bring thee, in thy return and thy journeying, unto the utmost limit of that which thou desirest. I bear witness that God hath accepted from thee thine obedience in His path, thy visitation of His House, thy turning unto His Sanctuary, thy drawing nigh unto His sacred precincts, and thy directing of thy face toward His Beauty; and He will recompense thee with the good things which are with Him, both in this world and in the world to come. Verily, He is gracious unto the doers of good. 2 ان يا نبيل فجزاك الله احسن الجزاء وبلغك الى غاية ما انت ترزاه في منقلبك ومشواك اشهد بان الله قبل عنك طاعتك في سبيله وزيارتك ييثمه و اقبالك الى حرمة و توجهك الى جماله و يجزيك بما عنده من خير الدنيا والاخرة و انه هو الى المحسنين
- 3 Yet, O thou believing wayfarer and emigrant! Strive first within thine own self, and then labour with all the power of thy being, that thou mayest know God with thine own eye and in thy inmost soul, and enter the Sanctuary of Him Whose very Manifestation hath ever been the veil of His Face, and be therein numbered with them that are secure, and attain unto a station wherein thy foot shall not slip, nor thy soul be troubled, though the denizens of the Most Exalted Concourse should rise up against thee. 3 و لكن يا ايها المومن المهاجر فاسع في نفسك ثم اجهد في ذاتك لتعرف الله بعينك و سرى و تدخل حرم الذي لم يزل كان ظهوره نقاب وجهه و تكون فيه من الامنين و تصل الى مقام الذي لن تزل قدمك و لن تضطرب نفسك و لو يعترض عليك اهل ملائ العالين
- 4 And peace be upon them that strive and them that emigrate. 4 و السلام على الجاهدين و المهاجرين
- 5 He is the Hearer. 5 هو اسمع
- 6 Hearken unto My call, and be not of the heedless. Turn thou, with thy heart, unto the Path of God, the Most High, the Most Great. This, verily, is a Revelation from the Lord of the worlds, sent down in truth, despite the will of the idolaters. 6 ندأى و لا تكن من الغافلين و توجه بقلبك الى صراط الله العلى العظيم و انه لتنزىل من رب العالمين نزل بالحق رغما لانف المشركين
- 7 He is the Ever-Abiding. 7 هو الباقي
- 8 The remembrance of the True One hath ever been beloved; and from the creation no other purpose was intended than the knowledge of Him. Whoso hath attained unto this, hath indeed reached unto every good. Thus doth God reward the well-doers. And praise be to God, the Lord of the worlds. 8 لم يزل ذكر حق محبوب بود و از آفرينش جز عرفان او مقصودى نبوده چون باين روفائز شده بجمع خير رسیده كذلك يجزى الله المحسنين و الحمد لله رب العالمين
- 9 He is the All-Sufficing. 9 هو الكافى
- 10 Praise be to God Who hath revealed Himself through a letter of the letters of His peerless might in the world of eternity, when the temples of the Cause appeared in the Most Exalted Concourse; and Who hath spoken the supreme Word in the Kingdom of the unseen, when the Bayan was made manifest amongst all beings, and made it His Proof unto all that are 10 الحمد لله الذى تجلى بحرف من حروفات عز احدية فى عالم البقاء اذا ظهرت هياكل الامر فى ملائ الاعلى ثم تكلم بكلمة العليا فى جبروت العماء اذا ظهر البيان فى الاكوان و جعله حجته لمن فى

in the heavens and on the earth, that perchance men may not deny the Proof of God, nor mock at His evidences.

السموات و الارض لعل الناس بحجة الله لا ينكرون و يبرهانه لا يستهزئون

BLIB_Or15696.192f

BH05284

To: Aqa Muhammad Rida from Sad, in Akka

Date: 1290 [1873] or earlier

- 1 He is the Ever-Abiding, the All-Sufficing 1 هو الباقي الكافي
- 2 Hearken unto what is revealed unto thee from the realm of glory and power, the seat of thy Lord, the Mighty, the Chosen One. Verily, there is none other God but Him, and He Who speaketh is indeed the Truth in the heavens and on earth. We have heard thy call and witnessed thy distress. Verily your Lord is with you; He is indeed the All-Knowing, the All-Informed. 2 ان استمع ما يوحى اليك من شطر العظمة و الاقتدار مقرر ربك العزيز المختار انه لا اله الا هو و الذى ينطق انه هو الحق في السموات و الارضين قد سمعنا ندائك و رأينا اضطراك ان ربكم معكم انه هو العليم الخبير
- 3 God's curse be upon those who have wronged you and driven you from your homes - they are assuredly the companions of the fire. Let not what hath befallen thee in the path of God sadden thee. He will surely recompense those who have been touched by tribulation in His path; He is the Protector of the sincere ones. Dost thou see those who committed injustice aforetime? We seized them for their sins. Verily thy Lord is the Mighty, the Powerful. Soon shall We seize these ones and join them with an evil and most wretched people. Were the veil to be lifted and you were to behold what is ordained for you, you would cast the world and all that is therein behind you. But it hath been concealed through what hath been ordained by One Who is All-Knowing, All-Wise. 3 لعن الله الذين ظلموك و اخرجوك من اماكنكم الا انهم من اصحاب السعير اياك ان يحزنك ما ورد عليك في سبيل الله انه يجزي الذين مستهم البأساء في سبيله انه ولي المخلصين هل ترى الذين ظلموا من قبل قد اخذناهم بذنبهم ان ربك هو المقتدر القدير سوف نأخذ هؤلاء و نلحقهم بقوم سوء اخسرين لو كشف الغطاء و رأيتم ما قدر لكم لنذتم العالم و ما فيه عن ورائكم ولكن ستر بما قدر من لدن عليم حكيم
- 4 Be ye united in this Cause, that no enmity or hatred arise between you. Thus have ye been commanded in the Tablet of Decree. He is verily the All-Knowing, the All-Informed. By My life! All that is on earth shall perish, and glory shall remain with those who have turned to the Dayspring of the Cause and were of them that have attained. And the splendor rest upon thee and upon those who have acted according to what they were commanded by One Who is All-Knowing, All-Wise. 4 ان اتحدوا في الأمر بحيث لا يحدث بينكم العداوة و البغضاء كذلك امرتم في لوح القضاء انه هو العليم الخبير لعمري كل من عليها فان و يبقى العزة للذين اقبلوا الى مشرق الأمر و كانوا من الفائزين و الهباء عليك و على الذين عملوا بما امروا من لدن عليم حكيم

INBA34:313, BLIB_Or15707.166,
BLIB_Or15735.316, AQA1#185,
HYK.316

BH05402

To: *Khabbazul-Mahbub, in Ardikan*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Mighty, the Most Inaccessible, the Most Holy

1 بِسْمِ اللَّهِ الْأَعَزِّ الْأَمْنَعِ الْأَقْدَسِ

- 2 Lauded by Thy name, O Lord my God! Thou beholdest how my gaze is fixed toward Thy tender mercies, and how mine eyes are bent upon the horizon of Thy grace, and Thy loving-kindness, and how my hands are stretched out unto the heaven of Thy bestowals. Thy might beareth me witness! Every limb of my body crieth out to Thee and saith: "O Thou Who art the Well-Beloved of the worlds, and the Lord of all that are in heaven and on earth, and the one Desire of the hearts which are devoted to Thee! I implore Thee, by Thine Ocean unto which Thou didst summon all the inmates of heaven and all the dwellers of the earth, to help Thy servants who have been kept back from turning unto it and from approaching its shores. Make them, then, O my God, to be detached from all else but Thee, and enable them to speak forth Thy praise and extol Thy virtues. Supply them, moreover, O my God, with the choice Wine of Thy mercy, that it may cause them to be forgetful of any one except Thee, and to arise to serve Thy Cause, and to be steadfast in their love for Thee. Thou art, verily, the Lord of their lives and the Object of their adoration. If they be driven away by Thee, who will then look upon them; and if they be removed far from Thee, who is there that can help them to approach Thy Presence? I swear by Thy might! No refuge is there to flee to except Thee, and no shelter to seek except Thy shelter, and no protection except Thy protection. Woe betide him who hath taken as Lord any one beside Thee, and blessed are the ones who have rid themselves of all attachment to all the dwellers of Thine earth, and clung to the hem of Thy bounteousness. These! the people of Baha, before all that are in heaven and all that are on earth. No God is there but Thee, the Omniscient, the All-Wise."

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي تَرَى بِأَنَّ طَرَفَ الْبَهَاءِ
مُتَوَجِّهَةً إِلَى شَطْرِ عَنَانِيكَ وَعَيْنُهُ إِلَى أَفْقِ فَضْلِكَ
وَالطَّافِكِ وَيَدُهُ مُرْتَفِعَةً إِلَى سَمَاءِ مُوَاهِبِكَ
فَوَعَزَّتْكَ كُلُّ عَضْوَةٍ مِنْ أَعْضَائِي يَنَادِيكَ وَ
يَقُولُ يَا مَحْبُوبَ الْعَالَمِينَ وَالْهَ مِنْ فِي السَّمَوَاتِ وَ
الْأَرْضِينَ وَرَجَاءَ أَفْدَةِ الْمُخْلِصِينَ اسْتَلْكَ بِحُرْكَ
الَّذِي إِلَيْهِ دَعَوْتُ مِنْ فِي سَمَائِكَ وَارْضُكَ
بَأَنْ تَنْصُرَ عِبَادَكَ الَّذِينَ مَنَعُوا عَنْ التَّوَجُّهِ إِلَيْهِ
وَالْتَقَرُّبِ إِلَى شَطْرِهِ ثُمَّ اجْعَلْهُمْ يَا إِلَهِي مُنْقَطِعَةً
عَمَّنْ سِوَاكَ وَنَاطِقَةً بِذِكْرِكَ وَمُثْنِيَةً بِثَنَائِكَ
فَارْزُقْهُمْ يَا إِلَهِي رَحِيقَ رَحْمَتِكَ لِيَجْعَلَهُمْ غَافِلَةً
عَنْ دُونِكَ وَقَائِمَةً عَلَى أَمْرِكَ وَمُسْتَقِيمَةً عَلَى
حُبِّكَ أَنْتَ إِلَهُهُمْ وَمَعْبُودُهُمْ لَوْ تَطَرَّدَهُمْ
مَنْ يَنْظُرُ إِلَيْهِمْ وَلَوْ تَبَعْدَهُمْ مَنْ يَقْرَبُهُمْ فَوَعَزَّتْكَ
لَا مَهْرَبَ إِلَّا أَنْتَ وَلَا مَلْجَأَ إِلَّا إِلَيْكَ وَلَا
عَاصِمَ إِلَّا أَنْتَ فَوَيْلٌ لِمَنْ اتَّخَذَ لِنَفْسِهِ مِنْ دُونِكَ
وَلِيًّا وَنَعِيمٌ لِلَّذِينَ انْقَطَعُوا عَنْ كُلِّ مَنْ فِي أَرْضِكَ
وَتَمَسَّكُوا بِذِيْلِ عِطَائِكَ أَوَّلَتْكَ أَهْلَ الْبَهَاءِ بَيْنَ
الْأَرْضِ وَالسَّمَاءِ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيمُ الْحَكِيمُ

- 3 Praise be to God, the Lord of all worlds.

3 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

PM#109

INBA92:354, PMP#109

BH05408

To: Mirza Muhammad Taqi, in Faran

Date: 1290 [1873] or earlier

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

1 الأقدس الأعظم الأبهى

2 Lauded be Thy name, O my God! I am so carried away by the breezes blowing from Thy presence that I have forgotten my self and all that I possess. This is but a sign of the wonders of Thy grace and bountiful favors vouchsafed unto me. I give praise to Thee, O my God, that Thou hast chosen me out of all Thy creatures, and made me to be the Day-Spring of Thy strength and the Manifestation of Thy might, and empowered me to reveal such of Thy signs and such tokens of Thy majesty and power as none, whether in Thy heaven or on Thy earth, can produce.

2 سبحانك يا الهى قد اخذتنى نفحات وصلك على شأن نسيت نفسى و ما عندى ان هذا الا من بدايع فضلك و مواهبك لك الحمد يا الهى على ما اصطفتينى بين بريتك و جعلتنى مطلع قوتك و مظهر قدرتك و اظهرت منى من آياتك و شئونك عظمتك و اقتدارك ما عجز عنها من فى ارضك و سمائك

3 I beseech Thee, O my Lord, by Thy most effulgent Name, to acquaint my people with the things Thou didst destine for them. Do Thou, then, preserve them within the stronghold of Thy guardianship and the tabernacle of Thine unerring protection, lest through them may appear what will divide Thy servants. Assemble them, O my Lord, on the shores of this Ocean, every drop of which proclaimeth Thee to be God, besides Whom there is none other God, the All-Glorious, the All-Wise.

3 اى رب اسئلك باسمك الأبهى بأن تعرف اهل البهآ ما قدرت لهم ثم احفظهم فى حصن ولايتك و سراق عصمتك لئلا يظهر منهم ما يختلف به عبادك اى رب فاجمعهم على شاطئ هذا البحر الذى كل قطرة منه تنادى بآتك انت الله لا اله الا انا العزيز الحكيم

4 Uncover before them, O my Lord, the majesty of Thy Cause, lest they be led to doubt Thy sovereignty and the power of Thy might. I swear by Thy glory, O Thou Who art the Beloved of the worlds! Had they been aware of Thy power they would of a certainty have refused to utter what Thou didst not ordain for them in the heaven of Thy will.

4 اى رب عرفهم عظمة امرك لئلا يشبه عليهم سلطنتك و اقتدارك فوعزتك يا محبوب العالمين لو عرفوا ما تكلموا بما لا قدرت لهم فى سماء مشيتك

5 Inspire them, O my Lord, with a sense of their own powerlessness before Him Who is the Manifestation of Thy Self, and teach them to recognize the poverty of their own nature in the face of the manifold tokens of Thy self-sufficiency and riches, that they may gather together round Thy Cause, and cling to the hem of Thy mercy, and cleave to the cord of the good-pleasure of Thy will.

5 اى رب فألهمهم عجز انفسهم تلقاء مظهر نفسك و علمهم فقر ذواتهم لدى ظهورات غنائك و استغنائك ليجمعوا على امرك و يتشبثوا بذيل رحمتك و يتمسكوا بجبل ارادتك

6 Thou art the Lord of the worlds, and of all those who show mercy, art the Most Merciful.

6 انك انت مولى العالمين و ارحم الراحمين

PM#036

INBA92:398, PMP#036, AQA6#186
p.016, AKHA_124BE #06 p.d, FRH.048

BH05415*To: Ruqiyiyih in Sad, in Isfahan**Date: 1290 [1873] or earlier*

1 He is the Most Holy, the Most Glorious

1 هو الأقدس الأبهى

2 God testifieth that there is none other God besides Him. His is the creation and the command, and all bow down before Him. His is the glory and the power, and His is the grandeur and might. He quickeneth whom He willeth through a word from His presence. There is none other God but Him, the Almighty, the All-Compelling, the Self-Subsisting.

2 شهد الله أنه لا اله الا هو له الخلق والأمر وكل له ساجدون له العزة والافتدار وله العظمة والاعتزاز يحيى من يشاء بكلمة من عنده لا اله الا هو المقتدر المهيمن القيوم

3 O handmaiden of God! Harken unto the call of thy Lord from the right-hand side upon this blessed and divine Spot which God hath created beyond the sea of grandeur, that there is none other God but Him, the Exalted, the Mighty, the Best-Beloved.

3 ان يا امة الله اسمعى نداء ربك عن جهة الأيمن على هذه البقعة المباركة الأحديّة التي خلقها الله عن وراء قلزم الكبرياء بأنه لا اله الا هو المتعالى العزيز المحبوب

4 Rejoice within thyself that thou hast been mentioned by the Pen of Holiness in this sacred and hidden Tablet. Then remain steadfast in the love of God and turn away from those who have disbelieved and associated partners with God and are among those who understand not.

4 ان افرحى فى نفسك بما ذكرت من قلم القدس فى هذا اللوح المقدس المكنون ثم استقمى على حب الله ثم اعرضى عن الذينهم كفروا واشركوا وكانوا من الذينهم لا يفقهون

5 Say: Glory be unto Thee, O my God! I beseech Thee by Thy Beauty, whose lights have encompassed all that was and shall be, that Thou protect Thy handmaiden from the evil of Satan and his hosts. Then cause her to drink from the Kawthar of Thy forgiveness, that she may be purified from all that veils her from recognizing the Manifestation of Thy Self. Verily, Thou art powerful over what Thou willest. Thou ordainest what Thou desirest through Thy word "Be" and it is. And glory be upon thee and upon whoso holdeth fast unto the Sure Handle and turneth away from every rejected misbeliever.

5 قولى سبحانك اللهم يا الهى اسئلك بجمالك الذى احاطت انواره كل ما كان وما يكون بأن تحفظ امتك من شر الشيطان وجنوده ثم اشربها من كوثر غفرانك ليطهرها عن كل ما يحجبها عن عرفان مظهر نفسك و انك انت المقتدر على ما تشاء تحكم ما تريد بقولك كن فيكون والبهاء عليك وعلى من تمسك بعروة الوثقى و اعرض عن كل مشرك مردود

BLIB_Or15694.635, ALIB.folder18p487b

BH05431

To: Aqa Muhammad Attar, in Mamuri

Date: 1290 [1873] or earlier

1 In the Name of God, the All-Knowing, the All-Wise!

1 بِسْمِ اللَّهِ الْعَلِيمِ الْحَكِيمِ

2 Blessed is he who hath cast away what the people possess and taken that which hath been given him from the presence of One mighty and wise.

2 طوبى لمن نبذ ما عند الناس و اخذ ما اوتى به
من لدن عزيز حكيم

3 Grieve not over anything, and be not troubled in this Day wherein most of the servants have been troubled and turned away from God, thy Lord and the Lord of all worlds. It behooveth everyone who hath believed in God to stand firm in His Cause in such wise that naught that happeneth in the earth shall deter him. Verily thy Lord is well aware of what I say. Stand firm in the Cause, then summon the people unto God, thy Lord, and fear not the oppressors. Desire not for thyself save what God hath desired, and love not thyself except for the manifestation of His Cause. Thus doth He command thee Who hath loved thee for the sake of God, thy Lord, the Most Exalted, the Most Great.

3 لا تحزن عن شيء و لا تضطرب في هذا اليوم
الذى اضطرب فيه اكثر العباد و اعرضوا عن الله
ربك و رب العالمين ينبغي لكل من آمن بالله بأن
يستقيم في امره على شأن لا يمنعه ما يحدث في
الأرض ان ربك على ما اقول عليم و خبير ان
استقم على الأمر ثم ادع الناس الى الله ربك و
لا تخف من الظالمين لا ترد لنفسك الا ما اراد
الله و لا تحب نفسك الا لاطهار امره كذلك
يامركم من احبك الله ربك العلي العظيم

4 Say: O people! By what proof have ye disbelieved in your Lord, the All-Merciful? Fear God and be not of them that turn aside. Harken unto Him Who calleth you, under the sword, unto God, the All-Knowing, the All-Wise. Doth He Who summoneth you amidst the depths of tribulations speak out of His own desire? Nay, by your Lord, the Most Exalted, the Most High! Ponder within yourselves that ye may perchance find a way unto God. Thus hath the Sun of Utterance shone forth upon thee from the horizon of Revelation, that thou mayest be assured through the grace of thy Lord, the All-Merciful, and that the veils of them that deny may not withhold thee from His love.

4 قل يا قوم بأي برهان كفرتم بربكم الرحمن اتقوا
الله و لا تكونن من المعرضين ان استمعوا من
الذى يدعوكم تحت السيف الى الله العليم الحكيم
هل الذى يدعوكم في غمرات البلايا ينطق عن
الهوى لا فوريكم العلى الأعلى تفكروا في انفسكم
لعل تجدن الى الله سبيلاً كذلك اشرقت عليك
شمس البيان عن افق الوحي لتكون مطمئناً بفضل
ربك الرحمن و لا يمنعك عن حبه سجات
المنكرين

INBA34:309a, BLIB_Or15707.157,
BLIB_Or15735.309, AQA1#179,
HYK.309

BH05296

To: *Mirza Husayn Munajjim-bashi Tafrishi, in Tihiran*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious
- 2 O Husayn! Hearken unto the call of this Husayn once again, and know thou that He hath sacrificed His spirit, His body and His frame for God, the Lord of the first and the last. He it is Who hath stood at the midmost heart of creation and summoned all beings unto their Lord, the All-Merciful. Neither the tyranny of the oppressor nor the opposition of those who have disbelieved in God, the Lord of the Throne on high and of the earth below, could deter Him.
- 3 Say: Verily, He dwelleth at the Most Glorious Horizon, and at this moment all things cry out, and He is the One mentioned in the ancient Scriptures. Blessed art thou for having hearkened unto the call of God, for having detached thyself from all else save Him, and for having desired to offer up thy life for God Who hath shattered the might of Lat and 'Uzza. Know thou, moreover, that whatsoever hath flowed from the Pen of Glory is irrevocably ordained in the Tablet of Decree - thereof some is manifest outwardly and some pertaineth to that which is hidden - and thus hath the matter been decreed by God, the Most Exalted, the Most Glorious. I have accepted all tribulations for Mine own Self, and he that hath drunk from the cup of My love hath a portion of that which is ordained for Us - to this do they who are endued with understanding testify. Grieve thou not over anything, for verily He is with thee. There is none other God but Him, the Most Exalted, the Most High. And glory be upon thee and upon them that have attained unto the mighty signs of God.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى

2 اِنْ يَا حُسَيْنِ اسْمِعْ نِدَاءَ هَذَا الْحُسَيْنِ مَرَّةً أُخْرَى
ثُمَّ اعْلَمْ بِأَنَّهُ انْفَقَ رُوحَهُ وَجَسَدَهُ وَجِسْمَهُ لِلَّهِ
رَبِّ الْآخِرَةِ وَالْأُولَى أَنَّهُ هُوَ الَّذِي قَامَ فِي قُطْبِ
الْأَكْوَانِ وَنَادَى الْعِبَادَ إِلَى رَبِّهِمُ الرَّحْمَنِ وَمَا مَنَعَهُ
ظُلْمَ ظَالِمٍ وَمَنْعَ الَّذِينَ كَفَرُوا بِاللَّهِ رَبِّ الْعَرْشِ وَ
الْثَرَى

3 قُلْ إِنَّهُ لَبِالْأَفْقِ الْأَبْهَى وَإِذَا يَنَادَى كُلَّ الْأَشْيَاءِ
وَأَنَّهُ لَهُو الْمَذْكُورُ فِي الصَّحْفِ الْأُولَى طُوبَى لَكَ
بِمَا سَمِعْتَ نِدَاءَ اللَّهِ وَانْقَطَعَتْ عَمَّا سِوَاهُ وَإِذَا
أَنْ تَقْدِيَ نَفْسَكَ لِلَّهِ الَّذِي كَسَّرَ شَوْكَةَ اللَّاتِ وَ
الْعِزَّى ثُمَّ اعْلَمْ كُلَّمَا جَرَى مِنْ قَلَمِ الْعِزِّ أَنَّهُ لِمُخْتَمِمْ
فِي لَوْحِ الْقَضَاءِ وَمِنْهُ مَا ظَهَرَ فِي الظَّاهِرِ وَمِنْهُ مَا
يَرْجِعُ إِلَى الْبَاطِنِ وَكَذَلِكَ قَضَى الْأَمْرَ مِنْ لَدَى
اللَّهِ الْعَلِيِّ الْأَبْهَى إِنِّي قَبِلْتُ الْبَلَايَا كُلَّهَا لِنَفْسِي وَ
الَّذِي شَرِبَ مِنْ كَأْسٍ حَيٍّ لَهُ نَصِيبٌ مِمَّا قَدَّرْنَا
وَيَشْهَدُ بِذَلِكَ أُولُو النَّبِيِّ أَنْكَ أَنْتَ لَا تَحْزَنُ مِنْ
شَيْءٍ أَنَّهُ مَعَكَ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْأَعْلَى وَالْبَهَاءُ
عَلَيْكَ وَ عَلَى مَنْ فَازَ بِآيَاتِ اللَّهِ الْكُبْرَى

INBA18:052

BH05401*To: Unknown, in Tihiran**Date: 1290 [1873] or earlier*

- 1 Glorified art Thou, O my God! I beseech Thee by the Most Exalted Word and by the Most Beautiful Names and by the Supreme Manifestation of Thy Self, and by that Name through which Thou didst distinguish between the Manifestations of the Names and didst ordain the measures of all things from Thy Most Exalted Pen, that Thou deprive me not of the breezes of Thy days wherein Thou didst reveal Thyself to all who are in Thy earth and Thy heaven, and that Thou keep me not far from the shore of Thy nearness and good-pleasure.
- 2 O Lord! This is a leaf from the leaves of the trees in the garden of Thy Cause and a handmaiden among Thy handmaidens who hath turned unto Thee, directed herself toward the court of Thy bounty and gifts, gazed upon the effulgences of the light of Thy countenance, and drawn nigh unto the sanctuary of Thy glorious oneness and the dawning-place of the manifestations of Thy singleness.
- 3 O Lord! I beseech Thee by the Manifestations of Thy Cause and the Daysprings of Thy Names that Thou disappoint me not from the gate of Thy grace and mercy. Then make me steadfast, O my God, in Thy love in such wise that the veils of Thy creatures and the allusions of Thy creation and the denial of those who disbelieved in Thy Self and rejected Thy signs shall not withhold me.
- 4 O Lord! Enable me to remember Thee and praise Thee among Thy handmaidens. Then send down upon me from the clouds of Thy mercy that which shall sever me from all else save Thee and draw me nigh unto Thee. Then grant me the good of this world and the world to come. Verily, Thou art the One Who hath power over whatsoever Thou willest. There is none other God but Thee, the Most Exalted, the Self-Subsisting, the All-Glorious, the Ever-Helping.
- 1 سبّحانك اللهم يا الهى اسئلك بالكلمة العليا و
الاسماء الحسنى و مظهر نفسك العلى الاعلى و
باسمك الذى منه فصلت بين مظاهر الاسماء
و قدر مقادير الامور من قلبك الاعلى بأن لا
تحرمنى من نفحات ايامك التى فيها تجلّيت
على من فى ارضك و سمائك و لا تبعدنى عن
شاطئ قربك و رضاك
- 2 اى ربّ هذه ورقة من اوراق اشجار حديقة امرک
و امة من امائك قد اقبلت اليک متوجهة الى
شطر فضلك و مواهبک و ناظرة الى بوارق انوار
وجهک و مقبلة الى حرم عزّ توحيدک و مطلع
ظهورات تفريدک
- 3 اى ربّ اسئلك بمظاهر امرک و مطالع
اسمائک بأن لا تخيبنى عن باب فضلك و
رحمتک ثم اثبتنى يا الهى فى حبک على شأن
لا يمنعنى حجاب خلقک و اشارات بریتک
و اعراض الذين كفروا بنفسک و جاحدوا
بآياتک
- 4 اى ربّ وفقنى على ذکرک و ثنائک بين امائك
ثم انزل على من سحاب رحمتک ما ينقطعنى عن
دونک و يقربنى اليک ثم ارزقنى خير الدنيا و
الآخرة و انت انت المقتدر على ما تشاء لا اله
الا انت المتعالى الممتنع العزيز المستعان
- INBA27:077, INBA48:152, INBA49:042,
BLIB_Or15739.275, AQMJ1.112

BH05549

To: *Haji Shah Muhammad Amin Manshadi, in Yazd*

Date: 1290 [1873] or earlier

- 1 He is the Most Wondrous! هو البديع 1
- 2 This is a Book which makes mention with truth, and therein do people drink from a sealed choice wine. Blessed is he who drinks thereof and detaches himself from all who are in the kingdom and becomes of those who are certain. 2 هذا كتاب يذكر بالحق وفيه ما يشرب الناس من رحيق قدس مختوم فطوبى لمن يشرب منه و ينقطع عن كل من في الملك و يكون من الذينهم موقنون
- 3 Say: The cup is the words of God and the choice wine is what is concealed therein of the mysteries of hidden knowledge. God has ordained it for those who have sanctified themselves from doubt and uncertainty and have entered the precincts of Paradise, the station of holy witnessing. Give thanks unto God for having entered therein at a time when thou wast heedless thereof. Thus was it ordained for thee from the presence of the Mighty, the Self-Subsisting. 3 قل الكأس هي كلمات الله و الرحيق ما ستر فيهن من اسرار علم مكنون و قدره الله للذين قدسوا انفسهم عن الشك و الريب و دخلوا بقعة الفردوس مقر قدس مشهود ان اشكر الله بما دخلت فيها حين غفلتک عنها كذلك قدر لك من لدن عزيز قيوم
- 4 Be thou steadfast in the Cause and turn not unto what appeareth in the kingdom. Say: All matters end in the Self of God Who hath appeared in truth with supreme sovereignty over all created things, and around Him circle the hosts of revelation, whereby the fire of hatred hath been kindled in the breast of every rejected misbeliever. 4 ان استقم على الأمر و لا تلتفت الى ما ظهر في الملك قل كل الأمور ينتهى الى نفس الله و قد ظهر بالحق بسلطان على على الممكات و يطوف في حوله جنود الوحي و بذلك اشتعلت نار البغضاء في صدر كل مشرك مردود
- 5 Behold with the eye of the Beginning the Cause of God. Say: By God! The Tradition hath returned in the Self of Ali and the Tree hath called out upon the holy Sinai in Hurayth of this Paran, "There is none other God but I, the Guardian, the Self-Subsisting." 5 فانظر بطرف البدء الى امر الله قل تالله قد ارجعت الحديث في نفس على و نادى الشجرة على سيناء القدس في حوريت هذا الفاران بأنه لا اله الا انا المهيمن القيوم
- 6 Thus have We imparted unto thee the Word of truth that it may make thee steadfast in the Cause and sever thee from every rejected denier. And glory be upon thee and upon every patient and thankful one. 6 كذلك القيناك قول الحق ليثبتك على الأمر و ينقطعك عن كل منكر مطرود و البهاء عليك و على كل صابر شكور

BLIB_Or15694.620a, ALIB.folder18p477a

BH05543

To: son of Ismullah Jamal

Date: 1290 [1873] or earlier

- 1 Glorified art Thou, O Lord my God! I give Thee thanks inasmuch as Thou hast called me into being in Thy days, and infused into me Thy love and Thy knowledge. I beseech Thee, by Thy name whereby the goodly pearls of Thy wisdom and Thine utterance were brought forth out of the treasures of the hearts of such of Thy servants as are nigh unto Thee, and through which the Day-Star of Thy name, the Compassionate, hath shed its radiance upon all that are in Thy heaven and on Thy earth, to supply me, by Thy grace and bounty, with Thy wondrous and hidden bounties.
- 2 These are the earliest days of my life, O my God, which Thou hast linked with Thine own days. Now that Thou hast conferred upon me so great an honor, withhold not from me the things Thou hast ordained for Thy chosen ones.
- 3 I am, O my God, but a tiny seed which Thou hast sown in the soil of Thy love, and caused to spring forth by the hand of Thy bounty. This seed craveth, therefore, in its inmost being, for the waters of Thy mercy and the living fountain of Thy grace. Send down upon it, from the heaven of Thy loving-kindness, that which will enable it to flourish beneath Thy shadow and within the borders of Thy court. Thou art He Who watereth the hearts of all that have recognized Thee from Thy plenteous stream and the fountain of Thy living waters.
- 4 Praised be God, the Lord of the worlds.

1 هو الظاهر فوق كل شيء هذا كتاب من لدنا الى الغلام الذي باسمه زينت الأسماء ويذكر في ملكوت الأعلى باسم الله البهي الأبهي لينبت في صدره شقائق الحقائق في عرفان ربه العليم الحكيم ان يا غلام كن على شأن ينبغي لاسمك كذلك يأمرك المسجون الذي يدعو الكل الى الله العزيز الفريد قل سبحانك اللهم يا الهى لك الحمد بما اظهرتني في أيامك والقيت على حبك و عرفانك اسئلك باسمك الذي به ظهرت لآلئ الحكمة والبيان من خزائن افئدة المقرين من عبادك واشرفت شمس اسمك الرحمن على من في ارضك و سمائك بأن ترزقني من بدائع نعمائك المكنونة بفضلك و عطائك

2 فيا الهى هذا اول أيامى قد اتصلته بأيامك فلما شرفتني بهذا الفضل العظيم لا تمنعني عما قدرته لأصفيائك

3 فيا الهى انى حبة قد زرعته في ارض حبك و ابتها بيد احسانك اذا تطلب بكينوتها ماء رحمتك و كوثر فضلك فأنزل عليها من سماء عنايتك ما يربها في ظلك و جوارك و انك انت مسقى قلوب العارفين ماء الكوثر و التسليم

4 و الحمد لله رب العالمين

PM#106, BPRY.171

INBA48:162, BLIB_Or15739.289,
BRL_DA#785, PMP#106, AQA7#463
p.285, ADM2#013 p.029x, AQMJ1.122x

BH05557*To: Sultan Husayn, Bi**Date: 1290 [1873] or earlier*

1 In the Name of God, the Everlasting, the All-Sufficient

1 بِسْمِ اللَّهِ الْبَاقِي الْكَافِي

2 Is the earth adorned with those whom trials cannot prevent from turning to God, the Most High, the Most Exalted? And does there walk upon it one in whom it would take pride, could it boast before heaven? And dost thou see in the heavens any who speak My Name and arise to aid My Cause through wisdom and utterance, forsaking all else out of love for God, the Lord of all worlds?

2 هَلْ زَيَّنَتْ الْأَرْضُ بِالَّذِينَ لَا يَمْنَعُهُمُ الْبَلَاءُ عَنِ النَّظَرِ إِلَى اللَّهِ الْعَلِيِّ الْأَعْلَى وَهَلْ يَمْشِي عَلَيْهَا مَنْ تَفْتَخِرُ بِهِ لَوْ تَجِدُ لَتَبَاهَى عَلَى السَّمَاءِ وَهَلْ تَرَى السَّمَاءَ مَنْ يَنْطِقُ بِاسْمِي وَيَقُومُ عَلَى نَصْرَتِي بِالْحِكْمَةِ وَالْبَيَانِ وَيَدْعُ عَنْ وَرَائِهِ الْإِمْكَانَ حُبًّا لِلَّهِ رَبِّ الْعَالَمِينَ

3 O servant! Sorrows have touched thee in My path, and hardships in thy love for Me. Though today thou seest them as abasement, soon shalt thou behold them as glory for all who are in the heavens and on earth. Verily, abasement in the path of God is the sovereign of glory, through which those near to God seek blessing. Forget not thy Lord - remember Him amongst the servants and be not of the heedless. Every soul shall taste of death, and after its certainty, who would fear in the love of God? None, by His True Self, save the doubters. Since death is ordained, how wonderful were it to come in the Cause of God, the Mighty, the Praiseworthy! Arise by God's leave and make mention of Him. He will protect thee, and He hath power over all things. Thus hath the Pen taught thee. Arise and fear not the oppressors. The world and all that is therein shall perish; then shall the sincere find themselves in the highest paradise, while the idolaters shall be in the fire. And praise be to God, the Lord of all worlds.

3 إِنْ يَا عَبْدٍ قَدْ مَسَّتْكَ الْأَحْزَانُ فِي سَبِيلِي وَالشَّدَايدُ فِي حَيٍّ وَلَوْ تَرَاهَا الْيَوْمَ ذُلَّةً فَسَوْفَ تَرَاهَا عِزًّا لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ أَنَّ الذَّلَّةَ فِي سَبِيلِ اللَّهِ سُلْطَانُ الْعِزِّ يَسْتَبْرِكُ بِهَا الْمُقْرَبُونَ لَا تَنْسَ رَبَّكَ إِنْ أَذْكَرَهُ بَيْنَ الْعِبَادِ وَلَا تَكُنْ مِنَ الرَّاقِدِينَ لِكُلِّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَبَعْدَ تَحَقُّقِهِ هَلْ يَخَافُ أَحَدٌ فِي حُبِّ اللَّهِ لَا فَوْنَفْسَهُ الْحَقُّ إِلَّا الْمُرِيدُونَ فَلَهَا ثَبَتَ الْمَوْتِ فِيهَا حَبْدًا لَوْ يَأْتِي فِي أَمْرِ اللَّهِ الْعَزِيزِ الْحَمِيدِ قُمْ بِإِذْنِ اللَّهِ ثُمَّ أَذْكَرُهُ أَنَّهُ يَحْفَظُكَ وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَذَلِكَ عَلَّمَكَ الْقَلَمُ قُمْ وَلَا تَخَفْ مِنَ الظَّالِمِينَ سَتَفْنِي الدُّنْيَا وَمَا فِيهَا إِذَا يَرُونَ الْمُخْلِصُونَ أَنْفُسَهُمْ فِي أَعْلَى الْفَرْدُوسِ وَالْمُشْرِكُونَ فِي السَّعِيرِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA34:305b, AQA1#174

BH05461*To: Ali**Date: 1290 [1873] or earlier*

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْلَى

2 The satans of the Bayan have acted treacherously in the Cause of their Lord, the All-Merciful, and have conspired until the fire of sedition was kindled. By this means they desired to extinguish the light of God in His dominion and to quench the fire of God among His creatures. But their scheming has first recoiled upon themselves, and they have found themselves among the lost. This indeed is the manifest loss.

2 قَدْ غَدَرَ شَيَاطِينُ الْبَيَانِ فِي أَمْرِ رَبِّهِمُ الرَّحْمَنِ وَ احْتَالُوا إِلَى أَنْ اشْتَعَلَتْ نَارُ الْإِفْتِتَانِ وَ ارَادُوا بِذَلِكَ إِطْفَاءَ نُورِ اللَّهِ فِي مَمْلَكَتِهِ وَ إِخْخَادَ نَارِ اللَّهِ بَيْنَ بَرِيَّتِهِ وَ قَدْ رَجَعَ مَكْرُهُمْ عَلَيْهِمْ أَوَّلَ مَرَّةٍ وَ قَدْ وَجَدُوا أَنْفُسَهُمْ مِنَ الْخَاسِرِينَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

3 However, the consuls of that city (Adrianople) gathered in the presence of this Youth at the hour of His departure and expressed their desire to aid Him. They, verily, evinced towards Us manifest affection.

3 وَلَكِنَّ الْغَلَامَ قَدْ خَرَجَ عَنْ مَدِينَةِ السَّرِّ وَ اجْتَمَعَ عِنْدَهُ حِينَ الْخُرُوجِ قَنَاصِلُ تِلْكَ الْمَدِينَةِ وَ ارَادُوا أَنْ يَنْصُرُوا الْغَلَامَ أَنَا وَجَدْنَاهُمْ فِي حُبِّ مَبِينٍ

4 God will soon raise up from among the kings one who will help His Cause, for He is potent over all things.

4 فَسَوْفَ يَبْعَثُ اللَّهُ مِنَ الْمُلُوكِ مَنْ يَنْصُرُ أَمْرَهُ وَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

5 Grieve not over Our Cause and thine, but make mention of Us throughout all days. Thy Lord will assist thee with truth, for He is the Almighty over all the worlds. Thou knowest that the idolaters have made My family captives from the land of Zawra, and the Youth is in the hands of the oppressors. Yet despite all thou hast heard regarding what hath befallen Us, We remain in a joy that no joy in the heavens or earth can equal, and We remain content with what God hath ordained for Us. Soon will the breezes of glory waft, and the nightingale of gladness will warble in the hearts of the loved ones of thy Lord, the All-Forgiving, the All-Merciful. Praise be to God, the Lord of all worlds.

5 أَنْكَ لَا تَحْزَنُ فِي أَمْرِنَا وَ أَمْرِكَ ثُمَّ اذْكُرْنَا فِي كُلِّ الْيَوْمِ أَنَّ رَبَّكَ يَنْصُرُكَ بِالْحَقِّ وَ أَنَّهُ هُوَ الْمُقْتَدِرُ عَلَى الْعَالَمِينَ أَنْتَ تَعْلَمُ بِأَنَّ الْمُشْرِكِينَ جَعَلُوا أَهْلِي إِسْرَارِي مِنْ أَرْضِ الزَّوْرَاءِ وَ يَكُونُ الْغَلَامُ فِي أَيْدِي الظَّالِمِينَ وَ مَعَ كُلِّ مَا سَمِعْتَ فِيمَا وَرَدَ عَلَيْنَا نَكُونُ عَلَى فَرْحٍ لَا يَعَادِلُهُ فَرْحٌ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ وَ نَكُونُ رَاضِينَ بِمَا قَضَى اللَّهُ لَنَا فَسَوْفَ تَمُرُّ نَسَائِمُ الْعِزَّةِ وَ تَغْرَدُ وَرَقَاءُ السَّرُورِ فِي قُلُوبِ أَحِبَّاءِ رَبِّكَ الْغَفُورِ الرَّحِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

GPB.180x

INBA73:070a, NLAI_BH1.466, NLAI_BH2.212a,
BRL_DA#147, AVK4.481ax, QT108.126,
ASAT4.519x

BH11392*To: Aqa Ghulam-Ali**Date: 1290 [1873] or earlier*

1 He is the Most Holy, the Most Exalted

1 الأقدس الأعلى

2 My remembrance of My servant who was imprisoned in My path, taken captive for My remembrance, and banished for My love - that My verses may attract him, the winds of My grace stir him, the breezes of My Cause move him, My melodies draw him near, My call raise him to the heights of My bounties, My praise cause him to speak among My creatures, and make him so steadfast that neither calamities shall keep him from My nearness nor tribulations from the heaven of My mercy.

2 ذكرى عبدى الذى حبس فى سبيلى وسبى لذكرى
و طرد لحي لتجذبه آياتى وتحركه ارياح فضلى و
تهزه نفحات امرى وتقربه نغماتى ويصعده ندائى
الى معارج افضالى وينطقه ببناء نفسى بين خلقى
ويستقيمه على شأن لا يبعده البلايا عن قربى و
لا القضايا من فضاء رحمتى

3 O youth! Harken unto the call of thy Lord, the Mighty, the All-Knowing. Know thou that We were aware of what befell thee in Our path, and We were with thee in hardship and ease. Beware lest the thorns of the enemies prevent thee from the mention of thy Lord, the Most Glorious. By God! Their glory is abasement and their wealth is poverty, but they understand not. Their portion in this world is as the portion of animals, and their pleasure is as the pleasure of serpents. Woe unto them for what they have wrought! Turn thy face to the Most Great Scene and say: "O Lord of destiny and Kindler of fire in hell! I beseech Thee by Thy most pure Face to make torment in Thy love sweet unto me and hardship in Thy path a comfort unto me. Then cause me, O my God, to circle round Thy Cause until my spirit ascendeth unto Thee. Verily Thou art powerful over what Thou wilt, and Thou art the Protector, the Self-Subsisting." And upon thee be the glory from God, the Sovereign of kings.

3 ان يا غلام اسمع نداء ربك العزيز العلام ثم اعلم
بأننا علمنا ما ورد عليك فى سبيلنا وكنا معك فى
الشدة والرخاء اياك ان يحزنك شوكة الأعداء
عن ذكر ربك الأبهى تالله عزتكم ذلة وغنائهم
فقر ولكن لا يفقهون حظهم فى الدنيا كحظ
الحيوان ولذتهم كلذة الأفعوان فويل لهم بما
كانوا يعملون ان اقبل بوجهك الى المنظر الأكبر
و قل يا مالك القدر و مضم النار فى السقر
اسئلك بوجهك الأظهر بأن تجعل العذاب فى
حبك عذاباً لى و الشدة فى سبيلك راحة لى ثم
اجعلنى يا الهى طائفاً حول امرى الى ان يرتقى
الروح اليك انك انت المقتدر على ما تشاء و
انت المهيمن القيوم و البهاء عليك من لدى الله
مالك الملوك

NLAI_BH1.061, ASAT1.153-154x

BH05383*To: Asadullah**Date: 1290 [1873] or earlier*

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

2 Thy mention hath been made before the Throne, and from the Dayspring of Revelation this blessed word hath been inscribed: O Asad! Regard all save God as non-existent, and behold Him as the Ever-Present. The effulgence of the All-Merciful's grace hath never ceased, nor shall it ever cease. If the Ancient Beauty is manifest, His mercy's splendors shine forth outwardly and inwardly without interruption, and if the Ancient Beauty is concealed, the effulgences of His grace have been and shall forever be directed toward those who have turned unto Him. Therefore, the infinite outpourings of divine bounty are present at all times.

3 Blessed are they who are not deprived of the Sovereign of Oneness by evanescent fancies, nor kept back from the divine court by the whisperings of malicious souls. O Asad! The names descend from heaven. God willing, thou shalt remain steadfast and firm in the Cause of God with the courage of a lion and the might of a fierce beast. Verily all grace is in His hands - He bestoweth it upon whomsoever He willeth through His command. He is, verily, powerful over all things. Verily He calleth unto him who calleth upon Him and answereth him who invoketh Him. His mercy hath indeed preceded all created things and His grace hath encompassed the worlds.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْظَمِ

2 ذَكَرْتُ لَدَى الْعَرْشِ مَذْكُورَ وَ از مشرق ظهور
این کلمه مبارکه مسطور ای اسد غیر حق را
مفقود دان و او را موجود مشاهده کن تجلی
عنایت رحمانیه از بریه منقطع نشده و نخواهد شد
اگر جمال قدم مشهود در ظاهر و باطن تجلیات
رحمتش من غیر تعطیل مشرق و اگر جمال قدم
مستور در باطن تجلیات عنایتش متوجه مقبلین
بوده و خواهد بود لذا در هر حال فیوضات
نامتناهیة الهیه موجود

3 طوبی از برای نفوسیکه باوهم فانی از سلطان
احدیة ممنوع نشوند و بوساوس انفس خبیثه از
شطر الهیه محروم نمانند ای اسد الأسماء تنزل
من السماء انشاء الله بشجاعت اسدی و صولت
ضرغامی بر امر الهی ثابت و مستقیم باشی ان
الفضل کله بیده یوتی من یشاء بأمره انه علی
کلشیء قدیر انه ینادی من ناداه و یجیب من
دعاه قد سبقت رحمته الممکات و فضله العالمین

INBA81:145, BLIB_Or03116.086r.03,
BLIB_Or11096#126

BH05366*To: Husayn**Date: 1290 [1873] or earlier*

1 He is the Most High, the Most Exalted

2 The Remembrance of God in the Tree of Eternity unto the course of Paradise: Harken ye, that all who are in the heavens and on earth may be reminded thereby and be guided to the sacred seats in a station at which all people are bewildered.

1 هو العلیّ الأعلى

2 ذَكَرَ اللَّهُ فِي شَجَرَةِ الْخُلْدِ اِنْ يَأْمُلُ الْفَرْدُوسِ فَاسْمَعُونَ
لِيتَذَكَّرَ بِهِ كُلٌّ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَهْدِيَهُمْ

الى مقاعد القدس في مقام كلّ الناس عنه يتخيرون

3 Say: O people! This is the Book of God, the Protector, the Self-Subsisting. Therein is mentioned every matter in such wise that souls would be thunderstruck were ye to hear with the hearing of God. And He bestoweth upon the people of Paradise that which hath been ordained for them by God, the Mighty, the Beloved. And He giveth unto those near unto God that which attracteth them in the kingdom and detacheth them from all who are in the heavens and on the earth. And He granteth unto the people of earth that which will bring them to the precincts of the Throne and draw them nigh unto a holy and praiseworthy station. Thus do We impart unto thee from the verses of justice and give thee glad tidings of the Ridvan of Oneness, that thou mayest be secured in the fortress of God, the Mighty, the Beloved.

3 قل يا قوم هذا كتاب الله المهيمن القيوم وفيه يذكر كلّ امر على لحن الذي تنصعق عنها الأرواح ان انتم بسمع الله تسمعون وينفق على اهل الفردوس ما قدر لهم من امر الله العزيز المحبوب ويعطى المقربين ما يجذبهم في الملك وينقطعهم عن كلّ من في السموات والأرض ويهب على اهل الأرض ما يبلغهم الى جهة العرش ويقربهم الى مقام قدس محمود كذلك نلقى عليك من آيات العدل ونبشرك برضوان الأحدى لتكون متحصناً في حصن الله العزيز المحبوب

4 Say: O people! Fear ye God and follow not your desires, and be not of them who enlighten not themselves with the light of God. Thus doth the Dove warble unto thee in the midmost heart of eternity with melodies the like of which have never appeared in the kingdom and none shall attain unto save the sincere ones, that thou mayest give thanks unto God, thy Lord, at all times and follow the Messengers. And upon thee be the Spirit, and upon them that place their trust in God.

4 قل يا قوم خافوا عن الله ولا تتبعوا اهوائكم ولا تكونن من الذينهم بأنوار الله لا يستنورون كذلك تغنّ عليك الورقاء في قطب البقاء بالحن التي ما ظهرت بمثلها في الملك ولن يفوز بها الا المخلصون لتشكر الله ربك في كلّ حين وتبعوا المرسلون والروح عليك وعلى الذينهم الى الله يتوكلون ١٥٢

INBA71:085

BH05291

To: Ibrahim et al.

Date: 1290 [1873] or earlier

1 He is the Mighty!

1 هو العزيز

2 O Abraham! bear witness within thyself that He is God, there is no God but Him. He hath sent the Messengers with truth and revealed the Books with justice, as a grace from Him to all created things. Among the people are those who have turned toward Him and those who have turned away, remaining far from the shore of nearness. But thou dost not associate partners with God and dost rely upon Him in all matters. He sufficeth thee apart from all else, and He is the best of helpers and sustainers. I counsel thee not to grieve over anything nor

2 ان يا ابراهيم ان اشهد في نفسك بأنه هو الله لا اله الا هو قد ارسل الرسل بالحق وانزل الكتب بالعدل فضلاً من عنده على الخلائق اجمعين ومن الناس من اقبل ومنهم من اعرض وكان عن شاطئ القرب بعيد وانتك انت لا تشرك بالله وتوكل عليه في كلّ الأمور وانه يكفيك عن دونه وانه خير ناصر ومعين واوصيك بأن لا تحزن عن شيء ولا تلتفت الى احد فتوجه الى

turn to anyone. Rather, turn thou toward God, thy Lord, and be of the thankful ones. God will soon grant thee that which will bring peace to thy heart, and this is a certain truth.

- 3 Then remember on Our part Husayn who was with thee in the dream, and give him glad tidings of God's bounty, the Mighty, the Generous. He forgiveth His servants and remitteth their sins, and He is possessed of great bounty. Say unto him: O servant, be steadfast in thy love for the loved ones of God and fear no one. Then help him to the extent thou art able and be not of the heedless ones. The world and its ornaments shall pass away, and sovereignty shall remain with God, the Mighty, the Beautiful. Then remember thy wife and thy sister on behalf of this servant, and this is a wondrous remembrance.

الله ربك وكن من الشاكرين فسوف يعطيك الله ما يسكن به فؤادك وان ذلك لحق يقين

3 ثم ذكر من لدنا حسين الذي كان معك في المنام ثم بشره بفضل الله العزيز الكريم انه يغفر عباده و يكفر عنهم سيئاتهم و انه لذو فضل عظيم قل له يا عبد فاستقم في حبك احباء الله و لا تخف من احد ثم انصره على ما استطعت و لا تكن من الغافلين سيفنى الدنيا و زخرفها و يبقى الملك لله العزيز الجليل ثم ذكر ضلعك و اختك من لدى العبد و ان هذا لذكر بديع

INBA71:015

BH05442

To: one of the 'urafa

Date: 1290 [1873] or earlier

- 1 The trustworthy messenger caused the musk-scented letter to ascend with one feather from the heavens of existence and descend to the earth of manifestation. This is the journey of the physical messenger who, in one moment, graciously descended from the highest Sadratu'l-Muntaha to the lowest supreme height. What would happen if the spiritual courier were to move with the Buraq of love and display its majesty!
- 2 The wine of our pain makes us mad If it were to become pure, I know not what it would do
- 3 This is from God's grace which He bestoweth upon whomsoever He willeth. And when I removed the veil of covering from the face of the bride of ink, and with complete love lifted it from her head, immediately a light shone forth from the identity of the essence of the words, such that the mountains of tranquility were crushed and the spirit became detached from its attachments. He fell down in a swoon, and when he recovered he said:
- 4 Was it lightning that flashed from the direction of the Mount, Or were the veils lifted from Salma's face?

1 قاصد امين نامه مشكين را بپك پر از سماوات وجود صعود نمود و بارض شهود ورود يافت و اين مقام سير بپك اجسام است كه بپك آن از اعلى سدره منتهى بادننى ذروه اقصى عز نزول ارزاني داشت چه خواهد بود اگر چاپار روح با براق محبت بحركت آيد و اظهار شوكت نمايد

2 باده دردآلودمان مجنون كند صاف اگر گردد ندانم چون كند

3 ذلك من فضل الله يؤتیه من يشاء و چون غطاء نقاب از چهره عروس مداد گشودم و بمهر تمام مهر از سر آن برداشتم فوراً نوری از هویت ذات كلمات بدرخشید بحیثی که جبال سکون مندگ شد و روح از تعلق خود منفك گشت فصار منصعقاً فلما افاق قال

4 ابرق بدا من جانب الطور لامع ام ارتفعت عن وجه سلبى البراقع

- 5 And from beholding it, the breezes of spirit blew from the north of the soul and bestowed pure victories upon all parts and members, such that the ear received the delight of divine call, and consciousness became unconscious from excess of love, and the mouth drank the wine of reunion, and the tongue strove to give thanks for this bounty. The sorrowful rejoices, the love-smitten is revived, the yearning one finds solace, and the hearer delights. And peace be upon you.

5 و از ملاحظه آن اریاح روح از شمال جان
بوزید و جمیع اجزا و اعضا را فتوح طیبہ بخشید
چنانچہ گوش لذت سروش یافت و هوش از
غایت حبّ بیہوش گشت و دہان شربت وصال
بنوشید و زبان در شکر نعمت بکوشید و یفرح
محزون و یحیی [متیم] و یأنس مشتاق و یلتذّ سامع
و السّلام

INBA36:333, BLIB_Or15722.249,
RHQM1.340-340 (414) (251x), MSHR2.175x

BH05517

To: Qurban Qabl-i-Ali

Date: 1290 [1873] or earlier

- 1 Praise be to Thee, O my God, inasmuch as Thou hast turned the faces of Thy servants towards the right-hand of the throne of Thy gifts, and hast caused them to be detached from all else besides Thee, that they may recognize Thy sovereignty and acknowledge Thy glory. I testify to the potency of Thy Cause, the pervasive influence of Thy decree, the immutability of Thy will, the endlessness of Thy purpose. All things lie prisoned within the grasp of Thy might, and the whole creation is destitute when brought face to face with the evidences of Thy wealth.
- 2 Deal Thou, therefore, O my God, my Beloved, my supreme Desire, with Thy servants and with all that were created by Thee as would beseem Thy beauty and Thy greatness, and would be worthy of Thy generosity and gifts. Thou art, in truth, He Whose mercy hath encompassed all the worlds, and whose grace hath embraced all that dwell on earth and in heaven. Who is there that hath cried after Thee, and whose prayer hath remained unanswered? Where is he to be found who hath reached forth towards Thee, and whom Thou hast failed to approach? Who is he that can claim to have fixed his gaze upon Thee, and toward whom the eye of Thy loving-kindness hath not been directed? I bear witness that Thou hadst turned toward Thy servants ere they had turned toward Thee, and hadst remembered them ere they had remembered Thee. All grace is Thine, O Thou in Whose hand is the kingdom of Divine gifts and the source of every irrevocable decree.

1 بسمہ الوہاب لک الحمد یا الہی علی ما قلبت
وجوہ عبادک الی یمین عرش الطافک و
قدستہم عما دونک لسلطنتک و اجلالک اشہد
بأن امرک نافذ و حکمک جاری و مشیتک
ثابتہ و ما اردت ہو باقی کلّ شیء فی قبضہ
قدرتک اسیر و کلّ لدی ظهور غنائک فقیر

2 فیما الہی و محبوبی و غایۃ املی افعّل بعبادک
و بریتک ما ینبغی لجمالک و عظمتک و ما
یلیق لکرمک و مواہبک انک انت الذی
سبقت رحمک العالمین و احاط فضلک من
فی السموات و الارضین من الذی ناداک و
ما اجبتہ و من الذی اقبل الیک و ما تقرّبت
الیہ و من الذی توجّہ بوجہہ الی وجہک و ما
توجّہت الیہ لحظات عنایتک اشہد حیثند بأن
اقبالک عبادک سبق اقبالہم ایاک و ذکرک
ایاہم کان قبل ذکرہم ایاک و لک الفضل یا
من یدک ملکوت العطاء و جبروت القضاء

- 3 Send down, therefore, O my God, upon all that seek Thee that which will entirely strip them of all that pertaineth not unto Thee, and will draw them nigh unto Thy Self. Assist them, by Thy grace, to love Thee and to conform unto that which shall please Thee. Grant, then, that they may go straight on in the path of Thy Cause, the path wherein have slipped the footsteps of the doubters among Thy people and the froward among Thy servants. Thou art, verily, the All-Powerful, the Almighty, the Most Great.

PM#161

3 فانزل يا الهى على قاصديك ما يقدسهم عن
دونك ويقرّبهم الى نفسك و ايدهم على حبك
ورضائك ثم استقمهم على صراط امرك الذى
زلّ عنه اقدام المريين من بريتك والمعرضين
من عبادك و انتك انت المقتدر العزيز العظيم

INBA48:150, INBA49:208, INBA92:148,
BLIB_Or15739.271, PMP#161,
AQMJ1.110b

BH05298

To: *Rahim*

Date: 1290 [1873] or earlier

- 1 He is
- 2 O Rahim! Depart from that land before the Youth departeth from your midst. Thus do We command thee, that thou mayest be obedient to the bidding of thy Lord. At the time of departure, carry nothing with thee. Let thy provision be My love, thy purpose My Cause, and thy armor trust in My Self, Who was alone in the land. Beware lest thou consort with the deceitful ones. Turn thy face from their faces and thine ears from their melodies, lest thou shouldst inhale the poisonous fumes from their souls and find thyself far removed from the shore of the sea. Then remind the people of this Most Great Remembrance, that perchance they may arise from heedlessness and recognize their Creator in the garment of a wondrous name. Rend asunder the veils of idle fancy by My sovereignty which encompasseth the worlds.
- 3 Say: O people! Exchange not the love of the Youth for aught else, nor sell it for countless coins. By God! Those from whom ye perceive the odor of hatred are worse in character than Nimrod and greater in their unbelief than Pharaoh. Beware lest ye draw nigh unto them. Be on your guard and maintain an impregnable detachment. Then know thou thyself to be more learned than those who have not entered the stronghold of My Cause, lest the pride of the turbaned ones who have disbelieved and associated partners with God cause thee to slip. For knowledge is My love, and all else is but the whisperings

هو 1

2 ان يا رحيم فانخرج عن تلك الأرض من قبل
ان يخرج الغلام عن بينكم و كذلك نأمرك ان
تكون لأمر ربك مطيعا و حين الخروج لا تحمل
معك من شئ فاجعل زادك حبي و مقصدك
امرى و درعك التوكل على نفسى التى كانت
فى الأرض وحيدا اياك فاحفظ نفسك من
معاشره المغلين ثم وجهك عن وجوههم و سمعك
من نعماتهم لئلا تأخذ روايح الزنيخ من انفسهم
و تكون عن شاطئ البحر بعيدا ثم ذكر الناس
بهذا الذكر الأعظم لعل يقومون عن الغفلة ويعرفن
بارئهم فى قيص اسم بديعا فانخرق حجاب الوهم
بسلطانى الذى كان على العالمين محيطا

3 قل يا قوم لا تبدلوا حب الغلام بدونه ولا تشتروه
بدراهم عديدا ان الذين تجدون منهم رائحة الغل
تالله اولئك اشتر نفساً من التمرود و اعظم كفراً
من الفرعون اياكم ان لا تقرّبوا بهم ثم احترزوا
و كونوا فى تجنب منيعا ثم اشهد نفسك اعلم
من الذينهم ما دخلوا حصن ولايتى لئلا يزلّك
كبر العمائم من الذين كفروا و اشركوا لأن العلم

of Satan. Thus have We imparted unto thee from the essence of knowledge, that thou mayest be possessed of true learning.

هو حيّ و من دونه وساوس الشيطان كذلك
القيناك من جوهر العلم لتكون بذلك عليما

BLIB_Or15696.120f, ASAT5.078x

BH05299

To: Rida et al.

Date: 1290 [1873] or earlier

- 1 He is the Mighty One! O Rida! We have been pleased with thee and God hath been pleased with thee. Therefore, take pride in thyself. Put thy trust in God, the Mighty, the Beautiful. Then ask of God, thy Lord, whatsoever thou desirest, and He will grant thee what thou wishest. Verily, He is the Sovereign, the Great. Grieve not over anything, but remain steadfast in thy love, and He will suffice thee against all the worlds.

1 هو العزيز ان يا رضا قد رضينا عنك ورضى الله
منك و بذلك فافتخر في نفسك فتوكل على الله
العزيز الجميل ثم اسئل من الله ربك ما تريد و
انه يقضى لك ما تشاء و انه هو السلطان العظيم
لا تحزن عن شيء ثم استقم على حبك و انه
يكفيك عن كل العالمين
- 2 He is the Mighty One! O 'Ali! Hear My words and grieve not over anything. Put thy trust in God, the Mighty, the Powerful. Then know that We have not forgotten thee and We make mention of thee in truth before the concourse of the worlds. Thus have We given thee glad tidings through the Spirit that thou mayest be among those who are at rest.

2 هو العزيز ان يا علي اسمع قولي و لا تحزن في شيء
فتوكل على الله العزيز القدير ثم اعلم باننا ما انساك
و نذكرك بالحق في ملائ العالمين كذلك بشركناك
بالروح لتكون من المستريحين
- 3 He is the Mighty One! O Rahim! Remember God, thy Lord, in thy heart and forget Him not, and be not of the heedless ones. Verily, We have loved thee in truth for all eternity.

3 هو العزيز ان يا رحيم فاذكر الله ربك في قلبك
ولا تنساه و لا تكن من الغافلين و انا احببناك
بالحق في ابد الآبدين ١٥٢
- 4 He is the Mighty One! O Ghulam! Remember Our days, and verily We remember thee even at the time when We could not find opportunity to drink a drop of water, and God is witness to what I say.

4 هو العزيز ان يا غلام ذكر ايامنا و انا اذكرناك في
الحين حين الذي لن اجد الفرصة على عن اشرب
قطرة من الماء و كان الله على ما اقول شهيد ١٥٢
- 5 He is the Mighty One! O Baqir! Be patient in what God hath ordained for Us and fear no one, and be of the patient ones. God will soon gather you together in a holy and luminous seat.

5 هو العزيز ان يا باقر فاصبر على ما قدر الله لنا و لا
تخف من احد و كن من الصابرين فسوف يجمعكم
الله في مقعد قدس منير

INBA71:006b, BLIB_Or15736.040ax

BH05405

*To: Siyyid Jafar**Date: 1290 [1873] or earlier*

- 1 Glory to Thee, O Thou Who art the Lord of all worlds, and the Beloved of all such as have recognized Thee! Thou seest me sitting under a sword hanging on a thread, and art well aware that in such a state I have not fallen short of my duty towards Thy Cause, nor failed to shed abroad Thy praise, and declare Thy virtues, and deliver all Thou hadst prescribed unto me in Thy Tablets. Though the sword be ready to fall on my head, I call Thy loved ones with such a calling that the hearts are carried away towards the horizon of Thy majesty and grandeur.
- 2 Purge out thoroughly their ears, O my Lord, that they may hearken unto the sweet melodies that have ascended from the right hand of the throne of Thy glory. I swear by Thy might! Were any one to attune his ears to their harmony he would soar up to the kingdom of Thy revelation, wherein every created thing proclaimeth that Thou art God, and that there is none other God save Thee, the Omnipotent, the Help in Peril, the Self-Subsisting. Cleanse Thou, O my God, the eyes of Thy servants, and so transport them by the sweetness of Thine utterances that calamities will be powerless to hinder them from turning unto Thee, and from directing their eyes towards the horizon of Thy Revelation.
- 3 Darkness hath encompassed every land, O my God, and caused most of Thy servants to tremble. I beseech Thee, by Thy Most Great Name, to raise in every city a new creation that shall turn towards Thee, and shall remember Thee amidst Thy servants, and shall unfurl by virtue of their utterances and wisdom the ensigns of Thy victory, and shall detach themselves from all created things.
- 4 Potent art Thou to do Thy pleasure. No God is there but Thee, the Most Powerful, He Whose help is implored by all men.
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْلَى سُبْحَانَكَ يَا إِلَهَ الْعَالَمِينَ
وَمَحْبُوبِ الْعَارِفِينَ تَرَانِي جَالِسًا تَحْتَ سَيْفٍ عَلَّقَ
بِخَيْطٍ وَتَعْلَمُ بِأَنِّي فِي هَذَا الْحَالِ مَا قَصَّرْتُ فِي
أَمْرِكَ وَبَلَغْتُ ذِكْرَكَ وَثَنَّاكَ وَكُلَّ مَا أَمَرْتَنِي
بِهِ فِي الْوَاحِكِ وَإِذَا تَحْتَ السَّيْفِ ادْعُوا أَحِبَّائَكَ
بِكَلِمَاتٍ الَّتِي تَجْذِبُ مِنْهَا الْقُلُوبَ إِلَى أَفْقِ مَجْدِكَ
وَكِبْرِيَاكَ
- 2 أَيْ رَبِّ صَفِّ آذَانَهُمْ لِأَصْغَاءِ نِعْمَاتِ الَّتِي
ارْتَفَعَتْ عَنْ يَمِينِ عَرْشِ عَظَمَتِكَ فَوَعَّرْتَكَ يَا
إِلَهِي لَوْ يَسْمَعُهَا أَحَدٌ مَا قَدَّرْتَهُ فِيهَا حَقَّ الْأَصْغَاءِ
لِيُطِيرَ إِلَى مَلَكُوتِ أَمْرِكَ الَّذِي يَنْطِقُ فِيهِ كُلُّ مَا
خَلَقَ فِيهِ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ
الْمُهَيْمِنُ الْقَيُّومُ يَا إِلَهِي طَهِّرْ أَبْصَارَ عِبَادِكَ ثُمَّ
اجْتَذِبْهُمْ بِآيَاتِكَ عَلَى شَأْنٍ لَا يَمْنَعُهُمُ الْبَلَايَا عَنْ
التَّوَجُّهِ إِلَيْكَ وَعَنِ النَّظَرِ إِلَى أَفْقِ أَمْرِكَ
- 3 يَا إِلَهِي قَدْ أَحَاطَتِ الظُّلْمَةُ كُلَّ الْبِلَادِ وَبِهَا
اضْطَرَبَتْ أَكْثَرُ الْعِبَادِ اسْئَلْكَ بِاسْمِكَ الْأَعْظَمِ
بَأَنْ تَخْلُقَ فِي كُلِّ بَلَدٍ خَلْقًا لِيَتَوَجَّهَنَّ إِلَيْكَ وَ
يَذْكُرَنَّكَ بَيْنَ عِبَادِكَ وَيُرْفَعَنَّ رَايَاتُ نَصْرَتِكَ
بِالْحِكْمَةِ وَالْبَيَانِ وَيَنْقَطِعَنَّ عَنِ الْأَكْوَانِ
- 4 أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ
الْعَزِيزُ الْمُسْتَعَانُ

PM#102

INBA92:355, PMP#102

BH05369

To: *Ustad Isma'il*

Date: 1290 [1873] or earlier

1 He is the Mighty

1 هو العزيز

2 A mention of 'Abdu'llah in a sublime and holy Tablet, that he may find solace therein during his days and read it morning and evening, that God may perchance ease for him the burning of separation and cause him to dwell in the vicinity of a wondrous Name.

2 ذكر عبد الله في لوح قدس رفيعا ليستأنس به في أيامه و يقرأه في كل صباح و عشيا لعل يسهل الله عليه حرقه الفراق ويسكنه في جوار اسم بديعا

3 O Isma'il! Harken unto the call of this Bird Who hath turned from the City of God toward a holy and exalted City. Then take counsel from what It counseleth thee in truth, that thou mayest stand firm in love. Know thou that God hath accepted thy obedience and what thou hast done to build the House whose name God hath raised to the heaven of sublime glory. Well is it with thee for having attained unto this station which none besides thee hath attained, and God is witness unto this.

3 ان يا اسمعيل اسمع نداء هذه الطير المنصرفة عن مدينة الله الى مدينة قدس عليا ثم استنصح بما ينصحك بالحق لتكون على الحب مستقيما فاعلم بأن الله قبل عنك طاعتك و بما عمرت بيت التي رفع الله اسمها الى سماء عز رفيعا فهنيئا لك و بما فزت بهذا المقام الذي ما فاز به دونك و كان الله على ذلك شهيدا

4 Yet We bid thee to be patient and steadfast, calm and dignified, if thou art obedient to God's command. Beware lest thou forget My counsel and dispute with anyone. Rather place thy trust in God in all matters, for He is the best of helpers. Associate with people with wisdom, then speak with wisdom lest anyone cause thee harm. Thus do We impart unto thee words of wisdom that thou mayest be gladdened in thy soul and be at ease in the realm.

4 ولكن تأمرك بالصبر والاصطبار والسكون و الوقار ان انت لأمر الله مطيعا اياك ان لا تنس نصحي و لا تجادل مع احد فتوكل على الله في كل الأمور وانه كان خير معينا عاشر مع الناس بالحكمة ثم تكلم بالحكمة لئلا يمسك ضر احدك كذلك نلقى عليك قول الحكمة لتسر في نفسك و تكون في الملك مستريحا

5 Then convey Our remembrance to thy sister and to those who have detached themselves from all directions toward a holy and generous station.

5 ثم ذكر من لدنا اختك و الذين هم انقطعوا عن كل الجهات الى مقام قدس كريما

6 And upon you all be the Spirit and Glory.

6 و الروح و التكبير عليكم جميعا ١٥٢

INBA71:007b

BH05305*To: Varaqatul-Firdaws**Date: 1290 [1873] or earlier*

1 In the Name of God, the Most Holy!

1 بِسْمِ اللَّهِ الْأَقْدَسِ

2 O My Leaf! When the breezes of My grace waft over thee from the dayspring of My loving-kindness, and there appeareth before thy face the Tablet of My Command, which hath been sent down from the heaven of My Will and the firmament of My Purpose, take it and place it upon thine eyes, then recite it with My melody, that it may draw thee to the horizon of My generosity and bring thee nigh unto the Dawning-Place of My verses and the Source of My Revelation, and cause thee to enter the pavilion of My glory and the tabernacle of My bounty, and enable thee to hear the melodies of the birds of My paradise. By God! It verily causeth them that seek Him to ascend unto the heights of My Kingdom and to enter the portico of My mercy and the sanctuary of My nearness. Then shall they drink the wine of My grace from the hand of My bestowal and the pure beverage of My knowledge from the countenance of My beauty.

2 ان يا ورقتي اذا هبَّت عليك ارياح فضلى من مشرق عنايتي و حضر تلقاء وجهك لوح امرى الذى نزل من سماء مشيقي و هوآء ارادنى خذيه و ضعيه على عينيك ثم اقريئه بلحنى ليجذبك الى افق مكرمتى و يقربك الى مطلع آياتى و مصدر وحي و يدخلك فى سرادق مجدى و خباء كرمى و يسمعك نعمات طيور رضوانى تالله انّها يعرج القاصدين الى معارج ملكوتى و يدخلهم فى رواق رحمتى و حرم قربى اذا يشربوا راح فضلى من راحة عطائى و حياء عرفانى من محيا جمالى

3 O My Leaf! Draw My handmaidens to the remembrance of Me and My Name, lest they be influenced by the croaking of them that have disbelieved and the braying of them that have joined partners with God. Blessed is he who hath soared in the atmosphere of My love, who hath detached himself from all else but Me, who hath recognized My Self, who hath heard My call, and who hath held fast to the hem of the loving-kindness of his Lord, the All-Forgiving, the Most Merciful.

3 ان يا ورقتي ان اجتذبى امائى بذكرى و اسمى لثلا يؤثر فيهن نعاى الذين كفروا و نهاى الذين اشركوا طوبى لمن طار فى هوآء حى و انقطع عن سوائى و عرف نفسى و سمع ندائى و تمسك بذيل عناية ربه الغفور الرحيم

4 Tablets have been sent down for thee and for them that are in thy land, with any one of which all that hath been created on earth cannot compare. We sent them before the Sovereign of Eternity went forth from the Land of Mystery. We beseech God that He may cause them to reach thee and those that are there, that their eyes may be solaced thereby. Thy Lord, verily, is the All-Powerful, the Almighty.

4 قد نزل لك و لمن فى ارضك الواح لا يعادل بواحد منها ما خلق فى الأرض قد ارسلناها من قبل ان يخرج سلطان القدم من ارض السرّ نستل الله بأن يبلغها اليك و الذين فى هناك لتقرّ بها عيونهم ان ربك هو المقتدر القدير

INBA34:308, AQA1#178, ASAT2.005x

Study guide to this volume

This third pre-1873 collection is dominated by a single spiritual posture: steadfast detachment as the condition for surviving an age of division, false claimants, and intensifying persecution. But the volume's richest contributions are not in this general posture — they are in the specific modes in which it is articulated: a theology of simultaneous spring and autumn in which the same divine breath both quickens and destroys; a fully formed visitation prayer that liturgizes the memory of named martyrs as an ongoing practice of spiritual alignment; a sharp polemic against the “contentment with what we have” that has made every generation of believers miss the living prophet; and a disclosure, startling in its directness, of what Baha'u'llah endured from the one he calls “my brother” — Mirza Yahya / Azal. Together these texts show a community being trained, not only through exhortation but through memory, ritual, and pointed historical reckoning, to inhabit the covenantal identity demanded of them in the period before the formal ordering of the Kitab-i-Aqdas.

Two Seasons at Once: The Quickener and the Destroyer

Key Passages

How great the power of Him Who at a single time hath made two seasons to appear: spring and autumn! How numerous the trees of human souls that have become fresh and verdant in this mystic, holy springtide, and richly laden with the fruits of divine knowledge! And how numerous the trees of human souls that have become parched and withered in this same season, deprived of all God's manifold bestowals! A single breeze blew forth from out His peerless Paradise: to the believers in the unity of God it was a balm of peace and mercy; to the infidels, a blast of wrath and chastisement. —
BH02965

O maidservant of God! Whenever thou art seated in comfort and tranquillity, do thou call to mind this Captive, and occupy thyself with His remembrance; and if thou beholdest an exile from his native land, do thou recount the banishment and anguish of this Spiritual Youth. I swear by Him Who is the Mover of all beings! Heaven, earth and mountains would be incapable of bearing a single atom of the tribulations that have come to pass. — BH02965

Context for Study

BH02965, addressed to the sister of Jinab-i-Haydar-‘Ali, opens with one of the most theologically compressed images in the pre-1873 corpus: the divine Manifestation is the cause of two radically opposed effects in the same season and from the same single divine breath. The two divine names “Quickener” and “Destroyer” operate simultaneously upon the same field: the souls that turn toward God are quickened into eternal life, while those that turn away undergo a form of spiritual death that is, in its own way, as real and irrevocable as the gift granted to the others. This is not the familiar theodicy problem (why does God allow evil?) but a structural claim about the nature of the divine intervention in history: the Manifestation cannot appear without creating this bifurcation, because the bifurcation is the necessary consequence of genuine freedom in the face of genuine light. The Islamic tradition knows this structure well: the Qur’an describes the same revelation as a healing for believers and a source of loss for wrongdoers (17:82). The Johannine tradition captures it in Jesus’s statement “For judgment I came into this world, that those who do not see may see, and those who see may become blind” (John 9:39). What is distinctive in BH02965 is the pastoral application: a woman in comfort is asked to practice historical memory by summoning the image of Baha’u’llah’s exile whenever she encounters any exile; compassion for the displaced stranger becomes a spiritual exercise that keeps covenantal consciousness alive.

Questions for Reflection

1. The image of spring and autumn appearing simultaneously challenges the assumption that divine mercy and divine judgment are temporally sequential (first mercy, then judgment, at the end of time). What are the theological implications of making them structurally simultaneous? Compare with the Johannine “already/not yet” eschatology, with the Zoroastrian doctrine of the progressive purification of the cosmos, and with the Sufi teaching that the divine Beloved is both the “killer and the killed.”
2. “In these days, the operation of two divine names may be witnessed with the utmost clarity: to wit, the names of ‘Quickener’ and ‘Destroyer.’” In Islamic mystical tradition, the divine names operate through agents of creation; here they operate through the human response to the Manifestation. Does this relocate the locus of divine activity from cosmic necessity to human freedom? What theology of freedom underlies this claim?
3. The instruction to remember Baha’u’llah’s exile whenever encountering any exile is a practice of analogical compassion: the suffering of the particular (Baha’u’llah) illuminates the suffering of the universal (all displaced persons), and vice versa. Where does this practice of analogical memory appear in other religious traditions? Compare with Jewish *zachor* (memory) as a practice commanded in relation to the Exodus, and with the Christian practice of “bearing the cross” as participation in Christ’s suffering.
4. “Heaven, earth and mountains would be incapable of bearing a single atom of the tribulations that have come to pass.” This is a hyperbole of suffering designed to calibrate the hearer’s compassion. How does the rhetoric of superlative suffering function in spiritual literature? Where does it risk producing vicarious overwhelm rather than productive compassion?
5. The tablet was addressed to a specific woman in “comfort and tranquillity” who is asked to practice remembrance of suffering. What is the spiritual relationship between personal ease

and communal memory of difficulty, and why might the practice of this particular memory be especially important for those who have been spared the direct experience of persecution?

The Liturgy of Martyrdom: A Visitation Prayer for Named Martyrs

Key Passages

This is a visitation prayer revealed by God, the Lord of Names, for His loved ones (Jinab-i-Ashraf, Basir and Mirza Muhammad-‘Ali) who turned to the place of detachment for martyrdom and were martyred in the path of God in the land of Za. — BH02977

I testify that you were, for the bosom of grandeur, the white hand, and for the wilderness of guidance, the Tree of Sinai, and for the people of creation, the greatest sign. You are the one through whom the preamble of the book of existence was adorned with the remembrance of your Lord, the Mighty, the Loving. God’s curse be upon those who killed you and wronged you after you had been unto them a sign of remembrance from your Lord, the Most Glorious. — BH02977

O my God and my Master! I beseech You by this martyr who was martyred in Your path, and by this blood which was shed in Your love, that You forgive me and my parents and my relatives from among those who have believed in You and Your verses. And I beseech You, O my God, by this noble dust and this exalted gate, that You ordain for me what You have ordained for Your chosen ones. — BH02977

Context for Study

The *Ziyarat-Namih* (visitation prayer, BH02977) for the martyrs of Zanjan is one of the few formal liturgical texts in the pre-1873 corpus. It belongs to a venerable Islamic tradition: the *ziyarat* prayer for the Imams, most notably the Great Visitation Prayer (*Ziyarat al-Jami‘a al-Kabira*) from which the Bab’s early corpus drew so heavily (see volume 1 of this series), provides a template in which the visitor testifies to the station of the holy one, curses those who opposed them, and then intercedes through the martyr for their own forgiveness. What is distinctive here is the specificity: three named individuals martyred in Zanjan (a town in northwestern Iran where a major Babi conflict occurred in 1850) are given titles that belong to the grandest Sinaitic and prophetic typology. The “white hand” evokes Moses’s hand that shone with divine light (Exodus 4:6; Qur’an 20:22); the “Tree of Sinai” invokes the Burning Bush; “the greatest sign” applies to them the same language used of major prophetic events. Through this liturgical elevation, the martyrs become not merely historical victims but permanent spiritual presences accessible through the prayer’s repetition. The intercessory structure is theologically precise: the petitioner asks for forgiveness “by this blood which was shed in Your love” — martyrdom as the medium of intercessory efficacy, paralleling the Catholic doctrine of the merits of the saints and the redemptive significance of shed blood in Shi‘i theology. The prayer is not primarily a commemoration of the past but a living ritual through which the spiritual reality of martyrdom continues to operate in the present.

Questions for Reflection

1. The visitation prayer elevates three historical martyrs with language drawn from the grandest prophetic typology (Moses, the Burning Bush, the greatest sign). What is the theology of martyrdom embedded in this act of liturgical elevation? Compare with the Catholic *Litany of the Saints*, with Shi'i traditions of weeping for the martyrs of Karbala, and with the Jewish Kaddish.
2. The martyr becomes an intercessory medium: the petitioner asks for forgiveness "by this blood which was shed in Your love." Is blood as an intercessory medium a metaphor, a spiritual reality, or both? Where does this doctrine appear in Christian theology (Christ's atoning blood), in Shi'i theology (Husayn's martyrdom), and in the Babi-Baha'i tradition?
3. The visitation prayer is described as having been "revealed by God, the Lord of Names." This is a claim that the prayer itself is divinely composed rather than humanly improvised. What are the implications of a liturgical prayer having this status? How does this compare with Jewish beliefs about the divine origin of the liturgy (the Amidah as Moses-given) and Islamic beliefs about the Qur'an as God's literal speech?
4. The fact that a formal visitation prayer is revealed for martyrs not of the stature of the Bab or Baha'u'llah but of named individuals suggests that the institution of martyrdom is woven into the fabric of the Cause at every level. What does this suggest about the role of ordinary martyrs (as distinct from foundational figures) in sustaining a religious community's identity?
5. How does the practice of reciting visitation prayers for specific martyrs function as a form of "historical consciousness" that preserves the community's memory of its own founding sacrifices? Compare with the practice of reading the names of the martyred in various traditions (Holocaust remembrance, National Day of Mourning practices in various societies, All Saints' Day in Christianity).

Against Contentment: The Polemic of the Living Word

Key Passages

Say: O people, if ye deny these verses, then by what verses do ye believe? Nay, by Him Who holdeth my soul in His hand, whoso believeth not in these verses hath denied all verses and every Prophet and Messenger. And when it is said unto them "Believe in God and in what hath been sent down unto you in truth," they say "We are content with what we have of God's verses." — BH02982

We have sent down the Bayan and made it the herald of this Revelation through which the rivers have flowed. Say: I am the springtime of the All-Merciful for that which was sown in the Bayan, and the rain of grace for that which was planted therein with justice. To this testifieth he who possesseth knowledge of the Tablets. He wrote the Bayan solely that His Most Exalted Pen might move only to make mention of Him, yet ye have committed that which hath caused the Pen to be restrained from mentioning the mysteries. — BH03005

Remember when one asked “Where is the Temple of the Kingdom?” He who turned away said “It is in the most ruined of houses.” Say: Nay, O dweller in hell, it is in a palace of ruby!
— BH03005

Context for Study

BH02982 and BH03005 develop what might be called the “contentment argument”: the people of the Bayan (the Babi community) cannot logically claim to believe in the Bab’s revelation while refusing to recognize Baha’u’llah, because the Bayan’s entire purpose was to announce and prepare for Baha’u’llah. The argument is structurally identical to the one directed at the people of the Qur’an who refused to recognize the Bab: the very scripture they claim to venerate was a herald of the very recognition they refuse. “We are content with what we have” is exposed as the same formula that every rejecting community has used at every moment of prophetic transition — the Pharisees had God’s Torah; the rabbis had God’s Word; the Babis have God’s Bayan. In each case, the received scripture becomes, paradoxically, the instrument of the next refusal. BH03005’s image of the “palace of ruby” dismissed as a “ruined house” is one of the most striking inversions of the volume: those who consider themselves the insiders of spiritual privilege (the Bab’s community) look at the present Manifestation and see desolation, while those who can see with spiritual vision behold a palace of ruby. The image echoes the Psalms of Ascent, in which the humble gathering of believers becomes the “house of God” (Psalm 84:10: “For a day in thy courts is better than a thousand”), and anticipates the later Baha’i teaching that the heart that recognizes God is the “throne of the All-Merciful.”

Questions for Reflection

1. “Whoso believeth not in these verses hath denied all verses and every Prophet and Messenger.” This is a maximally strong claim: the new revelation is the criterion for the validity of all previous revelations. How does this relate to the Baha’i theology of progressive revelation? Is the claim that all revelation collapses into void upon denial of the present Manifestation consistent with the claim that all revelations are valid in their own time?
2. The pattern of being “content with what we have” is described as a spiritual pathology that repeats across every prophetic transition. Is this a claim about human nature as such, about religious institutions specifically, or about the psychology of communities that have formed strong attachments to sacred texts? What would distinguish legitimate fidelity to received revelation from the kind of “contentment” being criticized?
3. BH03005 describes Baha’u’llah as “the springtime of the All-Merciful for that which was sown in the Bayan.” The Bayan is the seed; the present Revelation is the harvest. How does this agricultural metaphor function as a theology of sacred succession? Compare with Paul’s use of agricultural imagery for the relationship between the Hebrew scriptures and the gospel (1 Corinthians 15:35–49).
4. The “palace of ruby” dismissed as a “ruined house” — what epistemological principle is being named here? The same object is seen as ruined by those without vision and as a palace by those with it. Is this a subjective difference (different people have different perceptions) or an objective one (only one perception is correct)? What spiritual discipline is required to make the palace visible?

5. “He wrote the Bayan solely that His Most Exalted Pen might move only to make mention of Him, yet ye have committed that which hath caused the Pen to be restrained from mentioning the mysteries.” The community’s behavior causes the Pen of revelation to be restrained. What theology of divine communication and human receptivity is embedded in this claim? Does it imply that revelation is calibrated to the community’s capacity, or that the community’s failures actively impede divine disclosure?

The Brother Who Rose Up: A Disclosure from the Most Great Prison

Key Passages

Remember the times when thou wert seated in My presence and didst hear with thine own ears the melodies of God, and in those days We concealed Our face from all who are in the heavens and on earth, according to a wisdom that was hidden in God’s mystery. When the appointed time was fulfilled and the Command came forth, We drew aside the veils in Our chosen name and manifested Our Self to all created things with a sovereignty that was witnessed by all worlds. — BH03096

And by this means, he whom We created by Our command and preserved beneath the wings of grace turned against Us, as all beings and beyond them the Tongue of Grandeur in a holy and praiseworthy station do testify... When My brother felt secure in himself he contended against My Self and disputed My verses, until he arose to slay Me. Thus did Satan whisper in his breast and made him to be deprived of the holy shore. — BH03096

Context for Study

BH03096 is one of the most direct accounts of the Azali crisis in the entire corpus. Addressed to a “youth” who had been in Baha’u’llah’s personal presence, it recounts the progression from divine concealment to disclosure and then to the betrayal of one “created by My command” — an allusion to Azal (Mirza Yahya), Baha’u’llah’s half-brother, whom the Bab had designated as a figurehead within the Babi community. The revelation of BH03096 is structured as a personal disclosure for a specific recipient, but its theological content is universal: even the one who was “preserved beneath the wings of grace” and given the highest proximity to divine power could, through the “whisper of Satan in his breast,” fall from this proximity into the attempt to “slay” the Manifestation. The specificity of the phrase “arose to slay Me” (echoing the actual attempts on Baha’u’llah’s life during the Edirne period and the complicity of certain figures in the Ottoman exile) is arresting. The disclosure functions as a test for the recipient: having heard this, having been in the presence during the years of concealment and then of disclosure, will he now stand firm? The Judas parallel is unavoidable — the one closest to Jesus, the one who had seen everything, the one preserved and chosen, who nevertheless betrayed him — and Baha’u’llah’s account shares with the Gospels the structure of simultaneous sorrow and spiritual impassivity: the betrayal was foreseen, the divine will encompasses it, and the community must understand it in order to resist its recurrence.

Questions for Reflection

1. BH03096 identifies the agent of betrayal as one “created by My command and preserved beneath the wings of grace.” Does this suggest that proximity to divine grace is itself no guarantee of fidelity, or that even the most preserved soul retains the capacity for radical refusal? Compare with the Sufi teaching that *iblis* (Satan) was among the most exalted of the angels before the Fall, and with the Christian teaching about Judas as the one who shared the Last Supper.
2. The phrase “until he arose to slay Me” places this disclosure in the register of actual physical threat. How does the knowledge that the closest collaborator sought one’s life function spiritually for the Manifestation who discloses it? Is this a form of lament, a warning, a testimony, or all three?
3. The passage says Baha'u'llah “stood firm against the enemies in days wherein the feet of every mighty soul did slip... and God is witness to what I say.” What is the spiritual discipline of standing firm when those one has most trusted and protected have turned against one? Compare with Joseph in Egypt after his brothers’ betrayal, with David’s lament over Ahithophel (Psalm 55:12–14), and with Job’s steadfastness.
4. How does understanding the Azali crisis — the betrayal by Mirza Yahya and the consequent fracture of the Babi community — illuminate the broader pattern in BH01699 (volume 44) of every generation missing the living prophet? Is this crisis a specific historical instance of a universal pattern, or is it structurally distinctive because it occurred within the prophet’s own family?
5. The disclosure is addressed to a specific youth who had witnessed the years of concealment. What is the pastoral purpose of making this disclosure to this particular person? How does personal testimony from a trusted figure function differently from general theological statement in building and sustaining communal identity?

A Guiding Question for the Whole Volume

The third pre-1873 collection trains its readers through several distinct modalities: the image of simultaneous spring and autumn (so that the reader can locate themselves accurately on the spectrum of divine response rather than assuming themselves on the side of spring), the liturgical commemoration of specific martyrs (so that sacrifice is never abstracted into general principle but remains anchored in named persons), the polemic against contentment (so that the community guards against the seduction of the received), and the disclosure of betrayal (so that the reader can face the hardest truth about how close the enemy can be). Together they constitute a spiritual curriculum designed for a community that must remain open-hearted without being naïve, steadfast without being rigid, and historically conscious without being paralyzed by grief.

A guiding question for the whole volume might therefore be: **What relationship between liturgical memory, theological argument, personal testimony, and practical counsel is required to sustain a community that has survived betrayal from within and persecution from without — and how does each modality of formation complement the others in producing a spiritually coherent, historically conscious, and practically engaged community of faith?**