



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 48:

Writings of Baha'u'llah, 1872-1873
(1289-1290 A.H.) part II



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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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- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
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- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
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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
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
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- 127–129. Letters and utterances in the year 1903 I–III
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- 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
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- 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
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- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 48

This second cluster of Tablets from 1872–1873 stands at a threshold moment: the community is poised on the verge of a new legislative dispensation, yet repeatedly counseled to proceed with restraint, concealment, and strategic patience. In BH01773, framed as a reply to inquiries prompted by an unnamed European visitor seeking the Faith’s “claims, laws and fundamental purpose,” Baha’u’llah explicitly distinguishes between revelation and promulgation: the laws have already been disclosed, but are not yet to be circulated, and the would-be investigator is portrayed as an agent of sensationalism rather than a sincere seeker—hence the instruction that he receive no documents and that the community avoid premature disclosure. This same logic of prudent silence and calibrated teaching reappears in more local administrative form in BH01932, where the writer interprets dream-imagery as tokens of forthcoming victory while simultaneously forbidding open teaching “in these lands” for the time being, owing to active calumny and the destabilizing consequences of indiscretion.

Alongside this “discipline of timing,” the volume foregrounds a sharpening of covenantal self-understanding and a willingness to speak with greater doctrinal explicitness. BH01928 is especially notable for its sustained articulation of the relationship between the Bab’s revelation and Baha’u’llah’s advent: the Bayan is cast as preparatory (“a leaf unto this Garden”), and the text’s metaphors of “Root” and “twig” dramatize the spiritual peril of clinging to secondary attachments at the expense of recognizing the promised Manifestation. In a different register, BH01989 offers valuable historical self-commentary on the proclamation to the rulers: it reflects on the “Tablet of Badi’” as paradigmatic of a new mode of unambiguous address to kings, situating such epistles within the intensified conditions of the Most Great Prison and hinting that even “new and wondrous ordinances” were disclosed in these communications.

A third strand—ethics under persecution and the policing of communal boundaries—emerges most sharply in BH01927, which reiterates the prohibition of bloodshed while also interpreting episodes of internal “corruption and sedition” as met by sudden divine chastisement; in the same Tablet, brief but concrete notices (e.g., the “captives of God” in Khartoum) supply rare geographic and administrative detail about the community’s dispersed sufferings, and the denunciation of “Jula” preserves a pointed snapshot of internal rupture. Taken together, these items—especially BH01773, BH01928, BH01927, BH01932, and BH01989—make the volume a compact witness to a transitional moment: revelation already complete in substance, dissemination deliberately delayed; identity and covenantal claims stated with increasing clarity; and communal discipline pressed urgently upon believers living under surveillance, slander, and the moral temptations of crisis.

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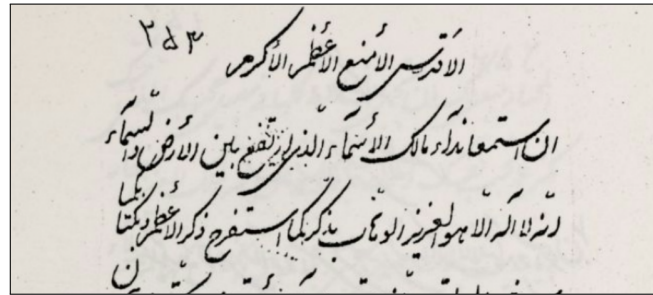
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BH01754

To: Shaykh Ali Yazdi et al., in Khartoum

Date: ca. 1289-1290?



INBA42

- 1 He is the Most Holy, the Most Exalted, the Most Great, the Most Generous
 ١ الأقدس الأعظم الأكرم
- 2 Hearken unto the call of the Lord of Names, which hath been raised betwixt earth and heaven. Verily, there is none other God besides Him, the Mighty, the Bestower. Through your mention, the Most Great Remembrance hath rejoiced, and through your letter the Ancient Beauty, Who hath come from the heaven of certitude with proof and evidence, hath been gladdened. We testify that ye drink, in remoteness, the wine of nearness, and in separation, the water of reunion, and We perceive from you the fragrance of faithfulness. This is a station none hath attained save he who hath shattered the idol of associating partners with God through power and dominion. Grieve not at separation, for verily it is a sign of reunion. Your Lord, the Self-Sufficient, the Most Exalted, beareth witness to this. This is a station We have ordained for you as a bounty from Our presence, and I am the Mighty, the All-Bountiful.
 ٢ ان استمعوا نداء مالك الأسماء الذى ارتفع بين الأرض والسماء انه لا اله الا هو العزيز الوهاب بذركم استفرح ذكر الأعظم وبكاتبكم استبشر جمال القدم الذى اتى من سماء الايقان بالحجة والبرهان تشهد انكم تشربان فى البعد رحيق القرب وفى الفراق كوثر الوصال ونجد منكم عرف الوفاء هذا مقام ما فاز به الا من كسر صنم الشرك بقدره و سلطان لا نخزنا من الفراق انه لآية الوصال يشهد بذلك ربكم الغنى المتعال هذا مقام قدرناه لكم فضلاً من لدنا وانا العزيز الفضل
- 3 We oft-times remember those moments when ye were present before the Throne, and these days when the veils of the people of error have come between us. At times We recall the days of reunion and their sweetness, and at other times the days of separation and their burning pain. Thus doth God remember those who have chosen Him over all else. He, verily, is the Mighty, the Unconstrained.
 ٣ انا نذكر فى اكثر الأيام احيان التى كنتم لدى العرش وهذه الأيام التى حالت بيننا حجابات اهل الضلال مرة نذكر أيام الوصال وحلاوتها وطوراً أيام الفراق وحرقتها كذلك يذكر الله الذين آثروه على ما سواه انه هو المقتدر المختار
- 4 O 'Ali! The Ancient Beauty hath turned toward thee from this Most Great Prison, and remembereth thee with that which nothing in all creation can equal. That which ye sent to Ism-i-Mihdi hath been read before Us, and the Dawning-Place of sorrows hath been gladdened thereby. We remember the All-Merciful at all times in such wise that neither the tyranny of them that are on earth nor the swords of the contentious can hinder Us. We have been afflicted among the people of Syria in whose hearts is concealed hatred for God, thy Lord, the Lord of all mankind. We hear from its very pebbles "The
 ٤ ان يا على قد توجه اليك وجه القدم من هذا السجن الأعظم و يذكركم بما لا يعادله ما خلق فى الامكان قد قرء لدى الوجه ما ارسلتما الى اسمنا المهدى واستفرح به مطلع الأحران انا نذكر الرحمن فى كل الأحيان على شأن لا يمنعنا سطوة من على الأرض ولا سيوف اهل الجدل قد ابتلينا بين اهل الشام الذين استجن فى قلوبهم بغض الله ربكم مالك الأنام نسمع من حصاتها الملك لمنزل الآيات ولكن اهلهما فى وهم عجب

kingdom belongeth to the Revealer of verses," yet its people are in strange doubt. The peoples were promised the Lord of the Day of Remedy, but when He came with the truth, they turned away from the face of Beauty. The land of Syria was given glad tidings of the land of God, but when He came, they turned away from Him and arose in such hypocrisy as the eye of creation hath not seen. They hear the verses of God and deny them. They are indeed the people of hellfire.

قد وعد الملل بمالك العلي فلما اتى بالحق اعرضوا
عن وجه الجمال قد بشر بر الشام ببر الله فلما اتى
اعرضوا عنه و قاموا بنفاق ما رأيت شبهه عين
الابداع يسمعون آيات الله و ينكرونها الا انهم من
اهل النيران

- 5 O 'Ali! Inhale the fragrance of My love from the breezes of My verses which We have sent unto thee from this quarter which God, the Lord of all quarters, hath ordained. Convey My glorification unto the faces of those who have believed in God and have detached themselves from every doubting misbeliever. They who have been faithful to God's Covenant are among the choicest of creation. Upon them be the glory of God and His mercy, and the light of God and His praise. We testify that they are among those endued with understanding. And they who have broken God's covenant have no portion of this bounty which hath encompassed all regions. He hath prospered who hath remained steadfast, and hath lost who hath turned away from God, the Lord of all men. Soon shall come a day wherein God will exalt those who have held fast to the cord of His Cause and have attained unto the Dayspring of lights.

5 يا علي ان استنشق عرف حي من نفحات آياتي
التي ارسلناها اليك من هذا الشطر الذي جعله
الله مالك الاططار كبر من قبلي على وجوه الذين
آمنوا بالله و انقطعوا عن كل مشرك مرتاب ان
الذين وفوا بميثاق الله اولئك من خيرة الخلق عليهم
بهآة الله و رحمته و نور الله و ثنائه نشهد انهم من
اولى الالباب و الذين نقضوا عهد الله اولئك ليس
لهم نصيب من هذا الفضل الذي احاط الآفاق
قد ربح من استقام و خسر من اعرض عن الله
مالك الرقاب سوف يأتي يوم فيه يرفع الله الذين
تمسكوا بجبل الأمر و فازوا بمطلع الأنوار

- 6 Then do We make mention of Ha' before Sin from this manifest horizon - he who was afflicted with separation from Me after having drunk the water of reunion. Blessed art thou for having remained steadfast in the Cause and for having won the remembrance of God in My days and for having kept the Covenant. We beseech God to confirm thee in that whereunto thou hast attained and to draw thee near at all times. Were We to remember you throughout the duration of the kingdom and the heavenly dominion, the love of My heart would not be exhausted, for We have found from you the fragrance of the love of your Lord, the Mighty, the Unconstrained.

6 ثم نذكر الحاء قبل سين من هذا المنظر المبين الذي
ابلى بفراق بعد الذي شرب كوثر الوصال طوبى
لك بما استقمت على الأمر و فزت بذكر الله في
أيامي و وفيت الميثاق نسل الله بأن يوفقك على
ما انت عليه و يقربك في كل الأحيان لو اذكركم
بدوام الملك و الملكوت لن يفرغ حب فؤادي
بما وجدنا منكم رائحة حب ربكم العزيز المختار

- 7 God willing, may ye ever be gladdened by the glad-tidings of the Lord of Names and Attributes. Ye have always been and will continue to be beneath the glances of the favors of the Lord of Names. Never have ye been absent from Our sight. Every soul who hath today attained unto the most great steadfastness is accounted as human in the presence of the All-Merciful; without it, he is more abject than animals. The Most Exalted Pen is ever engaged in the remembrance of the friends - this is a bounty that hath had and hath no peer or likeness. God willing, may ye be gladdened by the remembrance of Truth

7 انشاء الله در جميع احوال ببشارات مالك اسماء
و صفات مستبشر باشيد لازال تحت لحاظ
الطاف مالك اسماء بوده و خواهيد بود ابداً از
نظر غائب نشده ايد هر نفسيكه اليوم باستقامت
كبرى فائز شد او از انسان لدى الرحمن محسوب
و من دون آن احقر از حيوان لازال قلم اعلى
بذكر دوستان مشغول است و اين فضلى است
كه شبه و مثل نداشته و ندارد انشاء الله بذكر

and remain steadfast in His Cause. The glory from God, the Self-Subsisting, the All-Compelling, be upon you.

حقّ مسرور باشید و بر امرش مستقیم ائمه البهّاء
علیکم من لدی الله المہيمن القیوم

INBA42:253

BH01773

To: Haji Muhammad Husayn Tabib, in Baghdad

Date: ca. 1289-1290?

- ¹ Concerning what you wrote about someone from Europe who had come seeking to learn of this community's claims, laws and fundamental purpose - this was presented at the Divine Throne. His word, exalted be His majesty: "O physician! The laws were revealed in those days but We did not send them forth - a wisdom from Our presence. It is not permitted that he whom you mentioned in your letter should become acquainted with them, for We see the days in travail. Verily He is the All-Knowing, the All-Informed. When the time cometh, We shall send them forth in truth as a grace from Our presence to all the worlds.

¹ اینکه مرقوم فرموده بودید کہ شخصی از اروپا
آمده و نفس ادّعا و قوانین و مقصد اصلی این
طائفه را خواسته لدی العرش معروض شد قوله
عزّ اجلاله طبیبی قد نزلت القوانين فی تلك
الأيّام و ما ارسلناها حکمة من عندنا و لا يجوز
ان یطلع بها من ذکرته فی کتابک لأنّنا نرى الایّام
فی و لجلّ أنّه هو العليم الخبير و اذا جاء الوقت نرسلها
بالحقّ فضلاً من لدنا علی العالمین

- ² "As for what he asked about the foundation of the Cause, say: Thou wouldst not hear from me even if thou hadst an attentive ear. Turn rather to the rock - thou wouldst hear it cry out in the loudest voice that, by God, that which was hidden in the treasures of infallibility and power and the repositories of might and mystery hath appeared with a sovereignty that neither the veils of the wicked nor the imaginings of the heedless can withhold. Then turn to the thickets - thou wouldst hear them proclaim 'The Self-Sufficient, the Most High hath come!' Then hasten to the mountain peaks - verily they declare 'The Lord of all possibility hath come!' Thus do all things speak, if thou be of them that hear. Hast thou not heard that the Spirit said that if these were silent, the very stones would cry out? Thus doth He inform thee, with Whom is the Preserved Tablet. Wouldst thou inquire about the sun after its rising at high noon, and seek after That compared to which the very essence of knowledge is ashamed to be associated? Rather rub thine eyes with the fingers of submission, then look - thou shalt see Him at the heart of the world, speaking in the name of God, the Powerful, the All-Knowing, the All-Wise.

² و ما سئلك فی اصل الأمر قل لا تسمع منی لو
یكون لك اذن واعیه توجّه بها الى الصخرة تسمع
منها بأعلى الصیحة تالله قد ظهر ما هو المکنون
فی کماز العصمة و الاقتدار و مکامن القدرة و
الأسرار بسلطان لا تمنعه حجابات الأشرار و لا
ظنونات الغافلین ثمّ توجّه الى الأدغال تسمع منها
قد اتی الغنی المتعال ثمّ اسرع الى القنان انّها تقول
قد اتی مالک الامکان كذلك کلّ الأشياء ان
انت من السّامعین اما سمعت انّ الرّوح قال ان
سکت هؤلاء فالحجارة تصرخ كذلك ینبئک من
عنده لوح حفیظ هل تسئل عن الشّمس بعد
اشراقها فی وسط الزّوال و تفحص عن الذی
نفس العرفان یخجل ان ینسب الیه ان امسح
بصرک بأنامل الاذعان ثمّ انظر لتراه فی قطب
الامکان ناطقاً باسم الله المقتدر العليم الحکیم

- 3 “Say: This is He Who was promised to you in all God’s scrolls, of Whom Isaiah informed you. Return thy gaze to the Torah and the Gospel that thou mayest know the decree of this Day and detach thyself from what thou hast, turning to the Kingdom of God, the Mighty, the Praiseworthy.
- 3 قل هذا هو الذى وعدتم به فى صحائف الله كلها و اخبركم به اشعيا فارجع البصر الى التوراة و الانجيل لتعرف حكم اليوم و تقطع عما عندك مقبلاً الى ملكوت الله العزيز الحميد
- 4 “This is not the day for questions. The Beginning hath been made manifest in the End, invested with the sovereignty of majesty and glory, and summoneth all unto the Dawning-Place of the clear tokens of your Lord, the All-Powerful, the Exalted, the Mighty, the Most Great. Beware lest thou be of them that awaited the days of the Christ, and when He came unto them with the truth, pronounced the edict of His death, and were numbered with the utterly lost.
- 4 ليس هذا يوم السؤال قد ظهر المبدء فى المآل بسلطان العظمة و الاجلال و يدع الكل الى مطلع بينات ربكم المقتدر المتعالى العزيز العظيم اياك ان تكون من الذين انتظروا ايام المسيح فلما اتى بالحق افتوا على قتله و كانوا من الاخسرین
- 5 “Lo, the Dove is, beneath the talons of the enemy, crying aloud with a most exalted cry—such is the measure of the fear where-with the hosts of heedlessness have sought to affright Him. Yet neither hath He been hindered by what hath befallen Him at the hands of the unjust, nor by what hath been inflicted upon Him by the people of hatred. Wouldst thou but ponder it—ponder that which hath been visited upon Him, and that which He uttereth in the Kingdom of creation—thou wouldst forsake the world and all that is therein, and turn, with thy whole being, unto the Dayspring of lights, and wouldst say: “I believe in God, O thou imprisoned Stranger!”
- 5 ان الورقاء تحت مخالب الأعداء ينادى بأعلى النداء على شأن ما خوفه جنود الغفلة و ما منعه ما ورد عليه من الظالمين لو تتفكر فيه و ما ورد عليه من اولى البغضاء و ما ينطق به فى جبروت الانشاء لتدع الورى عن ورائك مقبلاً الى مطلع الأنوار و تقول آمنت بالله يا ايها المسجون الغريب
- 6 “O physician! to utter such words in this day is not permissible. Was it not known unto thee that the Most Exalted Pen, until it moved of itself, would not be stirred by aught besides? For it hath ever been mindful of the weakness of men, and hath dealt gently with them. Yet behold how mighty is that which hath descended from Him; and behold how that which lay hidden in the heaven of thy Lord’s Will hath been unveiled.
- 6 اى طبيب ذكر اينگونه اذكار اليوم جايز نه اينقدر بر آتجناب معلوم بوده كه قلم اعلى الى حين بحرکت خود حرکت ننوده چه كه لازال ناظر بضعف ناس و التلطف معهم بوده مع ذلك مشاهده كن چه قدر عظيم است ما نزل من عنده و كيف ما هو المكنون فى سماء مشية ربك
- 7 “And these people—how unfairly they judge!—despite these shining proofs, these sanctified conditions, these well-established disclosures, these manifest signs, and these all-embracing proofs—are still drunken with the wine of vain desire. The passions of men have withheld them from the Most Exalted Horizon.
- 7 و اين ناس بنى انصاف مع اين بينات لائح و شئون مقدسه و ظهورات متقنه و علامات واضحه و دلالات محيطه هنوز در سكرند نمرهوى ناس را از افق اعلى منع نموده
- 8 “And that person whereof thou hast spoken was not sincere. His purpose was but this, that he may report on some fresh item of news—for the travellers of Europe are exceedingly eager for new reports, that they may boast thereof in their own lands; and some are specially commissioned to wander about in the regions and send back fresh news. Such is his aim.
- 8 و شخص مذکور هم صادق نبوده مقصود آنكه خبرى بفرستد چه كه سياحان اروپا بسيار طالب خبر جديدند كه در ممالك خود بان افتخار نمايند و مخصوصاً جمعى مأمور بر اينند كه در اطراف سائر شوند و اخبار جديده بفرستند مقصودش اينست

- 9 “Therefore give him no document, for he will spread it abroad in that very city. In truth, this answer that hath been revealed was dictated by mercy toward that honoured one, and was not intended for the questioner alone.”

9 باری سند بدست او ندهید چه که در همان بلد انتشار میدهد فی الحقیقه این جواب که نازل شد نظر بمرحمت در حق آنجناب بوده نه مخصوص سائل انتهى

BLIB_Or11096#266x

BH01786

To: *Haji Abdul-Majid, father of Badi Nayshaburi*

Date: ca. 1289-1290?

- 1 In the Name of Him Who is the All-Powerful over whatsoever He willeth!
- 2 This is a Book sent down in truth, wherein is mentioned that which causeth the Face of the Cause to shine forth between earth and heaven. Say: Verily it is the Exposition of God unto all who dwell in the realm of possibility. From its horizon hath shone forth the Sun of Utterance, and there hath been inscribed upon it by the Pen of the All-Merciful: “The Prison,” for the Manifestation of your Lord’s Cause, the Mighty, the Bountiful.
- 3 O thou who art of the kindred! Harken unto that which is spoken by the Tongue of Grandeur and Glory, that the mention of thy Lord may draw thee to a station wherein sorrows shall not overtake thee. Through thee have We manifested the Cause in such wise that hearts were confounded and eyes were blinded. Know thou that when We desired to create that which was new, We brought it forth alone and spoke unto it a word whereat its very foundations trembled before the Face, in such wise that it was nigh unto swooning away. We preserved it through Our sovereignty, then did We proceed with its creation until We had created it and breathed into it the spirit of might and power, such that were We to command it, it would subdue all who are in the heavens and on earth. Verily thy Lord is the All-Powerful, the Unconstrained.
- 4 When its creation was completed through thy Lord’s Word, and it was fashioned by the breath of Revelation, it smiled before the Face and turned toward the place of sacrifice with power and sovereignty, advancing in such wise that the Course on High and the dwellers in the Cities of Names were

1 بسمه المقتدر علی ما یشاء

2 هذا کتاب نزل بالحق و فيه يذكر ما يلوح به وجه الأمر بين الأرضين و السموات قل انه لبيان الله لمن في الامكان قد اشرقت من افقه شمس التبيان و رقم عليها من قلم الرحمن السجن لمظهر امر ربكم العزيز المنان

3 ان يا بقية الآل ان استمع ما يقال من لسان العظمة و الاجلال ليجذبك ذكر ربك الى مقام لا تأخذك الأحزان بك اظهرنا الأمر على شأن منه اضطربت القلوب و عميت الأبصار ثم اعلم انّا لما اردنا خلق البديع احضرناه وحده و تكلمنا بكلمة اذا اضطربت اركانه امام الوجه على شأن كاد ان ينصعق عصمناه بسلطان من لدنا ثم شرعنا في خلقه الى ان خلقناه و نفخنا فيه روح القدرة و الاقتدار بحيث لو امرناه يستخر من في السموات و الأرض ان ربك هو المقتدر المختار

4 فلما تم خلقه من كلمة ربك و خلقه من نسمة الوحي ابتم تلقاء الوجه و توجه الى مشهد الفداء بقدرة و سلطان و اقبل على شأن انقلب به الملاء الأعلى و سكان مدائن الأسماء اذا ارتفع النداء

stirred thereby. Thereupon the call was raised from the direction of grandeur: "Blessed be the All-Glorious Who hath created whatsoever He willeth! Verily He is the Mighty, the All-Bestowing."

- 5 Would that thou hadst been present before the Throne when the Tongue of Power conversed with him in such wise as caused spirits to take flight! When We showed unto him the Kingdom of the Cause and shone upon him from the Dayspring of Revelation, he was illumined by the lights of that effulgence. Such rapture seized him that he soared on the wings of detachment to aid thy Lord, the Creator of all things. Through him were gladdened the eyes of victory and adorned was the temple of the Cause. Exalted be this station, the mention of which no Tablets can bear and before which all pens fall powerless!

- 6 Dost thou imagine that he is dead? Nay, by Him Who revealeth the verses! Through him hath the Spirit of Life stirred within the heart of all creation. Know ye this, O ye who are endued with insight! He is in the All-Highest Horizon and the Most Glorious Companion, calling the peoples of creation unto God, the Mighty, the Help in Peril. Dost thou reckon him as one among the servants? Nay, by the Lord of all existence! Through him have all tribes been seized with earthquakes, the pillars of tyranny have trembled, and the countenance of victory hath shone forth from the horizon of power. Can names attain unto him? Nay, by their Lord! He hath ascended unto a station beyond all mention. Through him have We caused the Cry to be raised once again, in such wise that the very rock hath proclaimed: "The Kingdom belongeth unto God, the Almighty, the All-Compelling!"

- 7 Thus have We adorned the heaven of utterance with the sun of the steadfastness of Our name, the Wondrous, and the heaven of power with that star which shineth forth from the horizon of all regions. The Most Exalted Pen then addresseth him from the direction of his All-Glorious Lord: Upon thee be the remembrance of God and His praise, and the praise of the people of the Realm of Might, and the praise of the people of the Kingdom, and the praise of all things at all times.

- 8 God hath ordained for every soul to turn his face toward the direction of the Letter Ta and to speak that which the Tongue of Grandeur hath spoken. Thus hath the matter been decreed by thy Lord, the Knower of the hidden and the manifest. If aught hath been lacking in thy service unto Him, overlook it and be content. Thus doth the Sovereign of the Cause command thee. He is verily the Mighty, the All-Knowing.

من شطر الكبرياء تبارك الأبهى الذى خلق ما شاء أنه هو العزيز الوهاب

5 يا ليت كنت حاضراً لدى العرش اذ تكلم معه لسان القدرة بما تطير به الأرواح فلما اريناه ملكوت الأمر و تجلينا عليه من مشرق الوحي انار من انوار ذاك الاشراق قد اخذه الابتهاج على شأن طار بقوادم الانقطاع لنصرة ربك مالک الابداع به قرت عيون النصر و زين هيكل الأمر تعالى هذا المقام الذى ما حملت ذكره الألواح وعجزت عنه الأقلام

6 أ تحسب أنه مات لا ومنزل الآيات به اهتز روح الحيوان في قلب الامكان ان اعرفوه يا اولي الأبصار أنه لبالمنظر الأعلى والرفيق الأبهى يدعو اهل الانشاء الى الله العزيز المستعان أ تحسبه كأحد من العباد لا ومالك الایجاد به اخذت الزلازل كل القبائل واضطربت اركان الظلم و اشرق وجه النصر من افق الاقتدار هل يصل اليه الأسماء لا ومالكها قد ارتقى الى مقام انقطعت عنه الأذكار به اظهرنا الصيحة مرة اخرى على شأن نادى الصخرة الملك لله المقتدر القهار

7 كذلك زيننا سماء البيان بشمس استقامة اسمنا البدع و سماء القدرة بذاك النجم المشرق من افق الآفاق اذا يخاطبه القلم الأعلى من شطر ربه الأبهى عليك يا خفر الشهداء ذكر الله و ثنائه و ثناء اهل الجبروت و ثناء اهل الملكوت و ثناء كل الأشياء في كل الأحيان

8 قد كتب الله لكل نفس ان يتوجه بوجهه الى شطر الطاء و يقول ما تكلم به لسان الكبرياء كذلك قضى الأمر من لدن ربك عالم السر و الاجهار لو فات منه في خدمتك شيء فاعف عنه ثم ارض كذلك يأمرک سلطان الأمر أنه هو العزيز العلام

- 9 We have prescribed for every son the service of his father. Thus have We ordained the matter in the Book. Be thou steadfast in the Cause under all conditions, in such wise that the cawing of those who have disbelieved in God, the Lord of Lords, shall not deter thee. Thou seest the idolaters as naught but earthworms, and their clamor as but the buzzing of flies. Can any thing withstand His Cause? Nay, by My true Self! Yet the people are in doubt and misgiving.
- 10 Illumine faces with the sun of thy Lord's remembrance and hearts with the light of His countenance that shineth upon all regions. The glory be upon thee and upon those who are with thee and upon those who have turned unto God on the Day of the Mutual Summons.

BLO_sazedj#06

9 أَنَا كَتَبْنَا لِكُلِّ ابْنِ خِدْمَةِ أَبِيهِ كَذَلِكَ قَدَّرْنَا الْأَمْرَ فِي الْكِتَابِ أَنْ اسْتَقِمَّ عَلَى الْأَمْرِ فِي كُلِّ الْأَحْوَالِ عَلَى شَأْنٍ لَا يَمْنَعُكَ نَعَاقُ الَّذِينَ كَفَرُوا بِاللَّهِ رَبِّ الْأَرْبَابِ لَا تَرَى الْمُشْرِكِينَ إِلَّا تَكَرَّاطِينَ الْأَرْضِ وَلَا زُمَاجِرِهِمْ إِلَّا كَطَنِينَ الذَّبَابِ هَلْ يَقُومُ مَعَ أَمْرِهِ مِنْ شَيْءٍ لَا وَنَفْسِي الْحَقُّ وَلَكِنَّ النَّاسَ فِي غَفْلَةٍ وَارْتِيَابٍ

10 نَوَّرَ الْوُجُوهُ بِشَمْسِ ذِكْرِ رَبِّكَ وَالْقُلُوبَ بِنُورِ وَجْهِهِ الْمَشْرِقِ عَلَى الدِّيَارِ الْبَهَاءِ عَلَيْكَ وَعَلَى مَنْ مَعَكَ وَعَلَى الَّذِينَ اقْبَلُوا إِلَى اللَّهِ فِي يَوْمِ التَّنَادِ

INBA34:138, BLIB_Or11095#003, BLIB_Or15707.062, BLIB_Or15735.228, LEID.Or4970.64v-66r, BRL_DA#082, AQA1#020, ASAT4.081x, AKHA_124BE #02-03 p.jx, TSHA3.380, HYK.229, LDR.412

BH01851

To: Abu'l-Hasan Afnan son of Abu'l-Qasim Afnan

Date: ca. 1289-1290?

- 1 In His Name, the One Who has dominion over all things!
- 2 Praise be unto Thee, O God of Names and Creator of heaven, for having ordained for the Afnan such wondrous tokens of Thy grace and bounty, and for having strengthened them as revealed in Thy Tablets. Make then, O my God, each one of them to endure through Thine eternity and to stand firm in support of Thy Cause and the exaltation of Thy Word. Remove not from their temples the traces of the spring of Thy mercy, and adorn them, O my God, in all conditions with the leaves of Thy mercy and favors. Then ordain for them the reward of those who have attained unto Thy presence and appeared before the Throne in Thy days, and whom the wine of reunion has so inebriated that they have detached themselves from all desires, standing in service to Thee at morn and eventide.
- 3 When he heard the call from the direction of tribulation: "Verily, there is no God but Him, the Mighty, the All-Knowing, the All-Wise." There is nothing to which We have not conveyed the Command of thy Lord, and no land to which We have

1 بِسْمِهِ الْمُهَيْمِنِ عَلَى الْأَشْيَاءِ

2 لَكَ الْحَمْدُ يَا إِلَهَ الْأَسْمَاءِ وَفَاطِرَ السَّمَاءِ بِمَا قَدَّرْتَ لِلْأَفْنَانِ مِنْ بَدَائِعِ فَضْلِكَ وَافْضَالِكَ وَأَيَّدْتَهُمْ كَمَا نَزَلَ فِي الْوَاحِكِ فَاجْعَلْ يَا إِلَهِي كُلَّ وَاحِدٍ مِنْهُمْ بَاقِيًا بِبَقَائِكَ وَمُسْتَقِيمًا عَلَى نَصْرَةِ أَمْرِكَ وَعِلاَاءَ كَلِمَتِكَ وَلَا تَنْزِعْ عَنْ هِيَائِهِمْ آثَارَ رِيْعِ رَحْمَانِيَّتِكَ ثُمَّ زِينِهِمْ يَا إِلَهِي فِي كُلِّ الْأَحْوَالِ بِأَوْدَاقِ رَحْمَتِكَ وَالطَّافِكِ ثُمَّ اكْتُبْ لَهُمْ أَجْرَ مَنْ فَازَ بِلِقَائِكَ وَحَضَرَ لَدَى الْعَرْشِ فِي أَيَّامِكَ وَاخْذِهِ سَكْرَ نَحْرِ الْوَصَالِ عَلَى شَأْنِ انْقِطَاعٍ عَنِ الْأَمَالِ قَائِمًا عَلَى خِدْمَتِكَ فِي الْغَدَوِّ وَالْأَصَالِ

3 حَسَنَ أَنْ اسْتَمَعَ النَّدَاءَ مِنْ شَطْرِ الْبَلَاءِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ مَا مِنْ شَيْءٍ إِلَّا وَقَدْ بَلَغْنَاهُ أَمْرَ رَبِّكَ وَمَا مِنْ أَرْضٍ إِلَّا وَقَدْ

not sent the fragrances of this Musk that has perfumed all the worlds. Those who have found and remained steadfast - these are the people of Baha, and their names shall be mentioned in this noble scene. And those who have not found - the name of nothing can be applied to them except that they are among the dead.

- 4 The trees of Paradise have been stirred by the breezes of your Lord, the Mighty, the Most Praised. When the winds pass over their branches from the right side, there is heard from them "The Beloved of the worlds has come," and from another direction is heard "Blessed is he who has attained the Living Waters when the All-Merciful appeared with a luminous countenance." Those who have attained today - these are the gems of creation, thus has the Truth testified in a clear Book. Blessed is he who has heard the call of God and turned with his heart to his Lord, the Mighty, the Generous.

- 5 Know then that We have asked God to assist all the Afnan that they might proclaim from the Divine Lote-Tree that there is no God but Him, the Forgiving, the Merciful. Thus have We revealed in the Tablets when We were in the Land of Mystery and other lands - verily He is the Mighty, the Powerful. Be thankful to thy Lord for this bounty that has preceded thee and be steadfast with a mighty steadfastness. Soon will hasten unto you he who hesitated, and the vibration of thy Lord's verses will seize him - verily He is the All-Knowing, the All-Informed. Thus did We inform the believers beforehand - verily nothing escapes His knowledge, He is the Protector of all things and knows what lies in the breasts of the worlds.

- 6 Blessed is he who caused you to speak in remembrance of God and made known to you this straight path. Soon will spread in those parts and other lands a foul odor - avoid it, thus does the All-Knowing command you. By God, this is the day of steadfastness, were you of those who know. This indeed is the highest station and most exalted rank - blessed are they who attain.

- 7 Be as mountains in the Cause of your Lord, the Self-Sufficient, the Most High, in such wise that neither the tempests of vain imaginings nor the hurricanes of the doubts of the ungodly move you. How many a servant has been veiled by the intimations of those who have disbelieved in God, the Mighty, the Great, and has strayed from the station wherein the Source of inspiration proclaims: "The Kingdom belongs to God, the One, the Everlasting, the Mighty, the Most Praised."

- 8 Arise to serve the Cause through God's might and power, then remember thy Lord with such remembrance as will cause the

ارسلنا اليه نفحات هذا المسك الذي منه تعطر كل العالمين ان الذين وجدوا واستقاموا اولئك من اهل البهاء وقد يذكر اسمائهم في هذا المنظر الكريم والذين ما وجدوا لا يصدق عليهم اسم شيء الا انهم من الميتين

4 قد تحركت اشجار الفردوس من نفحات ربكم العزيز الحميد اذا تمر الأرياح على افنانها من شطر اليمين يسمع منها قد اتى محبوب العالمين ومن جهة اخرى يسمع طوبى لمن فاز بكوثر الحيوان اذ ظهر الرحمن بوجه منير ان الذين فازوا اليوم اولئك من جواهر الخلق كذلك شهد الحق في كتاب مبين طوبى لمن سمع نداء الله واقبل بقلبه الى ربه العزيز الكريم

5 ثم اعلم انا سئلت الله بأن يوفق الأفنان كلها لينطقن على السدرة انه لا اله الا هو الغفور الرحيم كذلك نزلنا في الألواح اذ كنا في ارض السر وديار اخرى انه هو المقتدر القدير ان اشكر ربك بهذا الفضل الذي سبقك وكن على استقامة منيع سوف يسرع منكم من توقف و يأخذه اهتزاز آيات ربك انه هو العليم الخبير كذلك اخبرنا الذين آمنوا من قبل انه لا يعزب عن علمه من شيء انه هو المهيمن على الأشياء و العالم بما في صدور العالمين

6 طوبى لمن انطقكم بذكر الله وعرفكم هذا السبيل المستقيم سوف تنتشر في هناك وديار اخرى رائحة دفرآء ان اجتنبوا منها كذلك يأمركم العليم تالله هذا يوم الاستقامة لو انتم من العارفين انها لهي الرتبة العليا والمقام الأسنى طوبى للفائزين

7 كونوا كالجبال في امر ربكم الغنى المتعال على شأن لا تحرككم عواصف الأوهام ولا قواصف ظنون المشركين كم من عبد احتجب من اشارات الدينهم كفروا بالله العزيز العظيم وبعد عن مقام الذي فيه ينادى مصدر الالهام الملك لله الفرد الباقي العزيز الحميد

8 قم على الأمر بحول الله وقوته ثم اذكر ربك بذكر تطير به ارواح المقبلين اياك ان تحزنك

spirits of those who have turned unto Him to soar. Beware lest the hardships of the world prevent thee from the remembrance of thy Lord, the Lord of all names. Follow thy Ancient Master Who, in the Most Great Prison, summons the peoples unto God, the All-Knowing, the All-Wise. Verily, in the ocean of tribulation He remembers thee purely for the sake of God - be thankful to Him for this manifest grace.

- 9 When thou hast drunk the choice wine of understanding from the words of thy Lord, the Lord of all religions, say: "Praise be unto Thee, O Thou Who called unto me through the tongue of the Manifestation of Thy Cause when He was in the hands of the oppressors."

مكاره الدنيا عن ذكر ربك مالک الأسماء فاقتد
مولاک القديم الذى فى السجن الأعظم يدع
الأمم الى الله العليم الحكيم انه فى بحر البلاء
يذكرک خالصاً لوجه الله ان اشكره بهذا الفضل
المبين

9 اذا شربت رحيق العرفان من كلمات ربك
مالک الأديان قل لك الحمد يا من ناديتنى
بلسان مظهر امرک اذ كان بين ايدى الظالمين

INBA35:090, BLIB_Or11095#020

BH01839

To: Javad

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Holy, the Most Exalted, the Most Great!
- 2 Hearken unto what the Tongue of Grandeur proclaimeth from this blessed land upon the glorious spot: He is, verily, none other God but Him, the Almighty, the Powerful, the All-Compelling. The gaze hath been directed towards thee from this Most Great Scene, the spot wherein the Lord of Destiny hath been imprisoned through what the hands of the oppressors have wrought. Were I to mention what hath befallen Me of sorrows, the dust of grief would envelope all who dwell in the realms of being. Thy Lord, verily, is the All-Knowing, the All-Informed.
- 3 We have, in all Our Tablets, commanded the people to behold this Revelation with their own eyes. Yet they have cast behind their backs that which they were bidden, except those who have rent asunder the veils through this Most Great Name. Fie upon those who have cast away their Lord and followed the desires of such as have disbelieved in God, the Mighty, the Praiseworthy.
- 4 The more intense the tribulation, the more doth the glory of Baha shine forth in proclaiming that which hath been ordained by the All-Knowing, the All-Wise. By God! He hath stood firm

1 بسم الله الأقدس الأمتع الأعظم جو

2 ان استمع ما ينادى به لسان العظمة فى ارض
المباركة على البقعة البلية انه لا اله الا هو المقتدر
العزیز القدير قد توجه اليك النظر من هذا
المنظر الأكبر مقر الذى فيه سجن مالک القدر
بما اكتسبت ايدى الظالمين لو اذكر ما ورد من
الأحزان ليغم غبار الغم من فى الأكوان ان
ربك هو العليم الخبير

3 انا امرنا الناس فى كل الألواح بأن ينظروا هذا
الظهور بعينه انهم نبذوا ما امروا به الا من خرق
الأجباب بهذا الاسم العظيم اف للذين نبذوا المهم
واتبعوا أهواء الذينهم كفروا بالله العزیز الحميد

4 كلما زاد البلاء زاد البهاء فى اظهار ما امر به من
لدن عليم حكيم تالله قد كان قائماً على الأمر على

in the Cause in such wise that were anyone to ponder thereon, he would cast away all created things and hasten unto the All-Merciful. Yet most of the people are heedless.

- 5 Say: He stood between earth and heaven, and nodded His head, and winked His eye, and raised His brow, and caused His garment to shine forth, and raised His sleeve, and moved His lips, and gestured with His hand, saying: O people! Follow Him Who hath come unto you from the Dayspring of the Cause with manifest sovereignty. In the midst of tribulation, with every member of His body He proclaimeth the Cause of God, the Most High, the Mighty, the Beautiful. Blessed is he who hath been guided by the guidance of God, and woe betide them that have turned aside.

- 6 Render thanks unto God for having been made the recipient of thy Lord's attention and for that which hath been sent down unto thee that causeth the hearts of them that are endued with understanding to take wing. Great, great is the Cause, and great, great is the tribulation. Blessed is he who hath remained steadfast in his love for his Lord and hath cast aside all else - he is of them that are sincere.

- 7 Thy letter which thou didst send to the servant who standeth before the Throne hath come before Our presence, and We have heard that which it contained, and We were among them that hearkened. We sat alone in the house and occupied Ourselves with diverse matters - thus have We been commanded by the Mighty, the Ancient. At times We swim in the ocean of mysteries and praise the Lord with wondrous remembrances, veiled from the heedless. And at times We soar in the atmosphere of detachment and behold all things as though no mention had ever been made of them. Verily thy Lord is not hindered by any occupation from another occupation. He is, in truth, the One Who overshadoweth all things.

- 8 Blessed art thou, inasmuch as the Kawthar of life hath flowed in thy name in this Tablet whereby the hearts have been assured and the faces of them that are nigh unto God have been illumined. We beseech God to aid thee to serve Him and to make thee of them who have helped His Cause after all the heedless ones remote had veiled themselves therefrom. Give thanks for having drawn nigh unto the Divine Lote-Tree and for having heard its most sweet call when it warbled forth verses whereby the land of misbelief was rent asunder and the pillars of them that were immersed in fancy were made to tremble.

- 9 Say unto My loved ones: Grieve not for what hath befallen Us. By God, the Truth! Tribulation is the crown of glory and abasement in God's path is the adorning of His Temple - your

شأن لو يتفكر فيه احد يضع الامكان ويسرع الى الرحمن ولكن الناس اكثرهم من الغافلين

5 قل انه كان قائماً بين السموات والارض واوماً برأسه واومض بعينه وغمز بحاجبه والمع بثوبه والاح بكتمه ورمز بشفاه و اشار بيده يا قوم ان اتبعوا من جاءكم من مطلع الأمر بسلطان مبين انه في قطب البلاء بكل عضو من اعضائه يبلغ امر الله المتعالى العزيز الجليل طوبى لمن اهتدى بهدى الله وويل للمعرضين

6 ان اشكر الله بما توجه اليك وجه ربك و نزل لك ما تطير به افئدة العارفين ان الأمر عظيم عظيم والبلاء عظيم عظيم طوبى لمن استقام على حب مولاه و نبذ ما سواه الا انه من المخلصين

7 قد حضر لدى الوجه كتابك الذى ارسلته الى عبد الحاضر لدى العرش و قرء ما فيه و كما من السامعين انا جلسنا فى البيت وحده و اشتغلنا بأمر شتى كذلك امرنا من لدن عزيز قديم مرة نسبح فى بحر الأسرار و نسبح الرب ببدائع الأذكار سترأ عن الغافلين و مرة نظير فى هواء الانقطاع و نرى الأشياء كيوم لم يكن بها ذكر ان ربك لا يشغله شأن عن شأن انه هو المهيمن على العالمين

8 طوبى لك بما جرى باسمك كوثر الحيوان فى هذا اللوح الذى به اطمئت القلوب و انارت وجوه المقربين نسئل الله بأن يوفقك على خدمته و يجعلك من الذين نصرؤ امره بعد الذى احتجب عنه كل غافل بعيد ان اشكر بما تقربت الى سدره المنتهى و سمعت ندائها الأحدى اذ تغردت بأيات انشقت منها ارض الشرك و تزلزلت اركان المتوهمين

9 قل لأحبائى لا تحزنوا بما ورد علينا تالله الحق ان البلاء اكليل البهأ و الدلة طراز هيكله فى سبيل الله ربكم و رب آبائكم الأولين ان استقيموا على

Lord and the Lord of your fathers of old. Be ye steadfast in the Cause, then drink ye of the most pure wine through this Name whereby the breathings of God have wafted among mankind. Thus doth the Wronged One command you from this most luminous Spot. He, verily, is the friend of him who hath loved Him, and He is, in truth, the Mighty, the Bountiful.

- 10 And upon thee be glory, and upon them that are with thee - they who have hastened with their hearts unto the court of God, the Mighty, the Wondrous.

الأمر ثم اشربوا رحيق الأظهر بهذا الاسم الذي به فاحت نفحات الله بين البشر كذلك يأمركم المظلوم من هذا المقر الأنور أنه ولي من والاه و أنه هو العزيز الكريم

10 أما البهَاء عليك و علي من معك من الذين سرعوا بالقلوب الى شطر الله العزيز البديع

BLIB_Or11095#084

BH01871

To: Prisoners of Khartum et al., in Khartoum
Date: ca. 1289-1290?

- 1 In the Name of God, the One Who dominates all who are in the heavens and on earth.
- 2 This is a letter from the Prisoner to the prisoners in the path of God. O thou who gazest toward God and art mentioned before the Throne! The letter which thou didst send to His name Jud, upon him be the Glory of God, was presented at the Most Holy Court and brought the utmost joy. The mention of you all hath ever been and will continue to be before the Wronged One.
- 3 Convey My sublime greetings to the other loved ones and remind them all of these shining words from the tongue of Truth: Say: O friends! Let not slip from your grasp the eternal dominion and everlasting glory. Ye have been mentioned in the name of Truth and have been afflicted with great tribulations and mighty calamities in His path. Though outwardly despised, yet inwardly ye have been and will remain beloved. Ye have borne hardships and carried afflictions in the path of the Beloved of all creation. How regrettable would it be now to lose these eternal bounties through imaginary concerns. Hearken unto the call of the trusted Counselor and be not content with abasement after such supreme glory.

1 بسمه المهيمن على من في السموات والأرضين

2 این نامه ایست از مسجون بمسجونان فی سبیل الله ای ناظر الى الله و المذكور لدى العرش مکتوبی که بجناب اسم جود علیه بهاء الله ارسال نمودید بساحت اقدس حاضر کمال ابتهاج روی داد لازل ذکر آنجنابان لدى المظلوم بوده و خواهد بود

3 سایر احباب را تکبیر منیع برسانید و از لسان حق باین کلمات مشرقات کثراً متذکر دارید بگوئید ای دوستان دولت ابدیه و عزت سرمدیه را از دست مدهید باسم حق مذکور بوده اید و در سبیل حق بیلایای عظیمه و رزایای کبیره مبتلا شده اید اگرچه در ظاهر مبعوض و لکن در باطن محبوب بوده و خواهد بود زحمت کشیده اید و در سبیل محبوب امکان حمل بلایا نموده اید حال بسیار حیف است که بشئون ظنویه این نعم باقیه را از دست بدهید بشنود ندای ناصح امین را و بذلت خود بعد از عزت کبری راضی مشوید

- 4 By the Truth itself, God will soon adorn the beginning of the Book of Existence with mention of His loved ones who have

4 و نفسه الحق سوف یزین الله دیاج کتاب الوجود بذكر احبائه الذين حملوا الرزایا فی سبيله و سافروا

borne tribulations in His path and journeyed through the countries in His name and for His praise. Whoso hath attained their presence will glory in their meeting, and all that dwell in every land will be illumined by their memory.

فی البلاد باسمه و ذکره و یفتخر کلّ من فاز بقاءهم
بین العباد و یتسیر بذکرهم من فی البلاد

- 5 O friends! Waste not this most great station and remain not distant from eternal manifestations due to fleeting doubts. The All-Seeing, the All-Knowing counsels you not to destroy through the axe of suspicion and heedlessness the mighty edifices built especially for you by the hands of divine favor, nor to cut down with the saw of ignorance and foolishness the blessed trees of remembrance planted for you in the paradise of heavenly grace.

5 ای دوستان این مقام اعظم را ضایع مکنید و
بظنونان فانیه از ظهورات باقیه دور نمائید بصیر
خبیر میفرماید ابنیه محکم که بیادای عنایت
رحمانیه مخصوص شما بنا نهاده شده بفاس ظنون
و غفلت خراب مکنید و اشجار ذکریه الطافیه که
در رضوان مکرم ربانیه باسم شما غرس شده
بمنشار جهل و نادانی قطع نمائید

- 6 There hath befallen you what befell the Truth, and this is a station which the concourse of the near ones and the sincere ones have yearned for and hoped to attain. Now it hath been granted to you without any merit, purely through grace and bounty. How could you be content to let this station slip away and waste your eternal, everlasting rewards?

6 وارد شده بر شما آنچه بر حقّ وارد شده و این
مقامی است که ملاً مقربین و مخلصین راجی و
آمل بوده‌اند و حال من غیر استحقاق محض جود
و فضل بشما عطا شده چگونه راضی میشوید که
این مقام را از دست بگذارید و اجرهای باقیه
دائمه خود را ضایع کنید

- 7 Meditate for a moment, detached from all else, that ye may become aware of the brilliant sun shining in the depths of the divine destiny and may understand the ultimate outcome of your deeds. The days have passed and what remains shall likewise pass like rushing winds, and all that is visible shall vanish. Strive ye therefore and adorn your deeds with the crown of steadfastness. This is the counsel of the Wronged One, recorded by the Supreme Pen out of pure grace and generosity. Blessed are they who are awakened! Blessed are they who reflect! Blessed are they who perceive!

7 ساعتی منقطعاً عن الكل تفکر نمائید تا بشمس
مضیئه که در قعر بحر قدر الهیه مشرق است
فائز شوید و بمآل اعمال پی برید ایام گذشته و باقی
آنهم کالاًریاح العاصفه مرور خواهد نمود و آنچه
مشهود مفقود خواهد شد جهید نمائید و اعمال
خود را با کلیل استقامت مزین دارید اینست
نصح مظلوم که محض فضل و کرم از قلم اعلی
ثبت شده طوبی للمتنبهین طوبی للمتفکرین طوبی
للمتفرّسین

- 8 O thou who art immersed in the ocean of divine knowledge and soarest in the atmosphere of certitude! Impart unto them what We have imparted unto thee, that perchance the Word of God may stir them and draw them near unto Him. He is verily the Forgiving, the Merciful.

8 یا ایها المتغمّس فی بحر العرفان و الطائر فی هوا
الایقان ان الی علیهم ما القیناک لعلّ تهزهم کلمه
الله و تقرّبهم الیه انه هو الغفور الرحیم

- 9 Although the affairs of the loved ones of that land are not mentioned in detail before the Throne according to outward appearance, yet this Tablet hath been revealed purely out of grace, lest the darkness of worldly affairs and personal conditions deprive those souls of the enduring divine favors. Verily remembrance profiteth the believers.

9 اگر چه امورات احباب آن ارض بر حسب ظاهر
بتفصیل لدی العرش مذکور نه ولكن این لوح
محض عنایت نازل که مباد کدورات آفاقیه و
شؤونات انفسیه آن نفوس را از عنایات باقیه
الهیة محروم نماید ان الذکری تنفع المؤمنین

- 10 The letter written in the voice of Haji Abu'l-Qasim which was sent to Jud was also presented at the Most Holy Court. We beseech God to assist him to be steadfast in the Cause and

10 مکتوبی هم که بلسان حاجی ابوالقاسم بجناب
جود ارسال شده بساحت اقدس حاضر نسل

to consider the consequences of all matters. He is verily the Mighty, the Forgiving.

الله بأن يوفقّه على الاستقامة على الأمر والنظر
في عواقب الأمور أنّه هو العزيز الغفور

ADJ.068x, ADJ.083x

BLIB_Or15710.136

BH01891

To: Mulla Abdullah Fadil Zarqani (Rafi), in Shiraz

Date: ca. 1289-1290?

1 He is the Most Holy, the Most Great

1 الأقدم الأعظم

2 O thou who art immersed in the gulf that brancheth from the Most Great Sea and gazeth toward the horizon gleaming and resplendent with the lights of the Morn of Eternity! Know thou that We have adorned thy letter which thou didst send to the servant who standeth present with the glances of thy Lord's loving-kindness, and We have become aware of what thou didst desire in thy open and private commune. We found thy remembrance like the songs of lovers in their longing and yearning.

2 يا أيها المتغمّس في الخليج المنشعب من البحر
الأعظم والنّاظر الى الأفق اللّامع المشعشع من
انوار صبح القدم فاعلم قد نزين كتابك الذي
ارسلته الى العبد الحاضر بلحاظ عناية موليك و
اطلّعنا بما اردت في جهرك ونجويك ووجدنا
ذكرك كترنيمات العشاق في الشوق والاشتياق

3 At one time thou didst behold the Beloved with thine eye and didst mention Him in such wise that We perceived from it the fragrance of coquetry and boldness - though this beseemeth not the Beloved Who hath been manifested upon the horizons with the lights of this Effulgence. And at another time thou didst turn to Him with His own eye and didst describe Him in such wise that We perceived from it the fragrance of detachment and thy arising to serve God, the Lord of the beginning and the end. It is as though in these two mentions in the two stations thou didst desire naught but the hearkening of the Lord of Names. Therefore We loved not to answer thee with the utterances of the people of allusions among the followers of religions. Blessed art thou for having drunk from the two chalices the wine of remembrance in the mention of the two Most Exalted Names on this Day which God hath made the Lord of Days.

3 مرّة رأيت المحبوب بعينك وذكرته بما وجدنا عنه
روائح التدلّل والادلال مع أنّه ينبغي للمعشوق
المجلى على الآفاق بأنوار هذا الاشراف وطوراً
توجّهت اليه بعينه ووصفته بما وجدنا عنه عرف
الانقطاع وقيامك بالخدمة لله مالک المبدء
والمال كأنك ما اردت في هذين الذكرين في
المقامين الا اصغاء مالک الأسماء لذا ما احببنا
ان نجيبك بمقالات اولى الاشارات من اهل
الأديان طوبى لك بما شربت من القدحين
رحيق الذكر في ذكر الاسمين الأعليين في هذا اليوم
الذي جعله الله سيّد الأيام

4 O thou who advancest toward the Supreme Horizon! Be moved by the motion apparent from the heat of God's compelling Word, which God hath made sanctified from the three motions which are the six and what is above them of the motions mentioned in the books of the people. Thus doth the Lord

4 يا أيها المقبل الى الأفق الأعلى تحرّك من الحركة
الظاهرة من حرارة كلمة الله المطاعة التي جعلها
الله مقدّساً عن الحركات الثلاثة التي هي الستة
وما فوقها من الحركات المذكورة في كتب القوم
كذلك يأمرك مولى الأنام وهذه الحركة ولو أنّها

of all beings command thee. And this motion, though it revolveth around itself, yet it hath motions which none knoweth save thy Lord, the Mighty, the All-Knowing. At one time thou seest it controlled by stillness, for We have made the most powerful thing to control it, and at another time stillness itself appeareth from it. Exalted be God, thy Lord, the Powerful, the One Who prevaieth over opposites! The contingent hath ever been within the bounds of contingency, and creation in its places, and the Truth is He Who cannot be known through mention and utterance, nor through wisdom and examples.

- 5 Be thou a station of stillness and expansiveness. As for stillness, it controlleth the motion produced from the Word as mentioned before, and as for expansiveness, that I may build upon thee a house for My remembrance according to what I desire. When thou knowest the purpose, say: "Praise be to Thee, O Lord of the servants and Ruler over the lands!" If thou wert to know what We intended for thee in the depths of these allusions, joy and longing would seize thee to a station wherein thou wouldst find thyself detached from all directions. If thou wert to reflect upon the very act of advancing and thy journey unto the Self-Sufficient, the Transcendent, thou wouldst recognize what was mentioned in thy letter through witnessing and vision. We shall aid thee in this. Verily thy Lord is the Powerful, the Unconstrained.

- 6 We desired to sanctify thee from what is with the people and make thee a herald of this Mention that dominateth over all in creation and a bearer of glad tidings of this Most Great News among the nations. Verily thy Lord is the Mighty, the All-Knowing.

- 7 Then know thou that at the time when thou didst advance toward God, thou wast created anew from the water of the spirit. Beware lest thou mention this clear water as mean - the first was ordained for the former ones, and the second for whoso advanceth toward the Dayspring that was luminous with the lights of the Countenance. Verily thy advancing is itself receptivity, and it was verily a divine bounty deposited by the Truth within thyself by thyself, and entering into thee not as a thing entereth into a thing. When the appointed time came, it appeared from thee - preserve it thus! Thus doth thy Lord command thee, He Who was sanctified from entering and leaving, from this station that was raised up in the name of God. And thus did We call out to thee from the right side of the luminous Spot, that thou mightest thank thy Lord and arise to serve His Cause with joy and attraction. Verily the glory

تدور حول نفسها ولكن لها حركات ما أطلع بها
الآ ربك العزيز العلام مرة تراها تضبط بالسكون
لأننا جعلنا أقوى شيء لضبطها ومرة تظهر منها
نفس السكون تعالى الله ربك المقتدر المهيمن
على الأضداد أن الممكن لم يزل في حد الامكان
والخلق في اماكنه والحق هو الذي لا يعرف
بالذكر والبيان ولا بالحكمة والأمثال

5 كن مقاماً ساكناً منبسطاً أما السكون تضبط
الحركة المحدثه من الكلمة كما ذكر من قبل وأما
الانبساط لأبني عليك بيتاً لذكرى على ما اريد ان
اعرف المقصود وقل لك الحمد يا مالك العباد
والحاكم على البلاد لو تعرف ما اردناه لك
في غياهب هذه الاشارات ليأخذك الفرح و
الشوق الى مقام تجد نفسك منقطعاً عن الجهات
أنك لو تتفكر في نفس الاقبال و سيرك الى
الغنى المتعال لتعرف ما ذكر في كتابك بالشهود و
العيان أنا تؤيدك في ذلك ان ربك هو المقتدر
المختار

6 أنا اردنا ان نقديسك عما عند القوم ونجعلك
منادياً بهذا الذكر المهيمن على من في الابداع و
مبشراً بهذا النبأ الأعظم بين الأمم ان ربك هو
العزيز العلام

7 ثم اعلم في حين الذي اقبلت الى الله خلقت من
ماء الروح مرة اخرى اياك ان تذكر بالمهين
هذا الماء المعين ان الأول قدر للأولين والثاني
لمن اقبل الى مشرق كان بأنوار الوجه مضيئاً ان
اقبالك هو نفس القابلية وانها لعناية الربانية
كانت مودعة بالحق في نفسك بنفسك و داخلاً
فيك لا كدخول الشيء في الشيء فلما اتى
الميقات ظهرت منك ان احفظها كذلك
يأمرك ربك الذي كان مقدساً عن الدخول
والخروج من هذا المقام الذي كان باسم الله
مرفوعاً و كذلك ناديناك من الشطر الأيمن
من البقعة التوراء لتشكر ربك و تقوم على امره

be upon thee, O thou who advancest toward God in the final goal!

بفرح و انجذاب انما البهاء عليك يا ايها المقبل
الى الله فى المآب

INBA51:622, BLIB_Or11095#104,
LHKM3.117

BH01939

To: Mirza Abdur-Rahim Alif Bi Hi Yi, in Qazvin

Date: ca. 1289-1290?

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

ق ميرزا عبد الرحيم ابهى الأقدس العلى الأعلى
- 2 This is a Book from Us to him who has turned to his Lord, the All-Merciful, in these days wherein all who dwell in the realm of possibility have been shaken, save those who have cast away vain desire and taken unto themselves guidance, in the name of their Lord, the Possessor of Names, Who hath come from heaven with manifest sovereignty that the fragrances of the verses may draw him to the summit of names and attributes and bring him to a station wherein he ariseth to aid the Cause of his Lord, the Mighty, the All-Wise.

2 هذا كتاب من لدنا لمن اقبل الى ربه الرحمن فى هذه الأيام التى فيها اضطرب اهل الامكان الا من نبذ الهوى و اتخذ الهدى باسم ربه مالك الأسماء الذى اتى من السماء بسلطان مبين ليجذبه نفحات الآيات الى ذروة الأسماء و الصفات و تبلغه الى مقام يقوم على نصره امر ربه العزيز الحكيم
- 3 Arise to serve the Cause by thy Lord's leave, then guide the people in His Name, the Mighty, the Inaccessible. Beware lest anything prevent thee from that which thou hast been bid-den by One powerful and ancient. Say: O people! The call hath been raised from the Divine Lote-Tree, and that which ye were promised in the Tablets from the Cleaver of Dawn hath appeared. Turn with your hearts toward the direction of the Beloved - this is better for you than all that hath been created in the heavens and earths.

3 قم على الأمر باذن ربك ثم اهد الناس باسمه العزيز المنيع اياك ان يمنعك شئ عما امرت به من لدن مقتدر قدير قل يا قوم قد ارتفع النداء من سدرة المنتهى و ظهر ما وعدتم فى الألواح من لدن فائق الأصباح توجهوا بالقلوب الى شطر المحبوب هذا خير لكم عما خلق فى السموات و الأرضين
- 4 Say: He was hidden in His Essence, but when He desired its manifestation He revealed the Manifestation of His Self and sent forth the Dawning-Place of His Cause, through Whom the horizon of utterance was illumined and the Dove sang upon the branches and the Spirit cried out from the heart of Paradise: "The Kingdom belongeth unto God, the Powerful, the Mighty, the Inaccessible!"

4 قل انه غيب فى ذاته فلما اراد ظهورها اظهر مظهر نفسه و ارسل مطلع امره الذى به انار افق البيان و غنت الورقاء على الأفنان و نادى الروح فى قطب الجنان الملك لله المقتدر العزيز المنيع
- 5 Turn not unto those who are moved by their desires. We testify that they are drowned in the ocean of vain imaginings, and every informed one doth witness this. They are as dead before God, the Lord of the First and the Last. Leave them in their

5 لا تلتفت الى الذين تحركهم هوائهم نشهد انهم غرقوا فى بحر الأوهام و يشهد بذلك كل عالم خبير انهم من الموتى لدى الله رب الآخرة و

idle fancies and hold fast unto the Cord of God, the Powerful, the Mighty, the Beautiful.

الأولى ذرهم في خوضهم و تمسك بعروة الله
المقتدر العزيز الجميل

- 6 Arise to serve the Cause through God's might and power. Say: O people! Obey him who calleth you unto truth and follow not the footsteps of Satan. Aid ye the All-Merciful through utterance and turn unto Him Who hath arisen amongst the servants to exalt the Word of your Lord, the Master of the Day of Judgment. Be fair - by what proof can your faith be established if ye deny? They are indeed confuted, unless they return and repent. Verily thy Lord is the Ever-Forgiving, the Pardoner, the Merciful.

6 قم على الأمر بحول الله وقوته قل يا قوم اطيعوا
من يدعوكم الى الحق ولا تتبعوا خطوات الشياطين
ان انصروا الرحمن بالبيان واقبلوا الى الذي قام
بين العباد لاعلاء كلمة ربكم مالک يوم الدين ان
انصفوا بالله ان تنكروا بأى شيء يثبت ايمانكم الا
انهم من المدحذين الا بأن يرجعوا ويتوبوا ان
ربك هو التواب الغفور الرحيم

- 7 Thus have We sent down the verses that thine eyes may be solaced thereby and that thou mayest stand firm in thy Lord's Cause in such wise as to summon the servants through this Great Name. Say: By God! All things have spoken in praise of the Lord of Names, and the Ocean of Pre-existence hath surged with this wise Remembrance. Cast aside all peoples, for the Lord of all peoples hath come with mighty sovereignty.

7 كذلك نزلنا الآيات لتقر بها عينيك وتستقيم
على امر ربك على شأن تنادى العباد بهذا الاسم
العظيم قل تالله قد نطقت الأشياء بثناء مالک
الأسماء وتوَجَّج بحر القدم بهذا الذكر الحكيم دعوا
الورى عن ورائكم قد اتى مولى الورى بسلطان
منيع

- 8 Gird up thy loins to serve God and remember Him. He will verily aid thee through the truth. He is, in truth, powerful over all things. From the heart of whoso desireth to make mention of Him this day shall flow springs of wisdom and utterance. Verily thy Lord, the All-Merciful, ordaineth what He pleaseth for whom He pleaseth and decreeth what He willeth for whom He desireth.

8 ان اشدد ظهرک نلدمة الله و ذكره انه ينصرک
بالحق انه على كل شيء قدير من اراد ذكره اليوم
يجرى من قلبه عيون الحكمة والبيان ان ربك
الرحمن يحکم لمن يشاء ما يشاء ويقدر ما اراد لمن
يريد

- 9 Confine thy affairs to the remembrance of God and the promotion of His Cause. This will profit thee in this world and the next. Thy Lord is, in truth, knowing of all things. It behooveth him who hath turned toward the Point of Existence to cast behind him all that is in the hands of men. This is the truth, and beyond truth there is naught but manifest error.

9 ان اقتصر امورک على ذکر الله و تبليغ امره هذا
ما ينفعک في الدنيا والآخرة ان ربک بكل شيء
عليم ينبغى لمن اقبل الى قبلة الوجود ان يدع ما
في ايدي الناس عن ورائه هذا هو الحق و ما بعد
الحق الا الضلال المبين

- 10 Blessed art thou for having turned unto the Intended One and believed in God after every froward misbeliever turned away. Give thanks unto thy Lord for having sent down unto thee that which shall immortalize thy mention throughout the kingdom of earth and heaven. This is indeed a great bounty.

10 طوبى لك بما توجهت الى المقصود و آمنت بالله
بعد الذى اعرض عنه كل مشرک بعيد ان اشکر
ربک بما نزل لك ما يثبت به ذکرک بدوام
الملک و الملكوت ان هذا لفضل عظيم

- 11 Make mention of thy son from Us and convey unto him the greetings from this lonely Wronged One, that he may be stirred by the breezes of thy Lord's loving-kindness and become of the sincere ones. And upon thee and thy family be the glory of thy Lord, the Speaker, the True, the Mighty, the Trusted One. And praise be to God, the Lord of the worlds.

11 ان اذكر ابنک من لدنا و بلغه التكبير من هذا
المظلوم الفريد ليهتز من اهتزاز ارياح عناية ربک
ويكون من المخلصين والبهاء عليك وعلى اهلك
من لدن ربک المتکلم الصادق العزيز الأمين و
الحمد لله رب العالمين ١٥٢

BLIB_Or11095#054

BH01928

Commemoration of the anniversary of the Declaration of the Bab

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

Date: ca. 1289-1290?

- 1 He is the Ever-Abiding, the Most Great, the Most Exalted! 1 الأقدم الأكبر الأعلى
- 2 Lo! The Tongue is calling aloud and the Word hath lifted up its Voice, proclaiming: The Kingdom is God's, the Creator of the heavens, the Lord of Names; yet the generality of mankind is sunk in heedlessness. All creation hath been carried away by the sweet melody of the All-Merciful and the realms of sanctity are redolent of the fragrance of His raiment and the Most Great Name hath shed the splendour of His effulgent glory upon all the dwellers of the world; but the people are obscured by a palpable veil. 2 قد نطق اللسان بأعلى البيان و نادت الكلمة بأعلى النداء الملك لله خالق السماء و مالك الأسماء ولكن العباد اكثرهم من الغافلين قد اخذت ترنمات الرحمن من فى الامكان و احاط عرف القميص بمالك التدليس و تجلّى اسم الأعظم على من فى العالم ولكن الناس فى حجاب مبين
- 3 O Pen of Glory! Raise thou the tune of the celestial strains, for We inhale the sweet savours of reunion, inasmuch as the Day is at hand in which the kingdom of names is embellished with the ornament of Our Name, the Most August, the Most Exalted – a Name which no sooner was it mentioned before the Throne than the Maids of Heaven broke into songs of divine melody and the heavenly Dove warbled its wondrous notes and the Tongue of the Merciful Lord proclaimed that which hath enraptured the souls of the messengers, of the pure in heart and of them that enjoy near access unto God. 3 ان يا قلم الأعلى غنّ على لحن الكبرياء لأننا نجد عرف الوصال بما تقرب يوم الذى فيه زين ملكوت الأسماء بطراز اسمنا العلى الأعلى الذى اذا ذكر لدى العرش غنت الحوريات ببدايع النغمات و هدرت الورقاء ببدايع الألحان و نطق لسان الرحمن بما انجذب منه ارواح المرسلين ثم ارواح المخلصين ثم ارواح المقربين
- 4 This is the Night from the orient of whose Day the Morn of Eternity hath dawned and the whole world hath been illumined by the splendour of its light, shining forth above this radiant Horizon. 4 هذه ليلة طلع صبح القدم من افق يومها و استضاء العالم من انواره التى اشرقت من ذاك الأفق المنير
- 5 Say, verily this is the Day in which God hath entered into a covenant concerning Him Who proclaimeth the Truth when He sent forth the One bearing unto mankind the tidings of this Great Announcement. This is the Day in which His mighty Sign hath appeared, magnifying the glory of this inestimable Name; the Day in which the entire creation hath been enraptured by the reviving breeze of the Verses of God. Happy is he that hath recognized his Lord and is numbered with the blissful. 5 قل انه ليوم فيه اخذ الله عهد من ينطق بالحق اذ بعث من بشر العباد بهذا النبأ العظيم و فيه ظهرت آية الأعظم ناطقاً بهذا الاسم العظيم و انجذب فيه الممكنات من نفحات الآيات طوبى لمن عرف مولاه و كان من الفائزين
- 6 Say, He is the most perfect Balance amongst nations. Through Him the measure assigned unto everything hath been revealed by virtue of the Will of the All-Knowing, the All-Wise. Men of discernment, inebriated with the choice wine of His utterance, 6 قل انه لتسطاس الأعظم بين الأمم و به ظهرت المقادير من لدن عليم حكيم قد اسكر اولى الأبواب من رحيق بيانه و خرق الأجباب بسلطان اسمى المهيمن على العالمين

have rent the veils asunder through the sovereign might of My Name which pervadeth all mankind.

- 7 He consecrated the Bayan as a leaf unto this Garden and adorned it with the praise of this incomparable Remembrance. He hath exhorted men not to withhold themselves from the Day-Spring of Ancient Glory, nor to cling unto such tales and traditions as are current amongst them at the time of His appearance. Thus the decree was fulfilled in conformity with what He hath enunciated. Unto this beareth witness He Who proclaimeth the Truth: Verily, no God is there besides Me, the Almighty, the All-Bountiful.
- 8 They that turn away from the Latter Manifestation have indeed failed to recognize the First One; thus hath it been ordained by the Causer of the causes, He Who is now manifest in this glorious raiment. He did herald the tidings of this Root amidst you, wherefore they who have deprived themselves by reason of the twig are truly numbered with the dead. The twig is that which people set their hearts upon and thus turn their backs to God, the Supreme Ruler, the All-Glorious, the All-Praised.
- 9 He conditioned everything He hath revealed by My good pleasure and made every commandment subservient unto this irrefutable, this undoubted Commandment. Had it not been for My sake He would not have uttered a single word, nor would have He manifested Himself before the gaze of the dwellers of heavens and earth. How often did He lament over My captivity, My imprisonment, My tribulations! That which is sent down in the Bayan doth amply testify unto this; would that ye know it. Powerful indeed is the man who through the might of God hath severed himself from all else but Him and powerless is the one who turned away from His face when He did appear, invested with manifest dominion.
- 10 O people of the earth! It behooveth you to magnify the Name of God in this Day – the Day in which the Spirit hath unloosed His tongue and the souls of such as were brought into being through the operation of the Word of God, the Mighty, the Exalted, eagerly yearn to wing their flight.
- 11 It beseemeth everyone in this Day to rejoice with exceeding gladness, to attire himself with exquisite garment, celebrate the praise of his Lord and yield thanksgiving unto Him by virtue of this great favour. Blessed is he that hath apprehended the purpose of God and woe betide the heedless.
- 12 Since this Tablet hath been revealed in this Night, We fain would wish to send it unto thee as a token of Our grace, that thou mayest be of the grateful. Once thou hast perused it,
- 7 قد جعل البيان ورقة لهذا الرضوان وطرزها بذكر هذا الذكر الجميل قد وصى العباد ان لا يمنعوا انفسهم عن مشرق القدم ولا يتسكوا عند ظهوره بما عندهم من القصص والأمثال كذلك قضى الأمر فيما ظهر من عنده يشهد بذلك من ينطق بالحق أنه لا اله الا انا العزيز الكريم
- 8 ان الذين اعرضوا عن الآخر ما آمنوا بالأول هذا ما حكم به ملك العلل في هذا الطراز القويم قل أنه بشركم بهذا الأصل والذين منعوا بالفرع أنهم من الميتين ان الفرع هو ما تمسكوا به القوم و اعرضوا به عن الله الملك العزيز الحميد
- 9 قد علق كل ما نزل بقبولى وكل امر بهذا الأمر المبرم المبين لولا نفسى ما تكلم بحرف و ما اظهر نفسه بين السموات والأرضين قد ناح في اكثر الأحيان لغربى و سجنى و بلائى يشهد بذلك ما نزل في البيان ان اتم من العارفين ان القوى من انقطع بقوة الله عما سواه والضعيف من اعرض عن الوجه اذ ظهر بسلطان مبين
- 10 يا ملاء الأرض اذكروا الله في هذا اليوم الذى فيه نطق الروح واستعرجت حقائق الذين خلقوا من كلمة الله العزيز المنيع
- 11 قد قدر لكل نفس ان يستبشر في هذا اليوم و يلبس احسن ثيابه ويهلل ربه ويشكره بهذا الفضل العظيم طوبى لمن فاز بمراء الله و ويل للغافلين
- 12 لما نزل هذا اللوح في هذا الليل احببنا ان نرسله اليك فضلاً لمن لدنا عليك لتكون من الشاكرين

recite it in the presence of the loved ones of God, that they, one and all, may hearken unto that which the Tongue of Grandeur hath uttered and may be of them that act accordingly. Thus have We singled thee out and attired thee with that wherewith the temples of the pure in heart are attired.

إذا فزت ان اقرئه بين الأحباب ليسمعن الكل
ما تكلم به لسان العظمة و يكونن من العاملين
كذلك اختصناك و زينناك بما زينت به
هياكل المخلصين

13 All glory be unto God, the Lord of the worlds.

الحمد لله رب العالمين 13

DOR#28

BLIB_Or11095#101, AYT.180,
GHA.371x, NSR_1993.107, AMB#28

BH01927

To: Siyyid Mihdi Dahaji

Date: ca. 1289-1290?

1 He is God, the Most Holy, the All-Knowing

هو الله الأقدس الأعلم 1

2 That which flowed from thy pen hath come into the presence of Him Who is the Fountain of the Waters of Life amidst all possibilities and the Salsabil of the mercy of the All-Merciful amidst the worlds. Through it the fragrances of sincerity were wafted and the sweet savors of pure-heartedness were diffused. It is as though the water of thy utterance hath been mingled with the ink of the Beloved. Thus hath the star of joy risen and the cup of gladness circled round in these days wherein sorrows have encompassed Us through that which the hands of the transgressors have wrought. Blessed art thou and blessed is thy letter which testified to that which thou dost manifest in the Cause of thy Lord, the Most High, the Great.

2 قد حضر ما جرى من قلبك عند مجرى انهار
الحيوان بين الامكان و سلسيل رحمة الرحمن بين
العالمين و به فاحت نفحات الخلو و توضوع
عرف الاخلاص كأن ماء ينانك اختلط بظلم
المحجوب بذلك اشراق كوكب السرور و دار
كوب الابتهاج في هذه الأيام التي فيها احاطتنا
الأحزان بما اكتسبت ايدي الفاجرين طوبى لك
و لتائبك الذي كان حاكياً عما انت عليه في امر
ربك العلى العظيم

3 My grief is not for that which hath befallen My own Self. By God! The Ancient Beauty doth not shrink from tribulations. Indeed, He hath found solace in them in the path of God, the Almighty, the Powerful. But observe, then mention that We had forbidden all from shedding blood, as all the Tablets bear witness, and thou art among those who know. Wickedness hath reached such a degree that the Pen of the Most High suddenly cried out with the most exalted call between earth and heaven, after the doors of attainment to His presence were closed: "The necks have been stretched forth in hypocrisy. Where are Thy swords of vengeance, O Destroyer of the worlds?" When the verses were sent down, all things were shaken. Therefore We

3 ليس حزني فيما ورد على نفسي تالله ان البهائم لا
يجزع عن البلايا انه انس بها في سبيل الله المقتدر
القدير ولكن فانظر ثم اذكر انا نهينا الكل عن
سفك الدماء بذلك يشهد كل الألواح و كنت
من العاملين قد بلغت الشقاوة الى مقام نطق بغتة
قلم الأعلى بأعلى النداء بين الأرض و السماء بعد
الذي سدت على وجهه ابواب اللقاء قد طالت
الأعناق بالانفاق اين اسياف انتقامك يا مهلك
العالمين فلما نزلت الآيات اضطربت الأشياء لذا
اخذنا زمام القهر بسلطان من عندنا ولكن رشح
منها ما رشح و ظهر ما ظهر قل لك الحمد يا من
في قبضة قدرتك زمام العالمين

took hold of the reins of power with authority from Our presence. Yet there leaked what leaked and appeared what appeared. Say: Praise be unto Thee, O Thou in Whose grasp of power lie the reins of the worlds.

- 4 O My Name! We forbade all people from such matters. The fire of wickedness became so inflamed that there occurred what occurred in numbered years. Continuously We kept those vile souls protected beneath the cloak of protection. Yet they found no rest, manifesting corruption and sedition each day. The matter reached such a point that We withdrew from all and closed the doors of association. The angels of divine wrath seized them suddenly and made them a lesson to the worlds. The All-Merciful did not have mercy on their graves. This occurred suddenly. Were you to hear the details, you would testify that the Hand of God's power seized them - no one else had any part in it, nor will they. Pure power was manifested from the presence of a Mighty, Powerful One.

4 یا اسمی جمیع ناس را از اینگونه امورات نهی نمودیم بقسمی نار شقاوت مشتعل که وارد شد آنچه وارد شد در سنین معدودات متصلاً آن نفوس خبیثه را تحت رداء حفظ محفوظ داشتیم و مع ذلک آرام نگرفته در هر یوم فسادى و فتنه‌ئى ظاهر امر بمقامى رسید که از کلّ عزلت گرفتیم و ابواب معاشرت را سد نمودیم قد اخذتهم زبانية القهر بغتةً وجعلتهم عبرةً للعالمین ما رحم الرحمن ترب قبورهم و این امر بغتةً واقع شد اگر تفصیل را استماع نمائید شهادت میدهید که دست قدرت حقّ اخذ نموده دخلى باحدى نداشته و ندارد قد ظهرت القدرة المحضه من لدن مقتدر قدیر

- 5 Thou didst mention the captives of God. Their letter came into the presence of the Countenance. We found the fragrance of the garment of the Name of thy Lord, the All-Compelling, the Self-Subsisting, from the direction of Khartoum. They have always been and will continue to be before Our sight. Remember them on My behalf and convey My glory to them from this Wronged One, this Stranger. In these days more than this is not permitted. If stability is achieved in this land, We shall send to them what thy Lord, the All-Knowing, the Wise, hath desired.

5 ذکر اسراء الله نموده بودید مکتوبشان تلقاء وجه حاضر قد وجدنا نفحات قیص اسم ربّک المهیمن القیوم من شطر الخرطوم لازال در نظر بوده و خواهند بود ان اذکرهما من قبلى و کبرهما من هذا المظلوم الغریب این آیام بیش از این جایز نه ان حصل الاستقرار فی هذه الأرض لنرسل الیهم ما اراد ربّک العلیم الحکیم

- 6 Convey My glory to Javad. We have sent to him what was previously revealed for him that he may find from it the fragrance of God, the All-Compelling, the Self-Subsisting. Then mention him who is named Muhammad and give him the glad-tidings of the remembrance of the All-Merciful, that he may be among those who rejoice. There hath come into the presence of the Most Great Scene what was sent to thee from Shin and Jim. We beseech God to make them among those who guide others to His remembrance among the worlds, and manifestations of steadfastness among creation, and dawning-places of righteousness among creatures. He is verily the Almighty, the Powerful, the All-Wise.

6 کبر من قبلى على وجه جواد قد ارسلنا الیه ما نزل له من قبل لیجد منه عرف الله المهیمن القیوم ثم اذکر من سمی بمحمد وبشره بذکر الرحمن آیاه لیكون من الفرحین قد حضر فی المنظر الأكبر ما ارسل الیک من الشّین والجیم نسل الله بأن یجعلهما من ادلاء ذکره بین العالمین و مظاهر الاستقامة بین البریة و مطالع البرّ بین الخلیقة انه هو المقتدر العزیز الحکام

- 7 As for what thou didst explicitly inquire about regarding Jula, say: He hath returned to the lowest depths, by the Lord of the worlds! But the difference between them is not slight. The first Jula who was before and about whom the example was

7 و اما ما استفسر منك بالتّصریح فی امر جولا قل انه رجع فی السّجّین وربّ العالمین ولكنّ الفرق بینهما لیس بهین الأوّل ای جولا الذی کان من

struck was truly wretched, wretched. But the second one is accursed, accursed. The glory of God be upon thee and upon those whom God hath aided to His firm and wise Cause.

قبل و ضرب به المثل أنه مسكين مسكين والثاني
أنه لعين لعين إنما البهاء عليك وعلى الذين أيدهم
الله لأمره المبرم الحكيم

BLIB_Or11096#029, BLIB_Or15738.132,
BRL_DA#101, ASAT3.201x, ASAT5.255x

BH01918

To: *Shaykh Muhammad Ali (Nabil son of Nabil) et al.*

Date: ca. 1289-1290?

1 He is the Most Ancient, the Most Great

1 الأقدم الأعظم

2 My remembrance of My servant who soared in the atmosphere of the love of his Lord, the Most Merciful, with spirit and fragrance, and was so seized by the attraction of the Call that he turned to the Lord of Names and Creator of Heaven, and entered the luminous spot wherein his Lord, the Most Glorious, calls out "God, there is no God but Him, the Mighty, the Wise."

2 ذكرى عبدى الذى طار فى هواء محبة ربه الرحمن
بالروح والريحان واخذه جذب النداء على شأن
اقبل الى مالک الأسماء و فاطر السماء و دخل
بقعة النوراء التى ينادى فيها ربه الأبهى الله لا اله
الا هو العزيز الحكيم

3 We have found the fragrance of thy love, O Beloved of the horizons, and We are aware of what is in thy heart. Verily thy Lord is the All-Knowing, the All-Informed. Be thankful for His having enabled thee to attain His presence and hear His mighty and impregnable utterance. Know thou the bounty of thy Lord and what hath been ordained for thee from the Supreme Pen in a mighty tablet.

3 قد وجدنا عرف حبك محبوب الآفاق و اطلعنا
بما فى قلبك ان ربك هو العليم الخبير ان اشكر بما
أيدك على الحضور بين يديه و استماع بيانه العزيز
المنيع ان اعرف فضل ربك و ما قدر لك من
القلم الأعلى فى لوح عظيم

4 O Nabil! Harken unto the call of the Glorious One. He calleth thee from the horizon of the prison, "Verily there is no God but Him, the Mighty, the Wise." Blessed art thou for having attained the presence of the Beloved and for having entered, appeared, and heard the call of thy Lord, the Mighty, the Impregnable. By God! If thou didst find the sweetness of the utterance of the Most Merciful in this Tablet, which God hath made the Dawning-Place of His remembrance in the contingent world, thou wouldst soar with longing and speak forth His praise amongst the worlds.

4 ان يا نبيل ان استمع نداء الجليل أنه يناديك من
افق السجن أنه لا اله الا هو المقتدر العزيز الحكيم
طوبى لك بما فزت بقاء المحبوب و دخلت و
حضرت و سمعت نداء ربك العزيز المنيع تالله لو
تجد لذة بيان الرحمن فى هذا اللوح الذى جعله الله
مطلع ذكره فى الامكان لتطير من الشوق و تنطق
بشائنه بين العالمين

5 O Nabil! Rejoice in God's remembrance of thee, then aid Him with such steadfastness as shall cause the servants to stand firm. Thus doth the Lord of the mighty Throne command thee. Return to thy homeland by God's leave and command, then make mention of those who have arisen to serve the Cause

5 ان يا نبيل ان افرح بذكر الله اياك ثم انصره
باستقامة يستقيم بها العباد كذلك يأمرک
مالک العرش العظيم ان ارجع الى وطنك باذن
الله و امره ثم اذكر الذين قاموا على الأمر من

of thy Lord, the Self-Subsisting, the Mighty, the Powerful. We have sent down for each one of them clear verses and We have sent them in truth, if thou be of them that know. We make mention of him who makes mention of his Lord and speaks His praise - the denizens of Paradise who circle round the pavilion of grandeur and majesty. Thus doth He inform thee in Whose grasp is the kingdom of the heavens and earth.

- 6 Blessed be thy heart for having turned, and thy face for having been directed toward the spot wherein the Beloved is imprisoned for the sake of God, the Mighty, the Praiseworthy. We had given thee leave to attain Our presence aforetime, therefore thy name was mentioned among those who were moved by the Will and who turned with permission toward the Qiblih of those near unto God. Give thanks to thy Lord for this and be thou of the thankful. Convey My greetings to each one of My loved ones who dwell in thy land. We behold them in their condition. Verily thy Lord is the All-Knowing, the All-Encompassing.

- 7 O Samandar! Blessed art thou for having turned to the Most Great Scene and attained the recognition of the Lord of Destiny, and for having arisen to serve Him and been among those who arose. Thou hast fulfilled God's Covenant and discharged His trust. He shall fulfill even as thou hast fulfilled, for He is the Most Merciful of the merciful. My gaze hath been directed toward those who have attained the lights of the Countenance and who were among the firm ones. Grieve not over anything, for thou hast drunk from the ocean of joy which appeared through this Great Name. Call the people with wisdom and utterance. Thus hath the Most Merciful commanded thee in various tablets. He is the Ruler over what He willeth.

- 8 Blessed are ye for having attained what God desired. We testify that ye have turned and attained and were among those who turned. Ye are of Us, therefore We counsel you with that which befitteth the days of your Lord, the Mighty, the Beautiful. Acquire ye the attributes of God, then walk ye in the straight path that His Cause may be sanctified among His servants and His Being glorified among the worlds. Thus doth the Tongue of Grandeur counsel you while in the midst of the malicious ones. We have desired for you that which nothing can equal. He is the Protector of the doers of good. Verily the glory be upon you and upon those with you, every male and female who have turned with their hearts and attained the lights of His impregnable countenance.

لَدُن رَّبِّكَ الْقَائِمُ الْمُقْتَدِرُ الْقَدِيرُ قَدْ نَزَلَتْ لَكَ
وَاحِدٌ مِنْهُمْ آيَاتُ بَيِّنَاتٍ وَارْسَلْنَاهَا بِالْحَقِّ إِنْ أَنْتَ
مِنَ الْعَالَمِينَ أَنَا نَذَكُرُ مَنْ يَذْكُرُ رَبَّهُ وَيَنْطِقُ بِثَنَائِهِ
أَهْلُ الْفَرْدُوسِ الَّذِينَ يَطُوفُونَ سَرَادِقَ الْعِظَمَةِ وَ
الْكِبْرِيَاءِ كَذَلِكَ يَنْبَشُّكَ مَنْ كَانَ فِي قَبْضَتِهِ
مُلْكُوتُ مَلِكِ السَّمَوَاتِ وَالْأَرْضِينَ

6 طوبى لقلبك بما أقبل و لوجهك بما توجه الى
شطر الذي سجن فيه المحبوب لأمر الله العزيز الحميد
أنا قد اذناك من قبل بالحضور لذا ذكر اسمك
من الذين تحركوا حول الارادة و اقبلوا بالاذن
الى قبلة المقربين ان احمد ربك بذلك و كن
من الشاكرين كبر من قبلى على وجه كل واحد
من احبائي الذين سكنوا في ديارك أنا نزيهم فيما
كانوا عليه ان ربك هو العليم المحيط

7 ان يا سمندر طوبى لك بما اقبلت الى المنظر
الأكبر و فزت بعرفان مالك القدر و قمت على
خدمته و كنت من القائمين قد وفيت ميثاق الله
و اديت حقه انه يوقى كما وفيت انه هو ارحم
الراحمين قد كان طرفي متوجهاً الى الذين فازوا
بأنوار الوجه و كانوا من الراشقين لا تحزن من
شيء لأنك شربت من بحر السرور الذي ظهر
بهذا الاسم العظيم ادع الناس بالحكمة و البيان
كذلك امرك الرحمن في الواح شتى انه هو
الحاكم على ما يريد

8 طوبى لكم بما فزتم بما اراد الله نشهد انكم اقبلتم و
فزتم و كنتم من المقبلين انتم منا لذا اوصيكم بما
ينبغي لأيام ربكم العزيز الجميل تخلقوا بأخلاق الله
ثم اسلكوا سبيل المستقيم ليظهر منكم تقديس امره
بين عباده و تنزيه ذاته بين العالمين كذلك يعظكم
لسان العظمة اذ كان بين ايدي المنافقين أنا اردنا
لكم ما لا يعادله شيء انه ولى المحسنين انما البهلاء
عليكم و على من معكم من كل ذكر و انى الذين
اقبلوا بالقلوب و فازوا بأنوار وجهه المنيع

BLIB_Or11095#065, AYBY.028

BH01932

To: Mulla Muhammad Zarandi (Nabil-i-Azam)

Date: ca. 1289-1290?

1 He is God

- 2 Your letter reached this servant and after being presented, the Most Exalted Tongue spoke these lustrous words: That which you saw in your dream was mentioned in the presence. As for what you mentioned about seeing in heaven flowers, blossoms and stars - these indicate the manifestations of your Lord's favors and the expressions of His power. Soon their signs will appear on earth such that mention of your Lord's name, the Most High, the Great, will encompass it. And what you drank from the cup - it was connected to the Most Great Ocean which has no end. This is evidence of your Lord's grace toward you, and He has ordained for you from this ocean that which will never be exhausted, throughout the duration of your Lord's kingdom. Just as you drank and found no end to it, blessed are you in what has been ordained for you of that ever-flowing, enduring, remaining, mighty, impregnable Kawthar. Soon God will give life through what has flowed from it to the hearts of His servants and will draw them near to Him and cause them to recognize the Dawning Place of His Essence, Who speaks with truth: There is none other God but Him, the Mighty, the Powerful, the Omnipotent.

- 3 As for what you saw of Our turning toward the mosque - this indicates the latter manifestation and the spreading of your Lord's verses and the gathering of people unto what He desires, even though in these days veils of idle fancies have covered the people and the Word has been lost through what was earned by the hands of those who have left God's party - your Lord and the Lord of the worlds. But soon will come a day when the melodies of the Dove of Utterance will be raised with the most wondrous tunes and the loftiness of this Cause which has been exalted in truth will become manifest. Verily your Lord is the All-Knowing, the All-Informed.

- 4 That which We have commanded thee concerning teaching is verily the undoubted truth, but We have prohibited it in these lands. Beware lest ye breathe a word therein. When the appointed time hath come We shall instruct thee according to Our wish. As to thy request for a meeting, We beseech God to aid and assist thee in attaining His presence. He, verily, is the guardian of all who seek after Him. Teaching in this land is in no wise permitted, for a certain faithless and evil-whispering

1 هو الله

2 مكتوب آنجناب باین عبد واصل بعد از معروض داشتن باین کلمات درّیات لسان [۰۰۰] اسماء و صفات ناطق ما رأیته فی المنام لدى الوجه مذکور و اما ما ذكرت من السماء من الأوراد و الأزهار و النجوم [تدلّ] على ظهورات عنايات ربك و شئونات اقتداره سوف [تظهر] آثارها فی الأرض بحيث يحيطها ذكر اسم ربك العليّ العظيم و ما شربته من الكأس أنها اتصلت بالبحر الأعظم الذي لا نفاذ له هذا دليل على عناية ربك إياك و قدّر لك من هذا البحر ما لا ينفد بدوام ملكوت ربك كما شربت و ما وجدت له من نفاذ طوي لك بما قدر لك ذاك الكوثر الجارى الدائم الباقي العزيز المنيع سوف يحيي الله بما جرى منها افئدة عباده و يقرّبهم اليه و يعرفهم مطلع ذاته الذي ينطق بالحقّ انه لا اله الا هو العزيز المقتدر القدير

3 و اما ما رأيت توجّهنا الى [الجامع] هذا دليل على ظهور الآخر و انتشار آيات ربك و اجتماع الناس على ما اراد و لوفى هذه الأيام غشت الناس حجابات الأوهام و ضاعت الكلمة بما اكتسبت ايدي الذين خرجوا عن حزب الله ربك و رب العالمين ولكن سوف يأتي يوم فيه ترتفع تغنيات حمامة البيان بأبداع الألحان و يظهر علو هذا الأمر الذي علا بالحقّ ان ربك هو العليم الخبير و

4 اما ما امرناك في التبليغ انه حق لا ريب فيه ولكن منعناه في تلك الديار اياك ان تتكلّم بحرف في تلك الضواحي اذا اتى الحين نأمرك بما نريد و ما ذكرت في اللقاء نسل الله بأن يوفّقك و يشرفك بلقائه انه ولي القاصدين تبليغ در اين ديار ابدأ جليز نه چه كه بسيار نفس خناس مشرك مفتریات بين ناس ذكر

soul hath spread numerous calumnies amongst the people. He hath even claimed that agents have been sent to various parts for the express purpose of teaching, whereas such an intention hath never been entertained, nor do individuals exist to be dispatched in such a manner. This calumniator would every day commit a transgression and repent when it was brought to light, but in these days he is engaged in all that is forbidden. Thus have we cast both of them out and consigned them to the torments of hell.

نموده حتی گفته باطراف آدم مخصوص تبلیغ فرستاده‌اند و حال آنکه ابداً این [خیال] نبوده و نفوسی موجود نه که باطراف ارسال شود هر یوم عصیانی مرتکب و بعد از افشا اظهار توبه نموده و لکن در این ایام بجمع مناهی قیام کرده لذا اطردانها و ترکاها فی عذاب السعیر

- 5 They have submitted two petitions which were not accepted at all. From the Land of Mystery until the present time they have repented nine times and it was accepted, yet they have not become aware. They have ever been engaged in hypocrisy, but in these days their veils have been rent asunder through what they have earned by their desires from among the idolaters.

5 دو عریضه هم عرض نمود ابداً مقبول نیفتاد از ارض سر[تا حال] نه مرتبه توبه کرده‌اند و قبول شد و مع ذلک متنبه نشده‌اند لازال در نفاق بوده‌اند و لکن در این ایام خرق سترها بما اکنسبا بهوائهم من المشرکین

- 6 Convey greetings from Us to Mansur and then to Husayn - upon them be the glory of God, the King, the Mighty, the Beautiful. God willing, regarding what you have been commanded concerning teaching, when its time comes We shall instruct you about it. Act with the utmost wisdom and let not a single word contrary to this issue forth from your tongue. Thus have you been commanded in truth - be among those who act accordingly. End.

6 کبر المنصور من عندنا ثمّ الحسين عليهما بهاء الله الملك العزيز الجليل انشاء الله آنچه در تبلیغ مأمور [شده‌اید] اذا جاء وقته نأمرک به بکمال حکمت رفتار نمائید و ابداً امری مغایر از لسان جاری نشود کذلک امرت بالحق کن من العاملين انتهى

- 7 I convey infinite greetings to all. God willing, you are and will continue to be in the utmost joy. A quatrain was mentioned for all - God willing you will recite it and never forget it:

7 جميع را بتکبيرات ما لا نهايه مکبرم انشاء الله در کمال سرور بوده و [خواهید] بود یک رباعی ذکر شد لأجل الكل انشاء الله قرائت نموده و هرگز فراموش نشود

- 8 O thou who com'st—while absence sets thy soul aflame— With Love's remembrance, lone, yet guarded by His Name;

8 ای آمده در فراق جان بر لبها [با لشکر ذکر دوست اندر تنها

- 9 Within the shell of thine own breast that Pearl conceal: Keep, day and night, the love of the Belovèd's frame.

9 و اندر صدف سینه نگه دار شوید حب رخ یار را بروز و شبها

BLIB_Or11096#280

BH01969

Date: ca. 1289-1290?

- 1 Praised be Thou, O my God! I beseech Thee by them who have circled round the throne of Thy will, and soared in the atmosphere of Thy good-pleasure, and turned with all their affections towards the Horizon of Thy Revelation and the Day-Spring of Thine inspiration, and the Dawning-Place of Thy names, to aid Thy servants to observe what Thou hast commanded them in Thy days-commandments through which the sacredness of Thy Cause will be demonstrated unto Thy servants and the affairs of Thy creatures and of Thy realm will be set aright.

1 قل سبحانك يا الهى اسئلك بالذين طافوا حول عرش مشيتك وطاروا فى هواء ارادتك واقبلوا بقلوبهم الى افق وحيك و مشرق الهامك و مطلع اسمائك بأن توفق عبادك على ما امرتهم به فى ايامك الذى به يظهر تقديس امرك بين عبادك و تنتظم امور خلقك و مملكتهك
- 2 I testify, O my God, that this is the Day whereon Thy testimony hath been fulfilled, and Thy clear tokens have been manifested, and Thine utterances have been revealed, and Thy signs have been demonstrated, and the radiance of Thy countenance hath been diffused, and Thy proof hath been perfected, and Thine ascendancy hath been established, and Thy mercy hath overflowed, and the Day-Star of Thy grace hath shone forth with such brilliance that Thou didst manifest Him Who is the Revealer of Thyself and the Treasury of Thy wisdom and the Dawning-Place of Thy majesty and power. Thou didst establish His covenant with every one who hath been created in the kingdoms of earth and heaven and in the realms of revelation and of creation. Thou didst raise Him up to such heights that the wrongs inflicted by the oppressors have been powerless to deter Him from revealing Thy sovereignty, and the ascendancy of the wayward hath failed to prevent Him from demonstrating Thy power and from exalting Thy Cause.

2 اشهد يا الهى هذا يوم فيه تمت حجته و ظهرت بيناتك و نزلت آياتك و لاحت آثارك و انار وجهك و كل برهانك و احاطت قدرتك و سبقت رحمتك و اشرفت شمس فضلك على شأن اظهرت مظهر نفسك و مخزن علمك و مطلع عظمتك و اقتدارك الذى اخذت عهده عما خلق فى ملكوت السموات و الأرض و جبروت الأمر و الخلق و اقته على مقام ما منعه ظلم الظالمين عن اظهار سلطنتك و لا سطوة الغافلين عن ابراز قدرتك و اعلاء امرك
- 3 So highly didst Thou exalt Him that He openly delivered unto the kings Thy messages and commandments, and hath never for one moment sought His own protection, but striven to protect Thy servants from whatever might withhold them from approaching the kingdom of Thy nearness, and from setting their faces towards the horizon of Thy good-pleasure.

3 بحيث بلغ الملوك جهرة رسالاتك و اوامرك و ما اراد فى حين من الأحيان حفظ نفسه بل حفظ عبادك عما يمنعهم عن التقرب الى ملكوت قربك و التوجه الى افق رضائك
- 4 Thou seest, O my God, how, notwithstanding the swords that are drawn against Him, He calleth the nations unto Thee, and though Himself a prisoner summoneth them to turn in the direction of Thy gifts and bounties. With every fresh tribulation He manifested a fuller measure of Thy Cause, and exalted more highly Thy word.

4 يا الهى تراه تحت السيف يدع الأمم اليك و فى السجن يدعوهم الى شطر مواهبك و الطافك كما ازداد البلاء انه زاد فى اظهار امرك و اعلاء كلمتهك

- 5 I testify that through Him the Pen of the Most High was set in motion, and with His remembrance the Scriptures in the kingdom of names were embellished. Through Him Thy fragrances were wafted, and the sweet smell of Thy raiment was shed abroad amongst all the dwellers of the earth and the inmates of heaven. Thou seest and knowest full well, O my God, how He hath been made to dwell within the most desolate of cities, so that He may build up the hearts of Thy servants, and hath been willing to suffer the most grievous abasement, that Thy creatures may be exalted.
- 5 اشهد أنّ به تحرّك القلم الأعلى و بذكره زينت الألواح في ملكوت الأسماء و به سرت نسماّتك و فاحت نفحات قيصيك بين الأرض و السّماء ترى و تعلم يا الهى انه سكن في انخرب البلاد لتعمير افئدة عبادك و قبل الدّلة الكبرى لعزة خلقك
- 6 I pray Thee, O Thou Who causest the dawn to appear, by Thy Name through Which Thou hast subjected the winds, and sent down Thy Tablets, that Thou wilt grant that we may draw near unto what Thou didst destine for us by Thy favor and bounty, and to be far removed from whatsoever may be repugnant unto Thee. Give us, then, to drink from the hands of Thy grace every day and every moment of our lives of the waters that are life indeed, O Thou Who art the Most Merciful! Make us, then, to be of them who helped Thee when fallen into the hands of those Thine enemies who are numbered with the rebellious among Thy creatures and the wicked amidst Thy people. Write down, then, for us the recompense ordained for him that hath attained Thy presence, and gazed on Thy beauty, and supply us with every good thing ordained in Thy Book for such of Thy creatures as enjoy near access to Thee.
- 6 اسئلك يا فالح الأصباح باسمك الذى به سخرت الأرياح و نزلت الألواح بأن تقرّبنا الى ما قدّرت لنا بجودك و احسانك و تبعدنا عما يكرهه رضاك ثم اشرنا في كلّ الأحيان كوثر الحيوان بأيدى فضلك يا رحمن ثم اجعلنا من الذين نصروك اذ كنت بين ايدى الأعداء من طاعة خلقك و عصاة بريتك ثم اكتب لنا اجر من فاز بلقائك و زار جمالك و كلّ خير قدّر للمقرّبين من خلقك في كتابك
- 7 Brighten our hearts, O my Lord, with the splendor of Thy knowledge, and illumine our sight with the light of such eyes as are fixed upon the horizon of Thy grace and the Day-Spring of Thy glory. Preserve us, then, by Thy Most Great Name, Which Thou didst cause to overshadow such nations as lay claim to what Thou hast forbidden in Thy Book. This, verily, is what Thou didst announce unto us in Thy Scriptures and Thy Tablets.
- 7 اى ربّ نورّ قلوبنا بنور معرفتك و انر ابصارنا بضياء نظرها الى افق فضلك و مشرق انوارك ثم احفظنا باسمك الأعظم الذى جعلته مهيمناً على الأمم من الذين يدعون ما لا اذنت لهم في كتابك هذا ما اخبرتنا به في زبرك و الواحك
- 8 Cause us, then, to be so steadfast in our love towards Thee that we will turn to none except Thee, and will be reckoned amongst them that are brought nigh to Thee, and acknowledge Thee as One Who is exalted above every comparison and is holy beyond all likeness, and will lift up our voices amongst Thy servants and cry aloud that He is the one God, the Incomparable, the Ever-Abiding, the Most Powerful, the All-Glorious, the All-Wise.
- 8 ثم استقمنا على حبك على شأن لا نتوجّه الى دونك و نكون من المقرّبين بتقدّيس ذاتك عن المثلية و تنزيه نفسك عن الشّبهة بحيث ننطق بين عبادك بأعلى النداء انه هو الواحد الفرد الصمد المقتدر العزيز الحكيم
- 9 Strengthen Thou, O my Lord, the hearts of them that love Thee, that they may not be affrighted by the hosts of the infidels that are turned back from Thee, but may follow Thee in whatsoever hath been revealed by Thee. Aid them, moreover, to remember and to praise Thee, and to teach Thy Cause with
- 9 اى ربّ قوّ قلوب احبابك لئلاّ تخوّفهم جنود الذين اعرضوا عنك ليتبعوك فيما ظهر من عندك و ايدهم على ذكرك و ثنائك و تبليغ امرك بالحكمة و البيان انك انت سميت نفسك

eloquence and wisdom. Thou art He Who hath called Himself the Most Merciful. Ordain, then, O my God, for me and for whosoever hath sought Thee what beseemeth the excellence of Thy glory and the greatness of Thy majesty. No God is there but Thee, the Ever-Forgiving, the Most Compassionate.

PM#031

بالرحمن و اقض لي يا الهي و لمن ارادك ما
ينبغي لعلو جلالك و سمو اجلالك لا اله الا
انت الغفور الرحيم

PMP#031, NFR.016, BCH.120

BH01989

To: *Jamal Burujirdi*

Date: *ca. 1289-1290?*

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

2 May my spirit and being be sacrificed for Thee! Praise be to God that the darkness of separation was illumined by the light of thy letter, which shone forth from the horizon of the heaven of divine love. It brought endless joy and boundless delight. If half a letter equals half a meeting, thy letter was like a complete reunion. My happiness and joy have always come and will come from the loving fragrances of God's loved ones. After the petition thou didst submit reached the Most Holy Court, this servant presented it in its entirety before the Sacred Presence as commanded. God knoweth what shone forth from the horizon of thy Lord's utterance for thee. I am powerless to mention what I heard from the Tongue of Grandeur and Power. He is the All-Knowing, the Almighty.

3 What thou hast set forth concerning Hadrat-i-Badi', upon him rest the glory of Baha'u'llah, the All-Glorious, was read out, in the presence of all the loved ones of God, in the very words penned by thee. Would that, at the hour of Badi's creation, thou hadst been present before the Throne! Amazed thereat were they that dwell in the heavens and on the earth. He was brought into being through a Divine Word, the mention whereof is not possible; and in certain of the Tablets revealed concerning him it hath been written—exalted and glorified is He:

4 "We created him by a word from Our presence, and breathed into him of the Spirit of power and might, in such wise that,

1 بسم الله الأقدس الأعز الأبهى

2 روحی و نفسی لك الفداء لله الحمد كه ظلمت
فراق بنور مكتوب آنجناب كه از افق سماء محبت
الهيه طالع بود روشن و منير گشت مایه سرور
لانهايه و ابتهاج لا یحصى گرديد اگر مراسله غير
نصف مواصلة محسوبست مراسله آنجناب تمام
مواصلت مشاهده شد معلومست سرور و فرح
این عبد فانی از نفحات حبیّه احبای الهیه بوده
و خواهد بود بعد از وصول عریضه كه بساحت
عزّ احدیه معروض داشتید این بنده در ساحت
اقدس حسب الامر بتمامه معروض داشت الله
یعلم ما اشرق من افق بیان ربك الرحمن لنفسك
انی اكون عاجزاً عن ذكر ما سمعت من لسان
العظمة و القدرة انه هو العليم القدير

3 و آنچه در امر حضرت بدیع علیه بهاء الله
الابهی ذکر فرمودید در محضر جمیع احباء الله
نص عبارات آنجناب خوانده شد و ای کاش
در حین خلق بدیع تلقاء عرش حاضر میبودید
قد تحیر منه من فی السموات و الارضین و
بشأنی خلق شد بکلمه الهیه كه ذکر آن ممکن نه
در بعضی از الواح در باره او نازل

4 قوله عزّ و جلّ قد خلقناه بكلمة من عندنا و
نفخنا فيه من روح القدرة و الاقتدار علی شأن لو

were We to bid him confront all that are in the heavens and on the earth, he would, even as the banner of omnipotence, be reared upon the highest of standards. Verily thy Lord is the Mighty, the All-Chosen.”

- 5 Let him, moreover, who beareth regard for truth, ponder within himself that inviolable Tablet which he hath carried, and reflect how great a measure of God's consummate wisdom and the intimations of the utterances of the Lord were poured forth in that perspicuous Epistle; and this, though the Revealer thereof was imprisoned and confined within the Most Great Prison. Should any soul, with rectitude, meditate upon that blessed Tablet, he shall be made acquainted with the mysteries of Divine power. And in another Tablet these verses have been revealed from the Dayspring of Names and Attributes:

- 6 “When We entered the Prison, We purposed to deliver unto all the Messages of their Lord, that they might know that affliction hath not withheld the Beauty from that which God, the Lord of men, hath willed.”

- 7 All conditions and degrees of utterance were disclosed in that Most Mighty Tablet—counsels firm and unshakable, admonitions tender and compassionate, verses and supplications, and, by thy life, even passages in the Persian tongue. This, verily, would suffice the peoples of the world, were they but of the fair-minded. Blessed is he that reflecteth upon its allusions and its explicit declarations, and recognizeth the power of God and His wisdom that have encompassed all created things.

- 8 In truth, until this time the proclamation had not been made complete, nor had the Divine Proof appeared in its full radiance and manifest splendour; for the rulers of the earth were not, one and all, informed of the matter in its details. The Most Exalted One—may the life of all besides Him be offered up for His sake—had indeed sent two Tablets unto the former ruler; yet in those two there was naught beyond mention of sovereignty and wrongs endured, wherefore they were not truly apprised what the Cause of God signifieth, nor what is intended thereby. Hence, in the Most Great Prison, for each of the rulers of the earth, a mighty Tablet—such as that of Badi’—was revealed in particular, and, without veil or concealment, the Cause of the All-Merciful was set down therein. Some of those Tablets have been dispatched and have arrived; others, God willing, shall reach their destination in these days. The bearer of one of them was Badi’ himself, even as thou didst witness. Wherefore hath it been revealed from the Dayspring of the Cause—glorified be His majesty:

امرناه ليقابل من في السموات والأرض كذلك
نصب علم الاقتدار على اعلی الأعلام ان ربك هو
المقتدر المختار

5 آنجناب ملاحظه در خود آن لوح منبع که حامل
بوده نمایند و تفکر فرمایند که چه مقدار از حکم
بالغه الهیه و تلویحات بیانات ربانیه در آن لوح
مبین نازل شده مع آنکه در سجن اعظم محبوس و
مسجون اظهار امر و اقتدار الهی را تمام و کامل
در آن اظهار فرموده اند اگر نفسی درست در آن
لوح مبارک تفکر نماید بر شئون قدرتیّه الهیه
مطلع خواهد شد و در لوحی این آیات از مشرق
اسماء و صفات نازل

6 اذا وردنا السجن اردنا ان نبليّ الكل رسالات
رهم ليعلموا ان البلاء ما منع البهاء عما اراد الله
مالك الرقاب

7 کل شئون در آن لوح امع نازل از نصایح محکمه و
مواعظ مشفقّه و آیات و مناجات و شئون فارسی
لعمرك انه یکنفی العالمین لو یكونن من المنصفین
طوبی لمن تفکر فی تلویحاته و تصریحاته و عرف
قدرة الله و حکمته الّتی احاطت العالمین

8 و فی الحقیقه تا حال تبلیغ کامل نشده بود و حجت
الهیه بتمام ظهور و بروز ظاهر و لائح نه چنانچه
رؤسای ارض هیچکدام بر تفصیل امر مطلع
نبودند حضرت اعلی روح ما سواه فداه دو لوح
برئیس قبل ارسال فرموده بودند و لکن جز
ذکر سیادت و مظلومیت در آن دو لوح نبوده
این بود که درست مطلع نشدند که فی الحقیقه
بیان حق چیست و مقصود چه لذا در سجن
اعظم مخصوص هر یک از رؤسای ارض لوح
بدیع منبع مخصوصاً نازل و من غیر ستر و کتمان
امر رحمن در آن الواح مذکور بعضی ارسال
شده و رسیده و بعضی هم انشاء الله این ایام
میرسد حامل یکی از آن الواح بدیع بوده چنانچه
مشاهده نمودید

- 9 “We have sent down the Tablet and made it the Cry betwixt the heavens and the earth.” اینست که از مشرق امر نازل قوله جلّ کبریائه
اَنَا نَزَّلْنَا اللَّوْحَ وَجَعَلْنَاهُ الصَّيْحَةَ بَيْنَ السَّمَوَاتِ وَ
الْأَرْضَيْنِ
- 10 Yet the Tablets revealed for others were still more firm and weighty. Would that thou hadst attained, hadst read, and hadst exclaimed: “Praise be to Thee, O Thou in Whose grasp are the reins of the worlds!” Never did He dissemble with any man; rather did He set forth, with explicitness, the Cause of God in each of those Tablets—nay, He even mentioned ordinances new and wondrous. ولكن الواح سائرین محکمتر و معظمتر نازل شده
یا لیت شرفت و قرأت و قلت لک الحمد یا من
فی قبضتک زمام العالمین ابدأً بهیچیک مداهنه
نفرموده‌اند تصریحاً امر الله در هر یک از آن
الواح نازل حتی احکام بدیعه را ذکر فرموده‌اند
- 11 From this it is evident what hath come to pass, and what shall yet befall. After the dispatch of the Tablet of Badi', grievous indeed became the oppression laid upon these servants; from every side did they intensify their severity. Yet thy Lord is not deterred, by hardships, from what He hath willed. What more shall I submit? Consider what hath befallen Jinab-i-Rasul, and what the of the unjust hath wrought. May my soul be offered up for his burning anguish! I swear by the Sovereign of what hath been and what shall be, that I beheld in his behalf such tokens of loving-kindness that, night and day, I longed that some drop from the billowing ocean of the favour I had perceived might be allotted and vouchsafed unto me. I heard with mine own ears, from the Tongue of Grandeur, these words—exalted be His glory: دیگر در اینصورت معلومست که چه شده و
میشود بعد از ارسال لوح بدیع بسیار بر این عباد
سخت شده از هر جهتی شدت نموده‌اند ولكن
ربک لا یمنعه الشّدائد عما اراد دیگر چه معروض
دارم که بر جناب رسول چه وارد شده و از ظلم
ظالمین چه واقع گشته نفسی لاحترافه الفداء قسم
بسلطان ما کان و ما یکون که عنایتی در باره
ایشان مشاهده نمودم که لیل و نهار رجا نمودم
که رشی از طمطام فضلی که در باره ایشان
این عبد ادراک نموده قسمت و نصیب میبردم
- 12 “My Rasul, My Rasul! Grieve not; thou art beneath the wing of My bounty and in the shade of the Tree of My loving-care. My Rasul, My Rasul! Thou art in My presence; thou hast attained unto My meeting; thou hast visited My Beauty and heard My call; thou hast turned unto the Dayspring of My Revelation, the Dawning-place of Mine inspiration, and the Seat of My Most Great Throne.” سمعت بأذنی من لسان العظمة قوله جلّ کبریائه
رسولی رسولی لا تحزن انک تحت جناح فضلی
و فی ظلّ سدره عنایتی رسولی رسولی انت فی
حضوری و فزت بقلائی و زرت جمالی و سمعت
ندائی و اقبلت الی مشرق وحی و مطلع الهامی و
مقر عرشی العظیم انتهى
- 13 And in certain Tablets revealed in these days mention hath been made of him—especially on the Ninth Day of Ridvan, when a supplication, from the Dayspring of the Will of the All-Merciful, was revealed concerning him and some of the loved ones of God. God willing, it shall reach thine exalted gaze, and thou shalt be honoured thereby. Know, at the least, that his toil hath not been wasted; nay, beyond what he himself desired and hoped for hath it been accepted in the court of the All-Merciful Presence. Sufficient unto him is that which hath been revealed in his honour—nay, it sufficeth all existence, whether in the unseen or the seen. و در بعضی از الواح که این ایام نازل شده
ذکر ایشان نازل مخصوص در یوم تاسع رضوان
مناجاتی از مشرق مشیت رحمن در ذکر ایشان و
بعضی احباء الله نازل انشاء الله بنظر عالی میرسد
و بان فائز خواهید شد اینقدر بدانید که زحمت
ایشان هدر نرفته بلکه فوق آنچه خود اراده نموده
بودند و رجا داشتند در پیشگاه حضور رحمانی
مقبول افتاده یکفیه ما نزل فی شأنه بل یکفی
الوجود فی الغیب و الشّهود
- 14 As to the allusions contained in the supplication thou didst present, concerning the of certain of the friends and the hardship inflicted by others, utterances have been revealed و آنچه از تلویحات مناجات آجناب که معروض
داشته‌اند تعدی بعضی احباب بوده و تکدی

from the Horizon of the All-Merciful, and a special Epistle hath been sent unto thee in this matter.

- 15 And as to the passage concerning the Divine Trust, the meaning was that it should remain hidden from all. The wisdom thereof is this: were the adversaries to become aware, grievous harm would befall both those souls who have borne it, and that House which hath become the seat of the Throne. Behold, that which was decreed hath been decreed. Peradventure God will, through this, bring to pass some good. A certain place must therefore be appointed, and, without the knowledge of any soul, that heavenly Deposit must be given a dwelling and an abode, until God shall will.

- 16 And as to what thou didst write concerning certain people—that, in some measure, they have become the dawning-place of the shining lights of Baha—what, in brief, they submit is this: that naught is witnessed save verses that constitute a proof; and that we are powerless to comprehend the verses as they truly are. This servant declareth: if a soul be not assured by what hath appeared in this Most Great Revelation, he shall never be assured by anything, nor shall he ever become so. Behold, apart from the verses, and consider what a multitude of manifestations of power, of unseen attributes, and of divine utterances have appeared—so great that they have encompassed the whole world. True it is that certain souls, standing before His Face, asked for a miracle and the breaking of accustomed laws; and of those whose case this servant knoweth, some are still living—perhaps thou didst even hear of them in 'Iraq. Likewise there was that learned man who, on behalf of the divines in 'Iraq, entered into the presence of the Throne; and, after beholding the Divine power, openly confessed his certainty, as he himself related in many gatherings. Yet none of those few were enabled to cleave steadfastly unto the Cause; and thereafter some of the deniers were recorded in the perspicuous Book. The full account is set forth in the Divine Tablets. Up to this time this servant hath not seen one who, having sought this station, became thereafter firm and unwavering.

- 17 In the days when the Luminary of the horizons shone in 'Iraq, He—Himself the Mighty, the Beloved—appeared in such wise that to whomsoever turned, and whatsoever was asked, He answered, even as most of the Arab tribes have related and continue to relate. The confidence of those weak souls of whom thou hast spoken is bound up with the confidence and the strength of thine own spirit.

بعضی در این مقام بیاناتی از افق بیان رحمن مشرق و ظاهر مخصوص آنجناب ارسال شد

- 15 و اما در فقره امانه الهیه مقصود آن بود که از کل مستور ماند و حکمت آن اینکه اگر مخالفین مطلع شوند از برای آن نفوسیکه حمل کرده اند و همچنین آن بیتی که مقرر عرش واقع شده ضرر عظیم داشته و دارد باری قضی ما قضی عسی الله ان یحدث بذلک خیراً باید محلی معین شود و من غیر اطلاع احدی آن ودیعه ربانیه را مسکن و مقرر دهند الی ان یشاء الله

- 16 و اینکه در باره اهل مرقوم فرموده بودند که فی الجمله محل اضافته انوار البیّه شده اند و مجمل عرض آنها اینکه جز آیات برهانی مشهود نیست و ما از ادراک آیات کما هو یجز داریم این بنده عرض مینماید که اگر نفسی از آنچه در این ظهور اعظم ظاهر شده مطمئن نشود ابداً هیچ امری مطمئن نشده و نخواهد شد شما در غیر آیات مشاهده کنید و تفکر نمائید که چه قدر از ظهورات قدرتی و شئون غیبیه و بیانات ربانیه ظاهر شده بشأنیکه جمیع عالم را احاطه فرموده بلی بعضی از نفوس تلقاء وجه حاضر و خارق عادات طلب نمودند و آن نفوس که این بنده مطلع است بعضی از ایشان الآن موجودند و شاید آنجناب هم در عراق شنیده باشند و همچنین آن شخص عالمی که از جانب علما در عراق بین یدی العرش حاضر شد و بعد از مشاهده قدرت الهیه اظهار ایتقان نمود چنانچه در اکثر محافل خود او ذکر نمود و لکن جمیع آن چند نفس موفق باقبال نشدند و بعد بعضی از معرضین در کتب مبین ثبت شدند تفصیل کل در الواح الهیه نازل شده تا حال این عبد ندیده نفسی طالب این مقام بوده و بعد ثابت و مستقیم شود

- 17 اوقاتیکه در عراق نبر آفاق اشراق فرموده بودند و نفسه المقتدر العزیز المحبوب بشأنی ظاهر بودند که هر نفسی هرچه اراده مینمود اجابت میفرمودند چنانچه اکثری از اعراب خارجه ذکر نموده و مینمایند اطمینان آن نفوس ضعیفه که ذکر فرموده اند باطمینان و قوت نفس آنجناب منوطست

- 18 Behold, in view of what hath been submitted, I had not intended to lay this matter before His presence; yet on a certain night I attained His face, and He said: "If thou art writing the reply to the letter of Jinab-i-Ismu'llah Jamalu'd-Din, write, ere thou settest pen to page, these words from before the Face." Whereupon He uttered—exalted be His glory:
- 18 باری نظر بعراض مذکوره که عرض شد این فقره را تلقاء وجه معروض نداشتم و لکن لیلی از لیلی تلقاء وجه حاضر شدم فرمودند اگر جواب نامه جناب اسم الله جمال الدین را مینویسی من قبل الوجه بنویس قوله عزّ اجلاله
- 19 "She beheld the proof in a dream, and she shall behold. Even so hast thou beheld, and thou shalt behold. Calamity shall descend upon them that have wronged, and affairs shall be confounded. Shouldst thou find in thine own land dissension, grieve not; and shouldst thou find thyself in tribulation, fear not. Thy Lord shall preserve thee in truth; verily He is the Truth, the Knower of the unseen. All this is tidings from the invisible, wherewith We have inspired thee in truth. Verily thy Lord is the Mighty, the All-Powerful. We have strengthened thy heart, that through thee the hearts of the troubled may be at rest. Purify thy heart by My Name, then make it strong by My sovereignty, that through thee the souls of them that have turned unto the Face may be assured. This behoveth thee, if thou be of them that know. It behoveth thee to be of such a station that, by thy mention, the veils of the heedless may be consumed. We have ordained for thee a lofty rank; We love to see thee among them that have arisen with assurance from Our presence and with power from Us. Follow then what thou hast been commanded, and draw hearts by My Name, the Mighty, the Inaccessible. Say: Is it meet to doubt after the sun of certitude hath shone forth? And is it meet to be perturbed after power hath encompassed all horizons? No—by this illumination that hath encompassed the worlds." (Ended.)
- 19 انّها رأت البرهان فی المنام و سوف ترین و كذلك انک رأیت و سوف ترى و سوف ينزل البلاء علی من ظلم و تختلف الأمور و ان وجدت فی ارضک ایضاً اختلاف لا تحزن و ان وجدت نفسک فی بلاء لا تحف ان ربک یحفظک بالحق انه هو الحق علام الغیوب کل ذلک من انباء الغیب الهمناک بالحق ان ربک هو المقتدر القدیر انا قوینا قلبک لتطمئن بک قلوب المضطربین طهر قلبک باسمی ثم اجعله قویاً بسلطانی لتطمئن بک انفس الذین اقبلوا الی الوجه هذا ینبغی لک ان کنت من العارفين ینبغی لک بأن تكون علی شأن تحترق من ذکرک سحبات الغافلین انا قدرنا لک مقاماً رفیعاً نحب ان نریک من الذین ظهروا باطمینان من لدنا و قوه من عندنا ان اتبع ما امرت به ثم اجذب القلوب باسمی العزیز المتبع قل هل ینبغی الارتياب بعد الذی اشیرت شمس الیقین و هل ینبغی الاضطراب بعد الذی احاطت القدرة کل الآفاق لا و هذا الاشرار الذی احاط العالمین انتهى
- 20 Furthermore, this evanescent servant submiteth that thou shouldst look often into the revealed Tablets; for whatsoever appeareth afterwards hath already been revealed in the Tablets. Consider, for example, the Suriy-i-Haykal: part of it, in the Land of Mystery, went forth to 'Iraq, and part was dispatched after entry into the Most Great Prison. Among its passages are the verses revealed unto the King of Paris—verses which they heard in Adrianople—exalted be His might:
- 20 و دیگر عرض این عبد فانی آنکه در الواح منزله بسیار نظر فرمائید که آنچه از بعد ظاهر میشود جمیع در الواح نازل از جمله سوره هیکل را ملاحظه فرمائید که بعضی از آن در ارض سر به عراق رفته و بعضی دیگر بعد از ورود بجن اعظم ارسال شده از جمله در آیاتی که بملک پاریس نازل شده در ادرنه آنجناب استماع نموده اند
- 21 "We have heard from thee the word thou didst speak when the King of Russia questioned thee concerning the decree of war. Verily thy Lord is the All-Knowing, the All-Aware. Thou didst say: 'I lay asleep upon my couch; the cry of the servants who were wronged awakened me, until they were drowned in the Black Sea.' Thus have We heard, and thy Lord beareth witness to what I say. We testify that it was not the cry that awakened thee, but desire; for We tried thee and found thee in
- 21 قوله عزّ اعزازه انا سمعنا منک کلمه تکلمت بها اذ سئلک ملک الروس عما قضی من حکم الغزاء ان ربک هو العالم الخیر قلت کنت راقداً فی المهاد ایقظنی نداء عباد الذین ظلوا الی ان غرقوا فی البحر الأسود کذلک سمعنا و ربک علی ما اقول شهید نشهد بانک ما ایقظک النداء بل الهوی لانا بلوناک وجدناک فی معزل ان اعرف لحن القول و کن من المتفرسين

retreat. Know then the accents of speech, and be of them that discern.”

22 And He further saith—exalted be His mention:

23 “Hadst thou been the possessor of the Word, thou wouldst not have cast the Book of God behind thy back when it was sent unto thee from One Mighty and Wise. We have tried thee by this and found thee not as thou didst claim. Arise, and repair what hath escaped thee. The world and what thou possessest shall pass away, and the Kingdom shall remain unto God, thy Lord and the Lord of thine sires of old. Through what thou hast done shall affairs be changed in thy realm, and sovereignty shall depart from thy hand as the recompense of thine acts. Then shalt thou find thyself in manifest loss, and earthquakes shall seize all the tribes therein—save thou arise to champion this Cause and follow the Spirit in this straight path. Hath thy glory beguiled thee? By My life, it shall not endure: it shall vanish, unless thou lay hold on this sure Cord. We see abasement hastening after thee while thou art of them that sleep.” (End.)

24 It is greatly desired that thou wouldst also examine those portions of the Haykal which were revealed concerning changes in earthly dominion, and likewise the Tablet to the Chief (Lawhi-Ra'is), that thou mayest become informed of matters that have been, and remain, concealed. All that shall appear hath already been sent down in what hath been revealed from our Lord, the All-Knowing, the All-Aware. And that which hath been revealed in the parts of the Haykal—what hath already come to pass, and what hath not—shall, ere long, come to pass.

25 And as to the passage concerning the Hidden Knowledge, the decree is that what hath been revealed in Persian must be acted upon. All things are dependent upon their appointed times. God willing, ponder this, that perchance thou mayest discern the original intent—which neither falleth short of the number two, nor exceedeth three. We have desired for thee a station wherein thou shalt behold all these affairs beneath thy shadow. Stand firm, then, and confine thyself to the remembrance of thy Lord, with wisdom and utterance. Thus doth the All-Merciful teach thee from the direction of His Most Great Name, wherewith all atoms cry aloud: “The Kingdom is God’s—the Almighty, the Invincible, the Most Bountiful.”

26 There are matters whose disclosure was not, and is not, expedient for the welfare of the servants. A Tablet was revealed formerly unto Jinab-i-Nabil, the son of ‘Ali, of the people of

22 الى ان قال عزّ ذكره

23 لو كنت صاحب الكلمة ما نبذت كتاب الله وراء ظهرک اذ ارسل اليک من لدن عزيز حکيم انا بلوناک به ما وجدناک علی ما ادعيت قم و تدارک ما فات عنک سوف تفتی الدنيا و ما عندک و يقی الملک لله ربک و رب آبائک الاولين بما فعلت تحتلف الامور في مملکتک و يخرج الملک من کفک جزاء عملک اذا تجد نفسك في خسران مبین و تأخذ الزلازل کلّ القبائل في هناک الا بأن تقوم علی نصره هذا الامر و تتبع الروح في هذا السبيل المستقیم عزّک عزّک لعمری انه لا يدوم سوف يزول الا بأن تتمسک بهذا الجبل المتين قد نرى الدلة تسعى عن وراک و انت من الراقدین انتهى

24 بسیار محبوبست که آجناب آنچه از اجزاء هیکل که در تغییرات امورات ملکیه نازل شده و همچنین لوح رئیس را ملاحظه فرماید تا مطلع شوند بر آنچه از امور که مستور بوده و هست جمیع ما یظهر قد نزل فیما ظهر من لدن ربنا العليم الخبير و ما نزل فی اجزاء الهيکل آنچه ظاهر شده که شده و آنچه نشده عنقریب خواهد شد

25 و دیگر در فقره علم مکنون حسب الحكم آنکه آنچه در آن فارسی نازل شده باید عمل شود الامور مرهونه باوقاتها انشاءالله تفکر نمائید که شاید باصل مقصود که از عدد دو ۲ خارج نه و از سه ۳ تجاوز ننمایید عارف شوید و نفسی قد اردنا لک مقاماً ترى کلّ هذا الامور فی ظلك ان استقم ثم اقتصر الامور علی ذکر ربک بالحكمة و البيان کذلک یملک الرحمن من شطر اسمه الأعظم الذي به ينادی کلّ الذرات الملک الله المقتدر العزيز المتان

26 بعضی اموراتست که ظهور آن مصلحت عباد نبوده و نیست لوحی بجناب نبیل قبل علی از اهل ق نازل سواد آنرا بخوانید بعضی از حکتهای الهیه در آن لوح مستور تا بیقین کامل بدانید که حق

Q—seek a copy thereof; certain of the Divine wisdoms lie hidden within it, that thou mayest attain unto sure certainty that Truth hath ever been, and shall ever remain, the Bestower, the All-Bountiful. And whatever delay is seen in outward affairs is but in view of the welfare of the people. Verily thy Lord is the Generous Giver, the Bestowing, the Forgiving, the Merciful.

لمزل و لا يزال معطى و فياض بوده و خواهد بود و آنچه در امورات ظاهره تأخير رود نظر بمصلحت بریه بوده ان ربك هو الباذل الكريم المعطى الغفور الرحيم

- 27 And lastly, concerning those petitions thou didst request to be submitted unto the Sacred Threshold, and that one of those three matters might be granted: the detail thereof was laid, at a chosen time, before His presence, and this was what shone forth from the horizon of the utterance of thy Lord, the All-Merciful: “O Name! This day is the day of victory ...”—to the end of His exalted words.

27 و دیگر در فقرات عرایضی که استدعا نموده بودند که در ساحت اقدس عرض شود و یکی از آن سه فقره را اجابت فرماید بتفصیل تلقاء وجه در وقت مخصوص معروض افتاد هذا ما اشرق من افق بیان ربك الرحمن ای اسم من اليوم يوم نصرت است الى آخر بیانۀ عزّ بیانه

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BH02114

To: Aqa Muhammad Rida Nahhas, in Nazareth

Date: ca. 1289-1290?

- 1 He is God, exalted be His glory, to Whom belong grandeur and majesty
- 2 May my soul be a sacrifice for Thy pure love! The letter of faithfulness which had issued forth from the source of truth and sincerity reached this evanescent servant, and from perusing it the utmost joy and gladness was obtained, for from all that was written therein were inhaled the sweet fragrances of the garment of divine love. Likewise were evident from that essence of contentment the signs of resignation and detachment from all else, and of orientation and sincerity toward the direction of our Lord, the Most High, the Most Glorious. Praise be to God for having granted thee success and aided thee in what He desired, and made thee steadfast in His Cause, and established thee in His service, and given thee to drink in every moment from the Kawthar of His grace and the Salsabil of His bounty, from the cup of His glorious and beautiful remembrance.
- 3 After this servant attained the honor of receiving thy letter, I presented it in its entirety before the Most Sublime Vision. This is what shone forth from the horizon of care and bounty: “O Rida! God willing, mayest thou be successful through the bestowals of the All-Merciful at all times. Thou hast ever been

1 هو الله تعالى شأنه العظمة والكبرياء

2 نفسی لساذج حبك الفداء نامۀ وفا که از منبع صدق و صفا ظاهر گشته بود باین خادم فانی واصل و از ملاحظۀ آن کمال بهجت و سرور حاصل آمد چه که از جمیع ما رقم فيه تضوعات قیص حبّ رحمانی استنشاق شد و همچنین مراتب رضا وانقطاع عما سوى و توجه و خلوص الی شطر ربنا العلیّ الابهی از آنجوهر رضا مشهود آمد لله الحمد بما وفقک و ایدک علی ما اراد و استقامک علی امره و اقامک علی خدمته و سقاک فی کلّ حین من کوثر فضله و سلسبیل عطائه من کأس ذکره العزیز الجمیل

3 و بعد از فوز این عبد بکتاب آنجناب تلقاء منظر اکبر حاضر مکتوب آنجناب را تماماً معروض داشتم هذا ما اشرق من افق العناية والاحسان ای رضا انشاء الله در کلّ اوان بعنایات رحمن فائز

and art remembered before the Countenance. All the services thou hast rendered in the path of God are remembered with Him and recorded in the holy Tablets. Grieve not over anything, be as thou wert, for He is with thee at all times.” And concerning what was written about the honored travelers, upon them be the glory of God - all was presented before the Countenance. He said: “We beseech God to grant them success in acting according to what they have been commanded in God’s lands and His kingdom.”

باشی همیشه لدی الوجه مذکور بوده و هستی حلی خدمتیکه در سبیل حق نمودی جمیع لدی الحق مذکور و در الواح مقدسه مسطور لا تحزن من شیء کن کما کنت انه معک فی کلّ الأحيان و آنچه در باره حضرات مسافرن علیهم بهاء الله نوشته بودند جمیع تلقاء وجه عرض شد فرمودند نسأل الله بأن یوفقهم علی العمل بما امروا به فی بلاد الله و مملکته

- 4 Furthermore, if this servant, the attendant, wished to mention the favors shown to thee, in truth he finds himself incapable. This much I submit: that all thy troubles and services are remembered with God - not an atom of them has been or will be lost. Blessed art thou for having attained the favors of thy Lord and for having been mentioned by the Tongue of Grandeur and Power. In all conditions thou must be occupied with service, for this is the portion of existence: that it arise to serve its Lord. And exert the utmost effort and striving in creating harmony and unity among the friends, for this has been and shall ever be among the greatest of matters in the sight of God.

4 و دیگر اگر بخواید این عبد خادم اظهار عنایتی که در باره آنجناب شده ذکر نماید فی الحقیقه خود را عاجز مشاهده مینماید این قدر عرض میکنم که زحمات و خدمات آنجناب جمیعاً نزد حق مذکور است ذرهئی از آن ضایع نشده و نخواهد شد طوبی لک بما فزت بعناية مولاک و ذکرست من لسان العظمة و الاقتدار در جمیع احوال باید بخدمت مشغول باشید چه که حفظ وجود اینست که بخدمت مولایش قیام نماید و کمال سعی و جهد در التیام و اتحاد مابین احباب بفرمائید چه که این از اعظم امور نزد حق بوده و خواهد بود

- 5 Furthermore, convey greetings and glorification on behalf of this servant to all the friends in that land, one and all, young and old. I swear by the Beauty of the Beloved that in all nights and days I have heard the mention of each one of them specifically from the Tongue of the Ancient of Days, and the manifestations of the infinite divine favors concerning all are evident and apparent. After the appearance of these enduring divine mentions concerning them, how can this servant venture to mention his own nothingness and evanescence in their service? Therefore I say with the tongue of all things: “Praise be to God, the Lord of the worlds.”

5 و دیگر عرض اخلاص و تکبیر از قبل این عبد بجمیع احبای آن ارض فرداً فرداً صغیراً و کبیراً برسانید قسم بجمال محبوب که در جمیع لیالی و ایام ذکر هر یک از ایشان را مخصوصاً از لسان قدم استماع نموده‌ام و ظهورات الطاف لانهای سبحانی در باره جمیع ظاهر و مشهود بعد از ظهور اذکار باقیه الهیه در حق ایشان چگونه این عبد تواند ذکر فنا و نیستی در خدمت ایشان معروض دارد اذا اقول بلسان کلّ شیء ان الحمد لله رب العالمین

- 6 Convey glorification and glory to Muhammad-Hasan. God willing, his reply will arrive later. Glory be upon him and upon those who were with him.

6 بجناب آقا محمد حسن تکبیر و بها ابلاغ نمائید انشاء الله جواب ایشان از بعد میرسد البهاء علیه و علی الذین کانوا معه

- 7 The servant of God

7 خادم الله

BLIB_Or11096#249x, BLIB_Or11096.376ax,
BLIB_Or15710.046bx, BLIB_Or15736.008

BH02120

To: Shaykh Muhammad Ali (Nabil son of Nabil)

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Exalted, the Most Ancient
 1 الأقدس الأَمع الأقدم
- 2 O Ibn Nabil! Harken unto the call of thy Lord, the Glorious One, from the Valley of Nabil. Verily, there is none other God but Me, the Wronged One, the Stranger.
 2 يا ابن النبيل ان اسمع نداء ربك الجليل من واد النبيل انه لا اله الا انا المظلوم الغريب
- 3 Remember when thou didst enter the Most Glorious Presence and didst hear the melodies of thy Lord, the Most High, and didst attain that which flowed from the mouth of Grandeur in His most exalted words. Thou art assuredly among those who have attained. He admitted thee into His presence when all were forbidden from attaining unto the meeting and the oppressors had surrounded from every direction. Thus doth God single out for His grace whomsoever He pleaseth. He, verily, hath power over all things.
 3 ان اذكر اذ دخلت منظر الأبهى و سمعت نغمات ربك العلى الأعلى و ادركت ما خرج من فم الكبرياء من كلماته العليا الا انك من الفائزين و ادخلك لدى العرش اذ منع الكل عن اللقاء و احاطه الظالمون عن كل الجهات كذلك يختص الله بفضله من يشاء انه على كل شيء قدير
- 4 Grieve not at anything. Place thy trust in all matters in God, thy Lord. He is with thee under all conditions and will aid thee with truth. He is the Guardian of the sincere ones.
 4 لا تحزن من شيء توكل في كل الأمور على الله ربك انه معك في كل الأحوال و ينصرک بالحق انه ولي المخلصين
- 5 Should thou meet one in whom thou findest the fragrance of My love, recount unto him what thou knowest of the story of the Youth. Say: By God! He is verily the Wronged One Who hath been afflicted at the hands of the oppressors, and His plight became so severe that He banished all from His presence and dwelt alone in His house, detached from all the worlds. At the height of tribulation He sought no help from any soul. He remained steadfast in the Cause between the heavens and the earth.
 5 ان رأيت من تجد منه عرف حبي ان اقصص له ما عرفته من قصص الغلام قل تالله انه هو المظلوم قد ابتلى بين ايدي الظالمين و اشتد عليه الأمر على شأن طرد الكل عن بابه و سكن في البيت وحده منقطعاً عن العالمين و في قطب البلاء ما استنصر من اهل الانشاء قد استقام على الأمر بين السموات و الأرضين
- 6 Forget not what thou hast heard from the tongue of Grandeur. Thus doth the Lord of the worlds command thee by virtue of thy presence before His countenance and thy burning in the love of God. God hath ordained for thee and thy kinsmen that which shall gladden the eyes of those endued with insight.
 6 لا تنس ما سمعته من لسان العظمة كذلك يأمرک مولی العالمين بحضورک لدى الوجه و احترامک في حب الله قد كتب الله لک و لذوی قرابتک ما تقر به عيون العارفين
- 7 Say: O my God! Praise be unto Thee for having caused me to hear Thy call and summoned me to the Manifestation of Thy Self and enabled me to enter the sanctuary of Thy reunion and the sacred precincts of Thy presence, and made me one of those who have attained. I beseech Thee by the wrongs suffered by the Manifestation of Thy Self to make me a champion of Thy Cause and one who speaketh Thy praise.
 7 قل يا الهی لک الحمد بما سمعتني ندائك و دعوتي الى مظهر ذاتک و ايدتني على الدخول في كعبة وصالک و حرم لقاءک و جعلتني من الفائزين استلک بمظلومية مظهر نفسك بأن تجعلني ناصراً لأمرک و ناطقاً بذكرک

- 8 O Lord! I am he who hath turned toward Thee, yet found not, through what the hands of the oppressors have wrought, an opportunity commensurate with that which would quench the thirst of remoteness with the Kawthar of Thy nearness and the burning of separation with the ocean of Thy reunion. I moreover beseech Thee, O Lord of eternity and Sovereign of nations, to ordain for me that which befitteth Thy grace and favors and to decree for me that which is best in Thy sight. Thou art indeed the All-Knowing, the All-Informed.
- 8 اى ربّ انا الذى توجّهت اليك و ما وجدت بما اكتسبت ايدى الظالمين من فرصة على قدر الذى اسكن عطش البعد بكوثر قربك و ظمأ الفراق من بحر وصالك ثم اسئلك يا مالک القدم و مولى الأمم بأن تكتب لى ما ينبغى لفضلک و الطافک و يقدر لى ما هو خير عندک انک انت العليم الخبير
- 9 Then cause me, O my God, to soar in Thy atmosphere and to be detached from all else but Thee. Then give me to drink from the Salsabil of Thy Revelation, whereof if one partaketh, the cawing of the infidels shall have no effect upon him. I have laid hold on the cord of Thy bounties and clung to the hem of Thy favors, gazing toward Thy grace and awaiting the wonders of Thy bestowals.
- 9 ثم اجعلنى يا الهى طائراً فى هواک و منقطعاً عن سواک ثم اشربنى من سلسبيل وحيک الذى من شرب منه ما اثر فيه نفاق المشرکين قد تمسکت بحبل مواهبک و تشبّثت بذيل الطافک ناظراً شطر فضلک و منتظراً بدايع افضالک
- 10 Every limb of my body testifieth that Thou art powerful over whatsoever Thou willest. None can frustrate Thy command or prevent Thy decree. Thy Will hath encompassed all created things and Thy Purpose all contingent beings. The onslaught of the wicked cannot disable Thee, nor can the tyranny of the ungodly weaken Thee. Thou hast been supreme over all who are in earth and heaven and wilt continue to be as Thou hast been from time immemorial. There is none other God but Thee, the Most Exalted, the Almighty, the All-Glorious, the All-Wise.
- 10 يشهد کلّ جوارحى بأنک انت المقتدر على ما تشاء ليس لأمرک من مانع و لا لحکمک من دافع قد احاطت مشيئتک الکائنات و ارادتک الممکات و لا يعجزک سطوة الأشرار و لا يضعفک ظلم الفجار قد كنت مهيماً على من فى الأرض و السماء و تكون بمثل ما قد كنت فى ازل الازال لا اله الا انت المتعالى المقتدر العزيز الحكيم
- 11 Cast upon me then, O my God, patience in my separation from Thee and tranquility in my remoteness from Thee, that I may be content with what hath been ordained by the Pen of Thy decree in the Tablets of Thy determination. Thou art verily the Almighty, the Most Exalted, the All-Powerful, the All-Wise.
- 11 فالق يا الهى على صبراً فى بعدک و سکينة فى فراقک لأكون راضياً بما قدر من قلم قضائک فى الواح تقدیرک انک انت المقتدر المتعالى العزيز القدير

BLIB_Or11095#083, AYBY.029

BH02117

To: Muhammad-Ali

Date: ca. 1289-1290?

1 He is the Most Great, the Most Ancient

1 الأقدم الأعظم

2 Is it befitting to pause after the Beloved calleth out with the tongue of His Own Manifestation, saying: "Hasten with your hearts unto the court of your Lord, the Mighty, the All-Bountiful"? Nay, by His very truth! Rather must every soul arise and say: "I believe in Thee, O Thou in Whose hand are the reins of all created things!"

2 هل ينبغي الوقوف بعد الذي ينادى المحبوب بلسان مظهر نفسه ان اسرعوا بالقلوب الى شطر ربكم العزيز الوهاب لا ونفسه الحق بل ينبغي لكل نفس ان يقوم و يقول امنت بك يا من بيدك زمام الممكّات

3 O Muhammad-'Ali! When thou hearest the Call from the Divine Lote-Tree raised upon the crimson hill, the seat of tribulation - God, there is none other God but He, the Mighty, the Powerful, the Unconstrained - this is not the day for silence. Arise to praise thy Lord amongst His servants. This is the day whereon the trees have spoken, the leaves have cried out, and the tongue of thy Lord's will hath spoken in the kingdom of names. The sovereignty belongeth unto God, the One, the Powerful, the Mighty, the All-Forgiving.

3 ان يا محمد قبل على ان استمع النداء من السّدرّة النّوراء المرتفعة على الكثيب الأحمر مكن البلاء الله لا اله الا هو العزيز المقتدر المختار ليس اليوم يوم الصّمت قم على ثناء ربك بين العباد هذا يوم فيه نطقت الأشجار و نادى الأوراق و تكلم لسان ارادة ربك في ملكوت الأسماء الملك الله الواحد المقتدر العزيز الغفار

4 Blessed is the eye that hath turned to the Most Sublime Vision, the face that hath turned to the Dayspring of Power, and the heart that hath been illumined by the lights of this Lamp. Leave creation behind thee and summon the servants unto the Cause which hath dawned and shone forth from the horizon of thy Lord's will, the Revealer of verses.

4 طوبى لبصر توجه الى المنظر الأكبر و لوجه اقبل الى مطلع القدر و لقلب اضاء من انوار هذا المصباح دع الوري عن ورائك و ناد العباد بالأمر الذي اشرق و لاح من افق مشية ربك منزل الآيات

5 Silence is praiseworthy except in the remembrance of thy Lord. Loose thy tongue in utterance to remember thy Lord, the All-Merciful. Thus doth the Most Exalted Pen command thee from the presence of God, the One, the Mighty, the Compelling. The tongue was created for these days. Beware lest thou restrain it through vain imaginings. Speak forth in praise of thy Lord in such wise as to attract the spirits.

5 ان الصّمت محبوب الا في ذكر ربك ان افتح اللسان بالبيان في ذكر ربك الرحمن كذلك يأمرك قلم الأعلى من لدى الله الواحد العزيز الجبار قد خلق اللسان لتلك الأيام اياك ان تمسكه بالأوهام ان انطق بثناء ربك على شأن تنجذب بها الأرواح

6 It behooveth every soul in this day, when hearing the Call from the Most Exalted Horizon, to turn unto it and say: "Here am I, O Cleaver of the dawn!" Beware lest anything prevent thee from the remembrance of thy Lord. Stand firm through God's power and might, then reflect upon God's Messengers and what transpired in the past. Then shalt thou find thyself immersed in the ocean of certitude. This is the horizon from which hath shone forth the Sun of Certitude. By My life! If thou gazest

6 ينبغي اليوم لكل نفس اذا سمع النداء من الأفق الأعلى يتوجه اليه و يقول ليبيك يا فلق الأصباح اياك ان يمنعك شيء عن ذكر ربك ان استقم بحول الله و قوته ثم تفكر في سفراء الله و ما قضى من قبل اذا تجد نفسك متغمساً في بحر الاطمينان هذا افق منه اشرقت شمس الايقان و عمرى لو تنظر بعين الفؤاد لترى الاطمينان بكيونته يطوف حول ارادة ربك الرحمن

with the eye of the heart, thou shalt see certitude itself circling round thy Lord's will, the All-Merciful.

7 Thus have We revealed unto thee that thou mayest arise to aid thy Lord amidst all creation. Give thanks unto God for having sent down unto thee this Tablet from whose horizon hath shone the sun of wisdom and utterance. If thou recite it with the melody of the heart, it will attract thee to a station where thou wilt soar with longing and arise to help Him in such wise that through thee the breezes of the Divine Vesture will be wafted to all regions.

8 Emerge from the horizon of certitude in the name of the Lord of Religions. Say: O peoples of the worlds! The divine fragrance hath wafted and the Promised One hath come with sovereignty and power. By God! This Prisoner desireth from this Tablet naught but thy mention and what is best for thee, and desireth naught but what God hath desired, and desireth for Himself naught but what hath been revealed in the Tablets.

9 Know thou the worth of this bounty, then turn and say: "Praise be unto Thee, O God of Names and Creator of heaven, for having remembered me through the tongue of the Dawning-Place of Thy Cause while He was wronged in the hands of the wicked ones. I beseech Thee by the Most Great Name which Thou hast made the ruler over all names, to aid me in Thy love and in helping Thy Cause and in detachment in Thy path in such wise that there may appear from me what befitteth Thy Cause. Then ordain for me what is best for me. Verily, Thou art the Powerful over what Thou willest. There is none other God but Thee, the Mighty, the Help in Peril."

7 كذلك القيناك لتقوم على نصرة ربك بين الامكان ان اشكر الله بما انزل لك هذا اللوح الذي من افقه لاحت شمس الحكمة والتبيان لو تقرئه بلحن الفؤاد ليجذبك الى مقام تطير من الشوق وتقوم بنصرته على شأن تنتشر بك ارياح القميص في الديار

8 ان اطلع من افق الاطمينان باسم مالک الأديان قل يا ملأ الأكوان قد فاحت نسمة الله و اتى الموعود بسلطنة واقتدار تالله هذا المسجون ما اراد من اللوح الا ذكرک وما هو خير لك وما اراد الا ما اراده الله و ما يريد لنفسه الا ما نزل في الألواح

9 ان اعرف قدر هذا الفضل ثم اقبل و قل لك الحمد يا اله الأسماء و فاطر السماء بما ذكرتني بلسان مطلع امرک اذ كان مظلوماً بين ايدي الفجار اسئلك بالاسم الأعظم الذي جعلته مهيماً على الأسماء بأن تؤيدني على حبك و نصرة امرک و الانقطاع في سبيلک على شأن يظهر مني ما ينبغي لأمرک ثم اكتب لي ما هو خير لي انک انت المقدر على ما تشاء لا اله الا انت العزيز المستعان

BLIB_Or11095#062

BH02138

To: Haji Muhammad Ismayn Yazdi, in Alexandria

Date: ca. 1289-1290?

1 He is the Most Great, the Most Ancient, the Most Exalted, the Most Glorious

2 O Mim! Hearken unto the Call from the Divine Lote-Tree planted upon the crimson hill, from the Lord of Destiny. Verily there is none other God but Him, the Protector, the Self-Subsisting.

1 الأعظم الأقدم العلى الأبهى

2 ان يا ميم ان استمع النداء من سدرة المغرسة على كتيب الأحمر من لدن مالک القدر انه لا اله الا هو المهيمن القيوم

- 3 The door hath been closed by thy Lord's command, then opened through His Name, the Mighty, the Beloved. Reflect upon what hath befallen the Dawning-Place of thy Lord's power, the Mighty, the Inaccessible. The matter hath reached such a pass that We were prevented from approaching the door from which no seeker was ever barred nor any pilgrim ever turned away. This is what We mention outwardly, but inwardly the door was never closed nor shall it ever be closed, by My Name whereby We have subdued all creation.
- 4 Say: This is a door before which every possessor of a mighty throne doth stand, a station wherein the Faithful Spirit rendereth service. By God! Were thou to hearken with the ear of inner nature, thou wouldst hear its atoms proclaim: "The Beloved of the mystics hath appeared!" Were the Most Exalted Pen to move perpetually by thy Lord's leave, the Lord of Names, in description of this most exalted station and this spot wherefrom the sweetest of all calls hath been raised, it would find itself still at the beginning of its description. Thus doth thy Lord teach thee from this glorious vista.
- 5 O Ha! Hearken once again unto the Call from the Divine Lote-Tree which hath been raised by God's leave, the Lord of Names. Verily there is none other God but Me, the Almighty, the Powerful. Blessed is he who hath truly hearkened - verily he is of the people of Baha, inscribed in a Tablet sealed by this luminous Finger. And he who hath heard hath cast the world behind him and names to his left, turning with a most pure heart toward the station which God hath made the seat of this mighty Throne. Thus hath the Pen of Eternity moved by command of the Creator of Heaven upon this Tablet adorned with the ornament of thy Lord's loving-kindness, the All-Forgiving, the Merciful.
- 6 Give thanks unto God for having adorned thy head with His wise remembrance and thy temple with the garment of His favors. Verily He ordaineth as He pleaseth. We counsel thee to remain steadfast in this Cause whereby all who dwell in the kingdom of names were thunderstruck, save those whom the hand of grace did seize by My leave, the Mighty, the Wondrous. Thus hath the Pen sprinkled upon thee from the ocean of thy Lord's loving-kindness. When thou attainest, say: "Praise be unto Thee, O God of the worlds, for having turned toward me the gaze of Thy favor and mentioned me when I was immersed in an ocean of sorrows through what befell Thee at the hands of the oppressors."
- 7 O Pen! Take hold thy reins. By God! We behold existence thunderstruck at this moment by Thy mention and utterance.
- 3 قد غلق الباب بأمر ربك ثم فتح باسمه العزيز المحبوب تفكر فيما ورد على مطلع اقتدار ربك العزيز المنيع قد بلغ الأمر الى مقام منعنا الناس عن الباب الذي ما منع عنه كل قاصد وما طرد عنه كل طالب امين هذا ما نذكره في الظاهر وفي الباطن ما غلق وما يغلق واسمى الذي به سخرنا العالمين
- 4 قل انه باب قام لديه كل ذي عرش عظيم و هذا مقام يخدمه روح الامين تالله لو توجه باذن الفطرة لتسمع من ذراته قد ظهر محبوب العارفين لو يتحرك قلم الأعلى بدوام ربك مالک الأسماء في وصف هذا المقام الأعلى و هذا المقر الذي فيه ارتفع نداء الأهل ليجد نفسه في أول مقامه كذلك يعرفك ربك من هذا المنظر الكريم
- 5 ان يا حاء ان استمع النداء مرة اخرى من سدرة القضا التي ارتفعت باذن الله مالک الأسماء انه لا اله الا انا المتندر القدير طوبى لمن سمع حق الاصغاء الا انه من اهل البهاء في لوح ختم بهذا الاصبع المنير والذي سمع انه نبذ الدنيا عن ورائه و الأسماء عن يساره و توجه بقلب الأطهر الى مقام الذي جعله الله مقر هذا العرش العظيم كذلك تحرك قلم البقاء من لدن فاطر السماء على هذا اللوح الذي زين بطراز عناية ربك الغفور الرحيم
- 6 ان احمد الله بما زين رأسك بذكره الحكيم و هيكلك بقميص الألفاف انه هو الحاكم على ما يريد نصيبك بالاستقامة الكبرى على هذا الأمر الذي انصعق عنه من في ملكوت الأسماء الا من اخذه يد الفضل باذن العزيز البديع كذلك رشح عليك القلم من بحر عناية مالک القدم اذا فزت قل لك الحمد يا اله العالمين بما توجه الى طرف الطافك و ذكرتني اذ كنت متغمساً في بحر الأحزان بما ورد عليك من جنود الظالمين
- 7 ان يا قلم خذ زمامك تالله قد نرى الوجود انصعق الحين من ذكرك و بيانك منهم من نراه قد اخذه

Among them We see some who have been seized by the wine of thy Lord's utterance, and others seized by the throes of death from the sweet fragrances of the Spirit. Thus hath a portion been ordained for every soul from thy Lord's Book, the All-Knowing, the All-Informed. Behold how that which was the cause of life became the cause of death. When thou knowest this station, thou wilt understand the mysteries of thy Lord's word according to thy measure. Verily He is the Expositor of all things, and with Him is a preserving Book.

- 8 O Dal! Give thanks unto God and praise Him for having honored thee with His presence, admitted thee before His throne, and caused thee to dwell near Him. Thus doth He single out whom He willeth by a command from His presence. Verily He is the All-Knowing, the All-Wise.

سكر بيان ربك و منهم من اخذته سكرات الموت
من نفحات الروح كذلك قدر لكل نفس نصيب
من كتاب ربك العليم الخبير فانظر كيف صارت
علة الحياة سبباً للممات اذا عرفت هذا المقام
تعرف اسرار كلمة ربك على مقدارك انه لمبين
كل امر و عنده لوح حفيظ

8 ان يا دال ان اشكر الله ثم احمده بما شرفك بلقائه
و احضرك لدى عرشه و اسكنك في جواره
كذلك يختص من يشاء بأمر من عنده انه هو
العليم الحكيم

BLIB_Or11095#022

BH02167

To: Karim, in Shiraz

Date: ca. 1289-1290?

- 1 In the Name of Him Who speaketh between earth and heaven! This is an epistle from the All-Bestowing to him who hath believed in God, the Lord of Lords, and attained unto the Most Great Ocean when it surged through this Name which God hath made to prevail over all who are in the lands.
- 2 We revealed the Bayan for this Revelation through which the worlds were illumined. But when the appointed time came and the Revealer of verses appeared, the people were seized by the doubts of those who denied God, the Lord of the Beginning and the End. Some doubted His Cause, while others denied this Hour from which all hours have dawned.
- 3 Say: Is the knowledge of the Hour with you, or with your Lord in His Book? None on earth can comprehend His knowledge - to this testifieth every discerning knower. Say: Every hour hath appeared through His command and every resurrection hath been raised up through His sovereignty which hath encompassed all possibility.
- 4 Do ye seek through what ye possess to draw near unto this Fire which hath been kindled from the Tree that hath been raised

1 بسمه الناطق بين الأرض والسماء هذا كتاب من
لدى الوهاب الى من آمن بالله رب الأرباب و
فاز بالبحر الأعظم اذ ماج بهذا الاسم الذي جعله
الله مهيمناً على من في البلاد

2 قد نزلنا البيان لهذا الظهور الذي به اشرقت
الأكوان فلما اتى الميقات و ظهر منزل الآيات
اخذت الناس شبهات افتدة الذين كفروا بالله
مالك المبدء و المآب منهم من ارتاب في امره
و منهم من انكر هذا الحين الذي منه اشرقت
الأحيان

3 قل أ عندكم علم الساعة ام عند ربكم في الكتاب لا
يحيط بعلم من على الأرض يشهد بذلك كل
عارف بصار قل قد ظهر كل ساعة بأمره و قام
كل قيامة بسلطانه الذي احاط الامكان

4 هل اردتم بما عندكم تتقربوا هذه النار التي التهب
من السدرة التي ارتفعت في اعلى المقام لعمري

in the most exalted station? By My life! What was revealed in the Bayan sufficeth you not today except through this Revelation, at whose appearance the Cock of the Throne crowed and the Tongue of Grandeur proclaimed: "The Kingdom belongeth unto God, the One, the All-Powerful, the All-Forgiving!"

- 5 The Bayan hath informed you of the loftiness of this Revelation - behold, O ye who are endued with insight! He said: "Beware lest ye be veiled by what is in the Bayan from this Revelation shining forth upon the horizons. Whosoever seeketh to know Me through aught else than what was revealed by Me is indeed the most veiled of all creation before the Self-Sufficient, the Most High. Whosoever desireth to behold Me must behold Me through Mine own eyes." Thus was the matter decreed in the Tablets.
- 6 Say: Fear God and make not what ye possess the standard for this Light that hath shone forth from the horizon of certitude. Every measure hath appeared through His command, and through Him the Path hath appeared and the Balance been set up. None may test the Lord - rather doth He test whom He willeth through His sovereignty. He is indeed the All-Powerful, the Unconstrained. Were anyone to read what was revealed in the Bayan, he would surely weep at what hath befallen the Wronged One from the daysprings of darkness.
- 7 O Karim! Thy letter hath come before the All-Bountiful, and We have answered thee with this Tablet from which the Light of the Cause hath shone forth with power and sovereignty. Give thanks unto God for having sent unto thee in every year the proof and testimony of God, and for having mentioned thy name while He was in the hands of the wicked.
- 8 Grieve not at the hardships of the world - greater ones have befallen Us. Be patient even as thy Lord was patient. He is indeed the Mighty, the All-Patient. Arise to serve Him amongst the people - this beseemeth thee and those who have turned unto the Qiblih of humanity. Blessed art thou for having attained unto the mention of thy Lord and for having voiced His praise amongst the servants. The glory be upon thee and upon those with thee who have stood firm in the Cause and fulfilled the Covenant.
- 9 Then remember thy family from the Wronged One. Say: Remember when thou wert in the house before thy Lord, the Mighty, the All-Bestowing, and heard His sweetest call as the breezes of revelation wafted from behind the veil. Thus did We bestow Our favor upon thee when the Luminary of the horizons was in Iraq.

لا يكفيكم اليوم ما نزل في البيان إلا بهذا الظهور الذي اذا ظهر دلح ديك العرش و نطق لسان الكبرياء الملك لله الواحد المقتدر العفار

5 قد اخبركم البيان بعلو هذا الظهور ان انظروا يا اولي الابصار قال اياكم ان تحتجبوا بما في البيان عن هذا الظهور المشرق على الآفاق من اراد ان يعرفني بغير ما نزل من عندي انه لأعجب الخلق عند الغني المتعال من اراد ان ينظرني ينبغي ان ينظر الى بعيني كذلك قضى الأمر في الألواح

6 قل اتقوا الله و لا تجعلوا ما عندكم ميزاناً لهذا النور الذي اشرق من افق الايقان قد ظهر كل قسطاس بأمره و به ظهر الصراط و نصب الميزان ليس لأحد ان يجرب الرب انه يجرب من يشاء بسلطان من عنده انه هو المقتدر المختار لو يقرء احد ما نزل في البيان لينوح بما ورد على المظلوم من مطالع الظلام

7 ان يا كريم قد حضر لدى الكريم كتابك و اجبتاك بهذا اللوح الذي منه لاح نير الأمر بقدره و سلطان ان اشكر الله بما ارسل اليك في كل حجة حجة الله و برهانه و نطق باسمك اذ كان بين ايدي الفجار

8 لا تحزن من شدائد الدنيا قد ورد علينا اعظمها ان اصبر كما صبر موليك انه هو العزيز الصبار قم على خدمته بين الناس هذا ينبغي لك و للذين اقبلوا الى قبلة الأنام طوبى لك بما فزت بذكر ربك و نطقت بثنائه بين العباد أما البهاء عليك و على من معك الذين استقاموا على الأمر و وفوا بالميثاق

9 ثم اذكر اهلك من لدى المظلوم قل ان اذكرى اذ كنت في البيت بين يدي ربك العزيز الوهاب و سمعت ندائه الأحلى اذ تمر نفحات الوحي عن

خلف الحجاب كذلك منتناً عليك اذ كان نير
الآفاق في العراق

INBA51:395, INBA49:359, BLIB_Or11095#105,
LHKM3.108

BH02133

To: Hadrat Jim, in Tihiran

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Mighty, the Most Exalted 1 الأقدس الأعظم الأبدع
- 2 O thou who gazest upon the Countenance! Harken to the call of the Stranger when He was crucified upon the cross through that which the hands of the wicked ones who had not tasted the sweetness of faith nor drunk the choice wine of life in the days of their All-Merciful Lord had wrought. That which thou didst send hath come before Us. Blessed art thou for having desired to make mention of thyself in the presence of the Wronged One while He was in the hands of the wicked ones. Grieve not at this, but know thou and be assured that neither the plotting of those who have disbelieved nor the treachery of those who have turned away from God, the Lord of all beings, can harm Us. 2 ان يا ايها الناظر الى الوجه ان استمع نداء الغريب اذ صلب على الصليب بما اكتسبت ايدي الفجار الذين ما ذاقوا حلاوة الايمان و ما شربوا رحيق الحيوان في ايام ربهم الرحمن قد حضر بين يدينا ما ارسلته طوبى لك بما اردت ذكرك في محضر المظلوم اذ كان بين ايدي الاشرار انك لا تحزن بذلك [ثم] اعلم وايقن بأن لا يضرنا كيد الذين كفروا و لا غدر من اعرض عن الله مالک الأنام
- 3 We summon the servants in all conditions unto the Self-Sufficient, the Most High. Be thou steadfast with the steadfastness of thy Lord, then walk in His footsteps with wisdom. Thus doth thy Lord, the Mighty, the Bestower, command thee. Make mention of those around thee on My behalf and give them the glad-tidings of thy Lord's loving-kindness, the Lord of creation. 3 ندع العباد في كل الأحوال الى الغنى المتعال ان استقم باستقامة موليك ثم امش على اثره بالحكمة كذلك يأمرک ربک العزيز الوهاب ان اذكر من في حولک من قبل و بشرهم بعناية ربک مالک الابداد
- 4 If thou seest Ali, glorify him on My behalf. Say: Blessed art thou for having been faithful to the Covenant. He remembereth those who have turned unto Him and nothing escapeth His grasp. He doeth what He willeth and ordaineth what He pleaseth. Hold fast unto the cord of wisdom amidst all people and place thy trust in Him. He is with those who have turned unto Him and He is the Friend of the righteous. 4 ان [رأيت] علياً كبيراً من قبلى على وجهه قل طوبى لك بما وفيت الميثاق انه يذكر من توجه اليه و لا يفوت عن قبضته من شىء يفعل ما يشاء و يحكم ما اراد تمسک بجبل الحكمة بين البرية و توکل عليه انه مع الذين اقبلوا و انه ولى الأبرار
- 5 We love to make mention of those who have become strangers in the path of God and who have wandered through the lands in His love. The glance of loving-kindness hath been directed towards you and His grace is with you, O concourse of the loved 5 انا نحب ان نذكر الذين استغربوا في سبيل الله و طافوا في حبه الديار قد كان طرف العناية متوجهاً اليكم و فضله معكم يا ملأ الأحاب ان اشكروا بما

ones! Give thanks for the Pen having moved to make mention of you after the Ancient Beauty was in the most desolate of lands.

جری القلم على ذكركم بعد الذي كان جمال القدم
في اخب البلاء

- 6 If thou seest Mim give him the glad-tidings of his Lord's mention of him, the Ancient One. Say: Remember when thou wert present before the Countenance and didst hear that which the Tongue of God, the Mighty, the Generous, did speak. Grieve not at being a stranger - thy home is in My presence. We testify that ye are among those who dwell beneath His shadow. Rejoice at God's testimony, for naught in the heavens or on earth can equal it. Then remain steadfast in what thou art and glorify thy Lord with praise at all times. Forget not God's bounties and favors.

6 ان رأيت الميم بشره بذكره موليه القديم قل ان
اذكر اذ كنت حاضراً لدى الوجه و سمعت ما
تكلم به لسان الله العزيز الكريم لا تحزن من الغربة
وطنكم في جوارى نشهد انكم من المستظلين ان
افرح بشهادة الله انه لا يعادله شيء في السموات
والارضين ثم اثبت على ما انت عليه و سبح بحمد
ربك في كل حين لا تنس عنايات الله و الطافه

- 7 Be mindful of the tales of this Stranger, then give Ha the glad-tidings of that which the Supreme Pen hath moved with, that he may rejoice within himself and be of the thankful ones. We make mention of the loved ones of God in the prison and enjoin them to fear God in the kingdom of creation, though the idolaters oppose Us.

7 كن متذكراً من قصص هذا الغريب ثم بشر الحاء
بما تحرك به القلم الأعلى ليستبشر في نفسه ويكون
من الشاكرين انا في السجن نذكر احباء الله و
نأمرهم بالتقوى في ملكوت الانشاء ولو يعترض
علينا المشركون

- 8 O servant! Harken unto the call from this Spot that hath been raised between earth and heaven. Verily there is no God but Him, the Protector, the Self-Subsisting. Be thou steadfast in the service of thy Lord and act according to that which thou hast been commanded by the Truth, the Knower of the unseen. Begin thy day with the remembrance and praise of God, then end it with this praised Name. Would that thou knewest the state in which thy Lord, the Mighty, the Loving, calleth thee! By My life! Were it to be revealed thou wouldst lament, but the matter hath been concealed through that which hath been inscribed in a preserved tablet.

8 ان يا عبد ان اسمع النداء من هذا الطور المرتفع
بين الأرض و السماء انه لا اله الا هو المهيمن
القيوم كن قائماً على خدمة ربك و عاملاً ما
امرت به من لدى الحق علام الغيوب ان اصبح
بذكر الله و ثنائه ثم امس بهذا الاسم المحمود يا
ليت عرفت حالة التي فيها يدعوك ربك العزيز
الودود لعمرى لو تطلع لتنوح ولكن ستر الأمر بما
رقم في لوح محفوظ

- 9 We beseech God to assist you in His service and His good-pleasure and to guide through you those servants who have wandered in the wilderness of heedlessness and were of the deluded ones. Praise be to God, the Lord of the worlds.

9 نسئل الله بأن يوفقكم [على] خدمته و رضائه و
يهدي بكم عباد الذين تاهوا في هيماء الغفلة و
كانوا من المتوهمين و الحمد [لله] رب العالمين

BLIB_Or11095#077

BH02147

To: Aqa Siyyid Ibrahim

Date: ca. 1289-1290?

- 1 The Most Holy, Most Exalted, Most Great! A remembrance from Us to those in the kingdom of command and creation, that they may hear the call of their Lord, the Most High, from this Tree which hath been raised up by the command of God, the Lord of Names. Thus hath the matter been decreed in a Tablet from whose horizon hath shone the Sun of Command from the presence of One mighty and wise.
- 2 O servant! Harken unto that which is revealed unto thee from the uttermost Tree upon the luminous spot. Verily, there is none other God but He, the Almighty, the Most High, the Great. Behold Me with Mine eye - thus hast thou been commanded in the Tablets from the presence of thy Lord, the Mighty, the All-Knowing.
- 3 Were anyone to ponder what hath flowed from the Pen of the All-Merciful in this wise Remembrance, he would know what none hath known save whom thy Lord willeth, and would turn with his most luminous countenance toward the Most Sublime Vision and say: "I have turned my face unto Thee, O Lord of the worlds!" This is a matter the like of which hath not appeared in creation. By My life, this is indeed the wonder of the heavens and earth! Say: Ponder ye upon this innovation that ye may discover what your Lord hath intended in this luminous Tablet.
- 4 This is not the day of desires - burn them with the fire of the love of your Lord, the Self-Sufficient, the Most High. Arise to serve the Cause by the leave of God, the All-Knowing, the All-Informed. And this is not the day of idle fancies - rend their veils asunder by the name of your Lord, the Almighty, the Powerful. The Beloved hath appeared in such wise that the horizons are illumined thereby. Blessed be He Who hath sent Him with the truth with a manifest sovereignty. Is it fitting to tarry when all things have been set in motion by the breezes of revelation? Fear ye God and follow not those who have disbelieved in God, the Lord of the Day of Judgment.
- 5 Were anyone to inhale the tablet of his Lord, he would discover therefrom the fragrance of His glorious and wondrous garment. And were he to turn with the ear of his innate nature unto all things, he would hear from them: "The appointed time hath come - dominion belongeth unto God, the Mighty, the

الأقدس الأَمْع الأعظم ذكر من لدنا لمن في
جبروت الأمر و الخلق ليسمعوا نداء ربهم العليّ
الأعلى من هذه السّدرة التي ارتفعت بأمر الله
مالك الأسماء كذلك قضى الأمر في لوح
لاحت من افقه شمس الأمر من لدن عزيز
حكيم

ان يا عبد ان اسمع ما يوحى اليك من السّدرة
المنتبى على البقعة التّوراء انه لا اله الا هو المقتدر
العليّ العظيم ان انظرني بعيني كذلك امرت في
الألواح من لدن ربك العزيز العليم

لو يتفكر احد فيما جرى من قلم الرّحمن في هذا
الذكر الحكيم ليعرف ما لا عرفه احد الا من شاء
ربك و يتوجه بوجهه الأنور الى المنظر الأكبر و
يقول قد اقبلت اليك يا مولى العالمين هذا امر ما
ظهر شبهه في الابداع لعمرى هذا لبدیع السموات
و الأرضين قل تفكروا في البدع لتظلعوا بما اراد
ربكم في هذا اللوح المنير

ليس هذا يوم الآمال ان احرقوها بنار محبة
ربكم الغنى المتعال قوموا على الأمر باذن الله
العليم الخبير و ليس اليوم يوم الأوهام ان اخرجوا
سبحاتها باسم ربكم المقتدر القدير قد ظهر المحبوب
على شأن اضاء منه الآفاق تبارك الذى ارسله
بالحقّ بسلطان مبين هل ينبغى الوقوف بعد الذى
تحرّك كلّ شئ من نفحات الوحي اتقوا الله و لا
تتبعوا الذينهم كفروا بالله مالك يوم الدين

لو يستنشق احد لوح ربّه ليجد منه عرف قيصره
العزيز البديع و لو يتوجّه بسمع الفطرة الى الأشياء
يسمع منها قد اتى الميقات الملك لله العزيز الفريد

Peerless.” It behooveth every soul to abandon what is possessed by the people, turning unto God, the One, the Mighty, the Praiseworthy.

6 We had sent thee aforetime a noble Book wherein was revealed that which illumined existence. Verily thy Lord is the Forgiving, the Bountiful. Harken unto the call of Him Who summoneth thee in the prison unto God, thy Lord, and be thou of the discerning. He desireth for no one save what is best for him - to this doth testify the Most Exalted Pen which speaketh the truth while in the hands of the oppressors.

7 When thou hast attained unto the lights of the Tablet, turn toward the Most Sublime Horizon. Say: O Lord of Names and Ruler over all things! I beseech Thee by Thy Name through which the Kingdom was adorned and the Realm of Might was embellished, to aid me to turn toward the Kaaba of Thy Beauty and to stand firm in Thy love and Thy Cause. Then write down for me what is best for me. I know not what is within Thy Self, and Thou art the All-Knowing, the All-Encompassing. O my Lord! Ordain for me what Thou hast ordained for Thy chosen ones and decreed for Thy loved ones. O my Lord! Thou seest mine eyes fixed upon the horizon of Thy favors and my heart turned toward the wonders of Thy grace and bounties. I beseech Thee to make me one of those who aid Thy Cause, who arise to serve Thee, who rest beneath the canopy of Thy mercy, and who are tranquil through the lights of the Sun of Thy Beauty. Verily, Thou art powerful over what Thou willest. There is none other God but Thee, the Mighty, the Beautiful.

ينبغي لكل نفس ان يدع ما عند الناس مقبلاً الى الله الواحد العزيز الحميد

6 قد ارسلنا لك من قبل كتاباً كريماً و نزل فيه ما انار به الوجود ان ربك هو الغفور الكريم ان استمع نداء من يدعوك في السجن الى الله ربك و كن من المتفرسين انه ما اراد لأحد الا ما هو خير له يشهد بذلك قلم الأعلى الذي ينطق بالحق اذ كان بين ايدي الظالمين

7 اذا فزت بأنوار اللوح توجه الى الأفق الأعلى قل يا مالک الأسماء و الحاكم على الأشياء اسئلك باسمك الذي به زين الملكوت و طرز الجبروت بأن تؤيدني على الاقبال الى كعبة جمالک و الاستقامة على حبک و امرک ثم اكتب لي ما هو خير لي اني لا اعلم ما في نفسك و انک انت العليم المحيط اي رب فكتب لي ما كتبته لأصفياک و قدرته لأحبائك اي رب ترى طرفي ناظراً الى افق الطافک و قلبي متوجهاً الى بدایع فضلک و مواهبک اسئلك بأن تجعلني من الناصرين لأمرک و القائمين على خدمتک و المسترقلين في جوار رحمتک و المطمئنين بأنوار شمس جمالک انک انت المقتدر على ما تشاء لا اله الا انت العزيز الجميل

BLIB_Or11095#073

BH02136

Date: ca. 1289-1290?

1 He is the Everlasting through His own everlasting Self

1 هو الباقي ببقاء نفسه

2 O Most Exalted Pen! Make mention of the loved ones of God in the land of Ta [Tehran] who have not been deterred in the path of God by the censure of any critic, nor by the intimations of any misbeliever, nor by the turning away of those who were in manifest delusion. Harken to My call from the direction of My Most Great Name, which speaketh from this remote station. We counsel you with the most sublime call, whereby

2 ان يا قلم الأعلى ان اذكر احباء الله في ارض الطاء الذين ما منعهم في الله لومة لائم و لا اشارات كل مشرک و لا اعراض الذين كانوا على وهم مبين ان استمعوا ندائي من شطر اسمي الأعظم الذي ينطق في هذا المقام البعيد انا نوصيكم بأعلى

the Cause of God, the Lord of Names, may be exalted. He, verily, is the All-Knowing Expositor. Hold fast unto what is good and vie ye with one another in good deeds. Thus have ye been commanded by God, the Lord of the worlds.

- 3 Blessed are your hearts for what they have recognized, your hands for what they have grasped, your tongues for what they have testified, your faces for having turned, your eyes for what they have beheld, and your ears for having heard My most sweet call which hath been raised from this luminous spot, the station which God hath made the seat of His mighty throne. Ye are they who have outstripped all others in creation in turning towards My most exalted horizon. Blessed is the river that hath attained unto you and the houses from which your voices have been raised in remembrance of God, the Goal of them that know. The first counsel We have enjoined upon Our loved ones in the Book is the Most Great Steadfastness. Blessed is he who hath held fast unto it and attained its pure wine through My Name, the All-Compelling, the Almighty, the All-Powerful.

- 4 God willing, may all the friends partake with the utmost joy and fragrance of the wine of divine revelation - a partaking that knoweth no end and whose thirst shall never seize it. And likewise may they be ignited by the fire of the divine Word - an ignition that shall know no cooling nor experience extinction. All must, through divine assistance and in perfect unity, gather at the table of the love of the All-Merciful, regard their aims as one and their purposes as united, vie with one another in service, and exert their utmost endeavor. I swear by the pure hearts and upright souls that these mentioned matters are of benefit to the world of good repute as water is to earth.

- 5 His honor Siyyid Ali-Akbar, upon him be the Glory of God, is among those souls who have turned to the most exalted horizon and received their portion from the Sun of inner meanings. They have drunk repeatedly from the ocean of reunion and attained the lights of the Divine Countenance, and have taken their share time and again from the cup of trials in the path of the love of God, exalted be His glory and might. Therefore, let those souls who have taken shelter beneath the Divine Lote-Tree and are free and detached from the world and all therein strive to improve his affairs. We counsel those who have drunk of the Living Waters to look after his affairs according to their capacity. He is verily the Trusted Teacher.

- 6 At present they dwell in the Prison-land and circle round the Throne. O My loved ones! Take hold of My Book with the power bestowed by Us and place your trust in the One, the

الدَّاءِ بما يرتفع به امر الله مالک الأسماء انه لهو المبین العليم تمسکوا بالمعروف واستبقوا بالخیرات کذلک امرتم من لدی الله رب العالمین

3 طوبی لقلوبکم بما عرفتم ولأياديکم بما اخذتم وللسانکم بما شهدتم ولوجوهکم بما اقبلتم ولأبصارکم بما رأتم ولآذانکم بما سمعتم ندائی الأهل الذی ارتفع من هذه البقعة النوراء المقام الذی جعله الله مقر عرشه العظیم انتم الذین سبقتم من فی الانشاء فی التوجه الی افق الأعلی طوبی لکثیر فاز بکم و لیبوت ارتفعت منها اصواتکم فی ذکر الله مقصود العارفين اول ما وصینا به احبائنا فی الکتاب هو الاستقامة الکبری هیتاً لمن تمسک بها و فاز برحیقها باسمی المهيمن المقتدر القدير

4 انشاء الله جميع دوستان بکمال روح و ریحان از رحيق وحی رحمن بیاشامند آشامیدنیکه انقطاع نپذیرد و عطش آنرا اخذ ننماید و همچنین از نار کلمه الهیه برافروزند افروختنیکه افسردگی نبیند و خاموشی آنرا درک ننماید باید جميع بعون الهی با کمال یگانگی بر مائده محبت رحمانی مجتمع باشند مطالب خود را یک داند و مقاصد خود را یک شمرند و در خدمات یکدیگر سبقت گیرند و سعی بلیغ مبذول دارند قسم بقلوب پاکیزه و انفس مستقیمه که امور مذکوره عالم نیکامی را انفعست از آب زمین را

5 جناب سید ۱۱۰ ۲۲۳ [علی اکبر] علیه بهاء الله از نفوسی هستند که بافی اعلی توجه نمودند و از آفتاب معانی قسمت بردند از بحر وصال مره بعد مره آشامیدند و بانوار وجه فائز گشتند و از کاس بلایا در سبیل محبت حق جل و عز نصیب برداشتند و کره بعد کره نوشیدند لذا نفوسیکه در ظل سدره منتهی مأوی گرفته اند و از عالم و علمیان فارغ و آزادند در اصلاح امور ایشان جهد نمایند انا نوصی الذین شربوا کوثر الحیوان بأن ينظروا فی اموره علی قدر وسعهم انه لهو المعلم الامین

6 حال در ارض سجن ساکنند و حول عرش طائف یا احبائی خذوا کتبنا بقوة من عندنا و

All-Informed. We behold from Our most exalted horizon those who have arisen to act according to what was ordained in My perspicuous Book. God willing, may all the loved ones of God be enabled to act according to His good-pleasure.

تَوَكَّلُوا عَلَى الْفَرْدِ الْخَبِيرِ أَنَّا نَرَى مِنْ أَفْقَانِ الْأَعْلَى
مَنْ قَامَ عَلَى مَا أَمَرَ بِهِ فِي كِتَابِي الْمُبِينِ أَنْشَاءَ اللَّهُ
جَمِيعَ أَحِبَّائِي الْهَى مُوَفَّقٌ شُونَ بِرِ عَمَلِ بَرِضَايِ أَوْ

- 7 Let Jinab-i-Aqa Muhammad-Rahim and Aqa Abdul-Husayn exert their utmost endeavor in what hath been mentioned. The Glory be upon you all.

7 جَنَابِ آقَا مُحَمَّدٍ رَحِيمٍ وَ آقَا عَبْدِ الْحُسَيْنِ دَرِ آنَجِه
ذَكَرَ شَدَّ كَمَالِ سَعَى رَا مَبْذُولِ دَارِنْدِ الْبَهَاءِ عَلَيْكُمْ

BLIB_Or15696.061b

BH02162

Commemoration of the anniversary of the Birthday of the Bab
Date: ca. 1289-1290?

- 1 In the Name of the One Begotten Whom God hath designated the Herald of His Name, the All-Glorious, the All-Loving!
- 2 This is a Tablet from Our presence to glorify the Night in which heavens and earth were illumined by the Day-Star whose effulgent splendour hath encompassed the dwellers of the whole world.
- 3 Immeasurably blessed art thou, inasmuch as the Day of God hath been born in thee – the Day which hath been singled out by Us to be the lamp of salvation unto the denizens of the cities of names, the chalice of blissfulness for such as dwell within the immensities of the realm of immortality and the source of joy and gladness unto all the inmates of the world of creation.
- 4 Immensely exalted is God, the Maker of the heavens, Who hath caused His Day to raise its voice in glorification of this Name whereby the veils of delusion have been rent asunder and the mists of idle fancy dissipated, whereby the Name of Him Who is the Self-Subsistent hath shone resplendent above the horizon of assurance. The choice wine of everlasting life hath, on this Day, been unsealed and the doors of true knowledge and utterance were unlocked before the face of all the inmates of the realm of existence and the breeze of divine mercy been wafted upon all regions. All glory be unto this Hour wherein the Treasure of God, the Potent, the Knowing, the Wise, hath been unveiled.
- 5 O peoples of earth and heavens! Verily God hath made the First Night a token for the Latter Night in which hath been

1 بِسْمِهِ الْمَوْلُودِ الَّذِي جَعَلَهُ اللَّهُ مَبْشَرًا لِاسْمِهِ الْعَزِيزِ
الْوَدُودِ

2 لَوْحٍ مِنْ لَدُنَّا إِلَى لَيْلَةٍ فِيهَا لَاحَتْ السَّمَوَاتُ وَ
الْأَرْضُ مِنْ نِيرَانِهِ أَنْارَ الْعَالَمُونَ

3 طُوبَى لَكَ بِمَا وَلَدَ فِيكَ يَوْمَ اللَّهِ الَّذِي جَعَلَنَاهُ
مَصْبَاحَ الْفَلَاحِ لِأَهْلِ مَدَائِنِ الْأَسْمَاءِ وَ اقْدَاحِ
النَّجَاحِ لِمَنْ فِي مِيَادِينِ الْبَقَاءِ وَ مَطْلَعِ الْفَرَحِ وَ
الْإِبْتِهَاجِ لِمَنْ فِي الْإِنْشَاءِ

4 تَعَالَى اللَّهُ فَاطِرُ السَّمَاءِ الَّذِي أَنْطَقَهُ بِهَذَا الْاسْمِ
الَّذِي بِهِ خَرَقَتْ حِجَابَاتُ الْمَوْهُومِ وَ سَبَحَاتُ الظُّنُونِ
وَ اشْرَقَ الْاسْمُ الْقَيُّومُ مِنْ أَفْقِ الْيَقِينِ وَ فِيهِ فَكَّ
خَتَمَ رَحِيقِ الْحَيَوَانِ وَ فَتَحَ بَابَ الْعِلْمِ وَ الْبَيَانِ لِمَنْ
فِي الْأَمْكَانِ وَ سَرَتْ نَسْمَةُ الرَّحْمَنِ عَلَى الْبِلْدَانِ
حَبْدًا ذَاكَ الْحَيْنَ الَّذِي فِيهِ ظَهَرَ كَنْزُ اللَّهِ الْمُقْتَدِرِ
الْعَلِيمِ الْحَكِيمِ

5 يَا مَلَأَ الْأَرْضَ وَ السَّمَاءَ أَنَّهَا اللَّيْلَةُ الْأُولَى قَدْ
جَعَلَهَا اللَّهُ آيَةً لِلَّيْلَةِ الْأُخْرَى الَّتِي فِيهَا وَلَدَ مَنْ لَا

born the One Whom no human mind can comprehend, Whom no expression of praise can magnify. Well is it with him who pauseth to reflect upon these Twin Nights. Indeed he would readily recognize that the outer form doth conform with the inner reality and would become acquainted with the divine mysteries that lie enshrined in this Revelation – a Revelation through whose potency the foundations of disbelief have quaked and the idols of superstition have been dumbfounded and the banner bearing the proclamation: “Verily, no God is there but Him, the Powerful, the Pre-Eminent, the Peerless, the Incomparable, the Sovereign Protector, the Mighty, the Most Exalted” hath been unfurled.

يعرف بالأذكار ولا يوصف بالأوصاف طوبى
لمن تفكر فيهما أنه يرى الظاهر طبق الباطن ويطلع
بأسرار الله في هذا الظهور الذي به ارتعدت أركان
الشرك وانصعقت أصنام الأوهام وارتفعت
رأية أنه لا إله إلا هو المقتدر المتعالى الواحد الفرد
المهيمن العزيز المنيع

- 6 This is the Night in which the fragrance of reunion hath been diffused, in which the portals leading unto the divine presence were, in fulfilment of the ultimate objective, flung open and all created things did proclaim: “Verily, the Kingdom is God’s, the Lord of Names, He Who is come invested with such sovereignty as pervadeth the whole creation”.

6 وفيها هبت رائحة الوصال وفتحت ابواب اللقاء
في المال ونطقت الأشياء الملك لله مالك
الأسماء الذي أتى بسلطان احاط العالمين

- 7 This is the Night in which the Concourse on High have celebrated the praise of their Lord, the Most Exalted, the Most Glorious, in which the realities of all names have, in recognition of the glory of His Revelation, magnified the Name of Him Who is the sovereign Ruler of this world and of the world to come – a Revelation which hath caused the mountains to wing their flight unto the All-Possessing, the Most Exalted, through Whose power men have set their hearts towards the countenance of the Beloved and the leaves are stirred by the gentle winds of deep longing and the trees, enraptured by the ringing Call of the Almighty, have lifted up their voice and the whole creation is vibrating with ecstasy in its eagerness to attain the presence of the Lord of eternity and all created things were called into being through the potency of the hidden Word which this glorious Name hath disclosed.

7 وفيها هلّل الملائة الأعلى ربهم العلى الأبهى و
سبّحت حقائق الأسماء مالك الآخرة والأولى
بهذا الظهور الذي به طارت الجبال الى الغنى
المتعال وتوجهت القلوب الى وجه المحبوب و
تحركت الأوراق من أرياح الاشتياق ونادت
الأشجار من جذب نداء المختار واهتز العالم شوقاً
لللقاء مالك القدم وبدعت الأشياء من الكلمة
المخزونة التي ظهرت بهذا الاسم العظيم

- 8 O Night of the All-Bountiful! In thee We discern the revelation of the Mother Book. We wonder whether it is a begotten child or a revealed Book. Nay, I swear by Myself; whatever hath been mentioned is but a matter of names, whereas God hath immeasurably exalted Him above this station. Through Him hath the Unknowable been made manifest and the impenetrable Mystery laid bare. Nay, by My life! All that hath been uttered is indicative of the station of designations, whereof He in truth is the sovereign Ruler. Through Him hath the letter of negation preceded that of affirmation. Nay, this is mentioned in proportion to the capacity of the peoples of the world, while

8 يا ليلة الوهاب قد نرى فيك أم الكتاب أنه مولود
أم كتاب لا ونفسى كل ذلك في مقام الأسماء
قد جعله الله مقدساً عنها به ظهر الغيب المكنون و
السّر المخزون لا وعمرى كل ذلك يذكر في مقام
الصفات وأنه لسلطانها به ظهر لا قبل إلا بل
هذا يذكر لأهل الابداع عند ربك ما لا يقدر ان
يسمعه إلا اذنه طوبى للموقنين

in the estimation of thy Lord no one's ear but His Own is capable of hearing it. Well is it with them that are well-assured.

- 9 Thereupon Our Pen of Glory cried out, dumbfounded: "O Thou Whom names fail to describe! Forgive me, I adjure Thee by Thy might which transcendeth beyond the earth and the heavens. Wherefore I have been fashioned through the potency of Thy creative power, how can I describe that which no word throughout the realm of creation can describe? And yet, I swear by Thy glory, were I to express that which Thou hast divinely inspired me, the entire creation would be consumed away by reason of the ecstasy and exaltation it would experience. How much mightier then must be the waves of the ocean of Thine utterance which surge forth in praise of this sublime station, this exalted and transcendent habitation. O Lord! I beg Thee to forgive the incapacity of this tongue-tied Pen in magnifying the glory of this august station. Treat me then mercifully, O my Possessor and my King and excuse the things I have done amiss in Thy presence."

- 10 Verily, Thou art the Lord of Bounty, the Omnipotent, the Ever-Forgiving, the Most Generous.

DOR#40

9 إذا انصعق القلم الأعلى و يقول يا من لا تذكر
بالأسماء اعف عني بسلطانك المهيمن على
الأرض و السماء لأني خلقت بأبداعك كيف
اقدر ان اذكر ما لا يذكر بالابداع مع ذلك
وعزتك لو اذكر ما اهتمني لتععدم الممكات من
الفرح و الابتهاج و كيف تموجات بحر بيانك
في هذا المقام الأسنى و المقر الأعلى الأقصى اى
رب اعف هذا القلم الأبكم عن ذكر هذا المقام
الأعظم ثم ارحمني يا مالكي و سلطاني و تجاوز
عني فيما اجترحت بين يديك

10 أنك انت المعطى المقتدر الغفور الكريم

INBA08:619, INBA35:001, BLIB_Or15706.117,
BLIB_Or15714.003, AYT.012, GHA.388,
NSR_1993.093, ABMK.038, DLH3.392,
AMB#40

BH02232

To: *Shaykh Ahmad Farhadi et al., in Qazvin*

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Ancient
- 2 This is a remembrance from the One Who is mentioned unto him who hath remembered his Lord and was of those who have advanced, and who emigrated from his native land out of longing to attain the presence of God until he arrived at the pavilion of grandeur and the Sun of the Beauty of Oneness shone upon him with manifest light. Glad tidings unto thee, O Ahmad, for having journeyed and attained unto the presence of thy Lord, the Most Exalted, the Most Great. Give thanks unto God for having aided thee to recognize the Dawning-Place

1 الأقدس الأقدم

2 هذا ذكر من لدى المذكور الى من ذكر ربه و
كان من المقبلين و هاجر من دياره شوقاً للقاء
الله الى ان ورد في سرادق العظمة و اشرقت عليه
شمس جمال الأحدثية بنور مبين بشرى لك يا احمد
بما سافرت و حضرت لدى عرش ربك العليّ
العظيم ان احمد الله بما ابداك على عرفان مطلع
امر و اسمعك ندائه العزيز البديع

of His Cause and for having caused thee to hear His wondrous Call.

- 3 Although thou didst present thyself before receiving permission from thy Lord, yet God hath pardoned what is past as a bounty to thy father, who is among Our sincere servants. Be thankful that We have accepted thy visitation and presence before thy Lord, the Mighty, the Praiseworthy. We have inscribed for thee a station in the Tablet. Verily thy Lord is the All-Bountiful, the Ancient of Days.

- 4 Return to thy homeland by God's command and decree, and be not of the hesitating ones. When thou seest thy father, convey unto his face the greetings of this Wronged One, the Peerless. Say: Blessed art thou for having remained steadfast in thy love for thy Lord and for having voiced His praise after He was imprisoned in this distant place. Blessed be thy face for having turned, and thy heart for having advanced, and thy tongue for having uttered His beauteous praise. Say, O Javad: God willing, through the bounty of the Lord of creation thou shalt ever voice the remembrance of the All-Merciful and attain His endless outpourings.

- 5 At all times strive mightily for unity among the loved ones of God, that perchance the idols of vain imaginings and differences may be shattered and the standards of unity and harmony may be raised. This is what is beloved in the sight of the Beloved of the worlds. The gaze of His loving-kindness hath ever been fixed upon those souls who have turned to the countenance of their Lord. He hath not wished, nor doth He wish, that they should be deprived of the Dawning-Place of the lights of oneness through human fancies.

- 6 If thou shouldst meet the letter Jim, say: Dost thou know by what proof thou didst advance and then by what evidence thou didst turn away from the All-Merciful? Nay, by His very Self, the Truth! Thou knowest not, and We see thee among the veiled ones. Hear My words, then look at this Revelation and what hath appeared from it, detached from all thou hast heard. By God, thou wouldst then cast aside what thou hast and turn toward the court of thy Lord's grace, saying: "I have turned unto Thee, O Lord of the worlds!" Thy likeness is as those who cast the Most Great Ocean behind their backs and gathered around a pond. Verily thy Lord is the All-Knowing, the All-Informed. He who led thee astray is in the fire. Soon shall he who misled him join him. Thus hath the matter been decreed in a luminous Book.

3 ولو اتک حضرت من قبل ان یأتیک اذن ربک ولكن عفا الله عما سلف فضلاً لأیک انه من عبادنا المخلصین ان اشکر بما قبلنا زیارتک والحضور بین یدی ربک العزیز الحمید قد کتبنا لک مقاماً فی اللوح ان ربک هو الفضال القدیم

4 ان ارجع الی وطنک بامر الله وحکمہ ولا تکن من المتوقفین ان رأیت اباک کبر علی وجهه من قبل هذا المظلوم الفريد قل طوبی لک بما کنت مستقیماً علی حب مولاک و ناطقاً بشأئه بعد الذی حبس فی هذا المقام البعید طوبی لوجهک بما توجهه و لقلبک بما اقبل و للسانک بما نطق بذکره الجمیل بگو ای جواد انشاء الله از عنایت مالک ایجاد در کل احیان بذکر رحمن ناطق باشی و بفیوضات بی پایش فائز

5 در کل اوان در اتحاد احباء الله جهد بلیغ مبذول دارید که شاید اصنام اوهام و اختلاف مکسور و اعلام اتحاد و ایتلاف مرتفع گردد هذا هو المحبوب عند محبوب العالمین لزال نظر عنایت بنفوسیکه توجه بوجه مقصود نموده اند بوده دوست نداشته و ندارد که بتوهمات بشریه از مطلع انوار احدیه ممنوع و محروم مانند

6 اگر حرف جیم را ملاقات نمودید قل هل تدری بأی حجة اقبلت ثم بأی برهان اعرضت عن الرحمن لا ونفسه الحق لا تدری و نریک من المحتجبین اسمع قولی فانظر فی الظهور و ما ظهر من عنده منقطعاً عما سمعت تالله اذا تدع ما عندک و توجه الی شطر فضل ربک و تقول اقبلت الیک یا مولی العالمین مثلک مثل الذین نبذوا البحر الأعظم عن ورائهم واجتمعوا حول الغدير ان ربک هو العلم الخبیر ان الذی اضلک انه فی النار سوف یلحقه من اغویه كذلك قضی الأمر فی کتاب منیر

7 ای جواد جمیع احباب را از قبل حق تکبیر برسان طوبی لمن سبی بعبد قبل هادی انه من

- 7 O Javad! Convey to all the loved ones the greetings from the True One. Blessed is he who hath been named Servant-before-Hadi; he is among the triumphant ones. Since previously Tablets were revealed and sent to all specially, therefore at this time none hath been revealed specially, but they have been and are in mind. This is the essence, and thy Lord is the All-Merciful, the Most Compassionate. May the glory rest upon thee and upon those who are with thee and those who have turned unto thee for the sake of God, the Mighty, the Praiseworthy.

الفائزين چون از قبل مخصوص كل الواح نازل
و ارسال شد لذا در اين كره مخصوصاً نازل نشده
ولكن در نظر بوده و هستند هذا هو الأصل
وربك الرحمن الرحيم انما البهاء عليك وعلى من
معك وعلى الذين اقبلوا اليك لوجه الله العزيز
الحميد

BLIB_Or03116.120r, BLIB_Or11096#046,
BLIB_Or15710.109

BH02222

To: Mulla Muhammad Zarandi (Nabil-i-Azam)

Date: ca. 1289-1290?

- 1 Your letter hath come before Our presence, and this is its beginning: "That which hath been apportioned from the burning of the heart..." Who am I that I should hearken unto that which the Tongue of Eternity speaketh? Be thou of them that render thanks.
- 2 Verily, thou art he whom We guided to the right shore, and inscribed upon his brow with the Pen of Eternity "This is a believer art thou," and called him from the Divine Lote-Tree "Thou art," and gave him to drink from the Kawthar of recognition by the hand of grace "Thou art," and fed him the heavenly repast "Thou art," and rained upon him the showers of bounty "Thou art," and adorned him with the ornament of turning unto the Mighty, the Exalted "Thou art," and sheltered him in the pavilion of munificence and generosity "Thou art," and brought him into the precincts of the Throne "Thou art," and removed for him the veils of grandeur from the countenance of Beauty "Thou art," and brought him before Our presence "Thou art," and caused him to hear Our most sweet call "Thou art," and manifested Ourselves unto him with the lights of the Countenance face to face "Thou art," and made him speak forth Our remembrance amongst the servants "Thou art," and made him a herald of Our Cause "Thou art," and sheltered him in prison for eighty-one days "Thou art," and concealed

1 قد حضر تلقاء الوجه كتابك وهذا صدره أنكه از
حرق الحشا مقسوم گشته کیست من ان استمع
ما يتكلم به لسان القدم و كن من الشاكرين

2 ان الذي هديناه الى الشاطئ الايمن انت و كتبنا
في جبينه من قلم القدم هذا مؤمن انت و نادينا
من السدرة الالهية انت و سقينا من كوثر
العرفان بيد العناية انت و اطعمناه مائدة السمائية
انت و امطرنا عليه امطار الفضل انت و زيناه
بطراز الاقبال الى العزيز المتعال انت و آوينا
الى سرادق الجود و الكرم انت و ادخلناه ساحة
العرش انت و كشفنا له سجات الجلال عن
وجه الجمال انت و احضرناه تلقاء الوجه انت
و اسمعناه ندائنا الأحلى انت و تجلينا عليه بأنوار
الوجه بالمواجهة انت و انطقناه بذكرنا بين العباد
انت و جعلناه منادياً لأمرنا انت و آوينا
في السجن واحد و ثمانين يوماً أنت و سترنا وجهه
من الأعداء انت كذلك سيقك فضلي و
سيقك رحمتي لا يسبقنا احد في شيء انا الغفور
الرحيم

his face from the enemies "Thou art." Thus did My grace precede thee and My mercy encompass thee. None can outstrip Us in anything. We are the Ever-Forgiving, the All-Merciful.

- 3 It hath been proven with evidence that thou hast no way by proof to establish against the All-Merciful even less than can be counted what would withhold His grace from thee. However, his honor Nabil came to the shore of the Most Great Sea before Ali and was deprived through the tyranny of the oppressors. I swear by the Ancient Beauty that his outward deprivation and the burning fire of separation in his most great heart exceeded a thousand years of worship. In any case, they have some right - nay, I seek God's forgiveness for this - this is pure grace that is mentioned.

- 4 That which hath appeared from the presence of the Truth hath been and shall ever be beloved of those near unto God. If the fire of separation be not kindled, the Kawthar of nearness and reunion will not flow. Praise be to the Beloved of the worlds Who, through His grace, accepted him and made him a place for the manifestation of calamities and trials in His path, and sanctified him from occupation with the world and all that is therein, strengthening him to turn toward the shore of nearness until he traversed the stages and attained the presence before the Throne and won the meeting with God.

- 5 Remind Abdullah and the father of Abad of the fragrances of the spiritual garment that wafted from the ancient realm, and convey greetings on behalf of God. May Khalil and Asad ever repose beneath the shadow of the Friend and conduct themselves with perfect wisdom, lest a word arise and become the cause of sedition. And the Glory be upon them both and upon her who hath turned toward the realm of oneness. Verily We have accepted from her what she intended in the path of her Lord. She is among the devout ones before the Throne. Thy Lord is, verily, the All-Knowing, the All-Wise.

- 6 His honor the Master must be joyful in all conditions, for praise be to God, he turned toward the divine court and dwelt in the vicinity of the Truth.

3 قد ثبت بالدلیل بأن لیس لك السبیل بالبرهان
لثبت علی الرحمن اقلّ عما یحصی ما منع به فضله
عنك ولكن جناب نبیل قبل علی بشاطی بحر
اعظم وارد شدند و از ظلم ظالمان محروم گشتند
قسم بجمال قدم که محرومی ایشان بحسب ظاهر
و التهاب نار فراق در صدر اعظم از عبادت
الف سنه بوده باری ایشان فی الجمله حق دارند
بل استغفر الله عن ذلک این محض فضل است
که ذکر میشود

4 آنچه من لدی الحق ظاهر محبوب مقربین بوده
و خواهد بود اگر نار فراق مشتعل نشود کوثر
قرب و وصال جاری نه حمد محبوب عالمیان را
که بعنایت خود ایشان را قبول نمود و محل ظهور
قضایا و بلایا در سبیلش فرمود و از اشتغال دنیا
و ما فیها مقدس داشته بشطر قرب مؤیدش نمود
تا آنکه قطع منازل نموده در تلقاء عرش حاضر
و بلقاء الله فائز گشت

5 جناب عبدالله و پدر عباد را بنفحات قیص
روحیه که از مصر قدمیه مرور نمود متذکر نمائید
و من قبل الله تکبیر برسانید جناب خلیل و
اسد انشاء الله لازال در ظل حضرت دوست
مستریح و بجمال حکمت رفتار نمایند که مباد
حرفی احداث شود و سبب فتنه گردد و البهآء
علیها و التي اقبلت الی شطر الأحدیة انا قبلنا منها
ما ارادت فی سبیل ربها انها من القانتات لدی
العرش ان ربك هو العليم الحکیم

6 جناب استاد در کل احوال باید مسرور باشند
چه که الحمد لله بشطر قدم اقبال نمودند و در
جوار حق ساکن

BLIB_Or11096#259, BLIB_Or15722.076,
BRL_DA#151, KHS07.016, SFI16.046-
047x, ASAT5.200x

BH02267

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

Date: ca. 1289-1290?

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

1 الأقدس الأَمع الأعظم

2 O Most Exalted Pen! We have sent down for thee in every condition that which sufficeth the worlds. Blessed art thou for having arisen to promote the Cause in such wise that the tyranny of the oppressors hath failed to deter thee. We behold thee speaking at all times in praise of thy Lord, even after thou wert imprisoned among the silent ones. And We see thee possessed of sight amidst the blind, and standing firm among those who sit. Through thee was raised the shrill voice of every pen and every wise decree was expounded. Through thee were hearts drawn to the Beloved, and the hearts of lovers were set ablaze with the fire of separation, and the Face illumined the horizons. Verily thou art among those who are firmly established.

2 ان يا قلم الأعلى قد نزلنا لك في كل شأن ما يكفي العالمين طوبى لك بما قمت على الأمر على شأن ما منعك ظلم الظالمين قد نراك ناطقاً في كل الأحوال بثناء ربك بعد الذي كنت مسجوناً بين الصامتين و نراك بصيراً بين الأعماء و قائماً بين القاعدين اشهد بك ارتفع صرير كل قلم و فصل كل امر حكيم و بك انجذبت القلوب الى المحبوب و اشتعلت افئدة العشاق بنار الفراق و انار الوجه في الآفاق الا انك من الراشقين

3 How long wilt thou gallop in the arena of utterance? Dost thou see any who would race with thee? By My life, We behold thee bewildered in reply, gazing to the left and to the right. O Pen, recount unto the Lord of Eternity: We behold thee bearing all tribulations and afflictions, yet never ceasing from utterance in remembrance of the All-Merciful. Dost thou make mention of Him for love of those on earth or of Him Who created it? Tell Me truly, for verily thou art the Truthful, the Trusted One.

3 الى متى تركض في مضمار البيان هل ترى من يعد و معك لعمرى نريك متحيراً في الجواب و ناظراً الى الشمال و اليمين يا قلم ان احك لملك القدم نريك حملت البلايا كلها و الرزايا بأسرها و ما منعت عن البيان في ذكر الرحمن هل تذكره لحبك من على الأرض او من خلقها فاصدقني لعمرى انت الصادق الأمين

4 How can I mention, O my God, my condition, knowing well that Thou art the All-Knowing, the All-Informed? The fingers of Thy Will move me, and Thy prevailing Purpose directeth me throughout all worlds. O My Pen! Tell Me what thou hast, for thou beholdest Me a stranger among the oppressors. None is there to speak with Me of that which would gladden Me in this Most Great, Most Mighty Cause.

4 كيف اذكر يا الهى ما انا عليه بعد على بانك انت العليم الخبير تحركني انا مل ارادتك و تصرفني مشيتك الغالبة على العالمين ان يا قلبى حدثني ما عندك لانك تراني غريباً بين الظالمين ليس عندي من يكلمني بما يسرنى في هذا الأمر الأعظم العظيم

5 O My Pen! We have heard from thee diverse melodies and countless strains. Hast thou a melody whereby the world would be attracted and every mouldering bone be quickened, such that nothing would remain save that it would hasten unto thee and turn toward this luminous horizon? O my Lord! No power have I before the manifestations of Thy might, nor any knowledge before the surgings of the ocean of Thy knowledge. All things are dependent on Thy Will and conditioned by Thy Purpose. I testify that Thou art the All-Knowing, the All-Powerful, the Almighty.

5 ان يا قلبى قد سمعنا منك الحاناً شتى و فنونا لا تحصى هل عندك من لحن يجذب به العالم و يتحرك به كل عظم رميم بحيث لا يبقى من شيء الا يسرع اليك و يتوجه الى هذا الشطر المنير يا مالكي ليس لي من شأن عند شؤونات قدرتك و لا لي من علم عند تموجات بحر عليك كل شيء معلق بارادتك و منوط بمشيتك اشهد انك انت العالم المقتدر القدير

6 Were I to find a hearing ear, I would manifest what lieth within Thy knowledge, for verily Thou art the One Who ruleth as He pleaseth. Where are the attentive ears that would hear what is sent down at every moment from the Kingdom of Utterance? And where are the eyes that would behold Thy bright and wondrous countenance? By My life, that hath been revealed which hath caused the Kingdom of Verses to quake, yet the people are in evident remoteness. Thus doth the Dove warble in this dark night. Blessed are they who hear.

7 O thou who hast turned to God! Harken unto the call of the Wronged One when sorrows encompass Him. Verily there is no God but Him, the Protector, the Self-Subsisting. In this state He summoneth all unto the Mighty, the Beloved. Be as thy Lord was, in such wise that no mention would prevent thee from His mention, nor any description from His description. Make mention of His praise amongst His servants and be of those who remember Him. This is better for thee than all that is in the heavens and earths. And say: Praise be to God, the Lord of all worlds.

6 لو وجدت من اذن لأظهرت مَنى ما فى علمك و
أنك انت الحاكم على ما تريد اين آذان واعية
لتسمع ما ينزل فى كلّ الأحيان من ملكوت
البيان و اين الأبصار لترى منظر كالمشرق البديع
لعمري قد نزل ما اهتز به جبروت الآيات ولكن
الناس فى بعد مبين كذلك غرّدت الورقاء فى
هذه الليلة الظلماء طوبى للسامعين

7 ان يا ايها المقبل الى الله ان استمع نداء المظلوم اذ
غمه الغموم انه لا اله الا هو المهيمن القيوم انه
فى هذه الحالة يدع الكل الى العزيز المحبوب كن
كما كان مولاك بحيث لا يمنعك ذكر عن ذكره
و وصف عن وصفه ان انطق بثنائه بين عباده و
كن من الذّاكرين هذا خير لك عما فى السموات
و الأرضين و قل الحمد لله رب العالمين

BLIB_Or11095#087

BH02271

To: *Siyyid Mihdi Dahaji et al.*

Date: *ca. 1289-1290?*

1 He is the Most Mighty, the Most Mighty

2 O Mihdi! Upon which land thou mayest be, the glory of God, the Lord of what hath been and what shall be, rest upon thee. Thy letter hath reached the Throne, and We have heard that whereby thou didst call upon God, the Omnipotent, the Protector, the Self-Subsisting. We are in a state that cannot be compared with any other state. We make mention of thee - this is God's bounty unto thee. He, verily, is the Mighty, the Forgiving. We beseech God to make thee a sign of My joy amongst His servants, in such wise that neither the affairs of creation nor the deeds of them that have disbelieved in God, the Mighty, the Beloved, may sadden thee or trouble thee. That which thou hast sent are the words of thy Lord. This behooveth thee and those who have been moved by the fragrances of this praiseworthy Name. We beseech God to aid thee under all conditions to make mention of Him among His servants and to spread His

1 الأعظم الأعظم

2 ان يا مهدى اى ارض تكون عليك بهاء الله رب
ما كان و ما يكون قد حضر كتابك لدى العرش و
سمعنا ما ناديت به الله المقتدر المهيمن القيوم نحن
فى حالة التى لا تقاس بحالة من الأحوال نذكرك
هذا فضل الله عليك انه هو العزيز الغفور نستل
الله بأن يجعلك آية سرورى بين العباد بحيث
لا تحزنك شئون الخلق و لا تذكرك اعمال
الذينهم كفروا بالله العزيز المحبوب و ما ارسلته
كلمات ربك هذا ينبغى لك وللذين تحركوا من
نفحات هذا الاسم المحمود نستل الله ان يؤيدك
فى كل الأحوال على ذكره بين عباده و انتشار
امره فى بلاده هذا ما ينبغى لنا و لك و لأهل

Cause throughout His lands. This behooveth Us and thee and the people of Baha who are established upon the Ark - they, verily, are safe and secure.

- 3 O Jud! The Desired One maketh mention of thee from this praiseworthy station. This is from the bounty of God, thy Lord, the Mighty, the Loving. That which thou didst send aforetime hath reached Our presence, and We have read thy letter which thou didst send to the servant who standeth before the Throne, and We have been informed of its contents. Thy Lord, verily, is the All-Knowing, the All-Informed. Grieve thou not over anything. He, verily, will suffice thee in truth, and He is the Protector of the sincere ones. There hath reached Our presence the letter sent from Ha unto the people of Za, and it hath been read in this noble Scene. We beseech God to assist them both to serve Him and obey Him, and to grant them the good of this world and the next. He, verily, is the Mighty, the Generous. They are remembered at the Most Glorious Horizon. Blessed are they and those who have turned towards God, the Goal of all mankind.

- 4 O Muhammad! The All-Praised One maketh mention of thee from the presence of God, the One, the Single. That which thou didst send hath reached the Throne, and the glorification hath been honored by the fingers of thy Lord, the Single, the Self-Subsisting. Be thou thankful unto thy Lord for this. He, verily, is the Mighty, the Trustworthy.

- 5 O Nabil, son of Nabil! The glory of thy Glorious Lord be upon thee. There hath come unto Us that whereby the Friend and they that circle round the Throne of thy Lord, the Omnipotent, the Mighty, the Glorious, have lamented. Thou didst visit the Throne in thy early days and didst attain the presence of thy Lord, the Mighty, the Praiseworthy. That which was sent from thy presence hath been honored in the court of thy Lord, the All-Knowing, the All-Wise. We beseech God to ordain for thee that which shall gladden thine eyes and to make thee one of those whose faces are illumined by the lights of this resplendent Dawn. Grieve not over what hath befallen Us. We were created for tribulation. Thy Lord, verily, is the All-Patient, the All-Forbearing.

- 6 O Javad! Convey the greetings from Us to them that have believed in God, thy Lord and the Lord of all worlds. Then make mention of those who were in the land of Sin (China) and give them glad tidings of the favors of their Lord, the Forgiving, the Merciful. The glory be upon thee and upon them and upon those who have stood firm in this Cause whereby the lands were

البهَاء الَّذِينَ اسْتَقَرُّوا عَلَى الْفَلَكَ اِلَّا اَنْهُمْ اَمَنُونَ

3 ان يا جود يذكر المقصود في هذا المقام المحمود هذا من جود الله ربك العزيز الودود قد حضر لدى الوجه ما ارسلته من قبل وقرء كتابك الذي ارسلته الى عبد الحاضر لدى العرش واطلعنا بما فيه ان ربك هو العليم الخبير لا تحزن من شيء انه يكفيك بالحق وانه ولي المخلصين قد حضر لدى الوجه كتاب الذي ارسل من الهاء من اهل الزاء وقرء في هذا المنظر الكريم نسل الله بأن يوفقهما على خدمته وطاعته ويرزقهما خير الدنيا والآخرة انه هو العزيز الكريم انهما بالمنظر الأبي طوبى لهما وللذينهم اقبلوا الى الله مقصود العالمين

4 ان يا محمد يذكر المحمود من لدى الله الواحد الأحد قد حضر لدى العرش ما ارسلته و فاز التسييح بأنامل ربك الفرد الصمد ان اشكر ربك بذلك انه لعزير المعتمد

5 ان يا نبيل ابن النبيل عليك بهاء ربك الجليل قد ورد علينا ما ناح به الخليل ثم الذين طافوا حول عرش ربك المقتدر العزيز الجليل قد زرت العرش في اول ايامك وفزت بقاء ربك العزيز الحميد قد تشرف ما ارسل من لدنك في محضر ربك العليم الحكيم نسل الله بأن يقدر لك ما تقر به عينك ويجعلك من الذين لاحت وجوههم من انوار هذا الفجر المنير لا تحزن بما ورد علينا انا خلقنا للبلاء ان ربك هو الصبار الحليم

6 ان يا جواد بلغ التكبير من لدنا الى الذينهم آمنوا بالله ربك ورب العالمين ثم اذكر الذين كانوا في ارض السين وبشرهم بعنايات ربهم الغفور الرحيم انما البهَاء عليك وعليهم وعلى الذين استقاموا

shaken, the servants were confounded, and the faces of the false ones were darkened.

على هذا الأمر الذى منه اضطربت البلاد و زلت
العباد واسودت وجوه المغلين

BLIB_Or11095#029, BLIB_Or15738.138,
AVK3.132.07x, AYBY.030x

BH02295

To: *Abul-Hasan*

Date: *ca. 1289-1290?*

¹ In His Name, the All-Remembering, the All-Knowing, the All-Informed

¹ بِسْمِ الذَّكَرِ الْعَلِيمِ الْخَبِيرِ

² O Abu'l-Hasan! Harken unto the Call from the direction of the Ancient of Days, from the tongue of thy Lord, the Knower of the hidden and the manifest. Verily, there is none other God but Me, the Mighty, the Wise. We have guided thee to the Most Great Ocean and illumined thine eye by gazing upon the countenance of thy Lord, the Ancient of Days. We gave thee to drink of the purifying Kawthar when the Lord of Manifestation came with a sovereignty that encompassed the worlds. Our grace hath encompassed thee in such wise that We drew thee nigh unto the Dawning-Place of the beauty of thy Lord, the All-Knowing, the All-Informed. We caused thee to enter the pavilion of grandeur and made thee to hear the call of thy Lord, the Possessor of earth and heaven. We revealed Ourselves unto thee even as We revealed Ourselves unto the Manifestations of the Names between earth and heaven. Verily thy Lord is the One Who doeth as He willeth. There is none other God but Him, the Mighty, the All-Knowing, the Wise.

² يَا ابَا الْحَسَنِ اِنْ اسْتَمَعَ النَّدَاءَ مِنْ شَطْرِ الْقَدَمِ مِنْ
لِسَانِ رَبِّكَ عَالَمِ السِّرِّ وَالْعَلَنِ اِنَّهُ لَا إِلَهَ إِلَّا أَنَا
الْعَزِيزُ الْحَكِيمُ قَدْ هَدَيْتُكَ إِلَى الْبَحْرِ الْأَعْظَمِ وَ
نَوَّرْنَا عَيْنَكَ بِالنَّظَرِ إِلَى وَجْهِ رَبِّكَ مَالِكِ الْقَدَمِ
وَسَقَيْنَاكَ كَوْثَرَ الظُّهُورِ إِذْ أَتَى مَالِكُ الظُّهُورِ
بِسُلْطَانِ احْطِطِ الْعَالَمِينَ قَدْ احْطَاكَ فَضْلُنَا عَلَى
شَأْنِ قَرْبَانِكَ إِلَى مَطْلَعِ جَمَالِ رَبِّكَ الْعَلِيمِ الْخَبِيرِ وَ
ادْخَلْنَاكَ فِي سَرَادِقِ الْكَرِيَّاءِ وَاسْمِعْنَاكَ نِدَاءَ
رَبِّكَ مَالِكِ الْعَرْشِ وَالثَّرَى وَتَجَلَّيْنَا عَلَيْكَ بِمَا
تَجَلَّيْنَا عَلَى مَطَالِعِ الْأَسْمَاءِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ
أَنَّ رَبَّكَ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ لَا إِلَهَ إِلَّا هُوَ
الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ

³ We have set ablaze the heart of the world through the heat of the Word of thy Lord, the Ancient of Days. Blessed is he who hath turned towards Him, and woe betide them that have turned away. Harken once again unto the call of thy Lord, the Most Glorious, from the Ultimate Lote-Tree: Verily, there is none other God but Me, the Mighty, the Bountiful. I have created all contingent beings through My Name, then raised them up through My sovereignty. I am, verily, powerful over whatsoever I will, yet most of the people are heedless. Thus have We seized all who are in the kingdom through the attraction of the verses of thy Lord and guided them to the Dayspring of the Cause. Blessed are they that have advanced towards it.

³ قَدْ أَحْرَقْنَا قَلْبَ الْعَالَمِ مِنْ حَرَارَةِ كَلِمَةِ رَبِّكَ
مَالِكِ الْقَدَمِ طُوبَى لِمَنْ تَوَجَّهَ إِلَيْهِ وَوَيْلٌ
لِلْمَعْرِضِينَ اِنْ اسْتَمَعَ مَرَّةً أُخْرَى مِنَ السَّدَرَةِ
الْمُنْتَهَى نِدَاءَ رَبِّكَ الْأَبْهَى اِنَّهُ لَا إِلَهَ إِلَّا أَنَا
الْعَزِيزُ الْكَرِيمُ قَدْ خَلَقْتَ الْمَمَكَّاتِ بِاسْمِي ثُمَّ
بَعَثْتَهُمْ بِسُلْطَانِي وَأَنَا الْمُقْتَدِرُ عَلَى مَا أَشَاءُ وَلَكِنَّ
النَّاسَ أَكْثَرَهُمْ مِنَ الْغَافِلِينَ كَذَلِكَ أَخَذْنَا مِنْ
فِي الْمَلِكِ بِجَذَبِ آيَاتِ رَبِّكَ وَهَدَيْنَاهُمْ إِلَى
مَشْرِقِ الْأَمْرِ طُوبَى لِلْمُقْبِلِينَ

- 4 Be thou steadfast in the Cause in such wise that hearts may be attracted by thy call and faces may be illumined by the lights of thy countenance, which hath been kindled from the light of the face of thy Lord, the Mighty, the Praiseworthy. O Abu'l-Hasan! Give thanks for having been mentioned and for the revelation of this Tablet, the All-Compelling, the Mighty, the Inaccessible. Be thou at all times vocal in the remembrance of thy Lord, the All-Merciful, and be thou a proclaimer of this Name through which feet have slipped and all who are in the heavens and earth have been thunderstruck. Beware lest the doubts of the people of denial or the veils of those who have disbelieved in God, the Lord of all worlds, withhold thee.
- 5 We have created thee for My service and taught thee that wherewith We quickened hearts from time immemorial and whereby We shall resurrect every mouldering bone. Cast aside, in the name of thy Lord, whatsoever preventeth thee from the Lord of all creation, then be steadfast in His service amidst all peoples.
- 6 Thus doth it beseem one who hath clung to My Name, the All-Encompassing over all names. Thus doth the Creator of the heavens command thee, for thou art the First Word from this wondrous Line. Say: O people! This is the creation of God for all who are in the heavens and earth. Then convey My greetings to My loved ones who have been consumed by the fire of separation when they remember the Luminary of the horizons, and who, when Our verses come unto them, are set ablaze, hastening unto God, the Lord of all names. Then mention them through the wonders of Our remembrance, in every line of which lieth concealed an ocean from the oceans of life, from which We have distinguished this Name whereby all in the world were overturned, save whom thy Lord, the All-Knowing, the All-Informed, hath willed.
- 7 May the glory rest upon thee and upon those who have quaffed the purest wine and were assured of the signs of their Lord.
- 4 ان استقم على الأمر على شأن تجذب الأفتدة
من ندائك وتستضيء الوجوه من انوار وجهك
المقتبس من نور وجه ربك العزيز الحميد ان يا
ابالحسن ان اشكر بما ذكرت و نزل لك هذا
اللوحة المهيمن العزيز المنيع كن ناطقاً في كل
الأحيان بذكر ربك الرحمن و منادياً بهذا الاسم
الذي به زلت الأقدام و انصعق من في السموات
و الأرضين إياك ان تحجبك شبهات اهل
الاعراض او حجاب الذين كفروا بالله رب
العالمين
- 5 قد خلقناك لخدمتي و علمناك ما احببنا به
القلوب في ازل الأزال و نبعث منه كل عظم
ريمم ضع باسم مولئك ما يمنعك عن مولى
العباد ثم استقم على خدمته بين العالمين كذلك
ينبغي لمن تمسك باسمي المهيمن على الأسماء
- 6 كذلك يأمرك فاطر السماء لأنك انت كلمة
الأول من هذا السطر البديع قل يا قوم هذا لبديع
الله لمن في السموات و الأرضين ثم كبر من قبلي
احبائي الذين احترقوا من نار الفراق اذ يذكرون
نير الآفاق و اذ اتى عليهم آياتنا يشتعلون مسرعين
الى الله مالک الأسماء ثم اذكركم ببدايع ذكرنا
الذي ستر في كل سطر منه بحر من بحور الحيوان
الذي فضلنا منه هذا الاسم الذي به انقلب من في
العالمين الا من شاء ربك العليم الخبير
- 7 انما البهاء عليك و على الذين شربوا رحيق الأطهر
و كانوا بآيات ربهم موقنين

BLIB_Or15715.161b

BH02264

*To: Javad**Date: ca. 1289-1290?*

1 The Most Holy, Most Exalted, Most Glorious, Most Luminous

2 O Javad! We have desired to cause the waters of everlasting life to flow for thee from this Tablet whereby the life of all in the realm of possibility hath been sustained. Thy Lord is, verily, the Mighty, the Powerful. And We have desired to give thee to drink of the choice wine - dost thou know from which cup, from this manifest cup? And to show thee the Ancient Beauty - dost thou know from which horizon, from this luminous horizon? And to cause thee to hear the Call - dost thou comprehend from which throat, from this most holy and wondrous Throat? And We have desired to attract thee - dost thou know by what thing, by this Word whereby all things have been attracted unto God, the Beloved of the worlds? And We have ordained thy glory - dost thou know by what, by this ancient glory? We have caused rivers to gush forth for thee through this Great Name, and have opened doors before thy face through this Key which was fashioned by My wise remembrance. And We have sent unto thee the fragrance of musk - dost thou know from which direction, from this most mighty, impregnable and glorious Paradise? And We have wafted unto thee the sweet scents of the All-Merciful from this Branch suspended above the back of thy Lord, the Mighty, the All-Knowing. Then drink once again of the wine of immortality from this most sweet and subtle saliva. This is a Tablet whereby spirits take flight and the hearts of the sincere are drawn.

3 O Javad! The Lord of creation calleth thee from this manifest horizon. Seize thou the bounty of thy Lord and ponder upon that which hath been sent down unto thee from One Who is caring, merciful. Thou didst endure hardships in thy journey - verily thy Lord is the All-Knowing, the All-Informed. Thou didst behold the waves of the sea and its grandeur and dominion; reflect thou then upon the waves of the sea of thy Lord's power, the Mighty, the Great. By My life! Were but a single wave from the waves of this sea to become manifest, it would cause all who are in the heavens and on earth to be drowned therein. The glance of grace hath ever been directed towards thee - He is, verily, the Mighty, the Generous. That which will gladden thy heart hath been ordained for thee in the Tablet. Grieve thou not over anything, but be thou among the joyous ones.

1 الأقدس الأَمْعُ العَلَى الأَبهى

2 ان يا جواد اردنا ان نجري لك كوثر الحيوان في لوح الذى به علق حيوة من في الامكان ان ربك هو العزيز القدير و اردنا ان نسقيك الرحيق هل تعرف من اى قدح من هذا القدح المبين و نريك جمال القدم هل تعرف من اى افق من هذا الأفق المنير و نسمةك النداء هل تفقه من اى حنجر من هذا الحنجر الأقدس البديع و اردنا ان تجذبك هل تعلم بأى شىء بهذه الكلمة التى منها انجذبت الأشياء الى الله محبوب العالمين و قضينا عزك هل تعرف بما بهذا العز القديم قد فجرنا لك الأنهار بهذا الاسم العظيم و فتحنا على وجهك الأبواب بهذا المفتاح الذى صنع بذكرى الحكيم و ارسلنا اليك نفحات المسك هل تعرف من اى جهة من هذا الرضوان الممتنع العزيز المنيع و ارسلنا اليك عرف الرحمن من هذا [الفرع] المعلق على ظهر ربك العزيز العليم ثم اشرب مرة اخرى رحيق البقاء من هذا البصاق الأمل اللطيف هذا لوح منه تطير الأرواح و تنجذب افئدة المخلصين

3 ان يا جواد مالك الابدان يناديك من هذا المنظر المبين ان اغتم فضل ربك ثم تفكر فيما نزل لك من لدن مشفق رحيم قد حملت الشدائد في سفرك ان ربك هو العليم الخبير قد رأيت امواج البحر و عظمتته و سلطانه اذا تفكر في امواج بحر قدرة ربك العزيز العظيم لعمري لو يظهر موج من امواج هذا البحر ليغرق فيه من في السموات و الأرضين قد كان طرف الفضل اليك في كل الأحيان انه هو العزيز الكريم قد قدر لك في اللوح ما يفرح به قلبك لا تحزن من شىء و كن من الفرحين

4 Behold the power of thy Lord, how He hath seized the foreigners through a sovereignty from His presence, and those who expelled Us from the Land of Mystery - verily He is possessed of mighty strength. Thus was it sent down aforetime in the Tablets, and when the appointed time came to pass, that which was inscribed therein was made manifest, that all might be assured that He is, verily, powerful over whatsoever He willeth. There is none other God but Him, the Most High, the Impregnable, the Almighty, the Peerless, the All-Informed. We opened the door in those days lest there occur again that which had occurred. Verily My mercy hath preceded all creation. Thus have We illumined the horizon of utterance with the lights of the Sun of the remembrance of the name of thy Lord, the Mighty, the All-Praised.

5 Glory be unto Thee, O Lord of existence and King of the seen and unseen! I beseech Thee by Him Who is the Purpose of the heavens and earth to protect Thy loved ones from those who have denied Thy proof and have warred against Thy Self. Then give to drink unto them that have professed Thy unity that which floweth at all times from the mouth of Thy bounty and the lips of Thy favors. Thou art, verily, powerful over whatsoever Thou pleasest. There is none other God but Thee, the Almighty, the Most High, the All-Knowing, the All-Wise.

JHT_S#146x

4 فانظر في قدرة ربك كيف اخذ الأعجام بسطان
من عنده و الذينهم اخرجونا من ارض السرّاته
لذو بطش شديد كذلك نزل في الألواح من
قبل فلما اتى الوقت ظهر ما فيها ليوقن الكلّ انه
لهو المقتدر على ما اراد لا اله الا هو المتعالى
الممتنع المقتدر الفرد الخبير قد فتحنا الباب في
تلك الأيام لئلا يحدث مثل ما حدث ان رحمتي
سبقت العالمين كذلك نورنا افق البيان بأنوار
شمس ذكر اسم ربك العزيز الحميد

5 سبحانك يا مالک الوجود و ملیک الغیب و
الشهود اسئلك بمقصود السموات و الأرض
بأن تحفظ احبائك من الذين كفروا ببرهانك
و حاربوا بنفسك ثم اسق الموحدين ما يجرى في
كلّ الأحيان من فم عطائك و ثغر الطافك
انك انت المقتدر على ما تشاء لا اله الا انت
المقتدر المتعالى العليم الحكيم

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ASAT2.047x

BH02341

To: Nabil Qabl-i-Ba, in Hamadan

Date: ca. 1289-1290?

- 1 In His Name, the One Who abideth after the extinction of all things!
- 2 Thy letter hath attained the Most Great Success in that it hath come into the presence of this Scene, when We were encompassed by tribulations which none can reckon save the Mighty, the All-Knowing. We have read it and become acquainted with its contents, and We have heard thy yearning in separation. All things have been created for the meeting with God, yet when He appeared, every idolator and infidel denied Him, save those whom God preserved through His grace and aided to turn towards the Self-Sufficient, the Most High. The meeting hath diverse degrees - thus hath the matter been decreed

1 بسمه الباقي بعد فناء كلّ شيء

2 قد فاز كتابك بفوز الأكبر بما حضر في هذا
المنظر اذ كآ في بلايا لا يحصيها الا العزيز العلام
قد قرأناه و اطلعنا بما فيه و سمعنا حنينك في
الفراق قد خلق كلّ شيء للقاء الله اذا ظهر انكره
كلّ مشرك كفار الا من عصمه الله بفضل من
عنده و ايدى على الاقبال الى الغنى المتعالى و للقاء
مراتب شتى كذلك قضى الأمر في الكتاب من
الناس من حضر و ما بلغ و منهم قاعد في بيته

in the Book. Among the people are those who attained the presence yet did not truly attain, and among them are those who remained in their homes yet received the decree of attainment from thy Lord, the Mighty, the Chosen One, through His word that revealeth all things and establisheth every matter. Verily He is the Ruler over whatsoever He willeth, and He is the Powerful, the Sovereign.

و نزل له حكم اللّقاء من لدن ربك العزيز المختار
بقوله يظهر كلشيء و يثبت كل امراته هو الحاكم
على ما يشاء و انه هو المقتدر السلطان

3 In the name of the Peerless Friend!

3 باسم دوست یکتا

4 The letter which that honored one sent to this servant who is present before the Throne was noted, and the effect of the heart's burning heat in separation from the Dawning-Place of Oneness was perceived. All matters depend upon God's command, and whatsoever hath been revealed by the Pen of the Divine Command concerning any soul is firmly established in all the infinite divine worlds. For example, observe that from the beginning of the mention in the new Revelation, whatsoever was revealed concerning each soul remaineth mentioned until now and shall remain mentioned hereafter, and likewise it is mentioned and established in the infinite worlds. Verily He is knowing of all things and powerful over all things. Therefore that honored one should not be grieved, for the decree of nearness and meeting and presence before the Throne hath repeatedly been revealed specifically for that honored one from the Supreme Pen. Rejoice thou and be of those who are thankful.

4 نامه آنجناب که بعد حاضر لدی العرش ارسال داشته اند ملاحظه شد و اثر حرارت احتراق قلبیه در فراق مطلع احدیه استنباط گردید جمیع امور معلق بامر حق بوده و آنچه از قلم امریه در باره هر نفسی نازل در جمیع عوالم نامتناهیة الهیه محکم و ثابت است مثلاً مشاهده نمائید در بدیع اول از مبده ذکر آنچه در باره هر نفسی جاری شد تا حین مذکور است و بعد هم مذکور خواهد بود و بهمین نحو در عوالم نامتناهیة مذکور و ثابت انه بکل شیء علیم و علی کلشیء قدیر لذا نباید آنجناب محزون باشند چه که حکم قرب و لقا و حضور لدی العرش مکرراً مخصوص آنجناب از قلم اعلی جاری و نازل شده ان افرح و کن من الشاکرین

5 In this year infinite tribulations have descended and the prison-land hath been witnessed in utmost upheaval and agitation. That which was foretold in previous Tablets hath manifestly come to pass from concealment. In view of these occurrences We did not summon thee before, and until now it hath remained postponed. Should God will and desire thy presence among creation, He will surely summon thee. He is the Protector of those who love Him. Verily He is the All-Knowing, the All-Wise. In any case that honored one should not be grieved, for all good hath been revealed in the Tablets concerning that honored one.

5 در این سنه بلایای نامتناهیة وارد و ارض سجن در کمال انقلاب و اضطراب مشهود آنچه در الواح قبل خبر داده شد از سر بظهور رسید نظر باین امور وارده آنجناب را از قبل نخواستیم و تا حین در عهده تأخیر ماند لو شاء الله و اراد الکنون فی الامکان یطلبک انه ولی من والاه انه هو العلیم الحکیم در هر حال آنجناب باید محزون نباشند چه که کل خیر در باره آنجناب در الواح نازل شده

6 Observe how God hath seized those in the lands who transgressed against Our new Name when We sent it with a clear Tablet. We have clothed them with the garment of hunger and fear, for through them was established the foundation of tyranny. Then We shall seize him who was their source. Verily thy Lord is the Powerful, the Mighty. This is what was revealed in the Tablets aforetime, and We informed thereof

6 فانظر کیف اخذ الله من فی البلاد بما بغوا علی اسمنا البدیع اذ ارسلناه بلوح مبین قد البسناهم لباس الجوع و الخوف لأنّ بهم استحکم اساس الظلم ثم نأخذ من کان اصله ان ربک هو المقتدر القدیر هذا ما نزل فی الألواح من قبل و اخبرنا به عباد الدین اتبعوا الحق و کانوا من الموقنین

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the servants who followed the truth and were of the assured ones.

BH02318

To: Karbalai Muhammad Taqi, in Nayriz

Date: ca. 1289-1290?

- 1 O Taqi! You have interpreted what you interpreted regarding your standing before the Gate and your presence in the seats of grandeur at the right hand of the Tree of Eternity, where upon the shore of the Divine Identity was planted the pavilion of the cloud, and the words of your Lord were fulfilled in the atmosphere of these allusions, and the meanings of your Creator's melody were defined in the inner essence of these symbols. And you, bear witness for yourself as I bore witness then for you that you obeyed God in all conditions and did not disobey Him and will never disobey Him should He will and desire. And there shall appear to you what was concealed in your heart, and there shall descend upon you what was ordained for you, for in His hand is the Kingdom of might and power, and He is powerful over all things.

1 ان يا تقي قد فسّرت ما فسّرت فيما اردت في قيامك لدى الباب و حضورك في مقاعد العظمة عن يمين دوحه البقاء فيما غرست على شاطئ الهوية رفرف العماء و تمت كلمات ربك في جو هذه الاشارات و حددت معاني نغمة بارئك في باطن هذه الدلالات و انك انت فاشهد لنفسك كما شهدت حينئذ لك بانك اطعت الله في كلّ شأن و ما عصيته و لن تعصيه ان شاء و اراد و سيظهر عليك ما ستر في قلبك و ينزل عليك ما قدر لك اذ بيده ملكوت العزة و القدرة و انه على كلّ شيء قدير
- 2 The corner of the tavern of divine love is the resting place of the soul's abode, for the delicate, subtle soul soars only in the atmosphere of the Beloved and finds no dwelling place except the gathering place of the Friend. One must arise and advance with all one's soul and spirit to give thanks at all times to this Cupbearer of the wine of immortality. The meaning of this thanksgiving is a thanksgiving that purifies the ear from hearing outward lute and harp, that it may perceive the holy, spiritual melodies, and prevents the eye from beholding ephemeral, darkened outer beauty, that it may receive its portion from beholding the beauty of the Divine Identity.

2 يعنى گوشهء ميخانهء محبت الهى آرامگاه منزل جانست زيرا كه جان رقيق لطيف جز در هواى [جانان] طير ننايد و غير محفل دوست مقرى نيابد و شكر اين ساقى نجر بقا را بايد در جميع اوقات بتمام جان و روان قيام و اقدام نمود و معنى اين شكر شكرى است كه گوش را از استماع چنگ و بربط ظاهرى پاك سازد تا از نواهاى قدس معنوى ادراك نمايد و چشم را از ملاحظهء جمال ظاهرهء مكدّره منع نمايد تا از مشاهدهء جمال هوّيه نصيب بردارد
- 3 Blessed is the ear that heareth from this divine Royal Falcon the celestial royal strain, and from this Iraqi Countenance heareth the melodies of mighty Hijaz, until his whole body becometh a spirit and his entire frame the dwelling and abode of the Beloved. But, I swear by God, none heareth and no soul perceiveth, for this divine flute needeth a plectrum of the essence of spirit, and this eternal harp requireth the melody of light - not these remote souls who have never tasted the wine

3 فرخنده گوشى كه از اين شاهباز هواى الهى شهناز ملكوتى را استماع فرمايد و از اين طلعة عراقى نواهاى عرّ حجازى بشنود تا همه جسمش جان شود و تمام جسّدش منزل و مقرّ جانان گردد و لكن قسم بخدا نميشنود احدى و ادراك نمينمايد نفسى زيرا كه اين مزممار احديه را مضراى از جوهر روح بايد و اين چنگ صمديه

of nearness nor drunk the water of reunion from the matchless fountain. They possess naught but pure fancy and find no eternal life save utter extinction. They have become slaves to self and remained cut off from the King of Kings; they have become servants of the body and remained heedless and veiled from the Lord of Lords.

را آهنگ نور شاید نه این نفوس بعیده که
هرگز از خمر قرب نچشیده‌اند و شراب وصال
را از زلال چشمه بیثال نوشیده‌اند جز هوای
صرف خیالی ندارند و جز فنای بخت بقائی
نیابند مملوک نفس شده‌اند و از مالک الملوک
باز مانده‌اند و عبد جسد گشته‌اند و از مولی
الموالی غافل و محجوب شده

- 4 But O Taqi, the breeze of thy love is sweeter than morning prayers, and thy sin more beloved than asking forgiveness. It was intended that all these stations be explained, but what was decreed has come to pass and therefore is complete and ended. For if all on earth were freed from veils, this single page would suffice them all, and all spiritual meanings are hidden as pearls in this divine ocean. Blessed are those servants who succeed in obtaining its pearls.

4 ولکن ای تقی نسیم محبت تو از اوراد صبحگاهی
نیکوتر است و نگاه تو از عذرخواهی محبوب‌تر
اراده شد که جمیع این مراتب را شرحی ذکر
شود ولکن قضی ما امضی و [لذا تم] و انتهی
چه اگر کلّ من علی الأرض از حجاب فارغ
شوند همین صفحه جمیع را کفایت مینماید و تمام
معانی از جواهر روحانی در این بحر الهی مستور
شده نغز عبادیرا که فائز شوند باخذ لالی آن

INBA51:621, LHKM3.274, MSHR5.127-128

BH02340

To: Isma'il, in Talghan

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Great, the Most Glorious

1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَبْهَى

- 2 The Tablet of Creation hath been adorned with the ornament of thy Lord's utterance, the Lord of Invention, and the Book of Revelation hath been embellished with this Remembrance, whereby the denizens of the Supreme Paradise were attracted, the dwellers of the cities of eternity were made joyous, and all who inhabit the Kingdom of Creation were thunderstruck, save those whom the hand of might and power did rescue, from One powerful and mighty and all-knowing.

2 قَدْ زَيْنَ لَوْحِ الْإِبْدَاعِ بِطَرَاظِ بَيَانِ رَبِّكَ مَالِكِ
الْإِخْتِرَاعِ وَطَرَّزَ كِتَابَ الْوَحْيِ بِهَذَا الذِّكْرِ الَّذِي مِنْهُ
انْجَذَبَ أَهْلُ مَلَأَ الْأَعْلَى ثُمَّ اسْتَفْرَحَ أَهْلُ مَدَائِنِ
الْبَقَاءِ وَانْصَبَقَ أَهْلُ مَلَكُوتِ الْإِنْشَاءِ إِلَّا مَنْ
انْقَذَتْهُ يَدُ الْقُدْرَةِ وَالْإِقْتِدَارِ مِنْ لَدُنْ مُقْتَدِرٍ عَزِيزٍ
عَلِيمٍ

- 3 Blessed is the soul that hath detached itself from all else but God and stood firm in assisting His Cause amongst the worlds. This is a Day wherein all atoms speak even as the Tongue of Grandeur and Glory hath spoken, yet most of the people remain heedless. The fragrance of the garment hath been diffused throughout the world, inasmuch as the Ancient Beauty hath appeared adorned with His Most Great Name. Blessed is

3 طُوبَى لِنَفْسٍ انْقَطَعَتْ عَمَّا سِوَى اللَّهِ وَاسْتَقَامَتْ
عَلَى نَصْرَةِ أَمْرِهِ بَيْنَ الْعَالَمِينَ هَذَا يَوْمٌ فِيهِ تَنْطِقُ
الذَّرَاتُ بِمَا نَطَقَ بِهِ لِسَانُ الْعِظَمَةِ وَالْكَبَرِيَاءِ
وَلَكِنَّ النَّاسَ أَكْثَرَهُمْ مِنَ الْغَافِلِينَ قَدْ فَاحَ عَرَفُ
الْقَمِيصِ فِي الْعَالَمِ بِمَا ظَهَرَ جَمَالُ الْقَدَمِ بِطَرَاظِ اسْمِهِ
الْأَعْظَمِ طُوبَى لِمَنْ أَقْبَلَ وَفَازَ وَوَيْلٌ لِمُعْرِضِينَ

he who hath turned and attained, and woe betide them that have turned away!

- 4 Say: Have ye occupied yourselves with the world after We have abandoned it to the dogs? Fear ye God and be not of them that are far removed. Hold fast unto that which profiteth you and follow not those who have denied God when He came with His sovereign Kingdom, the Inaccessible, the Mighty, the Impregnable. Their likeness is as the likeness of those who awaited the days of the Spirit, but when He came they turned away and denied God, the Lord of all worlds. Behold then and call to mind those who would invoke God at eventide and at dawn, and who awaited the days of the Luminary of the horizons, yet when He dawned from the vale of Mecca with the Kingdom of Names, they arose in opposition and objected to Him through Whom all religions were established amidst all creation. They are indeed among the most lost.

- 5 Blessed is the servant whom vain desires have not kept back from the Daystar of guidance, who hath cast away all else, turning unto God, the Lord of the throne on high and of the dust, and who, upon hearing the call from the Divine Lote Tree raised above the crimson spot, turned with his whole being and said: "Yea, O Beloved of the worlds!"

- 6 Thy letter hath come before the Wronged One in prison, and from it We perceived thy vibration at the divine breeze and thy attraction to the Word of God, the Mighty, the Powerful, the All-Wise. Blessed art thou for having attained unto the days of God and recognized that which most of His servants have failed to recognize. The dwellers of the cities of Names now bear witness that thou art indeed among the triumphant.

- 7 We beseech God to reveal His treasures from that land and to make thee among those who have stood so firm in His Cause that neither the hints of the wicked nor the words of the ungodly deterred them. We have accepted from thee what thou didst acknowledge at the beginning of thy letter. Know thou the station of this bounty and be of the thankful ones. As for what thou didst desire regarding the laws, their sun hath dawned from the horizon of thy Lord's utterance, the Mighty, the All-Knowing. We shall soon send them unto thee. Verily thy Lord is the Almighty, the Powerful.

- 8 Be thou assured of thy Lord's tender mercies, then make mention of Him at morn and eventide. Convey My greetings unto the faces of those whom the breezes of their Lord, the All-Merciful, have stirred and brought forth from darkness into light. Thus hath His grace preceded all created things and

4 قل هل اشتغلتم بالدنيا بعد الذى تركناها للكلاب
أتقوا الله ولا تكونن من المبعدين تمسكوا بما ينفعكم
ولا تتبعوا الذين كفروا بالله اذ اتى بملكوته الممتنع
العزیز المنيع مثلهم كمثل الذين انتظروا ايام الروح
فلما اتى اعرضوا عنه و كفروا بالله رب العالمين
فانظر ثم اذكر الذين كانوا ان يدعوا الله فى العشي
والاشراق وانتظروا ايام نير الافاق فلما اشرق
من افق البطحاء بملكوت الاسماء اذ قاموا على
الاعراض واعرضوا على الذى به ثبتت الاديان
بين الامكان الا انهم من الاخسرین

5 طوبى لعبد ما منعه الهوى عن نير الهدى و نبذ
الورى مقبلاً الى الله مالک العرش والثرى واذا
سمع النداء من السدرة المرتفعة على البقعة الحمراء
اقبل بتمامه وقال بلى يا محبوب العالمين

6 قد حضر كتابك فى السجن لدى المظلوم و عرفنا
منه اهتزازك من نسمة الوحي و انجذابك من
كلمة الله المقتدر العزیز الحكيم طوبى لك بما فزت
بايام الله و عرفت ما لا عرفه اكثر من العباد
اذاً يشهد سكان مدائن الاسماء بانك انت من
الفائزين

7 نستل الله بأن يظهر كنوزه من هناك و يجعلك
من الذين استقاموا على الأمر على شأن ما منعهم
اشارات الفجار و لا مقالات المشركين قد قبلنا
منك ما اعترفت به فى اول كتابك ان اعرف
مقام هذا الفضل و كن من الشاكرين و ما اردت
فى الأحكام قد اشرفت شمسها من افق بيان ربك
العزیز العلام سوف نرسلها اليك ان ربك لهو
المقتدر القدير

8 ان اطمئن بعنايات ربك ثم اذكره فى كل بكور
واصيل كبر من قبلى على وجوه الذين حرکتهم
ارياح رحمة ربهم الرحمن و اخرجتهم من الظلمات

His mercy encompassed all contingent beings, yet most people remain veiled.

الى النور كذلك سبق فضله الكائنات و رحمته
الممكّات ولكنّ الناس اكثرهم من المحتجبين

INBA35:114b

BH02333

To: *Siyyid Mihdi Dahaji et al.*

Date: ca. 1289-1290?

- 1 Upon thee, O Mihdi, be the splendor of God and His glory! Rejoice that thy name is oft-mentioned before the Throne. Say: Praise be to Thee, O our Lord, the All-Merciful! Thou, while in prison, dost remember those who love Thee and call out to those who seek Thee. I testify that Thy mercy hath encompassed all creation. O Lord! Withhold not the glances of Thy loving-kindness from this servant whose gaze is fixed upon Thy most exalted horizon. Preserve him, then, beneath the shade of the Tree of Thy grace. Verily, Thou art the Almighty, the Unconstrained.
- 2 Know thou that there hath come before Our presence a leaf from the Afnan which We found adorned with the ornament of love for thy Lord, the Mighty, the Bestower. Blessed is he in that he hath been mentioned before the Throne and the tongue of Revelation hath spoken in his remembrance words of light that have shone forth from the horizon of the favors of thy Lord, the Mighty, the All-Bountiful. Remember him on My behalf and say: Should thou ask of the Prisoner, verily He is in the hands of the wicked, and at all times His tongue doth make mention of His Lord and there descendeth from the heaven of Command that which giveth life unto souls. Blessed art thou for having turned unto the Qiblih of all horizons and for having been encompassed by the grace of thy Lord, the Creator of all things. Say: O people! The Day hath come - the Kingdom is God's, the One, the Almighty. Doth it beseem anyone to tarry when every rock proclaimeth with loudest voice: Hasten with your hearts unto the Dayspring of grandeur and power!
- 3 Give thanks unto God for having adorned thee with the ornament of His love and clothed thee in the raiment of righteousness, which is the recognition of the Manifestation of His Cause, whereby the standards of remembrance have been raised upon the highest mountains. Know thou that upon Our arrival at this Spot, We chose to designate it as the "Most

1 عليك يا مهدى ذكر الله و تكبيره ان افرح
بما يذكر لدى العرش اسمك في اكثر الأحيان
قل لك الحمد يا ربنا الرحمن انت في السجن
تذكر من احبك و تنادى من يريدك اشهد
انّ رحمتك احاطت الامكان اى رب لا تمنع
لحظات عنايتك عن هذا العبد الذى كان طرفه
الى افقك الأعلى ثم احفظه فى ظلال سدره
فضلك انك انت المقتدر المختار

2 فاعلم قد حضر لدى الوجه ورقة من الأفنان
وجدناها مزينة بطراز حب ربك العزيز المتان
طوبى له بما ذكر لدى العرش و نطق على ذكره
لسان الوحي بكلمات دريات التي اشرفت من
افق الطاف ربك العزيز الوهاب ان اذكره من
قبلي قل لو تسئل عن المسجون انه بين ايدي
الفجار و فيكل الأحيان ينطق لسانه بذكر ربه و
ينزل من سماء الأمر ما تحي به الأرواح طوبى
لك بما اقبلت الى قبلة الآفاق و احاطك فضل
ربك مالک الابداع قل يا قوم قد اتى اليوم
الملك لله الواحد الجبار هل ينبغي الوقوف بعد
الذى كل صخرة تنادى بأعلى الصيحة ان اسرعوا
بقلوبكم الى مطلع العظمة و الاقتدار

3 ان اشكر الله بما زينك بطراز حبه و البسك لباس
التقوى انه عرفان مطلع امره الذى به ارتفعت
اعلام الذكر على اعلى الجبال ثم اعلم انّ فى ورودنا
هذا المقام سميناه بالسجن الأعظم و من قبل كنّا
فى ارض اخرى تحت السلاسل و الأغلال و ما

Great Prison". Though previously subjected in another land (Tehran) to chains and fetters, We yet refused to call it by that name. Say: Ponder thereon, O ye endued with understanding! All that hath appeared and will appear hath been recorded in the Book. Verily thy Lord is the Mighty, the All-Knowing. Among the people are those who recognize Him before His manifestation, and among them are those who, when He is made manifest, say: "This is what hath proceeded from the Pen of Revelation from God, the Mighty, the All-Forgiving." Blessed is he who pondereth the verses of God and readeth them at eventide and at dawn.

- 4 We beseech God to make thee steadfast in His Cause in such wise that thou seest all else beneath thy shadow. This becometh one who hath laid hold on the Most Great Cord, by whose movement all creation hath been moved. O My Afnan! We love to remember you by night and by day. Blessed is he who hath aided Me and hath arisen to serve his Lord, the Mighty, the Bestower. Rejoice and be glad on this Day wherein the veil hath been rent asunder and that which was hidden in God's knowledge from time immemorial hath been made manifest. Convey My greetings unto the face of him who loveth Me. Verily thy Lord remembereth whom He willeth through His grace. His grace hath indeed preceded creation. Upon thee be My glory and the glory of all things unto the Day that shall not be followed by reckoning.

BSW#03.28x, GPB.185x

سَمِيَّ بِذَلِكَ قُلْ تَتَفَكَّرُوا فِيهِ يَا أُولَى الْأَلْبَابِ كُلِّ
مَا ظَهَرَ وَيُظْهِرُ أَنَّهُ قَدْ نَزَلَ فِي الْكِتَابِ أَنَّ رَبِّكَ
لَهُوَ الْعَزِيزُ الْعَلَامُ مِنَ النَّاسِ مَنْ يَعْرِفُهُ قَبْلَ ظُهُورِهِ
وَمِنْهُمْ إِذَا ظَهَرَ يَقُولُ هَذَا مَا جَرَى مِنْ قَلَمِ الْوَحْيِ
مَنْ لَدَى اللَّهِ الْعَزِيزِ الْغَفَّارِ طُوبَى لِمَنْ يَتَفَكَّرُ فِي آيَاتِ
اللَّهِ وَيَقْرَأُهَا فِي الْعَشِيِّ وَالْأَشْرَاقِ

4 نَسْتُلِ اللَّهَ بِأَنْ يَجْعَلَكَ مُسْتَقِيمًا عَلَى أَمْرِهِ عَلَى شَأْنٍ
تَرَى مَا سِوَاهُ فِي ظِلِّكَ هَذَا يَنْبَغِي لِمَنْ تَمَسَّكَ
بِالْحَبْلِ الْأَعْظَمِ الَّذِي بِحَرَكَتِهِ تَحْرُكُ الْأَمْكَانُ يَا
أَفْنَانِي نَحْبُّ أَنْ نَذْكُرَكَ فِي اللَّيَالِي وَالْأَيَّامِ طُوبَى لِمَنْ
نَصَرَنِي وَقَامَ عَلَى خِدْمَةِ رَبِّهِ الْعَزِيزِ الْمُنَّانِ تَهَلَّلُوا وَ
تَكَبَّرُوا فِي هَذَا الْيَوْمِ الَّذِي فِيهِ خَرَقَ الْحِجَابَ وَظَهَرَ
مَا كَانَ مَخْزُونًا فِي عِلْمِ اللَّهِ فِي أَزَلِ الْأَزَالِ كَبَّرَ مِنْ
قَبْلِي عَلَى وَجْهِهِ مَنْ أَحَبَّنِي أَنَّ رَبِّكَ يَذْكُرُ مَنْ يَشَاءُ
بِفَضْلٍ مِنْ عِنْدِهِ أَنَّ فَضْلَهُ سَبَقَ الْإِخْتِرَاعَ عَلَيْكَ
بِهَائِي وَبِهَاءِ كُلِّ شَيْءٍ إِلَى يَوْمِ الَّذِي لَا يَعْتَرِيهِ
الْحِسَابُ

INBA51:533, ASAT4.130x

BH02364

To: Namesake of Baha'u'llah et al.

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Exalted, the Most Glorious
- 2 The Pen testifieth in the Most Great Prison and calleth out amongst the nations: "The Kingdom is God's, the Lord of eternity!" Yet the people understand not. Every thing hath voiced the praise of its Lord, yet most of the people hear not. The trees and stones have been stirred by the breezes of thy Lord, the Revealer of verses, yet the people recognize not. All faces have turned toward the Countenance of Beauty, yet the people of error perceive not. The Herald crieth out: "Hasten with your hearts toward the direction of the Beloved!" Yet

1 الْأَقْدَسُ الْأَمْنَعُ الْأَبْنَى

2 يَشْهَدُ الْقَلَمُ فِي السِّجْنِ الْأَعْظَمِ وَيَدْعُو بَيْنَ الْأُمَمِ
الْمَلِكُ لِلَّهِ مَالِكُ الْقَدَمِ وَلَكِنْ النَّاسُ هُمْ لَا
يَفْقَهُونَ قَدْ نَطَقَ كُلُّ شَيْءٍ بِثَنَاءِ رَبِّهِ وَلَكِنْ النَّاسُ
أَكْثَرُهُمْ لَا يَسْمَعُونَ قَدْ اهْتَزَّتْ الْأَشْجَارُ وَالْأَجَارِ
مِنْ نَفْحَاتِ رَبِّكَ مِنْزِلِ الْآيَاتِ وَلَكِنْ النَّاسُ
هُمْ لَا يَعْرِفُونَ قَدْ تَوَجَّهَتِ الْوُجُوهُ إِلَى وَجْهِ الْجَمَالِ
وَلَكِنْ أَهْلُ الضَّلَالِ هُمْ لَا يَشْعُرُونَ يَنَادِي الْمُنَادِ

the people are as dead. From the very midst of tribulation, I summon the entire creation unto God, the Almighty, the All-Compelling, the Self-Subsisting.

ان اسرعوا بالقلوب الى شطر المحبوب ولكن
الناس هم ميتون انى فى قطب البلاء ادعو ملاً
الانشاء الى الله المقتدر المهيمن القيوم

- 3 O thou who hast turned toward the Qiblih of existence! By My life, wert thou to know what I endure, thou wouldst lament. Yet the Youth is in joy and gladness. In the darkness of tribulation, the countenance of Baha hath shone forth - exalted be He Who hath caused Him to speak with truth and sent Him with manifest sovereignty.

3 يا ايها المقبل الى قبلة الوجود لعمري لو تعرف ما
انا فيه لتنوح ولكن الغلام فى بهجة و سرور فى
ظلمة البلاء اضاء وجه البهاء تعالى الذى انطقه
بالحق و ارسله بسلطان مشهود

- 4 We have found the fragrance of thy love; therefore have We sent down for thee two Tablets, and after them this holy, mighty, beloved Tablet, from whose horizon hath shone the sun of the favors of thy Lord. When thou attainest unto it, say: "Praise be unto Thee for having moved the Pen of Command to my remembrance, and caused Thy sacred, cherished tongue to mention my name."

4 قد وجدنا عرف حبيك لذا نزلنا لك اللوحين
و عن ورائهما هذا اللوح المقدس العزيز المحبوب
الذى اشرفت من افقه شمس الطاف ربك اذا
فرت به قل لك الحمد بما تحرك على ذكرى قلم
الأمر و على اسمى لسانك المقدس الممنوع

- 5 Arise to promote the Cause with such steadfastness as cannot be hindered by the worshippers of idle fancies nor the conditions of those who have disbelieved in God, the Mighty, the All-Loving. Blessed is he who hath cast away what the people possess and turned wholly toward the praiseworthy station.

5 قم على الأمر باستقامة لا تمنعها عبدة الأوهام و
لا شئونات الذين كفروا بالله العزيز الودود طوبى
لمن نبذ ما عند الناس و اقبل بكله الى المقام
المحمود

- 6 We make mention, at all times, of the loved ones of the All-Merciful, that the fire of remembrance may be kindled in their hearts in such wise that the radiance of God, the All-Compelling, the Self-Subsisting, may be witnessed in their faces. Blessed is he who hath drunk the Salsabil from the hand of his gracious Lord and followed Him upon this path which hath appeared in truth from God, the Lord of the seen and unseen.

6 انا نذكر فى كل الأحيان احباء الرحمن لتحدث فى
قلوبهم نار الذكر على شأن يرى من وجوههم نضرة
الله المهيمن القيوم طوبى لمن شرب السلسبيل من
يد ربه الجميل و اتبعه فى هذا السبيل الذى ظهر
بالحق من لدى الله مالک الغيب و الشهود

- 7 Say: O people! Take ye warning from those who disbelieved aforetime, then ponder what they possessed. Do ye see them today? Nay, by My life! All are in unremitting torment. Those whom this world hath deluded are indeed a people cast down. Blessed is he who hath cast aside all else and held fast to the cord of his Lord. He, verily, dwelleth beneath the shadow of his Lord's mercy, and the honored servants pray for him.

7 قل يا قوم ان اعتبروا فى الذين كفروا من قبل ثم
تفكروا فيما عندهم هل ترونهم اليوم لا لعمري
كل فى عذاب غير مردود ان الذين غرّتهم الدنيا
اولئك قوم مدحضون طوبى لمن نبذ ما سواه
و تمسك بجبل مولاه الا انه فى ظل رحمة ربه
يصلين عليه عباد مكرمون

- 8 Say: Abandon ye the pond, then turn ye toward the river of your Lord's mercy, the Mighty, the Beloved. They who have kept their covenant with God and His testament are indeed the choicest of all creation in the Preserved Tablet. Were they to behold their stations in the heights of Paradise, they would soar aloft from longing. Thy Lord is, verily, the Truth, the Knower of things unseen.

8 قل ان اتركوا الغدير ثم اقبلوا الى فرات رحمة ربكم
العزيز المحبوب ان الذين وفوا بعهد الله و ميثاقه
اولئك من خيرة الخلق فى لوح محفوظ لويرون
مقاماتهم فى على الفردوس ليطيرون من الشوق
ان ربك هو الحق علام الغيوب

- 9 Say: O My loved ones! Be ye of such a nature that the people of creation may inhale from you the sweet fragrances of your Lord, the Most High, the All-Glorious, that your sanctification of His Cause may be made manifest among those who are veiled. Thus have We sent down the verses unto thee and dispatched them in truth as a grace from Him unto thee and unto those who are guided.
- 9 قل يا احبائي كونوا على شأن يجدن منكم اهل الانشاء نفحات ربكم العلى الأبهى ليظهر منكم تقديس امره بين الذين محتجبون كذلك نزلنا لك الآيات و ارسلناها بالحق فضلاً من عنده عليك وعلى الذينهم مهتدون
- 10 Convey My greetings unto those from whose faces thou perceivest the radiance of Baha and in whose hearts thou findest the love of God, the Almighty, the All-Compelling, the Self-Subsisting.
- 10 كبر من قبلى على الذين تجد من وجوههم نضرة البهاء ومن قلوبهم حب الله المقتدر المهيمن القيوم

BLIB_Or11095#074

BH02419

*To: Khadijih Baygum wife of the Bab**Date: ca. 1289-1290?*

- 1 He is the Most Holy, the Most Exalted, the Most High
- 1 بسم الله الأقدس العلى الأعلى
- 2 This is a missive from Us unto her who hath believed in God, hearkened unto His call, recognized His Self, and turned unto Him. Her letter hath been presented before the Throne that We might attract her once again unto God, the Mighty, the Wise.
- 2 هذه ورقة من لدنا الى التى ايقنت بالله و سمعت ندائه و عرفت نفسه و اقبلت اليه و حضر لدى العرش كتابها لتجذبها مرة اخرى الى الله العزيز الحكيم
- 3 O Most Exalted Leaf! Hearken unto the call of thy Lord, the Most High, from the Divine Lote-Tree in the luminous spot: Verily, there is none other God but Me, the Mighty, the Generous. O Leaf of Paradise! Hearken once again unto the call from the Ultimate Tree upon the crimson hill from this Most Great Scene: Verily, there is none other God but Me, the Forgiving, the Merciful.
- 3 ان يا ورقة العليا ان استمعى نداء ربك الأعلى من السدرة المنتهى على البقعة النوراء انه لا اله الا انا العزيز الكريم ان يا ورقة الفردوس ان استمعى النداء تارة اخرى من الشجرة القصوى على الكتيب الأحمر من هذا المنظر الأكبر انه لا اله الا انا الغفور الرحيم
- 4 Thy letter hath been presented in the presence of the Throne, and towards it hath been directed the gaze of thy Lord, the Most High, the Most Great. Blessed art thou, inasmuch as We have inhaled therefrom the fragrance of thy love for thy Lord, the All-Merciful, the Compassionate. Thou hast, in most of the hours, been remembered in the presence of the Countenance—this is of His bounty unto thee; verily He is the Ordainer of whatsoever He willeth.
- 4 قد حضر لدى العرش كتابك و توجه اليه لحاظ ربك العلى العظيم طوبى لك بما وجدنا منه عرف حبك ربك الرحمن الرحيم قد كنت مذكوراً لدى الوجه فى اكثر الأحيان هذا من فضله عليك انه هو الحاكم على ما يريد

5 Blessed art thou, inasmuch as thou hast remained faithful unto the Covenant of God and His Testament, and hast turned away from the treacherous. From thee have We perceived the sweet savour of fidelity: glory thou in the testimony of God among all the worlds. Grieve not at aught; by My life! He is with thee at all times. It behoveth every soul to honour thee, to exalt thee, and to observe in thee the right of God and His Cause. Thus hath the decree been sent down from One Who is Powerful, Most Mighty. Render thou thanks unto God, and then make mention of Him with spirit and sweet savour, for that which hath been revealed unto thee from the Pen of Revelation in this perspicuous Tablet.

6 O my God and my Beloved! I am she who hath turned unto Thee, believed in the Dawning-Place of Thy Cause and the Source of Thine inspiration, and attained unto that which Thy handmaidens have not attained. I beseech Thee by Thy Most Great Name - He Who was afflicted amongst the oppressors of Thy creation and the rebellious ones among Thy creatures, Whose liver was pierced by the arrows of Thine enemies and Whose garment was stained with the blood of hatred through what befell Him in Thy love - to make me steadfast in Thy Cause and Thy love, speaking Thy praise and glorification, taking refuge in Thy presence in all Thy worlds. O Lord! Deny me not the sweet-scented breezes of the garment of Thy Revelation, the fragrant emanations of the robe of Thy mercy, and Thy signs through which the winds of Thy grace pass.

7 O Lord! Thou art He Whose bounty hath encompassed all things and Whose mercy hath preceded all who dwell on earth and in heaven. Send down upon me in all conditions that which beseemeth Thy presence and befitteth Thy sovereignty. I am she who, O my Beloved, hath acknowledged Thy singleness and confessed Thy oneness and found intimacy with the Manifestation of Thy Self. Thou seest me, O my God, seeking protection in Thy custody and clinging to Thy grace and favors. Therefore, O Beloved of the worlds, cause me to drink, by the hand of Thy favors, the wine of Thy generosity, that the intoxication of the Kawthar of Thy bounty may so overcome me as to render me detached from all else save Thee and wholly turned unto Thee. Verily, Thou art the Powerful, the Transcendent, the Forgiving, the Merciful.

LTDT.056x

5 طوبى لك بما وفيت ميثاق الله و عهده و
اعرضت عن الخائنين انا وجدنا منك رائحة
الوفاء ان افتخرى بشهادة الله بين العالمين لا
تحزنى من شئ لعمري انه معك في كل
الاحيان ينبغي لكل ان يوقروك ويعظموك و
يراعوا فيك حق الله وامره كذلك نزل الامر
من لدن مقتدر قدير ان اشكرى الله ثم اذكره
بالروح والريحان بما انزل لك من قلم الوحي في
هذا اللوح المبين

6 يا الهى و محبوبى انا التى اقبلت اليك و آمنت
بمشرق امرك و مطلع الهامك و فزت بما لا
فزن به امائك اسئلك باسمك الأعظم الذى
ابلى بين طغاة خلقك و عصاة بريتك و صار
كبدك مشبكاً من سهام اعدائك و قيضه محمراً
بدم البغضاء بما ورد عليه في حبك بأن تجعلنى
مستقيماً على امرك و حبك و ناطقاً بذكرك و
ثنائك و لائداً بحضرتك في كل عالم من عوالمك

7 اى رب لا تمنعنى من نفحات قيص وحيك
و فوحات ثوب رحمتك و آياتك التى تمر
منها ارياح فضلك اى رب انت الذى احاط
فضلك الاشياء و سبقت رحمتك من في
الأرض و السماء فأنزل على في كل الأحوال
ما ينبغي لحضرتك و يليق لسلطانك انا التى
يا محبوبى كنت مقراً بفردانيتك و معترفاً
بوحدايتك و مؤانساً بمظهر نفسك ترانى يا الهى
مستجيراً بذمتك و متشبثاً بفضلك و الطافك
فأشربنى يا محبوب العالمين بيد الطافك خمر
مكرمك ليأخذنى سكر كوثر عنايتك على شأن
يجعلنى منقطعاً عما سواك و بكلى مقبلاً اليك
انك انت المقتدر المتعالى الغفور الرحيم

INBA51:255, BLIB_Or11095#197,
KB_620:248-250, LHKM3.105

BH02410

To: *Nabil qabl Baqir*

Date: *ca. 1289-1290?*

- 1 The Most Holy, the Most Great, the Most Exalted, the Most High! We have heard thy cry and learned of what hath befallen thee. Therefore did the ocean of thy Lord's loving-kindness surge, that thou mightest witness with thine inmost being that His mercy hath preceded all created things and His grace hath encompassed the worlds. Doth the loss of earthly treasures grieve thee? By My life! All affairs are within the grasp of thy Lord's might, the Powerful, the Almighty. Grieve not for what hath passed thee by. Turn with thy most pure heart unto the Most Sublime Vision.

1 الأقدس الأعظم العلى الأعلى قد سمعنا ندائك و
أطلعنا بما ورد عليك لذا تموج بحر عناية ربك
العزیز العظیم لتشهد بکینونتک بأن رحمته سبقت
الممکات و فضله احاط العالمین هل یحزنک
فقدان الزخارف لعمری کلّ الأمور فی قبضة
قدرة ربک المقتدر القدير لا تحزن عما فات
عنک توجه بالقلب الأطهر الى المنظر الأكبر
- 2 Say: O Thou Lord of destiny and Creator of humanity! I have cast away what is with me in hope of what is with Thee. Thou art, verily, the Forgiving, the Merciful. He accepteth thee in this state, having found thee detached from that wherewith men occupy themselves. He is, verily, the Forgiving, the Bountiful.

2 قل یا مالک القدر و فاطر البشر قد نبذت ما
عندى رجاء ما عندک انک انت الغفور الرحیم
انه یقبلک فی تلك الحالة اذ وجدک عریاً عما
یلعب به العباد انه هو الغفور الکریم
- 3 If what thou hast is lost, be confident in what God hath. If thou art left without a helper, seek help from Him in Whose grasp lieth the kingdom of the heavens and earth. If thou findest no one to aid thee, know thou and be assured that He is thy helper. If thy companions and those who were with thee disperse, He will accompany thee and remember thee in truth. He is the helper of him who hath no helper, and the succourer of him who hath no succourer. He is, verily, the Mighty, the Wise.

3 ان فقد ما عندک ان اطمئن بما عند الله و ان
بقیت بلا ناصر ان استنصر من الذى فی قبضته
ملکوت ملک السموات والأرضین ان لن تجد
لنفسک معیناً فاعلم و ايقن بأنه معینک و ان
تفرّق رفقاءک و الذينهم كانوا معک انه یرافقک
و یذكرک بالحق انه ناصر من لا ناصر له و معین
من لا معین له و انه هو العزیز الحکیم
- 4 By My life! Shouldst thou inhale the fragrances of these verses and discover the breezes of thy Lord's mercy that waft from them, such joy would seize thee that thou wouldst forsake all who are in the realm of being and arise to praise this wronged One, the solitary, the remote. Arise, then remember thy Lord, and fear not what hath passed thee by. Thy Lord, verily, hath power over whatsoever He willeth. He is, verily, the Ruler over whatsoever He pleaseth.

4 لعمری لو تجد نفحات تلك الآيات و تطلع بنسائم
رحمة ربک التى تمرّ منها لیاخذک السرور على
شأن تدع من فی الملك و تقوم بثناء هذا المظلوم
الفريد الغریب قم ثم اذكر ربک و لا تخف عما
فات عنک ان ربک هو المقتدر على ما یشاء انه
هو الحاكم على ما یرید
- 5 Know thou that thy adornment is My love, thy wealth My remembrance, thy treasure My praise, and thy pearls thy trust in God, the Eternal, the All-Knowing, the All-Informed. Cast away thy sorrows, then take the cup of joy in the name of thy Lord, the All-Merciful.

5 فاعلم ان زینتک حبّ و غنائک ذکرى و کنزک
ثنائى و لآلیک التوکل على الله الباقى العليم الخبير
ضع الأحزان ثم خذ كأس السرور باسم ربک
الرحمن

6 Say: O my God and my Beloved! O my God and my Purpose! O my God and my Object of worship! Unto Thee be praise for having encompassed me with the outpourings from the clouds of Thy bounty and the manifestations of Thy gifts and favors. Though, O my God, what befitteth Thy station and beseemeth Thy sovereignty hath passed me by, yet I behold that Thou hast not withheld from me what befitteth Thy mercy and favor, and what beseemeth Thy generosity and bounty, inasmuch as Thou hast remembered me while I was silent in Thy remembrance. O Lord! Make me detached from all else save Thee, steadfast in Thy love, uttering Thy praise, and gazing toward Thy direction, that I may be a servant unto Thy Cause in my remaining days. O Lord! Have mercy upon me through Thy bounty, then ordain for me that which shall preserve me from the evil of those who have disbelieved in Thy Self and turned away from Thy Beauty, after Thou didst come unto them from the heaven of Thy Cause with Thy sovereignty and power. O Lord! Leave me not to myself, nor cast me out among Thy servants. Take my hand with the hands of Thy power, then deliver me from the seas of sorrows. Thou art, verily, the Forgiving, the Bountiful, the Mighty, the Help in Peril.

6 قل يا الهى و محبوبى و يا الهى و مقصودى و يا الهى و معبودى لك الحمد بما احاطتنى فيوضات سبحان مكرماتك و شئونات مواهبك و افضالك ولو اتى يا الهى قد فات عنى ما ينبغى لشأنك و يلىق لسلطانك ولكن ارى بانك ما منعتنى عما ينبغى لرحمتك و احسانك و ما يلىق لكرمك و جودك بحيث ذكرتنى و كنت صامتاً عن ذكرك اى رب فاجعلنى منقطعاً عما سواك و قائماً بحبك و ناطقاً بذكرك و ناظراً الى شطرك لأكون خادماً فى بقية ايامى لأمرك اى رب فارحمنى بجودك ثم اكتب لى ما يحفظنى عن شر الذينهم كفروا بنفسك و اعرضوا عن جمالك بعد الذى اتيتهم من سماء امرك بسلطنتك و اقتدارك اى رب لا تدعنى بنفسى و لا تطردنى بين عبادك خذ يدى بأيدى قدرتك ثم انقذنى من بحور الأحزان انك انت الغفور الكريم العزيز المستعان

INBA41:204, BLIB_Or11095#057

BH02386

To: *Tabib et al.*

Date: *ca. 1289-1290?*

1 That which hath been revealed in the Tablets of loving counsel regarding unity and other matters hath been and will continue to be intended for all created things, both those who are round about Me and those in all lands. The knowledge of the True One encompasseth all things. That which hath streamed forth from the Most Ancient Pen hath been based upon observation of what was and what would be. Thy Lord, verily, is the All-Knowing, the All-Informed.

1 اينكه در الواح نصايح مشفقه در اتحاد و غيره نازل ميشود مقصود جميع بريّه بوده و خواهند بود من الذين فى حولى و فى الأقطار علم حق محيط آنچه از قلم قدم جارى بعد از مشاهده بوده و خواهد بود ان ربك هو العليم الخبير

2 O thou physician! Convey My glorification to the people of Zawra who have embarked upon the Crimson Ark by the leave of God, the Lord of all names. Blessed are they, inasmuch as they have migrated in the path of God, the Originator of earth and heaven. In their departure from Zawra there are signs for those possessed of understanding, and in their return there are clear

2 ان يا طبيب كبر من قبل على اهل الزوراء الذين ركبوا الفلك الحمراء باذن الله مالک الأسماء طوبى لهم بما هاجروا فى سبيل الله فاطر الأرضين و السموات فى خروجهم عن الزوراء لآيات لأولى التّوبى و فى رجوعهم لبيّنات للذين غفلوا

tokens for those who have been heedless of their Lord's remembrance. Thus doth God single out whom He pleaseth through His grace. He, verily, is the Mighty, the Self-Subsisting.

- 3 Say: Be not grieved by that which hath befallen you. Ye have borne what I have borne. This is of God's grace - He bestoweth it upon whom He willeth, though the people are in doubt and behind a veil. Rend it asunder through wisdom and utterance. Thus hath it been ordained in the Tablets of your Lord, the All-Merciful. He, verily, is the One Who ordaineth what He willeth. God hath made you a sign of His remembrance amongst His servants, and this is of His grace upon you, O ye who are endued with insight. Blessed be your ears, for they have heard; and your hearts, for they have turned; and your faces, for they have been illumined by the lights of your Lord's countenance, the Mighty, the All-Knowing.

- 4 We have read the letter of Our name Muhammad-Qabli-Mustafa and have turned toward him from this Horizon whence the daysprings have been made to shine. He hath been wronged by those who wander in the wilderness of heedlessness and forgetfulness. God shall soon exalt those who have desired His presence and seize such as have persisted in pride and discord. Upon them be the glory of God, the One, the Powerful, the Mighty, the All-Compelling.

- 5 Thy likeness hath been honored to attain the presence of the Lord of Majesty, and this is yet another turn. We beseech God to make it one of the supreme examples in the kingdom of creation and to manifest through it that which thy Lord, the Lord of all names, hath desired. He, verily, is the Mighty, the All-Wise. We make mention of thee in the realms of eternity even as thou makest mention of Us among the peoples. To this beareth witness the Pen that moveth between the fingers of thy Lord's will, the Powerful, the Almighty.

- 6 Excellent is that which thou hast inferred regarding him whom thou didst mention. He, verily, is the Protector of those who remember. He aideth him who speaketh by His command and openeth upon hearts the gates of knowledge. He, verily, is the Mighty, the All-Wise.

- 7 Convey abundant greetings on behalf of the True One to all the loved ones in that land. Be vigilant in all regions regarding the Cause of God, lest any matter arise that might cause harm to the loved ones of that land, for these souls are known by the name of God and their protection is necessary in all circumstances. Let them not be saddened by the disruption of outward means. Verily, He enlargeth unto whom He willeth. In His hand is the dominion of all things. He ordaineth for

عن ذكر ربهم كذلك يختص الله من يشاء
بفضل من عنده أنه هو العزيز المختار

3 قل لا تحزنوا عما ورد عليكم قد حملتم ما حملت هذا
من فضل الله يعطيه من يشاء ولكن الناس في
مرية وحجاب ان اخروقه بالحكمة والبيان كذلك
قدر في الواح ربكم الرحمن انه هو الحاكم على ما
اراد قد جعلكم الله آية ذكره بين العباد وهذا
من فضله عليكم يا اولى الأبصار طوبى لآذانكم بما
سمعت ولقلوبكم بما اقبلت ولوجوهكم بما انارت
من انوار وجه ربكم العزيز العالم

4 قد قرأنا كتاب اسمنا محمد قبل مصطفى وتوجهنا
اليه من هذا الأفق الذى اضاء منه الآفاق قد
اعتدى عليه من هام في هيماء الغفلة والنسيان
سوف يرفع الله الذين ارادوا الوجه يأخذ من
كان في عتو وشقاق انما البهاء عليهم من لدى
الله الواحد المقتدر العزيز الفتّار

5 قد تشرف مثالك بقاء ذى الجلال وتلك كرامة
اخرى نسل الله بأن يجعله من الأمثال العليا في
ملكوت الانشاء ويظهر منه ما اراد ربه مالك
الاسماء انه هو العزيز الحكيم انا نذكرك في ممالك
القدم كما انك تذكرنا بين الأمم بذلك يشهد القلم
الذى كان بين اصبعى ارادة ربك المقتدر القدير

6 نعم ما استدلت به لمن ذكرته انه ولي الذاكرين انه
يؤيد من ينطق بأمره ويفتح على القلوب ابواب
العلوم انه هو العزيز الحكيم

7 جميع احبائى آن ارض را از قبل حق تكبير بليغ
برسانيد در جميع جهات مراقب امر الله بوده كه
امرى احداث نشود كه سبب ضرر احبائى آن
ارض گردد چه كه آن نفوس باسم الله معروفند
رعايتشان در هر حال لازم است از اختلال
اسباب ظاهره محزون نباشند انه ييسط لمن يشاء

whomsoever He desireth whatsoever He desireth. He, verily, is the All-Bountiful, the Mighty, the Generous.

بيده ملكوت كل شيء يقدر لمن اراد ما اراد الله
لهو الفضال العزيز الكريم

BLIB_Or11096#255, BLIB_Or15710.047b,
ASAT4.073x

BH02449

To: Ayn

Date: ca. 1289-1290?

- 1 The Ancient of Days, the Most Great, the Most Exalted! These are the verses of God, the Sovereign, the Mighty, the All-Wise, sent down in truth to all who are in the heavens and on earth.

1 الأقدم الأعظم الأعلى تلك آيات الله الملك
العزيز الحكيم نزلت بالحق لمن في السموات و
الأرضين
- 2 The Most Exalted Pen addresses those who dwell in the kingdom of creation: O people! The Lord of Names has come and calls you in truth. Fear God and be not of those who remain veiled. Leave behind all created things and hasten with your hearts unto God, the Revealer of verses. This is what you were promised in the Tablets from One All-Knowing, All-Informed. Arise to aid the Cause of your Lord - this is better for you, if you be of those who understand.

2 يخاطب القلم الأعلى من في ملكوت الانشاء يا
قوم قد اتى مالک الأسماء و يدعوكم بالحق اتقوا
الله ولا تكونن من المحتجبين دعوا الممكثات ان
اسرعوا بالقلوب الى الله منزل الآيات هذا ما
وعدتم به في الألواح من لدن عليم خبير قوموا على
نصرة امر ربكم هذا خير لكم ان انتم من العارفين
- 3 Seize the measure of these days wherein has appeared the Dayspring of your Lord's verses, the Mighty, the Praised. Will anything in creation profit you? No, by His very Self, the True One, save what He has ordained for you in His mighty, beautiful kingdom. Hasten to the good things which have been inscribed by the Pen of your Lord, the Lord of Names and Attributes, and follow not every sinful idolater.

3 ان اغتنموا قدر الأيام التي فيها ظهر مطلع آيات
ربكم العزيز الحميد هل ينفعكم شيء في الأبداع لا
ونفسه الحق إلا ما قدر لكم في ملكوته العزيز
الجميل سارعوا الى الخيرات التي رقت من قلم
ربكم مالک الأسماء و الصفات ولا تتبعوا كل
مشرک اثم
- 4 By My life! Steadfastness is among the most mighty and greatest of all things. Blessed is he who attains unto it - he is indeed among the most exalted of servants before his Lord. Thus has the matter been decreed in a preserved Tablet.

4 لعمري ان الاستقامة من اعظم الأمور و اكبرها
طوبى لمن فاز بها الله من اعلى العباد عند ربه
كذلك قضى الأمر في لوح حفيظ
- 5 We have heard your call and answered you with that which has caused the First Ornament to shine forth. This is indeed a manifest grace. When you receive the Tablet, take it with the hand of certitude, then read what has been revealed therein. Thus does He command you Who is imprisoned in this remote spot.

5 قد سمعنا نداءك و اجبتك بما لاح به الطراز
الأول ان هذا الفضل مبين اذا فزت باللوح خذه
بيد اليقين ثم اقرء ما نزل فيه كذلك يأمرک من
سجن في هذا المقام البعيد

- 6 Let not the intimations of the heedless grieve you, nor the might of the ascetics who visit the House and endure hardships, thinking themselves to be among the doers of good. Yet when the Lord of the House appeared, they denied Him - they are indeed among the lost. How many learned ones have perished, and how many ignorant ones have passed over the Bridge as passes a cloud! Thus does the All-Informed apprise you.
- 7 Hold fast to the cord of your Lord's tender mercy, then rest assured in His grace. Say: O my God! Aid me to be steadfast in Thy love and in following Thy command, then ordain for me what befits Thy station and Thy gifts. Thou art indeed the Almighty over what Thou willest, and Thou art the Forgiving, the Merciful.
- 8 If you find one who makes mention of your Lord, convey to him greetings from this exiled Prisoner. Say: He has desired for no one save what God has desired for him - to this testifies every fair-minded, discerning one. Throughout His days He was beneath the swords of His enemies, yet from the horizon of prison He calls you unto God, the Lord of Names. Beware lest you deprive yourselves of that for which you were created. Draw near with your hearts unto the Beloved and be not of those who hesitate. You are in your homes while He makes mention of you in exile, being in the hands of the aggressive ones.
- 9 Glory be upon the people of Baha who have embarked upon the Crimson Ark in the name of God, the Cleaver of the Heaven, and who are among those possessed of certitude.

6 آياك ان تحزنك اشارات الذين غفلوا او
تضطربك سيطرة التاسكين الذين يزورون البيت
و يحملون الشدائد و يظنون انهم من المحسنين
و اذا ظهر رب البيت كفروا به الا انهم من
الخاسرين كم من عالم هلك و كم من جاهل
مر عن الصراط كمر السحاب هذا ما ينبئك به
الخبير

7 تمسك بجبل عناية ربك ثم اطمئن بفضلہ آياك
قل يا الهى ايدنى على الاستقامة على حبك و اتباع
امرك ثم اكتب لى ما ينبغى لثانك و مواهبك
انك انت المقتدر على ما تشاء و انك انت الغفور
الرحيم

8 ان وجدت من يذكر ربك كبر على وجهه من
قبل هذا المسجون الغريب قل انه ما اراد لأحد
الا ما اراده الله يشهد بذلك كل منصف بصير و
كان في أيامه كلها تحت سيوف الأعداء و اذا من
افق السجن يدعوك الى الله مالک الأسماء آياكم
ان تمنعوا انفسكم عما خلقتم له تقرّبوا بالقلوب الى
المحبوب و لا تكونن من المتوقفين انتم في بيوتكم و
انه يذكرکم في الغربة اذ كان بين ايدى المعتدين

9 انما البهاء على اهل البهاء الذين ركبوا على الفلك
الحمراء باسم الله فاطر السماء و كانوا من الموقنين

BLIB_Or11095#067

BH02489

To: Jamal

Date: ca. 1289-1290?

- 1 He is the Most Mighty, the Most Holy, the Most Glorious
- 2 This is a fragrance from the fragrances of thy Lord's loving-kindness which We have sent unto thee, that thereby thine eyes may be solaced, and the eyes of those who have turned with their hearts toward the direction of thy Lord, the Mighty, the Bestower.

1 الأعزّ الأقدس الأبهى

2 هذه نفحة من نفحات عناية ربك قد ارسلناها
اليك لتقرّ بها عينك و عيون الذين توجّهوا
بالقلوب الى شطر ربك العزيز الوهاب

- 3 We have heard of thy drawing nigh unto God, and We prevented thee from attaining His presence because of that which the hands of those who rode the steeds of passion have wrought, and who committed that which caused the dwellers of the highest Paradise to lament. The Pen of God, the Mighty, the All-Knowing, beareth witness to this.
- 3 قد سمعنا تقربك الى الله و منعناك عن الورود بما اكتسبت ايدي الذين ركبوا مراكب الهوى و ارتكبوا ما فزع به اهل جنة المأوى يشهد بذلك قلم الله المقتدر العالم
- 4 O Jamal, grieve not at what hath befallen thee. Nothing hath been ordained for thee save that which is best for thee. He, verily, is the Mighty, the Forgiving. The Evil Whisperer hath whispered among the people and caused them to fear God, the Sovereign, the Supreme, the Chosen One. Therefore hath the matter become severe, and they have prevented from attaining His presence those servants who have turned toward the Kaaba of Beauty. Be thou content with what God hath decreed for thee. We desired to preserve thee that thou mightest aid thy Lord through utterance. He, verily, ordaineth as He pleaseth.
- 4 ان يا جمال لا تحزن بما ورد عليك انه ما قدر لك الا ما هو خير لنفسك انه هو العزيز الغفار قد نادى الخناس بين الناس و خوفهم عن الله الملك المهيمن المختار لذا اشتد الامر و منعو عن الورود عباد الذينهم اقبلوا الى كعبة الجمال ان ارض بما قضى الله لك انا اردنا حفظك لنصرة ربك بالبيان انه هو الحاكم على ما اراد
- 5 Despair not of God's Spirit and mercy, and forget not when thou wert in the vicinity of thy Lord's mercy and the countenance of God, the Mighty, the Bountiful, was turned toward thee. Remember Him in thy days, and the tribulations which befell Him from those who perceived not the fragrance of faithfulness and followed vain imaginings.
- 5 لا تيأس من روح الله و رحمته و لا تنس اذ كنت في جوار رحمة ربك و توجه اليك وجه الله العزيز المنان اذكره في ايامك و المصائب التي وردت عليه من الذين ما وجدوا عرف الوفاء و اتبعوا الأوهام
- 6 Thou art indeed aware of what befell Us in the Land of Mystery when two persons rose up against God, the Lord of Days. God seized one of them with His might, whereupon, seeing this, he said: "I repent unto Thee, O Thou in Whose grasp is the dominion of all men!" And the other presented himself and repented with hypocrisy, and thy Lord rent not asunder the veil until the appointed time arrived. When We reached the prison, he committed deeds whereby the honor of God was dishonored among His servants. By My life! We showed patience and concealed matters until the affair reached a point where the Cause was well-nigh transformed. Therefore We expelled him and his sister from the gate.
- 6 انك اطلعت بما ورد علينا في ارض السرّ اذ بغى النفسان على الله مالك الأيام اخذ الله احدهما بقهر من عنده فلما رأى قال تبت اليك يا من في قبضتك زمام الأنام و الآخر حضر و تاب بالنفاق و ربك ما خرق الحجاب الى ان اتى الميقات فلما وردنا السجن ارتكب اعمالاً به ضاعت حرمة الله بين العباد لعمرى صبرنا و سترنا الى ان بلغ الأمر الى مقام كاد ان يتغير الأمر لذا اطردناه و اخته من الباب
- 7 O Jamal! I have sacrificed My soul and My spirit to exalt the Word and to glorify the Cause of thy Lord, the Mighty, the Bountiful. Should We observe any of the Branches acting contrary to that which God desireth, We would assuredly cast him out with truth, for verily I am the Mighty, the Compelling. Thou art aware of their deeds. By God! The Eye of Eternity wept at what they committed in the Most Great Prison, and the righteous lamented thereby.
- 7 ان يا جمال اتى انفقت نفسى و روحى لاعزاز كلمة واعزاز امر ربك العزيز المنان لو نرى احداً من الأغصان بغير ما اراد الله نظرده بالحق و انا المقتدر القهار انك اطلعت بأعمالهما تالله بكت بما ارتكبا عين القدم في السرداق الأعظم و ناح منه الأبرار
- 8 Take thou the reins of the Cause with the power of thy Lord, then make mention of Him amongst the servants with such remembrances as will cause spirits to be attracted. Detach
- 8 خذ زمام الأمر بقدرة ربك ثم اذكره بين العباد بأذكار تنجذب بها الأرواح ان انقطع عما سوى الله ثم اكف به انه معك في كل الأحوال اياك ان

thyself from all else but God, then suffice thyself therewith. He is with thee under all conditions. Beware lest the cares and sorrows of the world take hold of thee. Behold, then remember what hath befallen Us from the hosts of the wicked ones. God will soon exalt thee through the truth and will aid thee through His grace. He, verily, fulfilleth His promise.

- 9 Convey My greetings unto the faces of those who have turned toward the Dayspring of Revelation and unto thy kindred from thy Lord, the Mighty, the All-Luminous.

تأخذك همومات الدنيا و احزانها ان انظر ثم اذكر
ما ورد علينا من جنود الفجار سوف يرفعك الله
بالحق ويؤيدك بفضل من عنده انه يوفى الميعاد

- 9 كبر على وجوه الذين توجهوا الى مشرق الوحي و
اهلك من لدن ربك العزيز النوار

BLIB_Or11095#061

BH02483

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Holy, the Most Exalted

1 بسم الله الأقدس الأعلى

- 2 This is a Book from Us to him who desired the countenance of his Lord, the Mighty, the All-Praised, and who migrated with Him from Baghdad until he arrived in the Land of Mystery with manifest joy. Then he journeyed thence until he entered the Most Great Prison when the Ancient Beauty arrived there with great sorrow, and he circled round about it until the days reached that day whereon the hand of destiny closed the gates of attainment before the face of those who sought Him. And on this day We make mention of him that his remembrance may endure in the world. He, verily, is the Forgiving, the Merciful.

2 هذا كتاب من لدنا الى الذي اراد وجه ربه العزيز
الحميد و هاجر معه من الزوراء الى ان ورد ارض
السريسرور مبين ثم سافر منها الى ان دخل السجن
الأعظم اذ ورد فيه جمال القدم بحزن عظيم و
طاف في حوله الى ان بلغت الأيام الى يوم الذي
فيه اغلقت يد القضاء ابواب اللقاء على وجه
المريدين وفي هذا اليوم اذكره ليبقى ذكره في العالم
انه هو الغفور الرحيم

- 3 O servant! Be thou steadfast in the love of God and His Cause in such wise that the hearts of the ungodly may be made to tremble by thee. Blessed is he who hath visited thee and dwelt in thy house whereby the horizon of victory was illumined and the power of thy Lord, the Mighty, the All-Wise, was made manifest. Blessed is he in that he followed the command of his Lord and went forth from his home, turning unto his Master. We bear witness that he was among those at whom the Evil One trembled and the idol wailed, and the foundations of the transgressors were shaken. We beseech God to aid him and thee in His service and to make you both among the triumphant ones.

3 ان يا عبد ان استقم على حب الله و امره على
شأن تضطرب منك افئدة المشركين طوبى لمن
ورد عليك و سكن في بيتك الذي به انار افق
النصر و ظهرت قدرة ربك العزيز الحكيم طوبى
له بما اتبع امر ربه و خرج عن دياره مقبلاً الى
مولاه نشهد انه كان من الذين فزع منهم الطاغوت
و ناح الجبت و تزلزلت اركان المعتدين نسل الله
بأن يؤيده و اياك على خدمته و يجعلكما من
الفائزين

- 4 We bear witness that thou didst arise to serve the Wronged One and didst endure tribulations in His path, and wert standing at the gate at every morn and eve. Know thou the worth of

4 و نشهد أنك قتت على خدمة المظلوم و حملت
في سبيله الرزايا و كنت قائماً لدى الباب في كل

this station, then give thanks unto thy Lord at all times. He, verily, is the All-Knowing, the All-Informed. Beseech thou God to make thee steadfast in that wherein thou art, for this is a station greater than every station and mightier than every mighty thing. Blessed is he who hath clung unto it and from whom its lights have shone forth. By My life! He is of them that are nigh unto God.

- 5 Say: O my God, my Lord and my Hope! I beseech Thee by the wrong suffered by the Manifestation of Thy Cause to make me of them who have tasted the sweetness of Thy remembrance in such wise that neither the opposition of Thy creatures nor the objections of Thy creation shall turn them aside. O Lord! Thou art the Generous One. I have turned toward the pavilion of Thy generosity and have clung to the hem of the robe of Thy mercy. I beseech Thee by Thy Self not to deny me nearness unto Thee nor prevent me from standing before the gate of Thy bounty. Then aid me in all conditions to do what Thou lovest and approvest. Verily, Thou doest what Thou wilt. There is no God but Thee, the Mighty, the All-Wise.

- 6 Ordain for me, O my God, what Thou hast ordained for Thy chosen ones, then write down for me what Thou hast written for them who have martyred themselves in Thy path, detached from all created things and turning unto Thy beauteous countenance. O Lord! Inscribe my name upon the Tablet whereon is recorded the mention of them who have circled round the sanctuary of Thy knowledge and kept Thy Covenant. Then cause such of Thy handmaidens as have inhaled the fragrance of Thy garment and turned toward that quarter from whose horizon hath shone the light of Thy countenance to inherit from me. Thou art, verily, the Powerful, the Mighty, the All-Compelling.

بكور واصل ان اعرف قدر هذا المقام ثم اشكر ربك في كل الأحيان انه هو العليم الخبير فاسئل الله بأن يجعلك مستقيماً على ما انت عليه لأنها مقام اعظم من كل مقام و اكبر من كل كبير طوبى لمن تمسك بها و ظهر منه انوارها لعمرى انه من المقربين

5 قل يا الهى و سيدى و رجائى اسئلك بمظلومية مظهر امرى بأن تجعلنى من الذين ذاقوا حلاوة ذكرى على شأن لم يشغلهم اعراض خلقك و لا اعتراض بريتك اى رب انت الكريم توجهت الى خباء كرمك و تشبثت بذيل بجاد رحمتك اسئلك بنفسك بأن لا تدعنى محروماً عن قربك و لا ممنوعاً عن القيام لدى باب جودك ثم ايدنى فى كل الأحوال على ما تحب و ترضى انك فعال لما تشاء لا اله الا انت العزيز الحكيم

6 و قدردلى يا الهى ما قدرته لأصفيائك ثم اكتب ما كتبه للذين استشهدوا فى سبيلك منقطعاً عن الخلاق و متوجهاً الى وجهك الجميل اى رب فاثبت اسمى فى لوح الذى فيه ذكر من طاف حول حرم عرفانك و وفى بميثاقك ثم اهلى من امائك اللاتى وجدن عرف قبضك و اقبلن الى شطر الذى لاح من افقه نور وجهك انك انت المقتدر العزيز القدير

BLIB_Or11095#053

BH02485

Date: ca. 1289-1290?

- 1 The Most Great, the Most Wondrous! This is a Book from Us to him who hath attained unto the lights of the Countenance in this Dawn which hath appeared from the horizon of the Cause, that the breezes of utterance which waft from the direction of the All-Merciful may seize him, and that he may summon the peoples in My Most Great Name, whereby trembling hath seized all the tribes. Thus hath the decree been inscribed by the Finger of Command in a Tablet.

1 هذا كتاب من لدنا الى من فاز بأنوار الوجه في هذا الفجر الذي كان من افق الأمر مشهودا لتأخذه نفحات البيان التي تمر من شطر الرحمن و يدع الأمم باسمي الأعظم الذي به اخذت الزلازل كل القبائل كذلك قضى الحكم في لوح كان باصبع الأمر مرقوما
- 2 Thou art among those who have remained faithful to the Covenant of God and His Testament, and who are mentioned before the Throne. We have adorned thee with the ornament of Mine own remembrance amongst My servants, and clothed thee with the robe of My Name, as a token of grace from My presence. Verily thy Lord is He Who hath power over what He willeth, and He is, in truth, potent over all things.

2 انت تَمَن وفيت ميثاق الله و عهده و كنت لدى العرش المذكور قد زيناك بطراز ذكرى بين عبادي و البسناك قيص اسمي فضلاً من عندى ان ربك هو المقتدر على ما يشاء انه كان على كلشي قديرا
- 3 Say: Fear ye the All-Merciful, O people of the Bayan! Verily He is the Dawning-Place of Revelation and the Source of inspiration, and unto Him return all the most excellent names of God. Beware lest ye pervert them from their proper meaning. Fear God, and follow not those who are deprived of the truth.

3 قل اتقوا الرحمن يا ملأ البيان انه لمطلع الوحي و مبء الالهام و اليه ترجع اسماء الله الحسنى كلها اياكم ان تحرفوها عن موضعها خافوا الله و لا تتبعوا الذين كانوا عن الحق محروما
- 4 Say: The true believer in divine unity is he who cleaveth unto this Name which God hath made the Sovereign of Names, and he who turneth away from it remaineth veiled in concealment. Among the people are those who have taken a partner unto God, and among them are those who have denied Him - these shall find none to help them. And among the idolaters are those who have said the verses are ambiguous, even as was said before that they are forgeries. Say: Is that which hath proceeded from thy mouth greater, or that which proceeded from the mouths of thy forefathers? Thus hath his wicked self prompted him, and he remaineth far removed from the horizon of nearness.

4 قل الموحد من تمسك بهذا الاسم الذي جعله الله سلطان الأسماء و الذي غفل عنه انه كان في الحجاب مستورا من الناس من اتخذ الله شريكاً و منهم من انكره اولئك لا يجدون لأنفسهم نصيرا و من المشركين من قال الآيات متشابهات كما قيل من قبل انها مفتريات قل ما خرج من فك اكبر او من افواه آبائك كذلك سولت له نفسه الخبيثة و كان من افق القرب بعيدا
- 5 And remember the Lame One when he was in Iraq. We sent him the Tablets and summoned him unto God, the Almighty, the All-Chosen. He turned away from the All-Merciful after We had revealed unto him the verses and shown him clear proofs, in such wise that from their horizon shone forth the Sun of evidence and proof. When his Lord's testimony was perfected against him, We promised him torment and seized him with a decree from Our presence. Then We left him as a

5 و اذكر الأعرج اذ كان في العراق ارسلنا اليه الألواح و دعواناه الى الله العزيز المختار انه اعرض عن الرحمن بعد الذي انزلنا عليه الآيات و اظهرنا له البينات على شأن اشرقت من افقها شمس الحجة و البرهان فلما تمت حجة ربه عليه وعدناه بالعذاب و اخذناه بسلطان من لدنا ثم تركناه آية لأولى الألباب انه ادعى في نفسه اعظم عمّا ادعى اول

sign unto those possessed of understanding. He claimed within himself that which was greater than that which was claimed by the first one to disbelieve in God, and promised the people his appearance in this year, heedless of that which had been ordained for him by God, the Almighty, the All-Compelling.

- 6 If thou seest the Letter Ha', say unto him: O Letter of Hell! Thou dost rejoice while the Primal Point weepeth because of thy deeds, O thou idolater, full of doubts! We granted thee respite according to Our wisdom. Verily thy Lord is the Mighty, the All-Knowing. Fear God, and speak not that whereby the atoms, and beyond them the Sacred House and the Station, curse thee. Is doubt befitting after thou beholdest the Sun of My Name, the All-Bountiful, shining from the horizon of certitude? Abandon vain desire and hold fast unto guidance.
- 7 From the horizon of tribulation He summoneth mankind unto the Mighty, the Bestower. Thus have We inspired thee and revealed unto thee that whereby hearts are gladdened and eyes are solaced.

من كفر بالله و وعد الناس بظهوره في هذه السنة غافلاً عما قدر له من لدى الله المقتدر القهار

6 ان رأيت الهاء قل له يا هاء الهاوية انت تفرح و ينوح نقطة الأولى من فعلك يا ايها المشرك المرتاب انا امهلناك لحكمة من لدنا ان ربك لهو العزيز العلام اتق الله و لا تقل ما يلعنك به الذرات و عن ورائها الركن و المقام أ ينبغي الارتياح بعد الذي ترى شمس اسمى الوهاب مشرقة من افق الايقان دع الهوى و تمسك بالهدى

7 انه من افق البلاء يدع الناس الى العزيز المنان كذلك القيناك و نزلنا لك ما تفرح به القلوب و تقر به الأبصار

BLIB_Or11095#036, MUH3.231,
ASAT3.016x, ASAT5.252x, OOL.B194

BH02521

To: Haji Muhammad Husayn Tabib et al., in Baghdad

Date: ca. 1289-1290?

- 1 O Divine Healer! God willing, mayest thou be joyous and successful through the divine bounties. A letter from thee was presented before Us wherein thou hadst mentioned a house for the travelers. Act in whatever way thou deemest advisable. As for the travelers, they have not been and are not commanded to stay in that land, for if people gather there from outside it will become the cause and reason for certain events. Two souls had permission to stay, and later mention was made of Nabil-i-Qabli-'Ali regarding Rafi' and his companions - upon them be the Glory of God for drawing nigh and returning without entering, in obedience to their Lord, the Mighty, the Praise-worthy. These are souls who have not moved according to their desires but have acted by God's leave. Regarding travelers, it hath been repeatedly counseled that they must conduct themselves with perfect character, courtesy, truthfulness and sincerity amongst the people. We beseech God to assist us in

1 ای حکیم الهی انشاءالله بعنايات ربّانی مسرور و فائز باشی و رقهائی از آنجناب لدى الوجه حاضر و ذکر بيتی لأجل مسافرين نموده بودی هر نحو که مصلحت دانيد معمول داريد و اما در باره مسافرين مأمور بتوقف در آن ارض نبوده و نيستند چه که آن ارض هم اگر از خارج اجتماع نمايند سبب و علت و احداث بعض امور خواهد شد دو نفس اذن توقف داشتند و بعد هم جناب نبيل قبل علی در باره رفيع و رفقای ایشان ذکر شده بود عليهم بهاء الله بما تقرّبوا و ما دخلوا رجعوا اتباعاً لأمر ربهم العزيز الحميد اين نفوسند که بهوى حرکت نموده اند و باذن الله عامل شده اند و در باب مسافران مکرراً وصيت شده که بايد بکمال اخلاق و

what He loveth and approveth. It is most essential that they act according to the character and conduct which they have been commanded, that the fragrance of passing through the divine lane may be inhaled from them.

آداب و صدق و صفا مابین عباد مشی نمایند
نسئل الله ان يؤيدنا على ما يحب ويرضى بسيار
لازمست بآداب و اخلاقى كه بآن مأمورند
عامل شوند تا رايحهء مرور بر كوى دوست از
ایشان استشمام شود

- 2 A letter from Milani was presented before Us. Blessed is he who, when he heareth God's prohibition, refraineth and returneth to his place, enkindled with the fire of love and longing. By My life, he is among the successful ones and among the visitors. Blessed art thou, O son of Ahmad, for having turned unto God, the Lord of the worlds. Thy mention came before Us and this wondrous Tablet was revealed for thee. Say: Praise be unto Thee, O my God, for having enabled me to love Thee and turn unto Thy face, and for having made me know Thyself after every ignorant and remote one turned away from Thee. Thou knowest, O my God, that I desired to attain Thy presence and appear before Thy face and abide in the precincts of Thy mercy, but I was prevented by the conditions of Thy Cause which have shone forth from the horizon of Thy wisdom and power. Therefore I beseech Thee, O God of Names and Ruler of earth and heaven, to ordain for me what Thou hast ordained for those who drew nigh and attained unto every good in Thy days. Then write down for me the reward of those who have attained Thy presence. Verily Thou art the Almighty, the Supreme, the Exalted, the Mighty, the Self-Subsisting.

2 مکتوبى از جناب میلانى بين یدى حاضر طوبى
للذى اذا سمع منع الله منع و رجع الى مقره
مشتعلاً بنار الحب و الاشتياق لعمري انه من
الفائزين و انه من الزائرين طوبى لك يا ابن احمد
بما اقبلت الى الله رب العالمين و حضر ذكرک
لدى الوجه و نزل لك هذا اللوح البديع قل
لک الحمد يا الهى بما ايدتنى على حبک و اقبلتنى
الى وجهک و عرّفتنى نفسک بعد الذى اعرض
عنه کل جاهل بعيد انت تعلم يا الهى اتى اردت
لقائک و الحضور لدى وجهک و الاستقرار فى
جوار رحمتک ولكن منعتنى شئون امرک التى
اشرقت من افق حکمک و اقتدارک اذا اسئلك
يا اله الاسماء و مالک الارض و السماء بأن
تكتب لى ما قدرته للذين تقربوا و فازوا بكل خير
فى ايامک ثم اكتب لى اجر من فاز بلقائک انک
انت المقتدر المهيمن المتعالى العزيز القيوم

- 3 Convey the greetings from Us to those in thy land. We have sent them the breaths of revelation. Verily thy Lord is the Forgiving, the Merciful. And the Glory be upon thee and upon those who have obeyed the command of their Lord. They are among the successful ones.

3 بلغ التكبير من لدنا على من فى ارضک قد ارسلنا
اليهم نفحات الوحى ان ربک هو الغفور الرحيم
و البهاء عليك و على من اطاع امر مولاه انه من
الفائزين

BLIB_Or11096#272

BH02517

To: Muhammad Mustafa Baghdadi

Date: ca. 1289-1290?

- 1 He is God, exalted be His glory and might
- 2 O Muhammad-Qabli-Mustafa! Harken unto the call from the crimson horizon, wherewith the Lote-Tree beyond which there is no passing doth speak: Verily, there is none other God but

1 هو الله تعالى شأنه العزيز

2 ان يا محمد قبل مصطفى ان استمع النداء من الأفق
الحمراء بما تنطق سدره المنتهى انه لا اله الا هو

Him, the Almighty, the Powerful. Thy letter hath come before Our presence, and the two souls have entered. We have caused them to depart by Our command, for He is the Ruler, the All-Knowing. The matter hath been decided through other hands, for He is the Decider, the All-Wise. We beseech God that He may assist them and strengthen them, inasmuch as they have turned with pure detachment unto God, the Mighty, the Praiseworthy. We have commanded them to return unto thee. Thus hath the decree gone forth from thy Lord, the Most High, the Most Great.

- 3 In thy letter was mention of one who desired to be remembered before the Countenance, that he might arise to praise his Lord, the Glorious. Say: O Sasson! There hath come forth from Zion that which was hidden, and the Call hath been raised from every direction. Blessed is the ear that hath turned and heard, and woe unto the heedless. Stand firm in the Cause of thy Lord, detached from all that is on earth. This is better for thee, if thou be of them that know. He loveth him that loveth Him, and ordaineth for whomsoever He willeth that which He willeth. He, verily, is the Ordainer, the All-Wise.

- 4 Praise thy Lord for having enabled thee to turn unto Him, after all the heedless and the dubious had turned away. His letter hath come before Our presence, and We found from it the fragrance of his love for the Beloved of the worlds. That which he hath deduced concerning this Cause is the truth, about which there is no doubt. The land of Syria hath been given glad-tidings of God's righteousness. Verily, He hath appeared with the truth. Blessed are they that turn unto Him. The mount of God hath quivered from the breeze of reunion. It is named Carmel, and it proclaimeth: "The Builder of the Temple hath come, and the Healer of all ills." Blessed are they that attain.

- 5 The enemies have surrounded Us in these days, yet in this state We remember him with that which shall eternally establish his remembrance. It behooveth him to be of the thankful ones. We counsel him to observe wisdom, lest there occur that which would disturb the hearts of the weak ones. O Muhammad! Convey My greetings unto Daniel, and upon him be glory. Blessed is he who hath attained the remembrance of the Lord on this Day which was promised unto men by One Who is All-Knowing, All-Informed. We beseech God to assist thee and His loved ones to remember and praise Him, and to make them keys of providence for the doors of men's hearts. He, verily, is the Ruler over what He willeth.

المقتدر القدير قد حضر كتابك لدى الوجه ودخل
النفسان اخرجناهما بأمر من عندنا أنه هو الحاكم
العليم وقضى الأمر بأيادي أخرى أنه هو المقضى
الحكيم نسل الله بأن يوفقهما ويؤيدهما بما اقبلا
بالانقطاع الخالص الى الله العزيز الحميد امرناهما ان
يرجعا اليك كذلك اتى الحكم من ربك العليّ
العظيم

3 و كان في كتابك ذكر من اراد الوجه ان اذكره من
قبلي ليقوم على ثناء ربه الجليل قل يا [ساسون]
قد خرج من صهيون ما هو المكنون وارتفع النداء
من كل الجهات طوبى لأذن توجهت وسمعت و
ويل للغافلين ان استقم على امر موليك منقطعاً
عمّا على الأرض كلّها هذا خير لك ان انت من
العارفين أنه يحب من احبه ويقدر لمن اراد ما
اراد انه هو المقدر الحكيم

4 ان احمد ربك بما ايدك على الاقبال بعد الذي
اعرض عنه كل غافل مريب قد حضر كتابه لدى
الوجه وجدنا منه عرف حبه محبوب العالمين و ما
استدل به في هذا الأمر أنه الحق لا ريب فيه قد
بشر بر الشام ببر الله أنه ظهر بالحق طوبى للمقبلين
قد اهتزّ كوم الله من نسمة الوصال أنه سمى بكرمل
ينادى قد اتى باني الهيكل و مطهر العلل طوبى
للفائزين

5 قد احاطتنا الأعداء في هذه الأيام و في تلك
الحالة نذكره بما يثبت به ذكره الى الأبد ينبغي له
ان يكون من الشاكرين نوصيه بالحكمة لئلا يحدث
ما تضطرب به قلوب المستضعفين يا محمد كبر من
قبلي على وجه دانيال و عليه طوبى لمن فاز بذكر
الرب في هذا اليوم الذي وعد به الناس من لدن
عليم خبير نسل الله بأن يوفقك و احبائه على ذكره
و ثنائه و يجعلهم مفاتيح العناية لأبواب قلوب
البرية أنه هو الحاكم على ما يريد

- 6 Blessed are ye for having fulfilled God's Covenant and His Testament, and for having cast behind your backs all vain imaginings, turning unto the Kaaba of all mankind. All this is from His grace upon you, O concourse of the sincere ones. We hear your call in the Most Great Remembrance, and your proclamation of this mighty Cause whereby the hearts of men have been shaken, except for those whom your Lord, the Guardian, the All-Knowing, the All-Wise, hath preserved.

BSB7.3-4 p34x

طوبى لكم بما وفيتم ميثاق الله و عهده و نبذتم
الأوهام ورائكم مقبلين الى كعبة الأنام كل ذلك
من فضله عليكم يا ملأ المخلصين نسمع ندائكم في
الذكر الأعظم و تبليغكم هذا الأمر العظيم الذي به
اضطربت افئدة العباد ألا من حفظه ربكم الحفاظ
العليم الحكيم

BLIB_Or11095#027,

LHKM2.259,

RHQM2.527 (?), YMM.304x

BH02530

To: Ibn Asdaq (Hand of the Cause)

Date: ca. 1289-1290?

- 1 In the Name of God, the Everlasting, the Eternal
- 2 A mention from Us to him who hath acknowledged what God hath testified when He was established in truth upon His mighty throne, and who hath perceived the fragrances of revelation when they were diffused throughout all lands, and who hath turned with radiant countenance toward the Dayspring of the Cause. He is of them who were stirred by the breeze of God when it wafted from the paradise of His wondrous Name. We have answered thee before and ordained for thee a station in the Tablet. Preserve it through My Name, the Protector over all the worlds. Thou wert mentioned before the Throne, and We have sent down for thee such verses as cannot be equalled by all the treasures of creation. Thy Lord is verily the All-Bountiful, the Forgiving, the Generous.
- 3 Blessed art thou for having answered thy Lord when the Tree raised its call that there is no God but Me, the Mighty, the All-Knowing. Be thou steadfast that the servants may become steadfast through thee and that the hearts of them that are disturbed may find peace through thee. Beware lest thou be moved by the intimations of those who outwardly claim to love God and His Cause but inwardly speak that which rendeth the veil of sanctity. Thy Lord verily is the All-Knowing, the All-Informed. He knoweth what is in their hearts and heareth their whisperings. With Him is the knowledge of the heavens and the earth. These have made mention of the inward a snare for the servants. We testify that they have not found the fragrance

بسم الله الباقي الأبدى 1

ذكر من لدنا لمن اقر بما شهد به الله اذ استوى
بالحق على عرشه العظيم و وجد نفحات الوحي اذ
تضوعت في البلاد و اقبل الى مشرق الأمر بوجه
منير انه ممن اهتز من نسمة الله اذا سرت من
رضوان اسمه البديع انا اجنناك من قبل و قدرنا
لك مقاماً في اللوح ان احفظه باسمي المهيمن
على العالمين قد كنت مذكوراً لدى العرش و نزلنا
لك من الآيات ما لا تعادلها كنوز الابداع ان
ربك هو الفضال الغفور الكريم

طوبى لك بما اجبت موليك اذ نطقت السدرة
انه لا اله الا انا العزيز العليم كن على استقامة
يستقيم بك العباد و تستقر بك افئدة المضطربين
اياك ان تحركك اشارات الذين يدعون في
الظاهر حب الله و امره و في الباطن يتكلمون
بما ينشئ به ستر الحرمة ان ربك هو العليم
الخبير يعلم ما في قلوبهم و يسمع نجوهم عنده علم
السموات و الأرضين اولئك جعلوا ذكر الباطن
نقلاً للعباد نشهد انهم ما وجدوا عرف الله لو
وجدوا شهدوا بما شهد الرحمن لهذا الظهور الذي

of God - had they found it they would have testified to that which the All-Merciful hath testified concerning this Revelation whereby the Most Great Depth was stirred and all who are in the heavens and earth were thunderstruck, save whom thy Lord, the Almighty, the Powerful, willed. They worship their desires and reckon themselves among the sincere ones. Were anyone today to worship with the duration of the kingdom and the dominion and to recite what God hath revealed from the beginning that hath no beginning, it would not be accepted from him except through My Name, the Mighty, the Inaccessible.

- 4 God shall soon reveal what is in their hearts and thou shalt find concerning them what the All-Merciful hath revealed in this wondrous Tablet. He knoweth them better than their own selves. With Him is the knowledge of all things in a Book that none hath encompassed save His all-encompassing knowledge. Regard creation as though no one had ever been mentioned except him who hath held fast to the cord of the Cause and clung to the hem of My Name, the Merciful.

- 5 Grieve not at the conditions and hardships of the world. Remember thy Lord with joy and fragrance in such wise that all possibility may be attracted thereby. This behooveth thee, for We have specially chosen thee for the service of this Great Announcement. We have mentioned thee in the Tablets and shall mention thee, if God willeth and desireth, with such a mention as shall gladden the hearts of them that know. We have sent down for thee what thou didst desire of the Tablets and dispatched them to thee as a bounty from Our presence, that thou mayest be of the thankful ones. Verily the glory be upon you and upon those who are with you, whether young or old.

به انزجر العمق الأكبر وانصعق من في السموات
و الأرض الآ من شاء ربك المقدر القدير
يعبدون اهوائهم و يحسبون أنهم من المخلصين لو
يعبد اليوم احد بدوام الملك و الملكوت و يقرأ
ما نزل من لدى الله في ازل الآزال لا يقبل منه
الا باسمي العزيز المنيع

4 سوف يظهر الله ما في قلوبهم و تجد منهم ما نزل
الرحمن فهذا اللوح البديع انه اعلم بهم من انفسهم
عنده علم كل شيء في كتاب ما احاطه احد الا
علمه المحيط فانظر الخلق كيوم لم يكن احد مذكوراً
الا من تمسك بجبل الأمر و تثبت بذيل اسمي
الرحيم

5 لا تحزن من شئون الدنيا و مكارهاها ان اذكر
ربك بالروح و الرجحان على شأن يجذب به
الامكان هذا ينبغي لك لاتنا اختصاصناك
لخدمة هذا النبأ العظيم انا ذكرناك في الألواح و
نذكرك اذا شاء الله و اراد بذكر تفرح به قلوب
العارفين و نزلنا لك ما اردت من الألواح
و ارسلناها اليك فضلاً من لدنا لتكون من
الشاكرين انما البهاء عليكم و على الذين معكم من
كل صغير و كبير

INBA15:314, INBA26:318, PYK.050

BH02538

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Holy, the Most Glorious! God testifieth that there is none other God but Him. From time immemorial He hath been hidden in the essence of His Being and concealed in the reality of His Self. No one among all created things hath known Him, and no soul among all existing

1 بسم الله الأقدس الأبهى شهد الله انه لا اله الا
هو لم يزل كان مكنوناً في كينونة ذاته و مخزوناً
في ذاتية نفسه ما عرفه احد من الممكّات و
ما ادركته نفس من الموجودات و الذي اظهره

beings hath comprehended Him. He whom He hath manifested is, in truth, His Manifestation amongst His servants and the One Who standeth in His stead. Through Him His sovereignty, then His command, became manifest, and through Him the sun of His Will hath shone forth from the horizon of His purpose upon all who are in the heavens and on earth. Whoso denieth Him hath denied Me, and whoso denieth Me hath denied Him.

- 2 Say: Fear God, O people, and let not the atoms curse you. Fear the All-Merciful, and be not of the ignorant ones. Say: He hath appeared in truth with His sovereignty, and He is the Dawning-Place of His prevailing Will, the Manifestation of His all-encompassing Purpose, the Source of His transcendent signs, and the Dayspring of His wondrous inspiration. By God! Through a movement of His finger all things were drawn unto Him. Thus was the decree ordained, if ye be of them that understand. Whoso hath hesitated in His Cause hath strayed from the Path and cast aside justice. By My life! He is of the wrongdoers.

- 3 Say: Through My sovereignty His sovereignty hath appeared, and through My exaltation His exaltation hath been manifested to all things, and through My Own Self-Subsistence His Self-Subsistence hath been revealed as the One dominant over all worlds. O people! He is the Most Great Sea and the Most Ancient Mystery. He is the One Who hath been named in every world among the worlds of God by one of the most beautiful names, and in the Kingdom of eternity by that which the tongue hath uttered. Thus doth your Lord, the All-Merciful, testify, yet the people of all realms remain heedless save those who have turned to the Dayspring of Revelation and said: "I believe in Thee, O my Lord, the Self-Subsisting, the All-Compelling."

- 4 Blessed is he who hath rent asunder the veils and entered the presence of his Lord, the All-Bountiful, the Most Generous, and hath drunk the most pure wine from the Supreme Horizon. He is assuredly among those who have detached themselves from all else but Him and soar in the atmosphere of nearness. Blessed is he who hath recognized the new in this wondrous One through Whom the cry of the deluded ones and the clamor of the ungodly have been raised - they who, when that which was hidden was made manifest, denied God, the Self-Subsisting, the All-Compelling.

- 5 O servants of the All-Merciful! Cast behind your backs what is with men and turn unto the Qiblih of all creation, Who calleth out from the midmost heart of Paradise: "There is none other God but Me, the Almighty, the Best-Beloved." Beware lest that which ye possess prevent you from this glorious Quarter.

بالحقّ أنّه لظهوره بين عباده والقائم مقام نفسه و به ظهر سلطانه ثم امره و به اشرقت شمس مشيئته من افق ارادته على من في السموات والأرضين من انكره فقد انكرنى و من انكرنى فقد انكره

2 قل اتقوا الله يا قوم ولا تتكلموا بما تلعنكم به الذرات اتقوا الرحمن ولا تكونوا من الجاهلين قل انه ظهر بالحق بسلطانه و انه لمطلع مشيئته النافذة و مظهر ارادته المحيطة و مبدء آياته المنبئة و مشرق الهامه البديعة تالله بحركة من اصبعه انجذبت الممكنات كذلك كان الأمر انتم من العارفين من توقفت في امره انه بعد عن الصراط و نبذ الانصاف عن ورائه لعمري انه من الظالمين

3 قل بسلطاني قد ظهر سلطانه و باستعلائي قد ظهر استعلائي على الممكنات و بقيومية نفسى ظهرت قيومية نفسه المهيمنة على العالمين يا قوم هو البحر الأعظم و السرّ الأقدم انه هو الذى سقى فى كل عالم من عوالم الله باسم من الأسماء الحسنى و فى لاهوت البقاء باسم ما نطق به اللسان بذلك يشهد ربكم الرحمن ولكن اهل الامكان كلهم غافلون الا من توجه الى مشرق الظهور و قال آمنت بك يا ربى المهيمن القيوم

4 طوبى لمن خرق الأحجاب و دخل مقام ربّه العزيز الوهاب و شرب الرحيق الأطهر من المنظر الأكبر الا انه من الذين انقطعوا عما سواه و كانوا فى هواء القرب هم طائرون طوبى لمن عرف البدع فى هذا البديع الذى به ارتفع صرخ المتوهمين و ضجيج المشركين الذين اذا ظهر ما هو المستور كفروا بالله المهيمن القيوم

5 يا عباد الرحمن دعوا ما عند الناس عن ورائكم و اقبلوا الى قبلة الامكان الذى ينادى فى قطب الجنان انه لا اله الا انا العزيز المحبوب اياكم ان يمنكم ما عندكم عن هذا الشطر المحمود توجهوا

Turn with your faces unto the Face of God and with your eyes unto His Luminous and Radiant Horizon. Thus doth the Pen command you from the presence of the Ancient King. Beware lest ye abandon the decree of God and follow those who have disbelieved in the Witness and the Witnessed.

بوجوهكم الى وجه الله وبعيونكم الى منظره المشرق
المنير كذلك يأمركم القلم من لدن مالک القدم
ایاکم ان تدعوا حکم الله و تتبعوا الذين كفروا
بالشاهد والمشهد

BLIB_Or11095#089, RAHA.187-188

BH02631

To: Prisoners of Khartum, in Khartoum

Date: ca. 1289-1290?

1 In the name of the Friend without name or trace! The fragrances of the Beloved's love are beloved by His lovers, therefore We have sent them with these sublime words. The emanations of the love of those who seek the throne are desired - this is what the Revealer of verses has testified to. Praise be to God that the outward gates are also opened and the fragrances are wafting and passing from both directions. We beseech God to punish those who have come between us and you, just as He punished those who came before. Verily He is the Mighty, the Powerful.

1 بنام دوست بی نام و نشان نفحات محبت محبوب
نزد محبتین محبوب لذا ارسلاها بهذه الكلمات
العالیات و فوحات حب قاصدين لدى العرش
مطلوب هذا ما شهد به منزل الآيات الحمد لله
که ابواب ظاهره هم مفتوح است و نفحات از
شترین در هبوب و مرور نسئل الله بأن يعذب
الذين حالوا بيننا و بينكم كما عذب الذين كانوا
من قبل انه هو المقتدر القدير

2 The letter that was sent to the friends in the land of Alif was presented before the Countenance. They had inquired about new tidings. The new tidings are that in these days it was mentioned that the ruler of the great city heard that a sandal belonging to the Prophet, peace be upon Him, was in the possession of a nobleman in Diyarbakir. Therefore an order was issued from the government to bring it, and the mentioned person arrived with a messenger at the Black Sea shore. Afterwards multiple ships were specially sent from the great city to receive it and transport the trust. And as they approached the great city, numerous other vessels were sent and the bearer with the trust was settled in the royal vessel as they proceeded to the city.

2 مکتوبیکه باحبای ارض الف ارسال [داشتند]
لدى الوجه حاضر از اخبار جدیده استفسار نموده
بودند خبر جدید آنکه این ایام چنین مذکور شد
که رئیس مدینه کبیره استماع نموده که نعلی از
حضرت رسول صلی الله علیه و سلم در دیاربکر
نزد شخصی از اشراف موجود است لذا صدر
الحکم من الدولة باحضاره و شخص مذکور مع
رسول بشاطی بحر اسود واصل و بعد مخصوصاً از
مدینه کبیره سفائن متعدده باستقیال فرستادند
که امانت را حمل نمایند و عند تقرب به مدینه
کبیره زوارق متعدده اخرى فرستادند و شخص
حامل را مع امانت در زورق سلطانی منزل داده
توجه بمدینه نمودند

3 Upon arrival at the seashore, the Grand Vizier and all the deputies and ministers came to receive it and were waiting. After arrival the Grand Vizier approached and took the trust, placed it in a most distinguished carriage, and the bearer of the trust rode behind the carriage on a most distinguished horse,

3 و حين وصول بشاطی بحر صدر اعظم و جميع
وکلا و وزرا باستقبال آمده و منتظر بودند بعد
از ورود صدر اعظم تقرب جسته امانت را اخذ
نمود و در کالسکه بسیار ممتاز گذارده و حامل
امانت خلف کالسکه بر اسب بسیار ممتاز را کب

followed by all the ministers and deputies as they proceeded to the special place that had been designated. On the right and left of the carriage walked a group of clergy with censers of incense, chanting glorification and praise, until they arrived at the appointed place. After the arrival, the ruler and other people came in successive groups for three days to attain the bounty of visiting it.

- 4 Now is the time for reflection and awakening. Observe how they cling to the branch while remaining heedless of the root. Thus it has ever been and ever shall be. Even as in these days no one has paid attention to the imprisonment of those souls, but ere long they shall speak of the details of what befell you. More detail than this is not permitted in this station. We send greetings to the friends. Praise be to God, first and last.

BTO#01x

و خلف او جميع وزرا و وكلا توجه بحلّ مخصوص
كه معين شده بود نمودند و از يمين ويسار كالسكه
جمعى از علما مع ققام بخور مثنى مينمودند و
بتليل و تكبير ناطق تا آنكه بمقام معلوم وارد
شدند و بعد از ورود رئيس و ساير ناس تا سه
يوم فوجاً فوجاً بزيارت فائز

4 حال جاى تفكر و تنبه است مشاهده نماييد كه
بفرع چگونه متشبثند و از اصل چگونه غافل
لميزل چنين بوده و چنين خواهد بود چنانچه در
اين ايام احدى اعتنا بحبس آن نفوس نداشته و
ندارد ولكن عنقریب بذكر جزئیات ما ورد عليكم
ناطق خواهند شد زیاده از این تفصیل در این مقام
جایز نه دوستانرا تكبير ميرسانيم الحمد لله اولاً و
آخراً

BLIB_Or11096#054, BLIB_Or15710.212b,
BLIB_Or15722.156, BRL_DA#591,
MAS4.215x, ASAT4.053x

BH02636

To: *Haji Mulla Baqir*

Date: *ca. 1289-1290?*

- 1 The Most Holy, the Most Exalted, the Most High! This is a Book from Us to him who hath heard the Call and answered his Lord, the Mighty, the All-Bountiful, that he may hear once again that which hath been raised betwixt earth and heaven, and may arise to serve the Cause of his Lord Who hath been imprisoned in the most desolate of lands. Blessed is he who hath quaffed the wine of life from the hands of the grace of his Lord, the All-Merciful, in these days wherein the Promised One hath come with the ornament of God, the Almighty, the Unconstrained.
- 2 Have they who turned away departed? Nay, by the Lord of Lords! Are they who hesitated among the living? Nay, by His Self, the One Who dominateth the horizons! This is a Day wherein the Beloved proclaimeth: The Best-Beloved hath come, and this Day belongeth unto God, the Almighty, the All-Glorious, the All-Compelling. And wherein He Who conversed

1 الأقدس العلىّ الأعلى هذا كتاب من لدنا لمن سمع
النداء و اجاب ربّه العزيز الوهاب لسمع مرّة
اخرى ما ارتفع بين الأرض و السماء و يقوم
على امر مولاه الذى سجن فى ائرب الديار طوي
لمن شرب رحيق الحيوان من ايدى عناية ربّه
الرحمن فى هذه الايام التى فيها اتى الموعود بطراز
الله المقتدر المختار

2 هل الذين اعرضوا تركوا لا وربّ الأرباب هل
الذين توقّفوا من الأحياء لا ونفسه المهيمنة على
الآفاق هذا يوم فيه ينادى الحبيب قد اتى المحبوب
و اليوم لله المقتدر العزيز الجبار و ينادى الكليم اتى
القديم بقدرة و سلطان و يركض الروح فى برية

with God calleth out: The Ancient of Days hath come with power and sovereignty. And the Spirit rusheth forth in the wilderness of longing, and proclaimeth among the people and remindeth them of the Covenant. They who hesitated have lost, and he hath won who cast away all else save God, turning unto Him, the Lord of Religions.

الاشتياق ويكرز بين الناس ويدرهم بالميثاق قد
خسر الذين توقفوا وريح من نبد الوري عن الوراء
مقبلاً الى الله مالك الأديان

- 3 O thou who gazest upon the Countenance! Blessed art thou for having turned unto God, the Lord of all men, after all the oppressive learned ones had turned away from Him. Be thou steadfast in the Cause, then bid the servants likewise. By My life, this is the Most Great Sign among men. Blessed is he who hath clung unto it in the path of God, his Lord, the Mighty, the All-Forgiving.

3 ان يا ايها الناظر الى الوجه طوبى لك بما اقبلت
الى الله مالك الأنام بعد الذي اعرض عنه كل
عالم جبّار ان استقم على الأمر ثم أمر العباد بها
لعمري انها آية الكبرى بين الوري طوبى لمن
تمسك بها في سبيل الله ربه العزيز الغفار

- 4 Arise in the Cause, say: O concourse of divines! Be silent that ye may hear that which hath been sent down from the heaven of utterance from your Lord, the All-Merciful. This is better for you, as testify they who are endowed with insight. Say: Cast down your pens, for the authority thereof hath appeared. This indeed is the Most Exalted Pen, whose cry hath been raised in the kingdom of creation. Fear God, and follow not your own imaginings. Cast away your fancies, take hold of that which ye are bidden in the Book. Say: Will aught profit you this day? Nay, by the Creator of earth and heaven! Ye are dead today save him who hath arisen to serve the Cause and hath extolled his Lord amidst the peoples of the worlds.

4 قم على الأمر قل يا معشر العلماء ان اصمتوا
لتسمعوا ما نزل من سماء البيان من لدن ربكم
الرحمن هذا خير لكم ويشهد بذلك اولو الأبصار
قل ضعوا اقلامكم قد ظهر سلطانها انه لقلم الأعلی
الذي ارتفع صريه في ملكوت الانشاء اتقوا الله
ولا تتبعوا ما عندكم من الأهوام ذروا أهوائكم
خذوا ما امرتم به في الكتاب قل هل ينفعكم اليوم
شيء لا وفاطر الأرضين و السموات انتم ميتون
اليوم الا من قام على الأمر و نطق بثناء مولاه
بين ملا الأكوان

- 5 Hold fast unto the cord of the Cause, then read that which the Wondrous One, Whom We have manifested with authority from Us and made Him the Manifestation of power, hath sent down. Therein hath been revealed from every aspect that which causeth eyes to be solaced and mountains to bow down in awe. Read thou what is therein, then ponder the verses that have shone forth from the horizon of the Tablet and illumined thereby the worlds.

5 تمسك بحبل الأمر ثم اقرء ما ارسل به البديع
الذي اظهرناه بسلطان من لدنا وجعلناه مظهر
الاقتدار وفيه نزل من كل شأن ما تقر به العيون
وتخشع منه الجبال ان اقرء ما فيه ثم تفكر في
الآيات التي اشرقت من افق اللوح واضاءت بها
الأكوان

- 6 Thus have We turned toward thee from the precincts of the Prison, that thou mayest rejoice in the remembrance of thy Lord while He was in the hands of the wicked ones. Verily, the glory be upon thee and upon thy son and upon them that are with thee from among the loved ones of thy Lord, the Lord of the Day of Judgment.

6 كذلك توجهنا اليك من شطر السجن لتفرح
بذكر ربك اذ كان بين ايدي الفجار انما البهاء
عليك وعلى ابنك وعلى من معك من احباء
ربك مالك يوم المعاد

BLIB_Or11095#080

BH02589

Date: ca. 1289-1290?

- 1 In His name, the One Who remains after all things have passed away! God willing, may you be detached through divine grace from all else save Him, and be focused on and hold fast unto Him.
- 2 It behooves such as your honor in this day to strive with utmost endeavor in God's Cause, that perchance the waves of vain imaginings which have emerged from the seas of heedless hearts may be stilled, and may surge forth through the breezes of the will of the Lord of creation. This momentous and mighty Cause has been and will continue to be dependent upon teaching. Therefore, it is incumbent and obligatory upon your honor to give the heedless to drink of the choice wine of the wondrous, sublime verses of the Lord of the worlds. Be thou a cupbearer of the wine of thy Lord's verses - by God, through them are attracted the minds of all peoples.
- 3 Every deed that is manifested for God's sake in this day will endure through the perpetuity of the kingdom and the realm of heaven. Blessed is the soul who in this day speaks a word in the path of Truth and becomes the cause of reviving dead hearts. I swear by the Most Great Name that today is the springtime of deeds and actions. Just as there is no likeness for the Day of God, likewise there will be no likeness or equal for any deed manifested therein for His sake. Blessed are they who understand.
- 4 In these days the Most Holy Book has been sent down from the heaven of the All-Merciful's will. In it is that which brings joy to eyes, gladdens hearts, and causes spirits to soar. Blessed are those souls who gaze upon it with the eye of insight and ponder the sweetness of God's verses and what is concealed therein of the pearls of knowledge and wisdom. Should God will, it shall be sent. Consider all aspects in this wondrous Revelation. If thou ponderest this blessed word, thou wilt understand what none before hath understood.
- 5 Call the people to the supreme steadfastness, lest they be deprived of the horizon of certitude through the manifestations of doubts and idle fancies, and be veiled from the Truth by the intimations of creation. For ere long will be lifted up the cawing of the crows. Blessed is he who remaineth steadfast and is of those who are firmly rooted. All must be detached and

1 بِسْمِ الْبَاقِي بَعْدَ فَنَاءِ الْأَشْيَاءِ انْشَاءَ اللَّهِ بَعْنَايَتِ حَقٍّ
از ما سواه منقطع باشید و باو ناظر و متمسک

2 بر مثل آنجناب الیوم لازم که جهد بلیغ در امر
الله نمایند شاید امواج اوهامیه هوائیه که از بحور
قلوب غافله ظاهر است ساکن شود و از نسایم
اراده مالک بریه ب حرکت و هیجان آید و این
امر خطیر عظیم منوط بتبلیغ بوده و خواهد بود
لذا بر آنجناب لازم و واجب که غافلین را از
رحیق آیات بدیع منیع رب العالمین بنوشانند
کن ساقیاً نخر آیات ربک تالله بها تنجذب عقول
العالمین

3 هر عملیکه الیوم لله ظاهر شود ببقاء ملک و
ملکوت باقی و پاینده خواهد بود طوبی از برای
نفسیکه الیوم بکلمه در سبیل حق ناطق شود و
سبب احیای قلوب مرده گردد قسم باسم اعظم
که الیوم ربیع اعمال و افعال است هم چنانکه از
برای یوم الله شبی نبوده هم چنین از برای عمل
در آن که لله ظاهر شود شبه و ند نخواهد بود
طوبی للعارفین

4 این آیام کتاب اقدس از سماء مشیت رحمانی نازل
و فيه ما تقر به العیون و تفرح القلوب و تطیر به
الأرواح طوبی از برای نفوسیکه بعین بصیرت در
او ناظر شوند و در حلاوت آیات الله و ما ستر
من لآئی العلم و العرفان تفکر نمایند لو شاء الله
ارسال خواهد شد در این ظهور بدیع من کل
جهات را ملاحظه نمائید اگر در اینکلمه مبارکه
تفکر کنی تعرف ما لا عرفه احد من قبل

5 ناس را باستقامت کبری بخوانید که مباد
بشئونات ظنون و اوهام از افق ایقان محروم
مانند و از اشارات خلق از حق محتجب شوند
چه که عنقریب نفاق ناعقین مرتفع خواهد
شد طوبی لمن استقام و کان من الراسخین باید
کل از اوهام منتشره مابین عباد فارغ و منقطع

severed from the vain imaginings circulating amongst the servants, and must fix their gaze upon that which the Truth hath commanded and doth command. This is the foundation of religion, before and after, to which thy Lord, the All-Knowing, the All-Informed, doth testify.

گردند و بما امر و یا امر به الحق ناظر هذا اصل
الدین من قبل و من بعد یشهد به ربک العليم
الخبير

- 6 May the Glory rest upon thee and upon those who have believed in God, the Just King, the Mighty, the Powerful. And a Tablet hath been revealed specifically with verses for your honor and sent. Preserve it, then recite it in such wise as to attract hearts and minds.

6 ائما البهآ عليك و على الذين آمنوا بالله الملك
العاقل القوى القدير ولوحى بشأن آيات مخصوص
آنجاب نازل و ارسال شد ان احفظ ثم اقرأه
بلحن تجذب به الأفئدة و العقول

BLIB_Or15710.130

BH02597

Date: ca. 1289-1290?

- 1 Thou seest Thy dear One, O my God, lying at the mercy of Thine enemies, and hearest the voice of His lamentation from the midst of such of Thy creatures as have dealt wickedly in Thy sight. He it is, O my Lord, through Whose name Thou didst beautify Thy Tablets, and for Whose greater glory Thou didst send down the Bayan, and at Whose separation from Thee Thou didst weep continually. Look Thou, then, upon His loneliness, O my God, and behold Him fallen into the hands of them that have disbelieved in Thy signs, have turned their backs upon Thee, and have forgotten the wonders of Thy mercy.

1 بسم محبوبه المظلوم ترى محبوبك يا الهى بين ايدى
اعدائك و تسمع حنينه بين اشقياء خلقك اى
رب هذا هو الذى زينت الألواح باسمه و نزلت
البيان لثنائه و بكيت فى كل الأحيان لفراقه اذا
تراه يا الهى وحده بين الذين كفروا بآياتك و
اعرضوا عن حضرتك و غفلوا عن بدائع رحمتك

- 2 He it is, O my God, about Whom Thou hast said: "But for Thee the Scriptures would have remained unrevealed, and the Prophets unsent." And no sooner had He, by Thy behest, been manifested and spoken forth Thy praise, than the wicked doers among Thy creatures compassed Him round, with the swords of hate drawn against Him, O Thou the Lord of all names! Thou well knowest what befell Him at the hands of such as have rent asunder the veil of Thy grandeur, and cast behind their backs Thy Covenant and Thy Testament, O Thou Who art the Maker of the heavens! He is the One for Whose sake Thou (the Bab) hast yielded Thy life, and hast consented to be touched by the manifold ills of the world that He may manifest Himself, and summoned all mankind in His name. As soon as He came down, however, from the heaven of majesty and power, Thy servants stretched out against Him the hands of cruelty

2 يا الهى هذا هو الذى قلت فى حقّه لولاه ما نزلت
الكتب و ما ارسلت الرسل فلما ظهر بأمرك و
نطق بثنائك اجتمع عليه اشرار خلقك بأسياف
البغضاء يا مالک الأسماء و انت تعلم ما ورد عليه
من الذين هتكوا ستر الكبرياء و نبذوا ورائهم
عهدهك و ميثاقك يا فاطر السمآء و هذا هو
الذى انفتحت روحك لنفسه و قبلت ضر العالمين
لظهوره و ناديت الكل باسمه فلما اتى من سمآء
العظمة و الاقتدار بسط عليه عبادك ايدى الظلم
و النفاق و ورد عليه ما لا يتم بالأوراق

and sedition, and caused Him to be afflicted with such troubles that the scrolls of the world are insufficient to contain a full recital of them.

- 3 Thou seest, therefore, O Thou Beloved of the world, Him Who is dear to Thee in the clutches of such as have denied Thee, and beholdest Thy heart's desire under the swords of the ungodly. Methinks He, from His most exalted station, saith unto me: "Would that my soul, O Prisoner, could be a ransom for Thy captivity, and my being, O wronged One, be sacrificed for the adversities Thou didst suffer! Thou art He through Whose captivity the standards of Thine almighty power were hoisted, and the day-star of Thy revelation shone forth above the horizon of tribulation, in such wise that all created things bowed down before the greatness of Thy majesty.

- 4 "The more they strove to hinder Thee from remembering Thy God and from extolling His virtues, the more passionately didst Thou glorify Him and the more loudly didst Thou call upon Him. And every time the veils of the perverse came in between Thee and Thy servants, Thou didst shed the splendors of the light of Thy countenance out of the heaven of Thy grace. Thou art, in very truth, the Self-Subsisting as testified by the tongue of God, the All-Glorious, the one alone Beloved; and Thou art the Desire of the world as attested by what hath flowed down from the Pen of Him Who hath announced unto Thy servants Thy hidden Name, and adorned the entire creation with the ornament of Thy love, the Most Precious, the Most Exalted.

- 5 "The eyes of the world were gladdened at the sight of Thy luminous countenance, and yet the peoples have united to put out Thy light, O Thou in Whose hands are the reins of the worlds! All the atoms of the earth have celebrated Thy praise, and all created things have been set ablaze with the drops sprinkled by the ocean of Thy love, and yet the people still seek to quench Thy fire. Nay—and to this Thine own Self beareth me witness—they are all weakness, and Thou, verily, art the All-Powerful; and they are but paupers and Thou, in truth, art the All-Possessing; and they are impotent and Thou art, truly, the Almighty. Naught can ever frustrate Thy purpose, neither can the dissensions of the world harm Thee. Through the breaths of Thine utterance the heaven of understanding hath been adorned, and by the effusions of Thy pen every moldering bone hath been quickened. Grieve not at what hath befallen Thee, neither do Thou lay hold on them for the things they have committed in Thy days. Do Thou be forbearing toward them. Thou art the Ever-Forgiving, the Most Compassionate."

3 ترى يا محبوب الآفاق محبوبك تحت محالب
المنكرين ورجاء قلبك تحت سيوف الظالمين و
الآن يخاطبني من اعلى المقام يا ايها المسجون
نفسى لسجنك الفداء يا ايها المظلوم ذاتى
لبلائك الفداء انت الذى بسجنك ظهرت
اعلام قدرتك و اشرقت من افق البلاء شمس
ظهورك على شأن خضع كل شىء لعظمتك

4 كلما منعت عن الذكر و البيان ازداد ذكرى و
ارتفع ندائك و كلما حالت بينك و بين العباد
حجبات اهل العناد اشرقت بنور وجهك من
افق سماء فضلك انت القيم بلسان الله العزيز
المحوب و انت المقصود بما جرى من القلم الذى
بشر العباد باسمك المكنون و زين الابداع بطراز
حبك العزيز المنيع

5 قد قرت عين العالم من طلعته النوراء ولكن
الناس اجتمعوا على اطفاء نورك يا من بيدك
زمام العالمين قد نطقت الذرات بثنائك و
اشتعلت الكائنات من رشحات بحر حبك ولكن
الناس ارادوا انحام نارك لا ونفسك هم
العجزاء و انت القدير و هم الفقراء و انت الغنى
و هم الضعفاء و انت القوى لا يمنعك عما
اردته امرى و لا يضررك نفاق العالمين من نفحات
بيانك تزين رضوان العرفان و من رشحات قلمك
اهتز كل عظم رميم لا تحزن عما ورد عليك و
لا تأخذهم بما ارتكبوا فى ايامك اصبر انك
انت الغفور الرحيم

PMP#032, NFR.021

BH02614

Date: ca. 1289-1290?

- 1 The Most Great, the Most Holy. Glorified be the All-Merciful Who hath sent down the proof in the form of man and made him the dawning-place of His signs for all who dwell within the realm of possibility. He summoneth the people unto God even while in the serpent's mouth. There hath befallen Him in the path of God that which hath befallen none before Him. To this testifieth that which was sent down in the Bayan. Soon shall the clamor be raised in all regions. Blessed is he who hath cast away the people of discord and stood firm in the Covenant. This is a matter that hath no parallel in creation. Verily it is wondrous in the heavens and on earth.
- 2 O people of Baha! Be not veiled by what the people possess from Him through Whom the Sun hath shone forth and the religions have been distinguished. Those who are drowned in the ocean of idle fancies - these are far removed from the Kawthar of nearness and are debarred from the wine of reunion. They run about in the valley of error and say "Where is guidance?" Say: Here is the Lord of creation! They hasten in darkness and say "Where is the light?" Say: Open your eyes! Verily it hath shone forth from the horizon of glory with power and sovereignty. Among them is he who turned away and said "Where are the signs which we were promised in the Book?" Say: They have all appeared while ye were beneath the veils. Rend them asunder through My Name; then shall ye behold the Sun of grace shining from the horizon of might. Among the people are those who are veiled by vain imaginings from their Lord, the Self-Subsisting, and among them are those who cling to tales of old, cut off from this Cause through which the worlds have been illumined.
- 3 Say: O people! Fear God and follow not what your idle fancies command. Follow Him Who, when He speaketh, all things speak: "There is no God but Him, the Mighty, the Bestower." The call of God hath been raised from the precincts of the Prison; hasten unto it, O people of understanding. Act not as did the servants before you. Beware lest the veils of glory prevent you from turning to the Self-Sufficient, the Most High. Ye were created for this Day and were promised this Remembrance around which circle all remembrances. Is there any who will
- 1 الأقدس الأعظم سبحان الرحمن الذي أنزل
البرهان على صورة الانسان وجعله مشرق آياته
لمن في الامكان يدع الناس الى الله اذ كان في
فم الثعبان قد ورد عليه في سبيل الله ما لا ورد
على الذين كانوا من قبل يشهد بذلك ما نزل في
البيان سوف يرتفع النفاق في كل الآفاق طوبى
لمن نبذ اهل النفاق وقام على الميثاق هذا امر
ليس له شبه في الابداع انه لبديع الأرضين و
السموات
- 2 يا اهل البهائم لا تحتجبوا بما عند الناس عن الذي به
اشرفت الشمس وفصلت الأديان ان الذين غرقوا
في بحر الأوهام اولئك بعدوا عن كوثر القرب
و منعوا عن رحيق الوصال يركضون في وادي
الضلال ويقولون اين الهدى قل هذا ومالك
الايجاد يسرعون في الظلمة ويقولون اين النور قل
ان افتحوا الأبصار انه اشرف من افق الجلال
بقدره و سلطان منهم من اعرض و قال اين
اشرط اتى وعدنا بها في الكتاب قل قد ظهرت
كلها اذ كنتم تحت الأجباب ان اخرقوها باسمي
اذاً ترون شمس الفضل مشرقة من افق الاقتدار
من الناس من احتجب بالموهوم عن ربه القيوم و
منهم من تمسك بقصص القبل منقطعاً عن هذا
الأمر الذي منه لاحت الأكوان
- 3 قل يا قوم خافوا الله و لا تتبعوا ما يأمركم به
اوهاكم ان اتبعوا الذي اذا نطق ينطق كلشيء
انه لا اله الا هو العزيز الوهاب قد ارتفع نداء
الله من شطر السجن فاسعوا اليه يا اولي الأبواب
لا تفعلوا كما فعل عباد من قبلكم اياكم ان يمنعكم
سيحات الجلال عن التوجه الى الغنى المتعال قد
خلقتكم لهذا اليوم و وعدتم لهذا الذكر الذي تطوف

hear the verses of God and recognize what is treasured therein of wisdom and mysteries?

- 4 O My loved ones! Grieve not over those who speak according to their desires. By My life! They are among the companions of the left hand. Be ye My trustees among My servants, the dawning-places of My justice among My creation, and the daysprings of My courtesy among My creatures. Thus doth your Lord, the Mighty, the Chosen One, counsel you.
- 5 Blessed art thou for having attained unto the lights of knowledge in the days of thy Lord, the All-Merciful, and for having turned unto Him after most of the servants were prevented therefrom. Give thanks unto God for having confirmed thee in that whereon thou art, and glorify Him with praise at eventide and at dawn.

حوله الأذكار هل من سميع يسمع آيات الله و
يعرف ما كنز فيها من الحكم والأسرار

4 يا احبائي انتم لا تحزنوا عن الذين يتكلمون بأهوائهم
لعمري انهم من اصحاب الشمال كونوا امنائي بين
عبادي و مطالع عدلى بين خلقى و مشارق آدابى
بين بريتى كذلك ينصحكم ربكم العزيز المختار

5 طوبى لك بما فزت بأنوار العرفان فى أيام ربك
الرحمن و توجهت اليه بعد الذى منع عنه اكثر
العباد ان اشكر الله بما جعلك مؤيداً بما انت عليه
و سبح بحمده بالعيشى و الاشراف

BLIB_Or11095#088

BH02673

To: Abdu'l-Karim, in Shiraz

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Great, the Most Bountiful
- 2 O Abdu'l-Karim! Hearken unto the call of the All-Bountiful, as the Countenance of the Ancient Beauty turneth toward thee from this bountiful horizon, inasmuch as thou hast turned toward Him with a heart enkindled with the fire of thy Lord's love, the Mighty, the All-Wise. Blessed art thou for having recognized the Purpose of the world and discovered the fragrances of the Ancient Beauty from the garment of thy Lord's utterance, the Mighty, the Wondrous.
- 3 He hath created all things for His mention and praise; yet when He appeared, they who followed their desires denied Him, while they who were given the vision of light by the All-Forgiving, the Merciful, believed. Behold the people and their lack of understanding: they make mention of God morning and evening, yet when He came with the truth they denied Him and followed every ignorant remote one. They clung to what they possessed and cast behind them Him Who created all things by His binding, wise command.

1 الأقدس الأعظم الأكرم

2 ان يا عبد قبل كريم ان استمع نداء الكريم اذ
توجه اليك وجه القدم من هذا المنظر الكريم بما
توجهت اليه بقلب اشتعل بحجارة حب ربك
العزيز الحكيم طوبى لك بما عرفت مقصود العالم
و وجدت نفحات القدم من قيص بيان ربك
العزيز البديع

3 قد خلق كل شئ لذكره و ثنائه فلما ظهر كفروا
الذين اتبعوا الهوى و آمن من اوتى بصر النور من
لذن غفور رحيم فانظر الناس و قلّة درايتهم يذكرون
الله بالعشى و الاشراف و اذا اتى بالحق كفروا و
اتبعوا كل جاهل بعيد تمسكوا بما عندهم و نبذوا
من خلق كلشئ بأمره المبرم الحكيم

4 Among the people are those who recite the Qur'an yet deny Him Who revealed it in truth - they are indeed among the abased. And among them are those who recite the Bayan yet deny the All-Merciful - thus doth the Lord of all creation recount unto thee while in the hands of the oppressors. And among them are those who said He came before the appointed time, thereby objecting to Him through Whom the decree of the appointed time was established between the heavens and the earth.

5 We have heard thy call and accepted thy mention which was adorned with the ornament of thy Lord's love, the All-Forgiving, the All-Merciful. Thus have the breezes of forgiveness wafted over thee from the direction of thy Lord, the All-Merciful, and ordained for thee that which shall gladden the eyes of the mystics. Rejoice in the remembrance of thy Lord and in that thy letter was accepted at the Throne, for We found it purified from the mention of aught else. Verily thy Lord is the All-Bountiful, the Ancient of Days. Blessed is the servant who hath attained this day to the mention of My Name, the Self-Subsisting, and is among the steadfast.

6 Despite this tribulation, I summon all created things unto God, the Almighty, the All-Knowing, the All-Wise. Calamities have encompassed Us to such extent as cannot be mentioned by the pen nor completed in tablets. Verily thy Lord is the All-Knowing, the All-Informed. The swords of tyranny have not prevented Us from remembrance and utterance. We make mention of Him at all times, even though the hosts of oppression from these heedless ones surround Me.

7 We beseech God to make thee a servant of His Cause among His creatures, to strengthen thee for the mention of this Remembrance at Whose appearance all on earth would swoon except whom God willeth, the Almighty, the Powerful, and to aid thee in helping His Cause and to manifest through thee that whereby His mention shall be spread among the worlds. Verily the Glory be upon thee and upon those who have circled round the Cause with such power as was not prevented by the affairs of misbelief nor the onslaughts of the oppressors.

4 من الناس من يقرأ القرآن و ينكر من انزله بالحق
الا انه من الصّاعرين و منهم من يقرأ البيان
و يكفر بالرحمن كذلك يقص لك مالك
الامكان اذ كان بين ايدي الظالمين و منهم من
قال انه اتى قبل الميقات و بذلك اعترض على
الذي به ثبت حكم الميقات بين السموات و
الأرضين

5 قد سمعنا ندائك و قبلنا ذكرك الذي كان
مرتباً بطراز حب ربك الغفور الرحيم بذلك
اخذتك نفحات الغفران عن شطر ربك الرحمن
و قدر لك ما تقر به ابصار العارفين ان افرح
بذكر موليك و بما قبل كتابك لدى العرش
لأننا وجدناه مطهراً عن ذكر غيره ان ربك هو
الفضال القديم طوبى لعبد فاز اليوم بذكر اسمي
القيوم و كان من الراشدين

6 اتى مع هذه البلية ادع البرية الى الله المقتدر العليم
الحكيم قد احاطتنا القضايا على شأن لا تذكر بالقلم و
لا تتم بالألواح ان ربك هو العليم الخبير ما منعنا
سيوف الاعتساف عن الذكر و البيان نذكره في
كل الأحيان ولو احاطتني جنود الظلم من هؤلاء
الغافلين

7 نسل الله بأن يجعلك خادماً نفسه بين خلقه و
يؤيدك على ذكر هذا الذكر الذي اذا ظهر انصعق
من على الأرض الا من شاء الله المقتدر القدير و
ينصرك على نصرته امره و يظهر منك ما ينتشر
به ذكره بين العالمين انما البهاء عليك و على الذين
طافوا حول الأمر بقدرة ما منعهم شؤونات
الشرك و لا سطوات الظالمين

INBA51:089, BLIB_Or11095#315,
KB_620:082-083, LHKM2.145

BH02786

To: Aqa Siyyid Hasan Afnan Kabir

Date: ca. 1289-1290?

- 1 In the Name of God, the Eternal, Who perisheth not! 1 بِسْمِ اللَّهِ الْأَبَدِيِّ بَلَا زَوَالٍ
- 2 Say: Praise be unto Thee, O Lord of Lords, for having consumed the veils with the fire of attraction and drawn me, through the heat of the Word which hath appeared from the mouth of Thy Will, unto the Dawning-Place of Thy Revelation and the Dayspring of Thy Cause, until the lightning flashes of the lights of Thy countenance and the breathings of the days of Thy manifestation seized me. 2 قُلْ لَكَ الْحَمْدُ يَا رَبَّ الْأَرْبابِ بِمَا أَرَقْتَ الْأَحْجَابَ بِنَارِ الْإِنْجِذَابِ وَاجْذَبْتَنِي حَرَارَةَ كَلِمَةِ الَّتِي ظَهَرَتْ مِنْ فَمِ ارَادَتِكَ إِلَى مَطْلَعِ وَحْيِكَ وَمَشْرِقِ أَمْرِكَ إِلَى أَنْ أَخَذْتَنِي بِوَارِقِ أَنْوَارِ وَجْهِكَ وَنَفْحَاتِ أَيَّامِ ظُهُورِكَ
- 3 I am he, O my God, who hath raised empty hands toward the heaven of Thy grace and favors, and turned my face toward the direction of Thy tender mercies and gifts. Wilt Thou render me deprived after my gaze hath been fixed upon the horizon of Thy mercy, awaiting the outpourings which Thou hast sent down from the heaven of Thy bounty? Or wilt Thou make me forbidden after Thou hast caused me to hear the singing of Thy Most Exalted Pen which was raised between earth and heaven? Nay, by Thy Self! Such was not my thought of Thee. Rather, I remain certain that Thy mercy hath preceded all created things and Thy grace hath encompassed all beings. Thou drawest nigh unto whoever draweth nigh unto Thee, and givest unto whoever hath held fast to the cord of Thy favors. 3 أَنَا الَّذِي يَا إِلَهِي رَفَعْتُ كَفَّ الصَّفْرِ إِلَى سَمَاءِ فَضْلِكَ وَالطَّافِكِ وَأَقْبَلْتُ بِوَجْهِهِ إِلَى شَطْرِ عَنَائِكَ وَمَوَاهِبِكَ هَلْ تَجْعَلُنِي مَحْرُومًا بَعْدَ الَّذِي كَانَ طَرْفِي نَازِلًا إِلَى أَفْقِ رَحْمَتِكَ وَمُنْتَظَرًا فَيَوْضَاتِ الَّتِي نَزَلَتْهَا مِنْ سَمَاءِ عَطَائِكَ أَوْ تَجْعَلُنِي مَمْنُوعًا بَعْدَ الَّذِي اسْمَعْتَنِي صَرِيرَ قَلْبِكَ الْأَعْلَى الَّذِي ارْتَفَعَ بَيْنَ الْأَرْضِ وَالسَّمَاءِ لَا وَنَفْسِكَ مَا كَانَ ظَنِّي بِكَ هَذَا بَلْ أَكُونُ مَوْقِفًا بِأَنَّ رَحْمَتَكَ سَيَقْتِ الْمَمَكَاتِ وَفَضْلَكَ احَاطَ الْكَائِنَاتِ تَقَرَّبُ مِنْ تَقَرَّبِ إِلَيْكَ وَتَعْطَى مِنْ تَمَسُّكِ بِحَبْلِ أَفْضَالِكَ
- 4 O Lord! The thirst of separation and remoteness hath consumed me; give me to drink, by the hands of Thy favors, from the Kawthar of nearness and reunion, that the intoxication of the choice wine of Thy mercy may seize me in such wise that I may arise to aid Thy Cause amongst Thy creatures and rend asunder the veils of glory that have prevented the servants from turning toward the horizon of beauty. 4 أَيُّ رَبِّ قَدْ أَحْرَقَنِي ظَمًا الْبَعْدِ وَالْفِرَاقِ فَاسْقِنِي كَوْثَرَ الْقَرَبِ وَاللِّقَاءِ بِأَيْدِي الطَّافِكِ لِيَأْخُذَنِي سَكْرَ رَحِيْقِ رَحْمَتِكَ عَلَى شَأْنِ أَقْوَمِ عَلَى نَصْرَةِ أَمْرِكَ بَيْنَ خَلْقِكَ وَآخِرِ سَبْحَاتِ الْجَلَالِ الَّتِي مَنَعْتَ الْعِبَادَ عَنِ التَّوَجُّهِ إِلَى أَفْقِ الْجَمَالِ
- 5 O Lord! All things testify to my poverty and Thy wealth, to my powerlessness and Thy might. I beseech Thee, O Lord of Names and Creator of earth and heaven, by the Word whereby the world was set ablaze and the Most Great Ocean was made to surge, to aid me in Thy love and Thy Cause in such wise that I may arise from the horizon of detachment through Thy Name, O Lord of creation and King of invention. 5 أَيُّ رَبِّ تَشْهَدُ كُلُّ الْأَشْيَاءِ بِفَقْرِي وَغِنَاكَ وَعِجْزِي وَاقْتِدَارِكَ اسْتَلْكَ يَا مَالِكَ الْأَسْمَاءِ وَفَاطِرِ الْأَرْضِ وَالسَّمَاءِ بِالْكَلِمَةِ الَّتِي بِهَا اشْتَعَلَ الْعَالَمُ وَتَمَوَّجَ بَحْرُ الْأَعْظَمِ بِأَنْ تُؤَيِّدَنِي عَلَى حَبِّكَ وَأَمْرِكَ عَلَى شَأْنِ أَكُونُ طَالِعًا مِنْ أَفْقِ الْإِنْقِطَاعِ بِاسْمِكَ يَا مَالِكَ الْإِبْدَاعِ وَمَلِيكَ الْإِخْتِرَاعِ
- 6 Then I beseech Thee, O my God, by Thy Name whereby Thou didst raise the standards of Thy power in Thy lands and uplift the banners of Thy Cause in Thy realms, to make me self-effacing in Thy Will and enduring through the endurance of 6 ثُمَّ اسْتَلْكَ يَا إِلَهِي بِاسْمِكَ الَّذِي بِهِ نَصَبْتَ رَايَاتِ اقْتِدَارِكَ فِي بِلَادِكَ وَارْتَفَعْتَ أَعْلَامَ أَمْرِكَ فِي دِيَارِكَ بِأَنْ تَجْعَلُنِي فَانِيًا فِي ارَادَتِكَ وَبَاقِيًا

Thy countenance in every world of Thy worlds. Then make me to arise through Thy Self-Subsistence in remembrance of Thee amongst Thy creatures and in praise of Thee throughout Thy realm. Then ordain for me what Thou didst ordain for Thy chosen ones who soared in the atmosphere of Thy nearness until they were martyred in Thy path.

- 7 Verily, Thou art the One Who hath power over whatsoever He willeth and Who ruleth over whatsoever He desireth. Thou hast ever been in the heights of grandeur and glory, and wilt ever remain in the exaltation of loftiness and majesty. There is no God but Thee, the Almighty, the All-Powerful.

JHT_S#009

ببقاء وجهك في كل عالم من عوالمك ثم اجعلني قائماً بقيوميته على ذكرك بين بريتك و ثنائك في مملكتك ثم اكتب لي ما كتبته لأصفيائك الذين طاروا في هواء قربك الى ان استشهدوا في سبيلك

7 أنت انت المقتدر على ما تشاء و الحاكم على ما تريد لم تزل كنت في علو العظمة و الجلال و لا تزال تكون في سمو الرفعة و الاجلال لا اله الا انت المقتدر القدير

NFR.025

BH02799

To: *Mirza Buzurg Afnan*

Date: *ca. 1289-1290?*

- 1 In the Name of God, the Most Holy, the Most Exalted! This is a Tablet We have caused to shine forth from the horizon of grace for people who understand. Through it We give the believers to drink of the Kawthar of immortality and the seekers from a sealed nectar. Say: Verily it is the water of reunion for those seized by the thirst of separation, and a torment for those who have turned away from the Truth - these indeed are a people cast down.
- 2 Blessed are they who have answered their Lord, the Most High, the Most Glorious, when the Call was raised from the right of the Mount through this Revelation whereby the All-Merciful has come, set up the Balance, and the Spirit has proclaimed: The Kingdom belongs to God, the Powerful, the Supreme, the Self-Subsisting! Blessed is he who has attained the lights of the Tablet and has arisen through this Spirit which was breathed from the mouth of the will of his Lord, the Mighty, the Beloved.
- 3 When thou dost inhale the fragrance of the All-Merciful, arise and say: O people! The proof has been perfected, the evidence has come, and the Cry has been raised amongst the worlds. We sent it upon a human temple and dispatched him to the chief of the oppressors with a Tablet from thy Lord, the Mighty, the Inaccessible. When he appeared, he raised the Tablet through the grace of the Spirit with such steadfastness as amazed the

1 بسم الله الأقدس الأعلى هذا لوح اشرقناه من افق الفضل لقوم يفقهون به نسقى الموحدين كوثر البقاء و المرادين من رحيق مختوم قل انه لماء الوصال للذين اخذهم ظمأ الفراق و عذاب للذينهم اعرضوا عن الحق الا انهم قوم مدحزون

2 طوبى للذين اجابوا ربهم العلي الأبهى اذا ارتفع النداء من يمين الطور بهذا الظهور الذي به اتى الرحمن و نصب الميزان و نطق الروح الملك لله المقتدر المهيمن القيوم طوبى لمن فاز بأنوار اللوح و قام من هذا الروح الذي نفخ من فم ارادة ربه العزيز المحبوب

3 أنك اذا وجدت عرف الرحمن قم و قل يا قوم قد تمت الحجة و اتى البرهان و ارتفعت الصيحة بين العالمين انا بعثناها على هيكल بشر و ارسلناه الى رئيس الظالمين بلوح من لدن ربك العزيز المنيع اذا حضر رفع اللوح بعناية الروح باستقامة تحيّر

denizens of the highest Paradise, then the dwellers of the celestial garden and the hosts of favored angels.

- 4 Through this We manifested the power of thy Lord that they might know that prison and tribulation have not prevented Us from the remembrance of God, the Most High, the Great. We proclaim at all times: O peoples of the worlds! This is your Lord, the All-Merciful, Who has come with the truth - turn to Him with your hearts and be not of the heedless. Through His power the sun of might has shone forth and through His proof the proofs of the Messengers have appeared. Were it not for Him, the All-Merciful would not have been manifest, the evidence would not have come, and the faces of those who have attained to this wondrous Cause would not have been illumined.

- 5 Blessed is the one who has arisen in the name of the All-Merciful, detached from the worlds, who has taken the wine of detachment in the name of the Creator of innovation and drunk thereof despite the ungodly. Does the animal desire the water of life? Nay, by My Self, were ye of those who know!

- 6 O people of Baha! Give thanks to your Lord for having aided you to recognize the Manifestation of His Cause, the Mighty, the Wondrous. Stand firm in your station and arise to assist the Cause with such steadfastness as cannot be shaken by the might of the hypocrites. Thus have We sent down the verses to thee and dispatched them through grace that thine eyes might be consoled thereby and thou mightest be of the thankful. Hold fast to the hem of sanctity with a power from Us - verily thy Lord is the Strong, the Powerful, the Transcendent, the Mighty, the All-Powerful.

- 7 And upon thee be glory, and upon whoever has heard the call of his Lord and turned to Him with an illumined heart.

منها اهل ملاء الأعلى ثم سكّان الفردوس و جنود
من الملائكة المقربين

4 به اظهرنا قدرة ربك ليعلموا ان السجن و البلاء
ما منعنا عن ذكر الله العلي العظيم نطق في كل
الاحيان يا ملاء الاكوان هذا ربكم الرحمن قد
اتي بالحق ان اقبلوا اليه بقلوبكم و لا تكونن من
الغافلين بقدرته اشرفت شمس الاقتدار و بحجته
لاحت حجاج المرسلين لولاه ما ظهر الرحمن و ما
اتي البرهان و ما انارت وجوه الذين فازوا بهذا
الامر البديع

5 طوبى لانسان قام باسم الرحمن منقطعاً عن العالمين
واخذ نحر الانقطاع باسم مالك الابداع و شرب
منها رغماً للمشركين هل يريد الحيوان ماء الحيوان
لا ونفسى لو انتم من العارفين

6 يا اهل البهاء ان اشكروا ربكم بما ايدكم على عرفان
مظهر امره العزيز البديع ان استقيموا على ما انتم
عليه و قوموا على نصرة الامر بقيام لا تضطربه
سطوة المنافقين كذلك نزلنا لك الآيات و
ارسلناها بالفضل لتقر بها عينك و تكون من
الشّاكرين تمسك بذيل التقديس بقوة من لدنا
ان ربك هو القوى المقتدر المتعالى العزيز القدير

7 و البهاء عليك و على من سمع نداء ربه و اقبل
اليه بقلب منير

INBA51:496,

BLIB_Or11095#086,

MUH3.253-254

BH02771*To: Aqa Ghulam Husayn**Date: ca. 1289-1290?*

- 1 In the Name of God, the Most Holy, the Most Exalted! A remembrance from Our presence to him who has adorned his heart with the ornament of faith in the days of his Lord, the Most Merciful, that he may be assured that He remembers whoever remembers Him and loves whoever seeks the face of his Lord, the Mighty, the Wise. We have indeed found the fragrance of thy love for thy Lord; therefore have We sent down to thee clear verses whereby the eyes of those near unto God have been solaced, that the verses of thy Lord may attract thee in such wise that thou mayest hear from all things: "The Kingdom belongeth unto God, the Almighty, the Most Glorious, the All-Praised."
- 2 Remember thy Lord in thy days - this is the best of all deeds before thy Lord, the Mighty, the Beautiful.
- 3 Say: O people! The Beloved hath come and the horizons are illumined. Why do I see you among the heedless? Doth it seem anyone to seek the pond and turn away from the Kawthar and Salsabil? Nay, by my Lord! This beseemeth you not, were ye of them who know. Say: The pond representeth your vain desires, while the ocean speaketh the truth. Hasten with your hearts and follow not every remote misbeliever.
- 4 Blessed art thou for having tasted the pure wine which hath flowed from the direction of the Most Great Scene, and for having attained unto a station wherein He Who possesseth all destiny remembereth thee in the prison - He through Whom the divine fragrance wafted throughout all creation and every wise decree was made manifest.
- 5 Say: O people of the Bayan! Fear God and follow not him whom ye know not. Follow the path of God - this indeed is the straight path.
- 6 Give thanks unto thy Lord for having attained and turned toward the Wronged One in days when He was in the prison of the ungodly. Be thou steadfast in the Cause in such wise that the winds that blow from the hearts of the heedless cannot move thee. They whisper in the breasts of men even as the Evil One whispered aforetime, whose mention was sent down in a clear Book. We see nothing greater than steadfastness
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْلَى ذَكَرَ مِنْ لَدُنَّا مَنْ زَيْنَ قَلْبِهِ بِطَرَاظِ الْإِيمَانِ فِي أَيَّامِ رَبِّهِ الرَّحْمَنِ لِيُوقِنَ أَنَّهُ يَذْكُرُ مِنْ ذِكْرِهِ وَيُحِبُّ مَنْ أَرَادَ وَجْهَ رَبِّهِ الْعَزِيزِ الْحَكِيمِ أَنَا وَجَدْنَا عَرَفَ حَبِّكَ رَبِّكَ لَذَا نَزَّلْنَا لَكَ آيَاتٍ يَبْنِيَنَّ الَّتِي بِهَا قَرَّتْ عَيُونُ الْمُقَرَّبِينَ لَتَجْذِبَكَ آيَاتُ رَبِّكَ عَلَى شَأْنٍ تَسْمَعُ مِنْ كُلِّ الْأَشْيَاءِ الْمَلِكُ اللَّهُ الْمُقْتَدِرُ الْعَزِيزُ الْحَمِيدُ
- 2 إِنْ أَذَكَرَ رَبِّكَ فِي أَيَّامِكَ هَذَا خَيْرَ الْأَعْمَالِ عِنْدَ رَبِّكَ الْعَزِيزِ الْجَمِيلِ
- 3 قُلْ يَا قَوْمِ قَدْ أَتَى الْحُبُوبَ وَاضْبَاءَ الْآفَاقِ مَا لِي أَرِيكُمْ مِنَ الْغَافِلِينَ هَلْ يَنْبَغِي لِأَحَدٍ أَنْ يَقْصِدَ الْغَدِيرَ وَيَدْعَ عَنْ وَرَائِهِ الْكَوْثَرَ وَالسَّلْسَبِيلَ لَا وَرَبِّي هَذَا لَا يَنْبَغِي لَكُمْ أَنْ أَنْتُمْ مِنَ الْعَارِفِينَ قُلْ إِنَّ الْغَدِيرَ أَهْوَاؤُكُمْ وَالْبَحْرَ الَّذِي يَنْطِقُ بِالْحَقِّ أَنْ اسْرِعُوا بِالْقُلُوبِ وَلَا تَتَّبِعُوا كُلَّ مُشْرِكٍ بَعِيدٍ
- 4 طُوبَى لَكَ بِمَا ذَقْتَ الرَّحِيقَ الْأَطْهَرَ الَّذِي جَرَى مِنْ شَطْرِ الْمَنْظَرِ الْأَكْبَرِ وَوَصَلْتَ إِلَى مَقَامٍ يَذْكُرُكَ فِي السَّجْنِ مَالِكُ الْقَدَرِ الَّذِي بِهِ فَاحَتْ نَفْحَةُ الرَّحْمَنِ فِي الْإِمْكَانِ وَظَهَرَ كُلُّ أَمْرٍ حَكِيمٍ
- 5 قُلْ يَا مَلَأَ الْبَيَانَ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا مَنْ لَا تَعْرِفُونَهُ إِنْ اتَّبَعُوا صِرَاطَ اللَّهِ إِنَّ هَذَا لَصِرَاطٌ مُسْتَقِيمٌ
- 6 إِنْ أَشْكُرَ رَبِّكَ بِمَا فَزَتْ وَاقْبَلْتَ إِلَى الْمَظْلُومِ فِي أَيَّامٍ كَانَ فِي سَجْنِ الْمُشْرِكِينَ إِنْ اسْتَقَمَّ عَلَى الْأَمْرِ عَلَى شَأْنٍ لَا تَحْرُكُكَ أَرِيَاخَ الَّتِي تَمُرُّ مِنْ أَفْتَدَةِ الْمَغْلِينَ أَنَّهُمْ يُوسُوسُونَ فِي صُدُورِ النَّاسِ كَمَا وَسَّوَسَ الْفُلَّانُ مِنْ قَبْلِ وَنَزَّلَ ذِكْرَهُ فِي كِتَابٍ مُبِينٍ أَنَا لَا نَرَى أَمْرًا أَعْظَمَ مِنَ الْإِسْتِقَامَةِ عَلَى أَمْرِ اللَّهِ تَمَسَّكَ بِهَا بِسُلْطَانِ رَبِّكَ الْمُقْتَدِرِ الْقَدِيرِ

in God's Cause. Hold thou fast unto it through thy Lord's sovereign might, the Almighty, the All-Powerful.

7 We beseech God to assist thee in all conditions and to strengthen thee among His servants through His remembrance and praise. He is the Protector of those who remember Him. Trust in Him in all matters. He, verily, will help those who help Him. He is indeed the Strong, the Mighty, the Powerful.

7 نَسْتَلُ اللَّهَ بِأَنْ يُوَفِّقَكَ فِي كُلِّ الْأَحْوَالِ وَيُؤَيِّدَكَ
بَيْنَ عِبَادِهِ بِذِكْرِهِ وَثَنَائِهِ إِنَّهُ وَلِيُّ الذَّاكِرِينَ تَوَكَّلْ فِي
كُلِّ الْأُمُورِ عَلَيْهِ إِنَّهُ يَنْصُرُ مَنْ نَصَرَهُ إِنَّهُ لَهُ الْقُوَى
ذُو الْقُدْرَةِ الْمَتِينِ

8 We have heard thy call in remembrance of thy Lord and have answered thee with this exalted Tablet. When the wine of thy Lord's verses intoxicates thee, turn thy face toward the holy court and say: Praise be to Thee, O God of the worlds! Verily, all glory be upon Thee and upon those who have heard the call of their Lord from this Scene wherein the Temple of the Cause is established upon a mighty throne.

8 قَدْ سَمِعْنَا نِدَائَكَ فِي ذِكْرِ رَبِّكَ وَاجْتِنَاكَ بِهَذَا
الْوَاحِ الْمُنِيعِ إِذَا اخَذَكَ سَكْرُ رَحِيقِ آيَاتِ رَبِّكَ
وَلَّ وَجْهَكَ شَطْرَ الْقُدْسِ قُلْ لَكَ الْحَمْدُ يَا إِلَهَ
الْعَالَمِينَ إِنَّمَا الْبَهَاءُ عَلَيْكَ وَعَلَى مَنْ سَمِعَ نِدَاءَ رَبِّهِ
مِنْ هَذَا الشَّطْرِ الَّذِي فِيهِ اسْتَقَرَّ هَيْكَلُ الْأَمْرِ عَلَى
عَرْشٍ عَظِيمٍ

BLIB_Or11095#056

BH02738

To: Rida

Date: ca. 1289-1290?

1 He is the Most Holy, the Most Great

1 الْأَقْدَسُ الْأَعْظَمُ

2 O Rida! Your letter hath reached the prison, and come before the gaze of the Prisoner, through Whom the Tree hath spoken, and the Mount called out, and the Rock cried aloud, and the Vale flowed, and the Dove sang: "The Kingdom belongeth unto God, the Most High, the Most Great!" We have taken note of its contents and heard that wherewith thou didst call upon God, thy Lord. He, verily, is the All-Knowing, the All-Informed.

2 إِنْ يَا رِضَا قَدْ حَضَرَ فِي السَّجْنِ كِتَابُكَ وَتَشَرَّفَ
بِلِحَازِ الْمُسْجُونِ الَّذِي بِهِ نَطَقَ الشَّجَرُ وَنَادَى
الْطَّوْرُ وَصَاحَتِ الصَّخْرَةُ وَسَالَتِ الْبُطْحَاءُ وَ
غَنَتِ الْوُرُقَاءُ الْمَلِكُ اللَّهُ الْعَلِيُّ الْعَظِيمُ وَأَطْلَعْنَا بِمَا
فِيهِ وَسَمِعْنَا مَا نَادَيْتَ بِهِ اللَّهُ رَبُّكَ إِنَّهُ هُوَ الْعَلِيمُ
الْخَبِيرُ

3 We had previously sent thee a Tablet, wherewith We adorned the heaven of utterance with the stars of wisdom and explanation. Exalted be the All-Merciful Who hath sent it down in truth. He, verily, is the Ever-Forgiving, the Ancient of Days. Hold fast unto it and recite what hath been revealed therein with joy and radiance, that perchance they who slumber on the couch of idle fancies may awaken and hear the call of thy Lord from this Quarter wherein the Remembrance hath been raised from this All-Wise Remembrance.

3 قَدْ أَرْسَلْنَا إِلَيْكَ مِنْ قَبْلِ كِتَابًا زَيْنَتْ بِهِ سَمَاءُ
الْبَيَانِ بِأَنْجُمِ الْحِكْمَةِ وَالتَّبَيَّانِ تَعَالَى الرَّحْمَنُ الَّذِي
أَنْزَلَهُ بِالْحَقِّ إِنَّهُ هُوَ الْفَضْلُ الْقَدِيمُ تَمَسَّكَ بِهِ ثُمَّ أَقْرَأَ
مَا نَزَّلَ فِيهِ بِالرُّوحِ وَالرِّيحَانِ لَعَلَّ الَّذِينَ رَقَدُوا فِي
مِهَادِ الْأَوْهَامِ يَنْتَبِهُونَ وَيَسْمَعُونَ نِدَاءَ رَبِّكَ مِنْ
هَذَا الشَّطْرِ الَّذِي فِيهِ ارْتَفَعَ الذِّكْرُ مِنْ هَذَا الذِّكْرِ
الْحَكِيمِ

- 4 Recite the verses of thy Lord unto them that have turned away and hesitated. Thus hast thou been commanded by One Who is the Mighty, the All-Wise. Follow in all matters thy Lord, the Lord of Revelation, in such wise that nothing shall prevent thee from celebrating His praise amongst His servants. This is what God hath chosen for His chosen servants who sleep in His love and arise in His remembrance and move by His command and proclaim wisdom among His creatures.
- 4 اتل آيات ربك على الذين اعرضوا و توقفوا كذلك امرت من لدن عزيز حكيم ان اقتد في كل الامور مولاك مالک الظهور بحيث لا يمنعك شيء عن ثنائه بين عباده هذا ما اختاره الله لعباده الأخيار الذين ينومون بحبه و يقومون بذكره و يتحركون بأمره و ينادون بالحكمة بين البرية البرية
- 5 The Table hath been sent down, and the proof completed, and that which was mentioned in the Scriptures of God, the Mighty, the All-Praised, hath come to pass. They who have veiled themselves there and followed the Calf are in grievous error. There hath been sent down for each one of them that whereby the sun of proof and evidence hath shone forth. Blessed is he who hath turned with his heart unto this momentous News.
- 5 قد نزلت المائدة و تمت الحجة و اتى ما هو المذكور في صحف الله العزيز الحميد ان الذين احتجبوا في هناك و اتبعوا العجل اولئك في وهم عظيم قد نزل لكل واحد منهم ما اشرقت به شمس الحجة و البرهان طوبى لمن اقبل و توجه بقلبه الى هذا النبأ العظيم
- 6 We sent the Badi' unto the Chief with thy Lord's Book, which hath no equal in all that hath been created in the heavens and earths. Through it was the proof completed unto all creation. When they turned away, tribulations seized them and they were encompassed by hardship and adversity. Were it not for thy Lord's mercy that hath preceded all things, thou wouldst have seen them all among the perished.
- 6 انا ارسلنا البديع الى الرئيس بكتاب ربك الذي لا يعادله ما خلق في السموات و الارضين به تمت الحجة على البرية فلما اعرضوا اخذتهم الشدائد و احاطتهم البأساء و الضراء لو لا سبقت رحمة ربك لترى الكل من الهالكين
- 7 Say: Glory be unto Thee, O my God! I beseech Thee by Thy mercy that hath preceded all created things, and by Thy grace that hath encompassed all beings, to have mercy upon Thy weak servants. O my Lord! Look not upon their deeds and what beseemeth them, but rather upon the generosity Thou hast chosen for Thyself and Thy mercy which Thou hast made the Most Great Sign for all who are in earth and heaven. O my Lord! Thou art He Whom the turning away of Thy creatures harmeth not, nor doth the acceptance of Thy servants profit Thee. The atoms bear witness that Thou are the Self-Sufficient, the Most High. There is no God but Thee, the All-Forgiving, the Most Generous.
- 7 قل سبحانك اللهم يا الهى اسئلك برحمتك التي سبقت الممكثات و بفضلک الذي احاط الكائنات بأن ترحم عبادک الضعفاء اى رب لا تنظر الى افعالهم و ما ينبغي لهم بل بالكرم الذي اخترته لنفسك و رحمتك التي جعلتها آية الكبرى لمن في الأرض و السماء اى رب انت الذي لا يضرک اعراض خلقك و لا ينفعك اقبال عبادک تشهد الذرات بأنك انت الغنى المتعال لا اله الا انت الغفور الكريم

BLIB_Or11095#227

BH02747

Date: ca. 1289-1290?

- 1 O My servants! It behoveth you to refresh and revive your souls through the gracious favors which, in this Divine, this soul-stirring Springtime, are being showered upon you. 1

روشنی هر نامه نام زندهء پاینده بوده ای بندگان
سزاوار آنکه در این بهار جانفزا از باران نیسان
یزدانی تازه و خرم شوید
- 2 The Day Star of His great glory hath shed its radiance upon you, and the clouds of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of His Best-Beloved in this, His new attire. 2

خورشید بزرگی پرتو افکنده و ابر بخشش سایه
گسترده بابر کسی که خود را بی بهره نساخت
و دوست را در این جامه بشناخت
- 3 Say: O people! The Lamp of God is burning; take heed, lest the fierce winds of your disobedience extinguish its light. Now is the time to arise and magnify the Lord, your God. Strive not after bodily comforts, and keep your heart pure and stainless. The Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the one true God, deliver yourselves from the darkness that surroundeth you. Center your thoughts in the Well-Beloved, rather than in your own selves. 3

بگو ای مردمان چراغ یزدان روشن است آن را
بیادهای نافرمانی خاموش نمائید روز ستایش
است باسایش تن و آرایش جان مپردازید
اهریمنان در کمین گاهان ایستاده اند آگاه باشید و
بروشنی نام خداوند یگنا خود را از تیرگیها آزاد
نمائید دوست بین باشید نه خودبین
- 4 Say: O ye that have strayed and lost your way! The Divine Messenger, Who speaketh naught but the truth, hath announced unto you the coming of the Best-Beloved. Behold, He is now come. Wherefore are ye downcast and dejected? Why remain despondent when the Pure and Hidden One hath appeared unveiled amongst you? He Who is both the Beginning and the End, He Who is both Stillness and Motion, is now manifest before your eyes. Behold how, in this Day, the Beginning is reflected in the End, how out of Stillness Motion hath been engendered. This motion hath been generated by the potent energies which the words of the almighty have released throughout the entire creation. Whoso hath been quickened by its vitalizing power, will find himself impelled to attain the court of the Beloved; and whoso hath deprived himself therefrom, will sink into irretrievable despondency. He is truly wise whom the world and all this is therein have not deterred from recognizing the light of this Day, who will not allow men's idle talk to cause him to swerve from the way of righteousness. He is indeed as one dead who, at the wondrous dawn of this Revelation, hath failed to be quickened by its soul-stirring breeze. He is indeed a captive who hath not recognized the Supreme Redeemer, but hath suffered his soul to be bound, distressed and helpless, in the fetters of his desires. 4

بگو ای گمراهان پیک راست گو مرده داد
که دوست میآید اکنون آمد چرا افسرده اید
آن پاک پوشیده بی پرده آمد چرا پژمرده اید آغاز
و انجام جنبش و آرام آشکار امروز آغاز در
انجام نمودار و جنبش از آرام پدیدار این جنبش
از گرمی گفتار پروردگار در آفرینش هویدا
شده هر که این گرمی یافت بکوی دوست
شتافت و هر که نیافت بیفسرد افسردنی که
هرگز برنخاست امروز مرد دانش کسی است
که آفرینش او را از بینش بازداشت و گفتار
او را از کردار دور نمود مرده کسی که از این
باد جان بخش در این بامداد دلکش بیدار نشد
و بسته مردی که گشاینده را نشناخت و در
زدان آز سرگردان بماند

5 O My servants! Whoso hath tasted of this Fountain hath attained unto everlasting Life, and whoso hath refused to drink therefrom is even as the dead. Say: O ye workers of iniquity! Covetousness hath hindered you from giving a hearing ear unto the sweet voice of Him Who is the All-Sufficing. Wash it away from your hearts, that His Divine secret may be made known unto you. Behold Him manifest and resplendent as the sun in all its glory.

6 Say: O ye that are bereft of understanding! A severe trial pursueth you, and will suddenly overtake you. Bestir yourselves, that haply it may pass and inflict no harm upon you. Acknowledge the exalted character of the name of the Lord, your God, Who hath come unto you in the greatness of His glory. He, Verily, is the All-Knowing, the All-Possessing, the Supreme Protector.

GWB#085, ADJ.081x

5 ای بندگان هر که از این چشمه چشید بزندگی پابنده رسید و هر که ننوشید از مردگان شمرده شد بگوای زشت کاران از شما را از شنیدن آواز بی نیاز دور نمود او را بگذارید تا راز کردگار بیاید و او مانند آفتاب جهانتاب روشن و پدیدار است

6 بگو ای نادانان گرفتاری ناگهان شما را از پی کوشش نمائید تا بگذرد و بشما آسیب نرساند اسم بزرگ خداوند که بزرگی آمده بشناسید او است داننده و دارنده و نگهدار

INBA35:110, BLIB_Or11096#059,
BLIB_Or15722.089, CMB_F33.039,
NLI.32p009v, Majlis934.046-049,
GWPB#085 p.111b, ZYN.283, AHM.308,
MJMM.255, YARP1.013, DWNP_v1#02
p.001-002x, UAB.058bx, DRD.040,
DRD.101, PYB#019 p.02

BH02900

To: Mulla Muhammad Ali, in Dawlat Abad

Date: ca. 1289-1290?

1 The Most Holy, the Most Glorious! This is a remembrance from Us to him who hath believed in God, the Mighty, the Bestower, that the Call of God may attract him in such wise that the oppression of the oppressors and the gathering of them that have disbelieved in God when He came in the shadows of the clouds will in no wise affect him. We behold thee among them that have turned away. Verily thy Lord is the Mighty, the All-Knowing. Be thou at peace, then stand firm.

2 Say: O people! Is this the Day of doubt after the Promised One hath come with sovereignty and power? Fear ye God and deny not Him Whose sovereignty hath encompassed the horizons. Who else but Him could establish the Cause, if ye be fair, O company of transgressors? Through Him were raised the standards of triumph and the banners of remembrance were hoisted throughout all lands. Say: Doth it beseem anyone to turn unto a fly, turning away from the All-Bountiful? This

1 الأقدس الأبهى هذا ذكر من لدنا الى الذى آمن بالله العزيز الوهاب ليحذبه نداء الله على شأن لا يؤثر فيه ظلم الذين ظلموا ولا اجتماع الذين كفروا بالله اذ اتى فى ظلل السحاب انا نراك بين الذين اعرضوا ان ربك هو العزيز العلام ان اطمئن ثم استقم

2 قل يا قوم هل اليوم يوم الارتياح بعد الذى اتى الموعود بسلطنة واقتدار خافوا الله ولا تتكروا من احاط سلطانه الآفاق لولاه من يقوم على الأمر ان انصفوا يا ملاء الفجار به نصبت اعلام النصر وارتفعت رايات الذكر فى البلاد قل هل ينبغى لأحد ان يتوجه الى الذباب معرضاً عن الوهاب ان هذا الا شئ عجب قل دعوا الغدير والبحر

indeed is a strange thing! Say: Leave ye the rivulet and behold the Most Great Ocean before your faces, if ye be of them that perceive, O ye that have eyes to see!

- 3 Say: By my Lord, the All-Merciful! But for Him the Bayan would not have been revealed, nor would the Tablets of God, the Mighty, the Exalted, the Unconstrained, have been sent down. Break ye the idol of vain imaginings through the power of certitude, turning unto the Dayspring of inspiration. The Bayan was revealed for My name and was adorned with My remembrance, the Help in Peril, the Self-Subsisting. He made the Bayan dependent upon My leave and a leaf from My Paradise, yet ye assail Me with the arrows of hatred. What aileth you, O company of wolves? Read ye it that ye may recognize this Day wherein the proof circlet round the throne of your Lord, the All-Merciful.

- 4 But for the Glory who would help God in secret and in public? By My life! Were these people to ponder what hath appeared in this Revelation, they would cast the world behind their backs and hasten unto the Kaaba of Him Who is in earth and heaven. Grieve thou not. Put thy trust in God. He, verily, will help whom He willeth through His power and sovereignty.

- 5 Say: O my God! Thou beholdest me among Thine enemies who have disbelieved in Thee and turned away from Thy beauty after that which they were promised in Thy Book and Thy Tablets. I beseech Thee, O my Lord, by Thy Name through which the fragrance of the garment of Thy mercy was wafted throughout Thy dominions, to help me in all conditions and to ordain for me the recompense of such as have arisen to serve Thy Cause and have remained steadfast in Thy love. O my Lord! Aid me to help Thee in Thy lands, then write down for me that which Thou hast written for Thy chosen ones who were martyred in Thy path. Verily Thou art the Almighty, the Most Exalted, the Mighty, the All-Wise.

الأعظم امام وجوهكم ان اعتبروا يا اولى الأبصار

3 قل وربّي الرحمن لولاه ما ظهر البيان و ما نزلت صحائف الله المقتدر العزيز المختار كسّروا صنم الوهم بعضد اليقين مقبلاً الى مشرق الالهام قد نزل البيان لاسمى و زين بذكرى المهيمن على الأكوان انه جعل البيان معلّقاً باذنى و ورقة من رضوانى و انتم ترموننى بسهام البغضاء ما لكم يا ملأ الدنيا ان اقرؤوه لعل تعرفون هذا اليوم الذى فيه يطوف البرهان حول عرش ربكم الرحمن

4 لولا البهاء من ينصر الله فى السرّ و الاجهار لعمري لو يتفكرون هؤلاء فيما ظهر فى هذا الظهور يدعون الورى عن ورائهم و يسرعون الى كعبة من فى الأرضين و السموات انك لا تحزن توكل على الله انه ينصر من يشاء بقدره و سلطان

5 قل يا الهى ترانى بين اعدائك الذين كفروا بك و اعرضوا عن جمالك بعد الذى وعدوا به فى كتابك و الواحك اى رب اسئلك باسمك الذى به فاحت نفحات قيص رحمتك فى ديارك بأن تنصرنى فى كلّ الأحوال و تقدر لى اجر من قام على امرك و استقام على حبك اى رب ايدنى لأنصرک فى بلادک ثم اكتب لى ما كتبته لأصفیائک الذين استشهدوا فى سبيلک انک انت المقتدر المتعالى العزيز الحكيم

INBA23:086b, BLIB_Or11095#200

BH02861

To: Baha'is of Kulahdarrih, in Kulah Darrih

Date: ca. 1289-1290?

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

1 الأقدس الأقدم الأعظم

2 This is a remembrance from Us to those who have attained the lights of the Bayan when the All-Merciful came with manifest sovereignty, that it may kindle within their hearts the fire of God in such wise that the waters of opposition from those who are heedless cannot extinguish it. By God! Whoso heareth My call with the ear of the heart is drawn to a station wherein he ariseth to aid his Lord, detached from all the worlds. Blessed is he whom the warmth of his Lord's love hath seized and whose face hath been illumined by the lights of His shining and radiant countenance. Blessed is the ear that hath attained unto this call, and blessed is the mouth that hath tasted the sweetness of this utterance, and blessed is the nostril that hath inhaled the fragrance of the garment from the breezes of the Pen of his Lord's will, the Almighty, the All-Knowing, the All-Wise. Is he who turneth away alive? Nay, by My soul, he is among the dead! Is he who is remote from the Kawthar of nearness possessed of sight? Nay, by My soul, he is blind. Blessed are they who behold!

2 ذكر من لدنا الى الذينهم فازوا بأنوار البيان اذ اتى الرحمن بسلطان مبين لتحدث به في قلوبهم نار الله على شأن لا تتخذها مياه اعراض المغلين تالله من يسمع ندائى بأذن القلب يجذبه الى مقام يقوم على نصرة مولاه منقطعاً عن العالمين طوبى لمن اخذته حرارة محبة ربه و انار وجهه من انوار وجهه المشرق المنير طوبى لأذن فاز بهذا النداء و طوبى لقم ذاق حلاوة هذا البيان و لشم وجد عرف القميص من نفحات قلم ارادة ربه المقتدر العليم الحكيم هل الذى اعرض انه حى لا [ونفسه] انه من الميتين هل الذى بعد عن كوثر القرب انه بصير لا ونفسى بل عمى طوبى للتأطرين

3 O friends of the All-Merciful! Mount ye the ark of certitude and sail upon the Most Great Ocean, every drop of which proclaimeth: "The kingdom belongeth unto God, the Single, the One, the Mighty, the Praised!" Then drink ye the Kawthar of certitude, despite the people of creation who speak according to their desires and utter that which their souls command them. They are indeed behind a mighty veil.

3 يا احباء الرحمن ان اركبوا فلك الاطمينان و سيروا على البحر الأعظم الذى ينادى كل قطرة منه الملك لله الفرد الواحد العزيز الحميد ثم اشربوا كوثر الايقان رغماً لأهل الامكان الذين ينطقون بأهوائهم و يتكلمون بما تأمرهم انفسهم الا انهم فى حجاب عظيم

4 O friends of God! Ye are the eyes of the world. Through you must be opened the eyes that have been veiled by the dust of vain imaginings. Thus hath it flowed from the Pen of the All-Merciful in this Great Prison. Be ye steadfast in the Cause in such wise that the tongues of all created things may speak in praise of you. This is what We counsel you on this day whereon the Ancient Beauty hath been established upon the throne of His Most Great Name. Differ not in the Cause of God. Gather ye together around this River which hath flowed from the Source of the Pen of your Lord, the All-Knowing, the All-Wise. Blessed are the servants who have cast away vain desire and laid hold on guidance, and blessed are the handmaidens who have held fast unto this mighty cord.

4 يا احباء الله انتم عيون العالم ينبغى ان تفتح بكم ابصار التى اخذتها رمد الأوهام كذلك جرى من قلم الرحمن فى هذا السجن العظيم ان استقيموا على الأمر على شأن تنطق السن الممكنات على ذكركم هذا ما وصيناكم به فى يوم فيه استوى جمال القدم على عرش اسمه القديم لا تختلفوا فى امر الله ان اجتمعوا على هذا القرات الذى جرى من معين قلم ربكم العليم الحكيم طوبى لعباد نبذوا الهوى و اخذوا الهدى و لاماء تمسكن بهذا الحبل المتين

- 5 When ye attain unto a Tablet of God and His traces, preserve it, then read it that the fragrances of that which hath proceeded from the mouth of the Will of your Ancient Lord may waft between you. How many a wealthy one hath been prevented this day, and how many a poor one hath been admitted to the ocean of wealth, and how many a learned one do We see among the most lost!
- 6 May His bounty be upon those who have shattered the idols by the power of their Lord, the Lord of all mankind, and have turned with their hearts to the court of their Lord, the Almighty, the Powerful. Glory be unto the people of Baha who have attained unto the knowledge of God and were among the steadfast!

5 اذا فزتم بلوح الله و اثره ان احفظوه ثم اقرؤوه
لترينكم نفحات ما خرج من فم مشية مولاكم
القديم كم من غنى منع اليوم و كم من فقر اتصل
بجر الغناء و كم من عالم نراه من الأخسرين

6 انّ الفضل للذين كسروا الأصنام بقدره ربهم
مالك الأنام و اقبلوا بالقلوب الى شطر ربهم
المقتدر القدير اتما البهاء على اهل البهاء الذين فازوا
بعرفان الله و كانوا من الراشدين

BLIB_Or11095#076, AQA5#012 p.016

BH02879

To: Haji Mirza Siyyid Muhammad Afnan, in Shiraz

Date: ca. 1289-1290?

- 1 In the Name of Him Who is powerful over all who are on earth and in heaven.
- 2 We sent forth Badi' through a favor from Our presence, bearing with him a precious Book. Our sole purpose was to draw the servants nigh unto the Most Exalted Retreat; yet they perpetrated deeds whereat the denizens of Paradise have lamented, and likewise the inmates of the Concourse on high, and they who circle round the Throne of God, the Almighty, the All-Knowing, the All-Wise. We sent him that he might announce unto the people the glad-tidings of God, but they met him with torments the like of which hath not appeared in all creation, until at length they slew him with manifest injustice. When his blood was shed upon the earth, it trembled and quaked, cried aloud and called out: "Behold, O Thou in Whose grasp of power is the dominion of the kingdom of the heavens and the earth! Were it not for the precedence of My mercy, I would cause the earth to swallow them up; yet have We withheld it through a grace from Our presence, and I am the All-Forgiving, the Most Generous."
- 3 Thereupon We tried its people with that wherewith We tried them, that perchance they might awaken and turn repentant

1 بسمه المقتدر على من في الأرض والسماء

2 قد ارسلنا البديع بفضل من عندنا و معه كتاب
كريم و ما قصدنا منه الا تقرب العباد الى المقرّر
الأقصى و هم ارتكبوا ما ناح به سكان الفردوس
ثم اهل ملا الأعلى و الذين يطوفن حول عرش
الله المقتدر العلم الحكيم انا ارسلناه ليبشر العباد
ببشارات الله و هم قابلوه بعذاب ما ظهر شبهه في
الابداع الى ان قتلوه بظلم مبين فلما سفك دمه
على الأرض اضطربت و تزلزلت و ضجّت و نادت
فانظريا من في قبضة اقتدارك ملكوت ملك
السموات و الأرضين لولا سبقة رحمتي لتخسف
بهم ولكن امسكها فضلاً من عندنا و انا الغفور
الكريم

3 ثم بلونا اهلها بما بلونا لنتبين و يتوبن الى الله العزيز
الحميد فانظروا كيف احاطهم قهر ربك و انا

unto God, the Mighty, the Praised. Behold, then, how the might of thy Lord encompassed them; verily I am the All-Compelling, the Severe. We seized them first, for through them the root of oppression was strengthened; ere long shall We return unto it, for He is indeed the Powerful, the Omnipotent. The proof of God and His testimony have been completed against him and against them; therefore hath that which hath descended descended upon them. This is what was set down in the Tablets aforetime, could ye but understand. Say: That which ye possess can never prevail against Him, nor can the sting of the aggressors weaken Him.

- 4 Were He to will it, He could destroy all that are on the earth by but a word from Him. Verily He is powerful over all worlds. O My loved ones! call ye to mind al-Badi'—his dominion, his power—then ponder the burning ardor that seized him through the Word of God, the Almighty, the All-Conquering, the Mighty, the Wise. Remember, O Pen of the Most High, when he stood before the Throne, and there was breathed into him the spirit of might and dominion from One strong and faithful; and the attractions of longing laid hold upon him after he had been thunderstruck by the first Word. Thus was the decree ordained in the presence of the Throne. Blessed are they that remember.

- 5 Then did We send him forth, by a command from Our presence, with a countenance from which the horizons were illumined, and likewise the faces of them that are nigh. Thus have We commemorated him through a favor from Our presence, and have sent these words unto thee, that thou mayest read and be of the thankful. We make mention of him in most of the Tablets, for he bore that which none among men hath borne. Upon thee and upon him be My glory, and thereafter My mercy until a Day that none can reckon but God, the All-Knowing, the All-Informed.

القهار الشديد اخذناهم أولاً لأن بهم استقوى
اصل الظلم سوف نرجع اليه انه هو المقتدر القدير
قد تمت عليه و عليهم حجة الله وبرهانه لذا نزل
عليهم ما نزل هذا ما ذكر في الألواح من قبل ان
انتم من العارفين قل لا يغلبه ما عندكم ولا يضعفه
شوكة المعتدين

4 لو يشاء ليهلك من على الأرض بكلمة من عنده
انه هو المقتدر على العالمين انكم يا احبائي ان اذكروا
البديع و سلطانه و قدرته ثم تفكروا في حرارة التي
اخذته من كلمة الله المقتدر المهيمن العزيز الحكيم
ان اذكركم قلم الأعلى اذ حضر لدى العرش و نفخ
فيه روح القدرة و الاقتدار من لدن قوى امين و
اخذته جذبات الشوق بعد ما انصعق من الكلمة
الأولى كذلك قضى الأمر لدى العرش طوبى
للذاكرين

5 ثم ارسلناه بأمر من عندنا بوجه استضاء منه
الآفاق ثم وجوه المقربين كذلك ذكرناه فضلاً
من عندنا و ارسلناه اليك لتقرأ و تكون من
الشاكرين انا نذكره في اكثر الألواح بما حمل ما
لا حملة احد من الناس عليك و عليه بهائي ثم
رحمتي الى يوم لا يحصيه احد الا الله العليم الخبير

INBA51:498, BLIB_Or11095#102,
MAS8.003bx, TSHA3.378

BH02848

To: Muhammad Husayn son of Zaman, in Zanjan

Date: ca. 1289-1290?

1 In the name of his Lord, the Mighty, the Great

1 باسم ربّه العزيز العظيم

2 Say: We have heard the call of Thy mystery and Thy turning toward God, the All-Knowing, the All-Informed. Say: I give praise to Thee, O my God, that the fragrance of Thy loving-kindness hath enraptured me, and the gentle winds of Thy mercy have inclined me in the direction of Thy bountiful favors. Make me to quaff, O my Lord, from the fingers of Thy bounteousness the living waters which have enabled every one that hath partaken of them to rid himself of all attachment to any one save Thee, and to soar into the atmosphere of detachment from all Thy creatures, and to fix his gaze upon Thy loving providence and Thy manifold gifts.

2 قل انا سمعنا نداء سرّك و توجّهك الى الله
العليم الخبير قل يا الهى لك الحمد بما اخذنى
عرف عنايتك و انقلبنى نفحات رحمتك الى
شطر الطافك اى رب فاشربنى من انامل
عطائك كوثر الذى من شرب منه انقطع عما
سويك طائراً فى هواً انقطاعك و ناظراً الى
شطر رأفتك و مواهبك

3 O Lord! Make me ready, in all circumstances, to serve Thee and to set myself towards the adored sanctuary of Thy Revelation and of Thy Beauty. If it be Thy pleasure, make me to grow as a tender herb in the meadows of Thy grace, that the gentle winds of Thy will may stir me up and bend me into conformity with Thy pleasure, in such wise that my movement and my stillness may be wholly directed by Thee.

3 اى ربّ فاجعلنى فى كلّ الأحوال مستعدّاً
للقيام على خدمتك و الاقبال الى كعبة امرک
و جمالک لو تريد فاجعلنى نبات رياض فضلك
لتحرّكنى ارياح مشيتك كيف تشاء بحيث لا
يبقى فى قبضتى اختيار الحركة و السكون

4 Thou art He, by Whose name the Hidden Secret was divulged, and the Well-Guarded Name was revealed, and the seals of the sealed-up Goblet were opened, shedding thereby its fragrance over all creation, whether of the past or of the future. He who was athirst, O my Lord, hath hastened to attain the living waters of Thy grace, and the wretched creature hath yearned to immerse himself beneath the ocean of Thy riches.

4 انک انت الذى باسمک ظهر السرّ المکنون و
الاسم المخزون و فكّ اناء المختوم و تعطر به ما
کان و ما يكون اى ربّ قد سرع الظمان الى
كوثر افضالك و اراد المسكين التغمس فى بحر
غنائك

5 I swear by Thy glory, O Lord the Beloved of the world and the Desire of all them that have recognized Thee! I am sore afflicted by the grief of my separation from Thee, in the days when the Daystar of Thy presence hath shed its radiance upon Thy people. Write down, then, for me the recompense decreed for such as have gazed on Thy face, and have, by Thy leave, gained admittance into the court of Thy throne, and have, at Thy bidding, met Thee face to face.

5 فوعزّتک يا محبوب العالمين و مقصود العارفين
قد اخذنى حزن الفراق فى ايام التى فيها اشرقت
شمس الوصال لبريتک فاکتب لى اجر من فاز
بمحضورک و دخل ساحة العرش باذنک و حضر
لدى الوجه بأمرک

6 I implore Thee, O my Lord, by Thy name the splendors of which have encompassed the earth and the heavens, to enable me so to surrender my will to what Thou hast decreed in Thy Tablets, that I may cease to discover within me any desire except what Thou didst desire through the power of Thy

6 اى ربّ اسئلك باسمک الذى به انارت
الأرضين و السموات بأن تجعلنى راضياً بما قدرته
فى الواحک بحيث لن اجد فى نفسى مراداً الا ما

sovereignty, and any will save what Thou didst destine for me by Thy will.

- 7 Whither shall I turn, O my God, powerless as I am to discover any other way except the way Thou didst set before Thy chosen Ones? All the atoms of the earth proclaim Thee to be God, and testify that there is none other God besides Thee. Thou hast from eternity been powerful to do what Thou hast willed, and to ordain what Thou hast pleased.

- 8 Do Thou destine for me, O my God, what will set me, at all times, towards Thee, and enable me to cleave continually to the cord of Thy grace, and to proclaim Thy name, and to look for whatsoever may flow down from Thy pen. I am poor and desolate, O my Lord, and Thou art the All-Possessing, the Most High. Have pity, then, upon me through the wonders of Thy mercy, and send down upon me, every moment of my life, the things wherewith Thou hast recreated the hearts of all Thy creatures who have recognized Thy unity, and of all Thy people who are wholly devoted to Thee.

- 9 Thou, verily, art the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

PM#150x, BPRY.159x

انت اردته بسلطانك و مشيئة الآ ما انت قضيته
بمشيئتكم

7 الى من اتوجه يا الهى بعد الذى لا اجد سبيلاً إلا
ما بينته لأصفيائك يشهد كل الذرات أنك انت
الله لا اله إلا انت لم تزل كنت مقتدراً على ما
نشأ و حاكماً على ما تريد

8 قد رلى يا الهى ما يجعلنى فى كل الأحوال متوجّهاً
الى شطرك و متمسكاً بجبل فضلك و منادياً
باسمك و منتظراً ما يجرى من قلبك اى ربّ انا
الفقير وانت الغنى المتعال فارحمنى ببدايع رحمتك
ثم ارسلى علىّ فى كلّ آن ما احيت به قلوب
الموحدين من خلقك والمخلصين من بريتك

9 أنك انت المقتدر المتعالى العليم الحكيم

INBA51:042b, INBA51:532c, KB_620:035-
036, BRL_DA#764, PMP#150x,
ADM1#004 p.014x, NFR.042, AQMJ2.127

BH02835

To: Mirza Abdullah Falah from Sad

Date: ca. 1289-1290?

- 1 He is the One Who endureth after the passing of all things.
- 2 O Abdullah! Thy letter hath come before thy Lord and the glances of divine favors have been directed towards it. He, verily, is the Hearer, the Answerer. We have become aware of what was mentioned therein concerning that which was revealed from the heaven of command in the Surah of Counsel. Thy Lord, verily, is the All-Knowing, the All-Informed. Ye are mentioned before the Throne - the Tongue of Grandeur speaketh in remembrance of you and His Pen, the Subduer of the worlds, floweth over your names. Rejoice ye at this bounty, then give thanks unto your Lord, the Forgiving, the Generous.

1 هو الباقي بعد فناء الأشياء

2 ان يا عبدالله قد حضر كتابك بين يدي ربك و
توجه اليه طرف الألفاف انه هو السامع المجيب و
أطلعنا بما ذكر فيه مما نزل من سماء الأمر فى سورة
النصح ان ربك هو العليم الخبير انتم المذكورون
لدى العرش ينطق على ذكركم لسان العظمة و يجرى
على اسمائكم قلبه المهيمن على العالمين ان افرحوا
بهذا الفضل ثم اشكروا ربكم الغفور الكريم

- 3 O Abdullah! By God, the Wronged One hath remained without helper or assistant. Had My loved ones acted according to that which they were commanded, thou wouldst have seen the banners of victory raised upon every lofty and impregnable mountain. Arise to help the Cause of God. He hath ordained that victory lieth in the manifestation of His goodly character amongst all people. Blessed is he who attaineth unto this mighty station.
- 4 Say: O My loved ones! Be ye of such nature that those who approach may behold in your faces the radiance of the All-Merciful and in your gatherings the gathering of letters in a single word. This behooveth those who have turned unto God, the King, the All-Knowing, the All-Wise. Ye are they who have been mentioned by name of the Beloved and have attained unto a station whereunto none have attained save honored servants. Blessed art thou for having remembered thy Lord and for this mighty Tablet which hath been revealed for thee. Grieve not over separation - ye are before the Throne. Thus doth the All-Merciful testify.
- 5 Say: Praise be unto Thee, O Lord of the worlds! Verily he who hath arisen to serve his Lord is among those who circled round the Cause from time immemorial. Thus doth your Lord, the Mighty, the Praiseworthy, give you glad tidings. Arise to serve in that place and unite hearts in remembrance of the Beloved. This is what God, the Goal of the worlds, commandeth thee.
- 6 Convey My greetings to the loved ones of God and give them the glad tidings of this mighty remembrance. We beseech God to assist them to love and unity, to gather them beneath the pavilions of His Cause, and to make them of those who, in helping the Cause, have not regarded themselves and what they possess, but have helped God's Cause through their character, deeds and remembrance. Verily He is powerful over whatsoever He willeth. There is no God but Him, the Powerful, the Exalted, the Mighty, the Generous. Glory be upon thee and upon them and upon those who have arrived there, turning unto God, thy Ancient Lord.
- 3 ان يا عبدالله تالله قد بقى المظلوم بلا ناصر و معين لو عملوا احبائي بما امروا لرأيت رايات النصر مرتفعات على كل جبل باذخ منبع قم على نصرة الله انه قدر النصرة في ظهور اخلاقه الحسنة بين البرية طوبى لمن كان مطلع هذا المقام العظيم
- 4 قل يا احبائي كونوا على شأن يرون المقبولون من وجوهكم نصرة الرحمن و من اجتماعكم اجتماع الحروف في كلمة واحدة هذا ينبغي للذين اقبلوا الى الله الملك العليم الحكيم انتم الذين ذكرتم باسم المحبوب و فزتم بمقام ما فاز به الا عباد مكرمون طوبى لك بما ذكرت موليك و نزل لك هذا اللوح المنيع لا تحزن عن البعد انتم لدى العرش هذا ما شهد به الرحمن
- 5 قل لك الحمد يا مولى العالمين ان الذى قام على خدمة مولاه الله من الذين طافوا حول الامر في ازل الازال كذلك يبشركم ربكم العزيز الحميد قم على الخدمة في هناك و الف القلوب بذكر المحبوب هذا ما يأمرك به الله مقصود العالمين
- 6 كبر من قبل احبائه الله و بشرهم بهذا الذكر المنيع نسئل الله بأن يؤيدهم على الوداد و الاتحاد و يجمعهم تحت قباب امره و يجعلهم من الذين ما التفتوا في نصرة الامر الى انفسهم و ما عندهم و نصروا امر الله بأخلاقهم و اعمالهم و اذكاهم انه هو المقتدر على ما يشاء لا اله الا هو المقتدر المتعالى العزيز الكريم انما البهاء عليك و عليهم و على الذين وردوا في هناك مقبلاً الى الله موليك القديم

LHKM2.197

BH02863

To: Ha Alif Ya Zi Alif

Date: ca. 1289-1290?

- 1 The Most Great, Most Holy, Most Glorious. A remembrance from Us to him who hath turned unto God, the Mighty, the Wise, that he may rejoice in Our mention of him and be drawn unto a station ordained in a preserved Tablet. Blessed art thou, O servant, inasmuch as thou hast turned unto thy Lord, the Ancient, and hast responded to His call when it was raised betwixt earth and heaven, and hast arisen to serve His Cause amidst all people. Thy Lord, verily, is the All-Knowing, the All-Informed.

1 الأقدس الأعظم الأبهى ذكر من لدنا لمن أقبل
الى الله العزيز الحكيم ليفرح بذكرى آياه و يجذبه
الى مقام قدّر فى لوح حفيظ طوبى لك يا عبد
بما أقبلت و عرفت موليك القديم و اجبت ندائه
اذ ارتفع بين السموات و الأرضين و قمت على
خدمته بين العباد ان ربك هو العليم الخبير
- 2 There hath come before the presence thy letter which thou didst send to one of My loved ones, and toward it hath been directed the gaze of thy Lord, the Compassionate, the Generous. We have found from it the fragrance of thy love for thy Lord, the Mighty, the Praiseworthy. Blessed art thou for having been faithful to God's Covenant when He came with the truth with manifest light, and blessed is thy father who hath ascended unto God - verily he is in a noble station.

2 قد حضر لدى الوجه كتابك الذى ارسلته الى احد
احبائى و توجه اليه لحاظ ربك المشفق الكريم و
وجدنا منه عرف حبك ربك العزيز الحميد طوبى
لك بما وفيت بميثاق الله اذ اتى بالحق بنور مبين
ولأبيك الذى صعد الى الله الا انه فى مقام كريم
- 3 Beware lest anything prevent thee from that whereon thou art. Hold thou fast in all conditions unto the cord of thy Lord's loving-kindness. He, verily, is with His servants who have turned unto Him. We have sent down unto thee aforetime manifest verses through which the fragrances of thy Lord, the Mighty, the Beautiful, have been wafted. Blessed is the eye that hath attained unto them, the tongue that hath uttered them, and the heart that hath recognized what they contain of the wondrous favors of thy Lord, the Lord of all worlds.

3 آياك ان يمنعك شىء عما انت عليه تمسك فى
كل الأحوال بعروة غايه ربك انه مع عباده
المقبلين قد نزلنا لك من قبل آيات بينات التى
بها فاحت نفحات ربك العزيز الجميل طوبى لعين
فازت بها و للسان نطق بها و لقلب عرف ما فيها
من بدائع الطاف ربك و رب العالمين
- 4 Be thou thankful that the gaze of God hath been directed toward thee from the horizon of this mighty Prison, and that He remembereth thee with that whereby thy mention shall be established in the Concourse on High and thy name in the Kingdom of Creation. He, verily, is the Forgiving, the Generous.

4 ان اشكر بما توجه اليك طرف الله من افق هذا
السجن العظيم و يذكرك بما يثبت به ذكرك فى
الملا الأعلى و اسمك فى ملكوت الانشاء انه هو
الغفور الكريم
- 5 None should grieve over aught save that which hath befallen this imprisoned Stranger. By God! I am in the mouth of the serpent, calling the peoples of possibility unto their Lord, the All-Merciful, yet the people are in manifest remoteness. Hath anyone become aware of what hath befallen Me in God's path? Nay, by His All-Knowing Self! I was born but to bear tribulations in the path of God, the Lord of Names. Thus hath

5 ليس لأحد ان يحزن فى شىء الا فيما ورد على
هذا المسجون الغريب تالله انى فى فم الثعبان ادعو
ملا الامكان الى ربهم الرحمن ولكن الناس هم
فى بعد مبين هل اطلع احد بما ورد على فى سبيل
الله لا ونفسه العليم ما ولدت الا لخل البلايا فى
سبيل الله مالک الأسماء كذلك قضى الأمر فى

the matter been decreed in the Tablets. Thy Lord, verily, is the Ruler over what He willeth. I have desired naught but what He desired, and I desire naught save what hath been ordained by God, the One, the Powerful, the Mighty, the Peerless.

6 Follow thou thy Lord in the remembrance of thy Lord, and be thou of the thankful ones. Beware lest thou transgress the bounds of wisdom wherewith We have adorned My Kingdom and wherewith We have commanded those who have turned unto the Countenance. Thy Lord, verily, is the Mighty, the Wise.

7 The glory be upon thee and upon those who have attained unto the lights of guidance when the Lord of Names came with His everlasting Kingdom, the Most Wondrous, the Most Beautiful.

الألواح أنّ ربّك هو الحاكم على ما يريد أنّي ما أردت إلا ما أراد ولا أريد إلا ما قضى من لدى الله الواحد المقتدر العزيز الفريد

6 ان اقتد موليك في ذكر ربّك وكن من الشاكرين
أيّاك ان تتجاوز عن الحكمة بها زيناً ملكوتي وبها
أمرنا الذينهم اقبلوا الى الوجه أنّ ربّك هو العزيز
الحكيم

7 أمّا البهآ عليك و على الذين فازوا بأنوار الهدى
اذ اتى مالك الأسماء بملكوته الأبدع البديع

BLIB_Or11095#075

BH02905

To: Muhammad-Ali

Date: ca. 1289-1290?

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

2 This is a Book from Us to him who was named Muhammad-before-Ali, that he may testify in his being to that which God did testify before the creation of all things that there is none other God but Him, the Help in Peril, the Mighty, the Self-Subsisting.

3 O Muhammad! Harken unto the Call from this Tree planted in the Paradise of Decree: Verily, there is none other God but Him, the Mighty, the Wise. Arise to serve thy Lord, then aid thy Lord, detached from all the worlds. Blessed art thou in that thou hast turned unto Him, attained His presence, hastened forth and heard that which most of the servants have not attained, and which no ears have heard except those who have turned with clear certitude toward the Dayspring of the Cause.

4 Give glad tidings of My remembrance unto the servants, then recount unto them what thou hast witnessed and known. Thus hast thou been commanded by the Most Exalted Pen which moveth by God's leave, the Lord of all names, upon the Tablet

1 بسم الله الأقدس العليّ الأعلى

2 هذا كتاب من لدنا الى من سميّ بمحمد قبل علي
ليشهد في ذاته بما شهد الله قبل خلق الابداع انه
لا اله الا هو المهيمن العزيز القيوم

3 ان يا محمد ان استمع النداء من هذه السدرة المغرسة
في رضوان القضاء انه لا اله الا هو العزيز الحكيم
قم على خدمة مولاك ثم انصر ربّك منقطعاً
عن العالمين طوبى لك بما اقبلت اليه و حضرت
و استبقت و سمعت ما لا فاز به اكثر العباد و ما
سمعه الاذان الا الذين توجهوا الى مشرق الأمر
بيقين مبين

4 بشر العباد بذكرى ايّاهم ثم اقصص لهم ما رأيت
و عرفت كذلك امرت من القلم الأعلى الذي
يتحرّك باذن الله مالك الأسماء على لوح الذي

which God hath made the source of all tablets and the dawning-place of the books of the heavens and earth.

جعل الله مبدء الألواح و مطلع كتب السموات
والأرضين

- 5 O Muhammad! Grieve not at anything. Place thy trust in the All-Powerful, the Almighty. Turn by thy Lord's command unto the lands, then remind the people of this wise Remembrance. We have known thy condition and are aware of thy hardship and what hath befallen thee in the path of thy Lord, the Mighty, the All-Praised. Be thankful that thy name hath been mentioned in the Tablet and the Tongue of the Spirit hath spoken of thee. By My life! This is indeed a great bounty. Despair not of His grace, for it hath encompassed all created things, nor of His mercy, for it hath preceded all contingent things.

5 ان يا محمد لا تحزن من شيء توكل على المقتدر
القدير توجه بأمر ربك الى الديار ثم ذكر الناس
بهذا الذكر الحكيم انا عرفنا ما انت عليه و اطلعنا
بضرك و ما ورد عليك في سبيل ربك العزيز
الحميد ان اشكر بما ذكر اسمك في اللوح و تكلم به
لسان الروح لعمري هذا فضل عظيم لا تياس
من فضله انه احاط الكائنات و لا من رحمته انها
سبقت الممكنات

- 6 Glorify the name of thy Lord, then immerse thyself in the ocean of My Name, the Help in Peril over the worlds. Blessed be thine ear, for it hath heard the call of thy Lord when the Tongue of Grandeur did speak verses that have no equal in all creation - thy Lord, the All-Knowing, the All-Informed, doth testify to this. Blessed be thy foot, for it arose when the verses descended from the kingdom of the mercy of thy Lord, the Almighty, the Most Exalted, the All-Forgiving, the All-Bountiful.

6 سبح باسم ربك ثم تغمس في بحر اسمي المهيمن
على العالمين طوبى لأذنك بما سمعت نداء ربك
اذ تنطق لسان العظمة بآيات التي لا يعادلها
ما خلق في الملك يشهد بذلك ربك العليم
الخبير طوبى لرجلك بما قام اذ نزلت الآيات
من ملكوت رحمة ربك المقتدر المتعالى الغفور
الكريم

- 7 Say: O my Lord! Praise be to Thee for having honored me with Thy presence, for having turned toward me the gaze of Thy grace, and for having caused me to hear that which Thy tongue of revelation hath spoken. O my Lord! Thou art the All-Sufficient and I am the poor one. Write down for me that which befitteth Thy grace and bounty, then number me among Thy servants who have circled round Thy Cause and Thy Will, and who have arisen to serve Thee such that neither the clamor of the idolaters nor the whisperings of the evil ones deterred them. Verily, Thou art the Almighty, the Mighty, the Invincible.

7 قل اى رب لك الحمد بما شرفتنى بلقائك و
توجه الى لحاظ فضلك و اسمعتنى ما تكلم به
لسان وحيك اى رب انت الغنى و انا الفقير
فاكتب لى ما ينبغى لفضلك و كرمك ثم
اجعلنى من عبادك الذين طافوا حول امرك و
ارادتك و قاموا على خدمتك بحيث ما منعهم
ضوضاء المشركين و لا همسات المغلين انك
انت المقتدر العزيز المنيع

BLIB_Or11095#052

BH02829

To: Sabri

Date: ca. 1289-1290?

- 1 In His Most Holy Name! O thou who gazest upon the Countenance! This is a Day wherein We bid patience itself to be patient in the Cause of its Lord, the Mighty, the All-Wise. Grieve not for what hath befallen Us. Nothing that hath been created in the heavens or on earth can frustrate Him. Whoso is for God, God is for him. We testify that He was with Us on the day We were born and will continue to be until the end that hath no end. Verily thy Lord is the All-Forgiving, the All-Bountiful.
- 1 بِسْمِ الْأَقْدَسِ اِنْ يَآ اَيُّهَا النَّاطِرُ اِلَى الْوَجْهِ هَذَا يَوْمَ نَأْمُرُ الصَّبْرَ بِأَنْ يَصْبِرَ فِي أَمْرِ رَبِّهِ الْعَزِيزِ الْحَكِيمِ لَا تَحْزَنْ عَمَّا وَرَدَ عَلَيْنَا أَنَّهُ لَا يَعْبُزُهُ شَيْءٌ عَمَّا خَلَقَ فِي السَّمَوَاتِ وَالْأَرْضِينَ مَنْ كَانَ لِلَّهِ كَانَ اللَّهُ لَهُ نَشْهَدُ أَنَّهُ كَانَ مَعَنَا فِي الْيَوْمِ الَّذِي وَلَدَنَا وَيَكُونُ إِلَى الْآخِرِ الَّذِي لَا آخِرَ لَهُ إِنَّ رَبَّكَ لَهُوَ الْغَفُورُ الْكَرِيمُ
- 2 Did might avail Al-'Uzza? Did Pharaoh prevail? Nay, by His very Self, the Truth! Rather were they among those who were brought low. God shall soon obliterate all traces of those who turned away and clung to calumny that they might lead people astray from the path of God, the Lord of all names. They are indeed in manifest loss.
- 2 هَلِ الْعَزَى عَزَّ هَلِ الْفِرْعَوْنَ غَلَبَ لَا وَنَفْسَهُ الْحَقِّ بَلْ كَانُوا مِنَ الْمُدْحَضِينَ سَوْفَ يَمْحُو اللَّهُ آثَارَ الَّذِينَ أَعْرَضُوا وَتَمَسَّكُوا بِالْأَقْرَاءِ لِيُضِلُّوا النَّاسَ عَنْ سَبِيلِ اللَّهِ مَالِكِ الْأَسْمَاءِ إِلَّا أَنَّهُمْ فِي خَسْرَانٍ مُبِينٍ
- 3 Remember when he who turned away thought We feared him. Say: Neither the might of those who transgressed nor the ascendancy of the oppressors can intimidate Us. We speak the truth as We have spoken and summon all to God, the Sovereign Lord, the All-Knowing, the All-Wise.
- 3 وَاذْكُرْ إِذْ ظَنَّ مَنْ أَعْرَضَ بِأَنَّا خَفْنَا عَنْهُ قُلْ لَا تَخَوَّفْنَا شَوْكَةَ الَّذِينَ أَذْنَبُوا أَعْتَدُوا وَلَا سَطْوَةَ الظَّالِمِينَ نَنْطِقُ بِالْحَقِّ كَمَا نَطَقْنَا وَنَدْعُ الْعِبَادَ إِلَى اللَّهِ الْمَلِكِ الْعَلِيمِ الْحَكِيمِ
- 4 They who have quaffed the living waters from the hands of the All-Merciful are those who call humanity from behind them, turning unto God, the Lord of all worlds. By thy life, O My patience! Neither the barking of dogs nor the grunting of swine can deter them.
- 4 إِنَّ الَّذِينَ شَرَبُوا رَحِيقَ الْحَيَوَانِ مِنْ إِبَادِي الرَّحْمَنِ أَوَّلَئِكَ يَدْعُونَ الْوَرَى عَنْ الْوَرَاءِ مُقْبِلِينَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ لِعَمْرٍكَ يَا صَبْرِي لَا يَمْنَعُهُمْ نَبَاحُ الْكِلَابِ وَلَا قَبَاحُ الْخَنَازِيرِ
- 5 He thought We were grieved by what he had wrought. Nay, by the Self of God Who overseeth all creation! Rather do We walk and call upon God morn and eve, saying: "Draw nigh the days of meeting with Thee, then make me one of those who lay down their lives in Thy path. Thou art, verily, the Almighty, the All-Powerful." By God! Should all who dwell on earth gather against Me with sharpened swords and piercing spears, thou wouldst find My tongue in that hour speaking His Name and Mine eyes fixed upon His shining and luminous horizon.
- 5 أَنَّهُ ظَنَّ بِأَنَّا فِي حُزْنٍ فِيمَا ارْتَكَبَ لَا وَنَفْسَ اللَّهِ الْمَهِيْمَةَ عَلَى الْخَلَائِقِ أَجْمَعِينَ بَلْ تَمَشِّي وَنَدْعُ اللَّهَ فِي كُلِّ صَبَاحٍ وَمَسَاءٍ وَنَقُولُ قَرَبَ لِي أَيَّامَ لِقَائِكَ ثُمَّ أَجْعَلْنِي مِنَ الْمُسْتَشْهِدِينَ فِي سَبِيلِكَ إِنَّكَ أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ تَاللَّهِ لَوْ يَجْتَمِعُ عَلَى مَنْ عَلَى الْأَرْضِ كُلُّهَا بِأَسْيَافٍ شَاحِذَةٍ وَرِمَاحٍ نَافِذَةٍ تَرَى لِسَانِي فِي تِلْكَ الْحَالَةِ نَاطِقًا بِاسْمِهِ وَعَيْنِي مُتَوَجِّهَةً إِلَى أَفْقِهِ الْمَشْرِقِ الْمُنِيرِ
- 6 Know then that what thou hast composed in remembrance of this wronged Exile hath reached Our presence. We beseech God to strengthen and assist thee in all conditions, to make thee a champion of His Cause from beginning to end, and to draw thee nigh unto Him in such wise that remoteness shall
- 6 ثُمَّ أَعْلَمَ قَدْ حَضَرَ بَيْنَ يَدَيْنَا مَا أَنْشَأْتَهُ فِي ذِكْرِ هَذَا الْمَظْلُومِ الْغَرِيبِ نَسْتَلِ اللَّهَ بِأَنْ يُؤَيِّدَكَ وَيُوفِّقَكَ فِي كُلِّ الْأَحْوَالِ وَيَجْعَلَكَ نَاصِرَ أَمْرِهِ فِي الْمَبْدِئِ وَالْمَآلِ وَيَقْرِبَكَ إِلَيْهِ عَلَى شَأْنٍ لَا يَعْتَرِيهِ الْبَعْدُ

never intervene. Thy Lord is verily the Ruler over whatsoever He willeth. We moreover beseech Him, exalted be He, to unite us in His love, to cause us to speak His praise and glorification, and to make us among those who have soared in the atmosphere of His love and who have detached themselves through His Name from all the worlds. Glory be upon thee and upon those who have arisen to serve the Cause of God, the Almighty, the All-Encompassing, the Mighty, the All-Wise.

آن ربّک لهُ الحاکم علی ما یرید و نسلّه تعالی
بأن یجمعنا فی حبّه و ینطقنا بذكره و ثنائه و یجعلنا
من الذین طاروا فی هواء حبه و انقطعوا باسمه عن
العالمین انما البهاء علیک و علی من قام علی امر
الله المقتدر المهیمن العزیز الحکیم

BLIB_Or11095#072

BH02949

To: Mother of Rahim, in Qazvin

Date: ca. 1289-1290?

1 In the Name of God, the Compassionate, the Merciful

1 بنام مهربان خدای بخشنده

2 O mother, I write this letter to you in Persian that you may hear the sweet utterance of the divine bird in the Iraqi tongue and forget the melodious songs of Hijaz, and acknowledge that the spiritual nightingale sings in all tongues upon the holy branches in the gardens of the spirit, in remembrance and utterance, that you may hear from these outward songs the inward melodies.

2 ای مادر نوشتهء ترا بزبان پارسی مینویسم تا
شیرین زبانی طیر الهی را از لسان عراقی بشنوی
و آوازهای خوش حجاز را فراموش کنی و اقرار
کنی که بلبل معنوی بجمع لسان در باغهای
روحانی بر شاخسارهای قدسی در ذکر و بیانست
تا از این آوازهای ظاهر آوازهای باطن بشنوی

3 O mother, pass beyond the heart and turn to the Beloved of hearts; transcend the soul and attain to the Beloved of souls. Join the stream of the heart to the ocean of the Heart-Transformer, and firmly bind the cord of love to the root of nearness to the Loved One. A soul without the Beloved of souls is not worth a dirham, and a heart without the Beloved of hearts cannot be exchanged for a farthing. Better that the head without its Lord be in dust, better that the heart without pain be consumed, better that the neck without its cord be severed by the sword.

3 ای مادر از دل بگذر و بدلدار رو آر و از جان
بگذر و بجانان فایز شو نه قلب را بجزر مقلب
متصل کن و رشتهء حب را بریشهء قرب محبوب
محکم دار جان بی جانان بدرهمی نیرزد و دل بی
دلدار بقلسی مقابل نه سر بی سرور در خاک
به و دل بی درد سوخته به و گردن بی رشته
بشمشیر بریده به

4 Say: O friends, lie down thinking of the Friend, and find repose in your beds contemplating the Beloved. Smell the fragrance of the Beloved in the flowers, and behold in the bright flames the light of the countenance of the Friend. I swear by the life of the Friend that if you catch the fragrance of Joseph's garment and enter the Egypt of divine friendship, O mother, you will become one of all those near to God.

4 بگو ای دوستان رو بدوست بخوابید و در فراش
بخمال معشوق راحت گیرید و از گلها بوی
محبوب بشنوید و از نارهای روشن نور رخ یار
در نظر آرید قسم بجان دوست که اگر پیراهن
یوسفی بیوی و بمصر دوستی خدائی درائی مادر
همهء مقربین شوی

- 5 Therefore strive with your soul in love and enter with your heart the abode of the Friend. Leave the grief of the age to those who belong to it. Pay no heed to the fleeting days of this world, that this old garment of the world may fall from your body and you may take up your dwelling upon the everlasting throne, don the divine brocade, drink from the cup of the Beloved the wine of love, be illumined by the candle of love, and sew the garment of love.
- 6 This is that which never changes. Know then that all divine laws in every age and dispensation change and are transformed according to the requirements of the time, except the law of love which forever flows and never changes or is transformed. These are the wondrous divine mysteries which He has mentioned for His servants, and He is the All-Bountiful, the All-Merciful. And clothe Sakineh with the robe of glorification from the divine lights.

BRL_ATBH#83x, DWN_v5#12 p.001, BSC.248 #524x, BNE.174x

5 پس بجان در حبّ بکوش و بدل در منزل یار
در آغم روزگار را باهلش واگذار هیچ اعتنا بایام
دوروز دنیا ممکن تا این پیراهن کهنهء دنیا از بدن
فرو افتد و بر سریر باقی جاوید مسکن گیری و
استبرق الهی درپوشی و از جام محبوب بادهء
حبّ بنوشی و بشمع حبّ برافروزی و جامهء
حبّ بردوزی

6 اینست آن امریکه هرگز تغیر نمیکند پس بدان که
همهء احکام الهی در هر عهد و عصر باقتضای
وقت تغیر میکند و تبدیل میشود مگر شریعهء
حبّ که همیشه در جریان است و هرگز تغیر باو
راه نیابد و تبدیل او را نجوید اینست اسرار بدیع
الهی که ذکر نموده برای عباد خود و او است بر
همه بخشنده و مهربان و سکینه را از انوار الهی
قیص تکبیر پوشان ۱۵۲

BLIB_Or15710.108, BRL_DA#641,
LHKM2.299, HDQI.136, AYI2.384,
AHB_124BE #10 p.386, KNJ.022c,
ANDA#33 p.03, YQAZ.471

BH03013

To: Musa known as Diya, in Qazvin

Date: ca. 1289-1290?

- 1 In the name of the One Friend
- 2 Thy letter which expressed the degrees of utter powerlessness, nothingness, complete effacement and absolute non-existence was received in the Most Holy Presence and was accepted. He who acknowledges his powerlessness and confesses his nothingness before the manifestations of the greatness of his Creator is indeed among those who have recognized their Lord and are counted among the successful ones. The soul that has ever been convinced of and confessed to utter powerlessness and complete effacement has been and will continue to be reckoned before the All-Merciful as one of the people of true knowledge.
- 3 By the truth of My Self, thy letter which was in the Persian tongue is more beloved before God than the utterances of the deluded ones who day and night fancy themselves to have attained the stations of knowledge of the Lord of all creation.

1 بنام دوست یگنا

2 گلبت که مشعر بر مراتب عجز و نیستی و فنای
بخت و عدم بات بود در محضر اقدس وارد و
مقبول افتاد من اقر بعجزه و اعترف بفناؤه عند
ظهورات عظمت بارئه انه من عرف ربه و کان
من الفائزین لازال نفسیکه بعجز بخت و فنای
صرف موقن و معترف شد از اهل عرفان لدی
الرحمن محسوب بوده و هست

3 ونفسی الحق مکتوب آنجناب که بلسان پارسی
بود لدی الله احبست از مقالات متوهمین که در
لیالی و ایام بگان خود بمقامات عرفان مالک

For today the purpose of all things is that the fragrance of the good-pleasure of the All-Merciful should waft from them. Whatever thing is deprived of this station is recorded before God as among the most worthless of things.

- 4 How many souls who day and night, in their own imagination, were occupied with the remembrance of the Lord of all names and were speaking the highest stations of vain mystical utterances, while the Truth was sanctified and exempt from all such souls. Observe how some souls are so weak that through the croaking of a croaker they have been and continue to be deprived of the ultimate goal and the divine Lote-Tree. The Truth, Whose lights of manifestation have encompassed the world and Whose banners of grandeur and power have been raised upon all hills and heights - they have remained far from Him through the word of the basest of people. Each day a hasty cry is raised and the mewling of a cat appears.

- 5 We beseech God to protect thee and protect those who have drunk the Kawthar of the All-Merciful from this gleaming, resplendent cup and who have become so detached through His remembrance from the remembrance of all else that they see naught in creation save as a handful of clay. God willing, thou shouldst in all conditions fix thy gaze upon the All-Glorious and associate and consort with upright souls, illumined hearts and steadfast minds. Thus doth the Beloved counsel thee out of love for thyself. Verily He is the Beloved and the Lord of all the worlds. Verily He is the All-Forgiving, the Possessor of great bounty.

امكان ناطقند چه كه اليوم مقصود از هر شيء آنكه رايحهء رضى رحمن از او مرور نمايد هر شيء كه از اين مقام محروم ماند او از اخسر اشياء لى الله مذكور است

4 چه مقدار از نفوس كه لىالى و ايام بگان خود بذكر مالك انام مشغول بودند و بمنتهى مقامات كلمات عرفانيهء لا يغبى ناطق و حق از جميع آن نفوس مقدس و مبرا بوده مشاهده نمائيد بعضى از نفوس بشانى ضعيفند كه بعاق ناعقى از غايت قصوى و سدرهء منتهى محروم و ممنوع شده و ميشوند حقيكه انوار ظهورش عالم را احاطه نموده و اعلام عظمت و اقتدارش بر كل جبال و اتلال مرتفع گشته بقول پست ترين ناس از او دور مانده اند در هر يوم ندادى عجل مرتفع و مواء سنورى ظاهر

5 نسل الله بأن يحفظك و يحفظ الذين شربوا كوثر الرحمن من هذا القدح المنيع اللبيع و انقطعوا بذكره عن ذكر ما سواه على شأن لا يرون من فى الملك الا قبضة من الطين انشاء الله آنجناب بايد در كل احوال بشطر ذى الجلال ناظر باشند و با نفوس مستقيمه و افندهء منيره و قلوب راسخه مؤانس و معاشر كذلك ينصحك المحبوب حبا لنفسك انه هو المحبوب و رب العالمين انه هو الغفور ذو الفضل العظيم

BLIB_Or11096#065

BH02998

To: *Mirza Abdullah Khan Nuri*

Date: *ca. 1289-1290?*

- 1 In His Name, Who is established upon the Throne
- 2 The call of the Ancient King hath been raised from His Most Great Prison, when He was in the hands of the oppressors, summoning the people unto God, the Mighty, the Wise. The nations and religions have united against Him because He calleth the servants unto God, the Lord of all causes. Say: Die

1 بسمه المستقر على العرش

2 قد ارتفع نداء ملك القدم من سجنه الأعظم از كان بين ايدى الظالمين ويدع الناس الى الله العزيز الحكيم قد اجتمع عليه الدول و الملل بما يدع العباد الى الله ملك العلال قل موتوا بغيظكم انه يفعل ما

in your wrath! Verily He doeth what He willeth through the sovereignty vouchsafed unto Him. The hosts of earth and heaven cannot withhold Him. All are within the grasp of His power and encompassed by His sovereignty which hath embraced the worlds. Were He to will it, He would destroy all who are on earth with but a word from Him. But His mercy hath preceded all creation. He is verily the Forgiving, the Generous.

يَشَاءُ بِسُلْطَانٍ مِنْ عِنْدِهِ لَا تَمْنَعُهُ جُنُودُ السَّمَاوَاتِ
وَالْأَرْضِينَ كُلِّ فِي قُبْضَةِ قُدْرَتِهِ وَمِحَاطِ تَحْتِ
سُلْطَانِهِ الَّذِي أَحَاطَ الْعَالَمِينَ لَوْ أَرَادَ لِيَهْلِكَ مِنْ
عَلَى الْأَرْضِ بِكَلِمَةٍ مِنْ عِنْدِهِ وَلَكِنْ سَبَقَتْ رَحْمَتُهُ
الْعِبَادَ أَنَّهُ هُوَ الْغَفُورُ الْكَرِيمُ

- 3 Say: O people! Fear God and follow not those who have turned away from the Countenance and have turned unto those who are forbidden unto them in the perspicuous Book. Say: This is the Countenance of God, did ye but know with certainty, and this is the Cause of God, were ye of them that comprehend. The Divine Will hath been fulfilled through what He hath willed, and His Purpose through what He hath purposed. He is verily the Ruler over what He desireth. Every matter hath been realized through His command, every manifestation through His manifestation, and every book through this Book which walketh and speaketh. Exalted be the Ancient One Who hath sent down this great bounty!

3 قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا الَّذِينَ اعْرَضُوا
عَنِ الْوَجْهِ وَأَقْبَلُوا إِلَى الَّذِينَ مَنَعُوا عَنْهُمْ فِي كِتَابِ
مَبِينٍ قُلْ هَذَا وَجْهُ اللَّهِ لَوْ أَنْتُمْ مِنَ الْمُوقِنِينَ وَهَذَا
لَأَمْرُ اللَّهِ لَوْ أَنْتُمْ مِنَ الْعَارِفِينَ قَدْ تَحَقَّقَتِ الْمَشِيَّةُ بِمَا
شَاءَ وَالْإِرَادَةُ بِمَا أَرَادَ أَنَّهُ هُوَ الْحَاكِمُ عَلَى مَا يَرِيدُ
قَدْ تَحَقَّقَ كُلُّ أَمْرٍ بِأَمْرِهِ وَكُلُّ ظُهُورٍ بِظُهُورِهِ وَ
كُلُّ كِتَابٍ بِهَذَا الْكِتَابِ الَّذِي يَمْشِي وَيَنْطَلِقُ تَعَالَى
الْقَدِيمِ مَرْسَلٌ هَذَا الْفَضْلُ الْعَظِيمِ

- 4 Among the people are those who have cast guidance behind their backs, turning to their desires, thinking themselves to be guided. Most of creation standeth in the wilderness of bewilderment - they hear but understand not, they see but perceive not. Say: Draw nigh with illumined hearts. By God the Truth! He is verily the One manifest from the Supreme Horizon and the Dawning-Place of the Most Beautiful Names, were ye of them that discern.

4 مِنَ النَّاسِ مَنْ نَبَذَ الْهُدَى مُقْبِلًا إِلَى الْهَوَى وَيُظَنُّ
أَنَّهُ مِنَ الْمُهْتَدِينَ قَدْ قَامَ أَكْثَرُ الْبَرِيَّةِ فِي هَيْمَاءِ الْحَيْرَةِ
يَسْمَعُونَ وَلَا يَعْرِفُونَ يَنْظُرُونَ وَلَا يَشْعُرُونَ قُلْ
تَقَرَّبُوا بِقُلُوبٍ نَوْرَاءَ تَاللهِ الْحَقِّ أَنَّهُ هُوَ الظَّاهِرُ مِنَ
الْأَفْقِ الْأَعْلَى وَمَطْلَعِ الْأَسْمَاءِ الْحُسْنَى لَوْ أَنْتُمْ مِنَ
الْمُتَفَرِّسِينَ

- 5 Blessed art thou for having turned, heard, recognized and become of the triumphant. Thy mention was made before the Countenance and this wondrous Tablet was revealed for thee. God shall soon adorn the brocade of existence with the mention of His loved ones who turned unto Him when every stubborn tyrant turned away. Grieve not at anything. He will assist thee with the truth. There is no God but Him, the Powerful, the Mighty.

5 طُوبَى لَكَ بِمَا أَقْبَلْتَ وَسَمِعْتَ وَعَرَفْتَ وَكُنْتَ
مِنَ الْفَائِزِينَ قَدْ كَانَ ذِكْرُكَ لَدَى الْوَجْهِ وَنَزَلَ
لَكَ هَذَا اللَّوْحُ الْبَدِيعُ سَوْفَ يَطْرُزُ اللَّهُ دِيْبَاجَ
الْوُجُودِ بِذِكْرِ أَحِبَّائِهِ الَّذِينَ أَقْبَلُوا إِلَيْهِ إِذَا عَرَضَ
عَنْهُ كُلُّ جَبَّارٍ عَنِيدٍ لَا تَحْزَنُ مِنْ شَيْءٍ أَنَّهُ يُؤَيِّدُكَ
بِالْحَقِّ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْقَدِيرُ

- 6 We beseech God to protect thee from every harmful one, to exalt thy station among the servants, and to ordain for thee the good of the seen and unseen. He is verily the Powerful, the Mighty, the Generous. And upon thee and those with thee be the glory from thy Lord, the All-Knowing, the All-Informed.

6 نَسْتَعِذُّ بِاللَّهِ أَنْ يَحْفَظَكَ عَنْ كُلِّ ذِي ضَرٍّ وَيَرْفَعُ
مَقَامَكَ بَيْنَ الْعِبَادِ وَيَقْدِرَ لَكَ خَيْرَ الظَّاهِرِ وَالْباطِنِ
أَنَّهُ هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْكَرِيمُ أَمَّا الْبَهَاءُ
عَلَيْكَ وَعَلَى مَنْ مَعَكَ مِنْ لَدُنْ رَبِّكَ الْعَلِيمِ
الْخَبِيرِ

INBA19:165, INBA32:150, BLIB_Or15715.135a

BH03011

*To: Faydullah**Date: ca. 1289-1290?*

1 In His Name, the All-Knowing, the All-Wise!

2 This is a Book from Us to him whose letter was present before the Throne and who attained the presence of his Lord, the Mighty, the All-Knowing, that he may be assured that He remembers the one who hath voiced His praise and heareth that which he hath called upon Him with. Verily, He is the All-Hearing, the All-Seeing. We have read thy letter and recognized thy advancement in the Cause of thy Lord, the Mighty, the Wondrous. We beseech God to assist thee in such wise that the imaginings of those who make mention of Him among the people while harboring other intentions in secret shall not cause thee to slip. Verily thy Lord is the All-Knowing, the All-Informed. Say: Nothing whatsoever escapeth His knowledge. He heareth that which their tongues utter and that which passeth through the hearts of the doubters. Guard thyself from the utterances of them that make allusions, and immerse thyself in the oceans of the favors of thy Lord, the Forgiving, the Bountiful. Place thy whole trust in God, detached from all else. This is My counsel unto thee and it shall profit thee in this world and in the next. Verily, He is the Protector of the sincere ones.

3 O servant who gazeth upon the Countenance! Thy letter from which wafted the sweet savors of the love of the All-Merciful was presented at the Most Great Scene. Blessed art thou for having attained thereunto and for being among those who have turned towards Him. Praise be to the Goal of all the worlds that thou hast recognized Him and art celebrating His praise.

4 That which is desired in these days is steadfastness in the Cause of God, for there are many who harbor doubts, and from every direction the voice of the calf is raised. Those souls who have drunk from the cup of the love of the All-Merciful and have raised high the pavilion of certitude in the midmost heart of the world must regard all else besides God as utter nothingness and absolute void, save those souls who arise to serve the Cause outwardly and inwardly. The most abject of people in the sight of God are those who prostrate themselves at the call of every calf and who worship every idol out of vain imaginings. The worshipper and the worshipped are both in manifest loss. And certain souls have become the cause of the waste of God's Cause while counting themselves among the

1 بسمه العليم الحكيم

2 کتاب من لدنا لمن حضر کتابه لدى العرش و فاز بمنظر ربه العزيز العليم ليقون انه يذكر من نطق بثنائه و يسمع ما دعى به انه هو السميع البصير قد قرأنا كتابك و عرفنا ارتقائك في امر ربك العزيز البديع نسئل الله بأن يوفقك على شأن لا تزلك او هام الذين ينطقون بذكره بين الناس و في السر لهم مقاصد اخرى ان ربك هو العليم الخبير قل لا يعزب عن علمه من شيء يسمع ما يتكلم به السهم و ما يخطر به افئدة المربين ان احفظ نفسك من مقالات اولى الاشارات و تغمس في بحار عناية ربك الغفور الكريم ان اكف بالله منقطعاً عن سواه هذا وصيتي عليك و ينفعك في الدنيا و الآخرة انه ولي المخلصين

3 ای عبد ناظر الى الوجه کتابت که نفحهء حب رحمن از او ساطع در منظر اکبر حاضر طوبی لک بما فزت بذلک و کنت من المقبلین حمد کن مقصود عالمیازا که بعرفانش فائزى و بثنایش ذاکر

4 امریکه این ایام مطلوبست استقامت بر امر الله بوده چه که متوهمین بسیارند و از هر جهتی خوار بجل مرتفعست باید نفوسیکه از کأس محبت رحمن آشامیدهاند و بر قطب عالم خیمهء ایقان برافراختهاند جمیع ما سوى الله را معدوم صرف شمزند و مفقود بحت مگر نفوسیرا که ظاهراً و باطناً بخدمت امر قیام نمایند پست ترین نفوس عندالله کسانی بوده که بندای هر عجلی ساجدند و بوهم هر صنمی عاکف قد خسر السّاجد و المسجود و بعضی از نفوس سبب تضییع امر الله شدهاند و خود را از اعزّا

mighty ones. Humiliation shall soon overtake them from every direction unless they repent and return unto God, the Lord of all the worlds.

- 5 O thou who art mindful of the Truth! God willing, thou shalt ever drink from the cup of steadfastness and quaff from the chalice of detachment. Verily, He is with thee under all conditions. There is none other God but Him, the Forgiving, the Bountiful.

میشمرند سوف تأخذهم الذلة من كل الجهات
ألا بأن يتوبوا ويرجعوا الى الله مولى العالمين

5 ای ذا کر حق انشاء الله لازال از کأس استقامت
بنوشی واز کوب تجرید بیاشامی انه معک فی کل
الأحوال لا اله الا هو الغفور الکریم

BLIB_Or11096#064

BH03038

To: *Ismi et al.*

Date: ca. 1289-1290?

- 1 In His Name, the Most Holy, above all names! O My Name! In thy letter mention was made of Rida and of Nabil-i-Husayn. Therefore We send down for them that which illumineth the darkness in this radiant dawn. Say: The Most Great Ocean hath sprinkled upon you both the sprinkling of glorification from this far-off station. Though the station be remote, yet He is the Near One, and was ever watchful over you. Rejoice ye in God's remembrance of you, then remain steadfast in such wise that the hearts of the righteous may find peace and the hearts of the ungodly be disturbed. Your mention hath come before the Throne and this wondrous Tablet hath been revealed for you both.

1 بسمه المقدس عن الأسماء يا اسمی قد ذکر فی
کتابک اسم الرضا و النبیل قبل حسین لذا نزل
لهما ما اضاء به الظلام فی هذا الفجر المنیر قل
ان البحر الأعظم ترشح علیكما رشحات التکبیر من
هذا المقر البعید ولو ان المقام بعید ولكن انه
لهو القریب و کان معکم رقیب ان افرحا بذكر
الله ایاکما ثم استقیما علی شأن تطمئن به قلوب
الأحبار و [تضطرب] منه افتدة المشرکین قد
حضر لدی العرش ذکرکما و نزل لکما هذا اللوح
البدیع

- 2 O Husayn! The Beloved shall show thee concerning that whereon thou art. Blessed art thou for having recognized and attained and remained steadfast and been among those who remember. Give thanks unto thy Lord for having enabled thee to that whereon thou art and aided thee in His love after all the oppressive ones turned away from Him. Be thou a servant of My Cause, celebrating My Name and praising thy Lord for what hath been revealed from His mighty and impregnable Pen.

2 ان یا حسین قد یریک المحبوب فیما انت علیه
طوبی لک بما عرفت و فزت و استقیمت و کنت
من الذاکرین ان اشکر مولیک بما وفقک علی ما
انت علیه و ایدک علی حبه بعد الذی اعرض
عنه کل جبار عنید کن خادماً لأمری و ذا کراً
باسمی و مثنیاً ربک بما نزل من قلبه العزیز المنیع

- 3 O Rida! Rejoice in the remembrance of the Lord of Names, then speak forth His praise amongst His heedless servants. We beseech God to enable thee to do what He loveth and is pleased with, and to strengthen thee in what hath been sent down in a preserved Tablet. Verily the glory be upon you both and upon

3 ان یا رضا ان افرح بذكر مالک الأسماء ثم انطق
بثنائه بین عبادہ الغافلین نسئل الله بأن یوفقک
علی ما یحب و یرضی و یؤیدک علی ما نزل فی

those who have acknowledged the Seat of the Cause and the Dawning-Place of thy Lord's revelation, the All-Knowing, the All-Informed.

- 4 O My Name! Give thanks unto God for having chosen thee for the service of His Self and preferred thee above most of creation. He is verily the Forgiving, the Bountiful. Be thou assured of thy Lord's grace. He remembereth thee most often even when He was in the hands of the ungodly. The air of the city was filled with dust, its earth was shaken, its people were terrified, and its fire appeared, but God calmed it in truth. He is verily the Powerful, the Mighty.
- 5 By My life! In times of tribulations and appearance of hardships, I find Myself in such joy and attraction that those in the world are powerless to mention them. Though sorrows may at times seize the body, yet they cannot prevent it from what it was engaged in, and the spirit remaineth in evident sovereignty.
- 6 Convey My glorification to My Afnan and then to My loved ones who have held fast to My strong cord. Say: Praise be to God, the Lord of the worlds.

لوح حفيظ أئما البهاء عليكما وعلى الذين أقرّوا بمقرّ
الأمر و مطلع وحى ربكم العليم الخبير

4 ان يا اسمي ان اشكر الله بما استخلصك لخدمة
نفسه و أشرك على أكثر الخلق أنه هو الغفور
الكريم ان اطمئن بفضل موليك أنه يذكرك في
أكثر الأحيان اذ كان بين ايدي المشركين قد تغبّر
هواء المدينة و اضطربت ارضها و جزعت اهلها
و ظهرت نارها ولكن الله اسكنها بالحق أنه هو
المقتدر القدير

5 لعمري أتى في أحيان البلاء و ظهور الشدائد اجد
نفسى فى فرح و انجذاب يعجز عن ذكرهما من
فى العالمين ولو أنّ الأحران تأخذ الجسد فى بعض
الأحيان ولكن لا تقدر ان تمنعه عما كان عليه و
الروح فى سلطان مبين

6 كبر من قبل افنانى ثم أحبائى الذين تمسكوا بحبل
[المتين] قل ان الحمد لله رب العالمين

BLIB_Or11095#107

BH02997

To: Mulla Muhammad Ali Nun

Date: ca. 1289-1290?

- 1 God—there is no God but Him! He has wished to mention you, O Desire of the worlds, that He may behold you wholly turned toward God, the Mighty, the Wise. He loves that you should have a single, radiant and illumined countenance in this Cause whereby the Cry has been raised up and the people of all religions were terrified, save those whom your Lord, the All-Merciful, wished. He is verily the Forgiving, the Merciful.
- 2 Would that you had known the waves of this Most Great Ocean and what lies concealed therein of the pearls of the knowledge of your Lord, the All-Knowing, the All-Informed. Rend asunder all the veils of the world, then turn with your heart toward the Lord of Names, detached from the idolaters. Say: He knows the hidden thoughts of souls and the treachery of eyes. With Him is the knowledge of what was and what will be, in a Tablet

1 الله لا اله الا هو قد اراد ان يذكرك مراد العالمين
ليرى بتمامك مقبلاً الى الله العزيز الحكيم أنه يحب
ان تكون ذا وجه واحد مشرق منير فى هذا الأمر
الذى به ارتفعت الصبيحة و فرع اهل الأديان الا
من شاء ربك الرحمن أنه هو الغفور الرحيم

2 يا ليت عرفت تموجات هذا البحر الأعظم و
ما ستر فيه من لآلى علم ربك العليم الخبير ان
أخرق حجب الدنيا كلها ثم أقبل بقلبك الى مالك
الأسماء منقطعاً عن المشركين قل أنه يعلم خافية
النفوس و خائفة العيون عنده علم ما كان و ما

sealed by the finger of the will of your Lord, the Mighty, the Powerful.

- 3 Say: O people, remember when Muhammad, the Messenger of God, came, the learned ones and every possessor of knowledge turned away from Him, while those who tended sheep believed in Him. Thus do We detail the verses unto you that you may call out with this Name, the Mighty, the Wondrous.
- 4 It behooves you today to adorn your head with the crown of this wise Remembrance and to be one who calls out My Name amongst the servants. By this will God exalt your station and establish your mention throughout the duration of the kingdom and the heavenly kingdom. Verily your Lord is the Ruler over what He wills.
- 5 Say: Look and remember the one named Abu Dharr. He was tending the sheep of the people when he believed. The learned ones denied him, yet today every possessor of manifest knowledge takes pride in his name. Those who act unjustly today - God will soon erase their traces and exalt those who have believed to such a degree that their names will be spoken throughout the earth. Thus do We inform you, and none can inform you like One who is All-Knowing.
- 6 Arise to the Cause in such wise that God's help may be manifest from you in all else, and the servants may behold in your face the radiance of divine bliss. This is a Day wherein if anyone misses aught, all the means of earth combined cannot make up for it, and your Lord is witness to what I say.
- 7 Rise from the horizon of silence, speaking in remembrance of your Lord, the Mighty, the Beautiful. Say: It behooves every soul, when hearing the Call from the direction of his Most Glorious Lord, to say "Here am I, O Dawning-Place of the Command of my Lord, the All-Merciful, the Most Merciful." Convey My greetings to those servants who have believed in God, the Lord of the Day of Judgment.

يكون في لوح ختم باصبع ارادة ربكم العزيز القدير

3 قل يا قوم ان اذكروا اذ اتى محمد رسول الله اعرض عنه الأدياء و كل ذى علم عليم وآمن به من يرعى الأغنام كذلك فصلنا لك الآيات لتنادى بهذا الاسم العزيز البديع

4 ينبغي لك اليوم بأن تجعل رأسك مزيناً باكليل هذا الذكر الحكيم وتكون منادياً باسمي بين العباد بذلك يرفع الله قدرك ويثبت ذكرك بدوام الملك والملكوت ان ربك هو الحاكم على ما يريد

5 قل وانظروا ثم اذكروا الذى سمى بأبى ذرّاته كان ان يرعى غنم القوم اذا آمن انكره العلماء واليوم يفتخر باسمه كل ذى علم مبين ان الذين يظلمون اليوم سوف يمحو الله آثارهم ويرفع الذين آمنوا على شأن ينطق بأسمائهم من على الأرض كذلك نبئناك وما ينبئك مثل عليم

6 قم على الأمر على شأن يظهر منك نصرة الله فيما سويه ويرون العباد في وجهك نصرة النعم هذا يوم لو يفوت من احد شيء لا تداركه اسباب الأرض كلها وربك على ما اقول شهيد

7 ان اطلع من افق الصمت ناطقاً بذكر ربك العزيز الجميل قل ينبغي لكل نفس اذا سمع النداء من شطر ربه الأبهى يقول لبيك يا مطلع امر ربى الرحمن الرحيم كبر من قبلى عباد الذين آمنوا بالله مالک يوم الدين

BLIB_Or11095#180

BH02979

*To: Rustam**Date: ca. 1289-1290?*

- 1 In the Name of the Peerless God. Praise be to the pure Lord who was ever-living and self-subsisting by His own Self. Every non-existence has come into being through His existence, and every nothingness has become manifest through His being.

1 بنام یگنا خداوند بی همتا ستایش پاک یزدان را
سزا است که بخودی خود زنده و پابنده بود
هر نابودی از بود او پدیدار شده و هر نیستی از
هستی او نمودار گشته
- 2 O Rustam! God willing, through the grace of the All-Merciful, be a man of the arena so that through this divine melody you may ignite the dispirited ones, bring the dead to life, and make the withered ones fresh. If you discover this fire which is light, you will come to utterance and see yourself endowed with deeds.

2 ای رستم انشاء الله بعنایت رحمن مرد میدان باشید
تا از این زمزمه ایزدی افسردگانرا برافروزی و
مردگان را زنده و پژمردهگان را تازه نمائی اگر
باین نار که نور است پی بری بگفتار آئی و خود
را دارای کردار بینی
- 3 O Rustam! This day the signs of bounty are made manifest: He turneth the mote into a sun, and, through the radiance of the effulgent splendours of the Most Great Name, He maketh the drop to become an ocean. Say: O ye [Zoroastrian] high priests, in My Name ye are accounted noble; yet in fleeing from Me ye have shown yourselves to be high priests of demons. Had ye been high priests of the Merciful One, ye would have been with Him, and would have known Him.

3 ای رستم امروز نمودار کرم ذره را آفتاب کند و
پرتو تجلی انوار اسم اعظم قطره را دریا نماید بگو
ای دستوران باسم من عزیزید و از من در گریز
شما دستوران دیوانید اگر دستوران یزدان بودید
با او بودید و او را میشناختید
- 4 O Rustam! the sea of divine generosity is revealed, and the sun of the All-Merciful's bestowals is shining forth. Blessed the possessor of eyes that hath seen, and blessed the possessor of ears that hath heard.

4 ای رستم بحر کرم یزدانی آشکار و آفتاب بخشش
رحمانی نمودار صاحب چشم آنکه دید و صاحب
گوش آنکه شنید
- 5 Say: O blind ones, the Shelter of the World has come - it is the Day of sight. The All-Seeing, the All-Knowing One has come - it is the time of sacrificing one's life. On this Day of bounty, strive that you may be recorded in the book of the righteous.

5 بگو ای کوران جهان پناه آمده روز بینائی است
بینای آگاه آمده هنگام جان بازی است در این
روز بخشش کوشش نمائید تا در دفتر نیکوکاران
مذکور آئید
- 6 None but the All-Merciful Lord has ever been, or is, capable of forgiving the wayward and the sinful. How can one who has not received existence bestow existence, and how can one who is himself guilty of error forgive error?

6 جز حضرت رحمن احدی بر آمرزش گمراهان
و گناه کاران قادر نبوده و نیست کسیکه هستی
نیافته چگونه هستی بخشد و صاحب خطا چگونه
از خطا درگذرد
- 7 Say: O high priests! The Beloved of the worlds calls you to God from His prison. Accept from Him, and flee not from Him Who has accepted endless tribulations for your deliverance. Pass beyond the seeming friend who is an enemy, and attach your hearts to the one true Friend.

7 بگو ای دستوران محبوب عالمیان در زندان شما را
بیزدان میخواند از او پذیرید و بلایای بی پایان را
از برای خلاصی شما قبول نموده از او مگریزید از
دشمن دوست نما بگریزید و بدوست یگنا دل بندید
- 8 Say: O people, be content with that which the Friend has willed, for what He has chosen is indeed praiseworthy.

8 بگو ای مردمان برضای دوست راضی شوید چه
که آنچه را او برگزید او است پسندیده

- 9 Say: O high priests! No man's acts shall be acceptable in this Day unless he forsaketh mankind and all that men possess, and setteth his face towards the Omnipotent One. Today is the day of the truthful ones who have passed beyond creation and joined with Truth, who have fled from the darkness of remoteness and drawn near to the light.
- 10 O Rustam! Hear the words of the Lord and convey them to the people.

GPB.211x, PDC.127x

INBA35:111, BLIB_Or11096#060,
BLIB_Or15722.091, CMB_F33.037,
NLI.32p010v, Majlis934.049-052,
BRL_DA#184, AVK3.430.11x, ZYN.285,
MJMM.257, YARP1.014, UAB.059bx,
DRD.081

BH03122

To: Mirza Muhammad Taqi, in Darakhsh

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Holy, the Most Glorious! Affairs have so transformed that thou seest vultures dwelling in palaces while the Sovereign of the Kingdom resideth in the most ruined of houses. Thus hath the matter been decreed by thy Lord, the Mighty, the Self-Subsisting. God hath made their palaces their tombs. Well is it with them that possess insight!
- 2 They whose eyes have been illumined with guidance in the days of their Most Glorious Lord - these see not things but they first perceive their eventual passing. By My life! Through them doth the earth yield its fruits and the clouds pour down their rain.
- 3 The world, at every moment, calleth out to man, saying: "Dost thou expect fidelity from me? Evil is that which thou hast imagined! Soon shalt thou find thyself in abasement and loss." Well is it with him who casteth it behind him, turning unto the Dawning-Place of lights. Say: The world is that which preventeth you from God, the Mighty, the All-Bestowing.
- 4 Among men is he who maketh his religion his world and it preventeth him from the straight path, and among them is

بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى قَدْ تَبَدَّلَتِ الْأُمُورُ عَلَى
شَأْنِ تَرَى الذِّيَابَ فِي الْقُصُورِ وَمَالِكِ الْمَلَكُوتِ
فِي آخِرِ الْبُيُوتِ كَذَلِكَ قَضَى الْأَمْرُ مِنْ لَدُنْ
رَبِّكَ الْعَزِيزِ الْمُخْتَارِ قَدْ جَعَلَ اللَّهُ قُصُورَهُمْ قُبُورَهُمْ
طُوبَى لِأُولَى الْأَبْصَارِ

أَنَّ الدِّينَ فَتَحَتْ أَبْصَارَهُمْ بِالْهُدَى فِي أَيَّامِ رَبِّهِمْ
الْأَبْهَى أَوَّلُكَ مَا يَرُونَ الْأَشْيَاءَ إِلَّا وَ قَدْ يَرُونَ
فَنَاءَهَا قَبْلَهَا لَعَمْرِي بِهِمْ تَنْبَتِ الْأَرْضُ وَ تَمْطُرُ
السَّحَابُ

أَنَّ الدُّنْيَا فِي كُلِّ الْأَحْيَانِ تَنَادِي الْإِنْسَانَ وَ تَقُولُ
هَلْ تَرِيدُ الْوَفَاءَ مَتَى فَبُئْسَ مَا ظَنَنْتَ سَوْفَ تَرَى
نَفْسَكَ فِي ذُلٍّ وَ خُسْرَانٍ طُوبَى لِمَنْ نَبَذَهَا عَنْ
وَرَائِهِ مُقْبِلًا إِلَى مَطْلَعِ الْأَنْوَارِ قُلِ الدُّنْيَا هِيَ مَا
يَمْنَعُكَ عَنْ اللَّهِ الْعَزِيزِ الْوَهَّابِ

مِنْ النَّاسِ مَنْ يَجْعَلُ دِينَهُ دُنْيَاً وَ يَمْنَعُهُ عَنْ سِوَاءِ
الصِّرَاطِ وَ مِنْهُمْ مَنْ يَجْعَلُ زَهْدَهُ دُنْيَاً وَ هُوَ فِي

he who maketh his asceticism his world while he remaineth in heedlessness and error, and among them is he who maketh his poverty the world itself while remaining unaware of his condition. Thus have We detailed the matter in the Scriptures and Tablets. Rend ye the veils! This is the Lord of lords Who hath come with the Kingdom of verses.

غفلة و ضلال و منهم من يجعل فقره نفس الدنيا
وهو غافل عما عليه كذلك فصلنا الأمر في الزبر
و الألواح ان اخرجوا الأجباب هذا رب الأرباب
قد اتى بملكوت الآيات

- 5 Among men is he who hath clung to the Evil One, turning away from the Kingdom. Say: Woe unto thee, O thou who associateth partners with God and doubteth! We have manifested the Cause in such wise that necks have been humbled before it. Whoso drinketh from this cup, neither the cawing of the deniers nor the clouds of allusions shall shut him out.

5 من الناس من تمسك بالطاغوت معرضاً عن
الملكوت قل ويل لك يا ايها المشرك المرتاب
انا اظهرنا الأمر على شأن ذلت له الرقاب من
شرب من هذه الكأس لا يحجبه نعيق الذين
كفروا ولا سبجات الاشارات

- 6 How many a wise one hath been veiled from the Sun by clouds of fancy, and how many a child hath rent asunder the veils! How many a person of understanding hath been confounded within himself, and how many a heedless one hath advanced until he entered the Kingdom of his Lord, the Exalted, the Most High! Say: Grace is in the hand of God - He bestoweth it upon whomsoever He willeth of His creation. He, verily, is the Mighty, the Forgiving. Blessed is he who hath turned unto Him! Woe unto every proud oppressor!

6 كم من حكيم منعه عن الشمس بحباب الأوهام و
كم من صبي خرق الأجباب كم من عاقل تحير في
نفسه و كم من غافل اقبل الى ان دخل ملكوت
ربه العزيز المتعال قل الفضل بيد الله يعطيه من
يشاء من خلقه انه هو العزيز الغفار طوبى لمن اقبل
اليه ويل لكل متكبر جبار

- 7 Thus have We cast upon thee and sent down unto thee verses that nothing in earth or heaven can equal, that the breezes of revelation might seize thee in these days wherein the Dove hath warbled and the Raven hath cawed. And the glory be upon thee and upon every patient believer.

7 كذلك القيناك و نزلنا عليك آيات لا يعادلها
ما في الأرضين و السموات لتأخذك نفحات
الوحي في هذه الأيام التي فيها غنت الورقاء و نعت
الغراب و البهاء عليك و على كل موقن صبار

INBA44:107b, BLIB_Or11095#143,
AKHA_124BE #04-05 p.v

BH03124

To: Mulla Muhammad, in Isfahan

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Holy
- 2 Your letter has reached Our presence and We found it adorned with the remembrance of God, your Lord and the Lord of all worlds. We have read it as a token of Our grace - verily your Lord is the All-Forgiving, the All-Merciful.
- 3 The world has been set ablaze by the heat of your Lord the All-Merciful's utterance, yet most people remain heedless. We

1 الأقدس الأقدس

2 قد حضر لدى الوجه كتابك و وجدناه مزينا بذكر
الله ربك و رب العالمين و قرأناه فضلاً من لدنا
ان ربك هو الغفور الرحيم

3 قد اشتعل العالم من حرارة بيان ربك الرحمن و
الناس اكثرهم من الساكنين قد جعلنا علّة الحركة

have made heat the cause of motion, and We have sanctified it above the types of motion mentioned in the books of men, for it has appeared from thy Lord's word without how or gesture. Reflect and be of the thankful. The world moves by this motion and the celestial spheres rotate by the name of your Ancient Lord.

الحرارة وقدسناها عن الحركات التي ذكرت في كتب القوم لأنها ظهرت من كلمة ربك من دون كيف وإشارة تفكر وكن من الشاكرين تحرك العالم من هذه الحركة ودارت الأفلاك باسم موليك القديم

- 4 Can you remain still while the Spirit soars between the heavens and earth? Can you be patient while the Most Great Temple cries out with His wondrous name? It has seized those who were prevented by the moisture of vain imaginings and moved those who turned to the heat of My Name, the Beloved, Who is the Best-Beloved. Thus does the ocean of utterance flow forth from One Who is All-Knowing, All-Aware.

4 هل تسكن والروح يطير بين السموات والأرضين هل تصبر ويصبح هيكل الأعظم باسمه البديع قد أخذت الذين منعوا رطوبة الأوهام وحركت الذين أقبلوا حرارة اسمي الحبيب الذي هو المحبوب كذلك ترشح بحر البيان من لدن عليم خبير

- 5 O Muhammad! Give thanks to God for having accepted your turning to Him and for having mentioned your name before the Throne and for the Tongue of Grandeur having spoken your name while in the prison of the heedless. Do not grieve over what has befallen Us, for My soul longs for tribulation to establish the Cause of your Lord, the King of Names. This is more glorious to Me than all else and sweeter than all sweetness, were you to know.

5 ان يا محمد ان احمد الله بما قبل اقبالك وذكرك لدى العرش ونطق لسان القدم باسمك اذ كان في سجن الغافلين لا تحزن بما ورد علينا لأن نفسي تشتاق البلاء لاثبات امر ربك مالك الأسماء وهذا عندى ابيه من كل شيء واحلى من كل حلوان انت من العارفين

- 6 Remember My tribulations, My oppression, My imprisonment and My affliction, that perchance those who sleep on the couch of heedlessness and passion may awaken and remember their Lord, the All-Bountiful.

6 ان اذكر مصائبى ومظلوميتى وسجنى وبلائى لعل ينتبهن الذين ناموا على بساط الغفلة والهوى ويذكرون ربهم الكريم

- 7 O Muhammad! It behooves you to remember My tribulations, and it behooves Me to manifest the ocean of My patience. Thus have We divided the work between Me and you. Rejoice in these words that have perfumed the worlds.

7 ان يا محمد ينبغى لك ان تذكر مصائبى و يلىق لى ان اظهر بحرا صبطبارى كذلك قسمنا العمل بينى وبينك ان افرح بهذه الكلمة التي تعطرت منها العالمين

- 8 What We mention of patience and forbearance is for Our servants. By My life! When tribulation appears We give thanks to God, Creator of the heavens, and leave patience to the patient ones. When tribulation appears it behooves His servants to thank Him. But when We see them in weakness We command them to be patient. Thus do We explain for you that you may be of those who know.

8 وما نذكر من الصبر والاصطبار هذا لعبادنا لعمري عند ظهور البلاء نشكر الله فاطر السماء ونضع الصبر للصابرين ينبغى عند ظهور البلاء ان يشكره عباده فلما نريهم فى ضعف نأمرهم بالاصطبار كذلك فصلنا لك لتكون من العالمين

- 9 May glory be upon you and upon those who have arisen to serve God when He came with manifest sovereignty.

9 انما البهاء عليك وعلى الذين قاموا على خدمة الله اذ اتى بسلطان عظيم

BLIB_Or11095#310

BH03145*To: Mulla Sahfi in Sus, in Qariyyih Sus**Date: ca. 1289-1290?*

- 1 In the name of God, the Most Holy, the Most Glorious. This is a Book from Us to him who has turned to the Face on a Day whereon the foundations were shaken, that he may detach himself from all that is with the people and hold fast unto this Cord whereby all possibility has been moved.
- 2 Hearken unto the Call of God from this most holy and most glorious Quarter, upon the luminous Spot from the verdant Tree: Verily, there is no God but Me, the Almighty, the Mighty, the Bestower. Arise to make mention of God amidst His creation and remind the people of this News whereby the Evil One has lamented and tremors have seized all in the lands.
- 3 Say: O people! The Self-Subsisting has come, and there is no escape for anyone except by turning to the Dawning-Place of verses Who speaks the truth - verily, there is no God but He, the Mighty, the Chosen One.
- 4 Say: O people! The Unseen speaks with this Tongue among you - know this and follow not every doubtful misbeliever. From the Unseen has appeared the Temple of the Witnessed One, and through the beauty of the Witnessed One has been established the decree of the Unseen. All that appears from Him appears from His presence. Thus has shone forth the Sun of Unity from the horizon of detachment - blessed are they who possess insight.
- 5 Say: O people! He was from everlasting and will forever remain as He has been. Whoso denies Him has denied Him Who speaks the truth at the axis of all existence, that there is no God but He, the Mighty, the Gracious. Set aside those who have disbelieved and what they possess. By My life! They speak only according to their desires and wish only to cast doubt into the hearts of those who have shattered the idols.
- 6 He who has drunk the choice wine of inner meanings from this white chalice - the allusions will not prevent him from drawing near unto God, the Revealer of verses. Their only purpose is to find grounds to object to God, the Lord of the Day of Return. Say: All that is revealed - verily the Revealer is God. To this testify all atoms. Whoso denies Me has denied the Unseen, and all things curse him, and behind them the Tongue of Grandeur and Power.
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِي أَقْبَلَ إِلَى الْوَجْهِ فِي يَوْمٍ فِيهِ اضْطَرَبَتِ الْأَرْكَانُ لِيَنْقَطِعَ عَمَّا عِنْدَ النَّاسِ وَيَتَمَسَّكَ بِهَذَا الْحَبْلِ الَّذِي بِهِ تَحْرُكُ الْأَمْكَانُ
- 2 إِنْ اسْتَمَعَ نِدَاءَ اللَّهِ مِنْ هَذَا الشَّطْرِ الْمُقَدَّسِ الْأَبْهَى عَلَى الْبَقْعَةِ النَّوْرَاءِ مِنَ السَّدْرَةِ الْخَضْرَاءِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمُقْتَدِرُ الْعَزِيزُ الْوَهَّابُ قُمْ عَلَى ذِكْرِ اللَّهِ بَيْنَ خَلْقِهِ وَذَكِّرِ النَّاسَ بِهَذَا النَّبَأِ الَّذِي مِنْهُ نَاحِ الطَّاغُوتِ وَاخْذُتِ الزَّلَازِلُ مِنْ فِي الْبِلَادِ
- 3 قُلْ يَا قَوْمٍ قَدْ أَتَى الْقَيُّومَ وَلَيْسَ لِأَحَدٍ مِنْ مَنَاصِ الْأَبْنَاءِ أَنْ يَتَوَجَّهَ إِلَى مَطْعِ الْآيَاتِ الَّذِي يَنْطِقُ بِالْحَقِّ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمُخْتَارُ
- 4 قُلْ يَا قَوْمٍ إِنَّ الْغَيْبَ يَنْطِقُ بِهَذَا اللِّسَانِ بَيْنَكُمْ إِنْ اعْرِفُوا وَلَا تَتَّبِعُوا كُلَّ مُشْرِكٍ مَرْتَابٍ مِنْ لَدَى الْغَيْبِ ظَهَرَ هَيْكَلُ الْمَشْهُودِ وَمِنْ جَمَالِ الْمَشْهُودِ ثَبَتَ حُكْمُ الْغَيْبِ كُلِّ مَا يَظْهَرُ مِنْهُ أَنَّهُ يَظْهَرُ مِنْ عِنْدِهِ إِذَا اشْرَقَتْ شَمْسُ التَّوْحِيدِ مِنْ أَفْقِ التَّجْرِيدِ طُوبَى لِأُولَى الْأَبْصَارِ
- 5 قُلْ يَا قَوْمٍ أَنَّهُ لَمْ يَزَلْ كَانَ وَلَا يَزَالُ يَكُونُ بِمَثَلِ مَا قَدْ كَانَ مِنْ أَنْكَرِهِ قَدْ أَنْكَرَ الَّذِي يَنْطِقُ بِالْحَقِّ فِي قُطْبِ الْأَكْوَانِ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَنَّانُ أَنْتَ ضَعِ الَّذِينَ كَفَرُوا وَمَا عِنْدَهُمْ لِعَمْرِي لَا يَتَكَبَّرُونَ إِلَّا بِأَهْوَائِهِمْ وَلَمْ يَرِيدُوا إِلَّا أَنْ يَدْخُلُوا الرَّيْبَ فِي قُلُوبِ الَّذِينَ كَسَرُوا الْأَصْنَامَ
- 6 إِنَّ الَّذِي شَرِبَ رَحِيقَ الْمَعَانِي مِنْ هَذِهِ الْكَأْسِ الْبَيْضَاءِ أَنَّهُ لَا تَمْنَعُهُ الْإِشَارَاتُ عَنِ التَّقَرُّبِ إِلَى اللَّهِ مَنَزَلِ الْآيَاتِ مَا كَانَ هَمُّهُمْ إِلَّا أَنْ يَجِدُوا مَا يَعْتَرِضُوا بِهِ عَلَى اللَّهِ مَالِكِ يَوْمِ الْمَأْتِ قُلْ كُلِّ مَا يَنْزِلُ أَنَّ الْمَنْزِلَ هُوَ اللَّهُ يُشْهَدُ بِذَلِكَ كُلِّ الذَّرَاتِ مِنْ أَنْكَرْنِي فَقَدْ أَنْكَرَ الْغَيْبَ وَيَلْعَنُهُ كُلُّ الْأَشْيَاءِ وَ عَنْ وَرَائِهَا لِسَانُ الْعِظَمَةِ وَالْإِقْتِدَارِ

- 7 When you attain unto the Tablet of God [say: Praise be unto Thee, O my God, for having mentioned me] after [being] in the hands of the wicked ones.

7 أنك اذا فزت بلوح الله [قل لك الحمد يا الهى
بما ذكرتني] بعد [الذى كنت] بين ايدى الفجار

BLIB_Or11095#134, AQA5#027 p.031

BH03074

To: Muhammad Husayn Bayk, in Sansan

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 O Muhammad! We have found from thee the fragrance of My love and the sweet-scenting savor of My affection. Therefore hath My Most Exalted Pen, which We have commanded to cry out between earth and heaven, been moved to mention thy name. Thy Lord is, verily, the All-Knowing, the All-Informed.
- 3 May the rapture of thy Lord's Most Glorious utterance seize thee once again and cause thee to voice His praise amidst all peoples. Blessed art thou and thy children and those around thee - upon them be the remembrance and praise of God - inasmuch as they have cast away what the people possess and taken hold of the Book of God, the Mighty, the Wondrous.
- 4 Rejoice ye in the days of God, celebrate and glorify this Name which God hath made to exercise dominion over all who are in the heavens and on earth. Take ye the chalices of prosperity in the name of the Cleaver of Dawn, then drink therefrom through this wise Remembrance. Blessed is he who hath drunk of the choice wine whose seal We have broken with the finger of My Will that embraceth all things. Thy Lord is, verily, the Most High, the Most Great.
- 5 Say: This is the Day whereon God, the King, hath called unto His Own Self, the All-Encompassing over all things. Thus hath the matter been decreed from the presence of a Mighty, Ancient One. Say: The world hath been set ablaze by the heat of God's Word, yet the people are in strange drunkenness and rejoice though they know not. Soon shall they know what hath escaped them in these days wherein the All-Merciful hath come with a manifest light.
- 6 Gather the servants at the Most Great Ocean and remind them of what hath been sent down in the Tablet. Thy Lord is the

1 الأقدس الأعظم الأبهى

2 ان يا محمد انا وجدنا منك نفحة حبي و عرف
ودى لذا تحرك باسمك قلبي الأعلى الذى امرناه
بالنداء بين الأرض و السماء ان ربك هو العليم
الخبير

3 ليأخذك جذب بيان ربك الأبهى تارة اخرى و
ينطقك بثائته بين العالمين طوبى لك و لأبنائك
و لمن فى حولك عليهم ذكر الله و ثائته بما نبذوا
ما عند القوم و اخذوا كتاب الله العزيز البديع

4 ان افرحوا فى أيام الله تهللوا و تكبروا بهذا الاسم
الذى جعله الله مهيمناً على من فى السموات و
الأرضين خذوا اقداح الفلاح باسم فائق الأصباح
ثم اشربوا بهذا الذكر الحكيم طوبى لمن شرب رحيق
الذى فكنا ختمه باصبع مشيتى التى احاطت
الأشياء ان ربك هو العلى العظيم

5 قل هذا يوم فيه نادى الله الملك لنفسى المهيمنة
على الأشياء كذلك قضى الأمر من لدن مقتدر
قلير قل اشتعل العالم من حرارة كلمة الله و الناس
فى سكر عجيب يفرحون و لا يعلمون سوف يعرفون
ما فات عنهم فى هذه الأيام التى فيها اتى الرحمن
بنور مبين

Best of Rememberers. In the prison He remembereth those who have turned unto Him. He is the Protector of those who turn unto Him.

- 7 Say: O loved ones of God! Grieve not at anything. Put your trust in Him. He will assuredly aid you through the truth. He is the Protector of the sincere ones. God shall soon exalt your names in the earth and make manifest your traces. Rejoice ye in what hath been ordained for you in the Tablet.
- 8 Say: Praise be unto Thee, O Beloved of them that know! Glorify on My behalf the faces of those who have believed. Say: Blessed are ye for having turned unto the Countenance on a day when every misbeliever turned away in doubt. Upon thee and upon those with thee be the Glory from the presence of a Mighty, Beauteous One.

6 ان اجتمع العباد على البحر الأعظم و ذكرهم بما
نزل في اللوح ان ربك خير الذاكرين انه في
السجن يذكر من اقبل اليه انه ولي المقبلين

7 قل يا احباء الله لا تحزنوا من شيء توكلوا عليه
انه ينصركم بالحق انه ولي المخلصين سوف يرفع الله
اسمائكم في الأرض و يعلن آثاركم ان افرحوا بما
قدر لكم في اللوح

8 قولوا لك الحمد يا محبوب العارفين كبر من قبلي
على وجوه الذين آمنوا قل طوبى لكم بما اقبلتم
الى الوجه في يوم فيه اعرض كل مشرك مريب
البهاء عليك وعلى من معك من لدن عزيز جميل

BLIB_Or11095#204

BH03101

To: Aqa Mihdi, in Tabas

Date: ca. 1289-1290?

- 1 He is the Most Ancient, the Most Great, the Most Bountiful
- 2 A remembrance from Us unto him who hath turned unto God after hearing His call from the luminous Lote-Tree raised up upon the crimson spot. Verily, there is none other God but Him, the Mighty, the Bestower. Blessed art thou for having drawn nigh unto the Desired One and for having migrated from thy homeland out of longing to attain the presence of God, the Mighty, the Chosen One. Know thou the worth of this station - naught that hath been created in the realm of existence can compare with it.
- 3 O Mihdi! Harken unto the call of the Wronged One Who, from the dark pit, calleth out to them that dwell in the kingdom of creation and summoneth them unto God, the Lord of all mankind. Wert thou to become aware of the tribulations of thy Lord, thou wouldst weep as weepeth one who is bereaved. Though We have made mention of it in the Tablets, it representeth but a drop from the ocean. Thy Lord is, verily, the Mighty, the All-Knowing.

1 الأقدم الأعظم الأكرم

2 ذكر من لدنا لمن اقبل الى الله بعد الذي سمع ندائه
من السدرة النوراء المرتفعة على البقعة الحمراء انه
لا اله الا هو العزيز الوهاب طوبى لك بما تقربت
الى المقصود و هاجرت من وطنك شوقاً للقاء
الله العزيز المختار ان اعرف قدر هذا المقام انه لا
يعادله ما خلق في الابداع

3 ان يا مهدى ان استمع نداء المظلوم الذي في البئر
الظلمات ينادى من في ملكوت الانشاء ويدعوهم
الى الله مولى الأنام لو تطلع بلاء موليك لتنوح
نوح الثكلى انا ولو ذكرناه في الألواح انه ما كان
الا قطرة من البحر ان ربك هو العزيز العلام

- 4 Grieve not at anything. Be content with what God hath ordained for thee. He hath destined for those who desire Him that which is better for them than all else created in the contingent world. Didst thou but know what hath been inscribed for thee by the Most Exalted Pen, thou wouldst soar with rapture. Thy Lord is, verily, the Mighty, the All-Forgiving.
- 5 Be thou steadfast in the Cause, then stand firm in the love of thy Lord, for this Cause is mighty, mighty indeed - none comprehendeth it save those endued with understanding. We have heard thy call and have answered thee with this Tablet whereby the preamble of the Book of Creation hath been adorned. Sorrow not over anything. Place thy trust in God. He is with thee and will help thee in truth. There is none other God but Him, the Almighty, the Mighty, the Compelling.
- 6 Preserve the verses of thy Lord, then recite them with the melody of the heart. God willing, mayest thou ever rest beneath the shade of the favors of the eternal King and be adorned with the ornament of His bounties. Strive that perchance in these fleeting days thou mayest arise to serve the Countenance of the All-Glorious, be mentioned by His Name and be known by His love. The hardships thou hast borne in His path shall not be lost. No righteous deed appeareth from any doer except that its reward hath been recorded by the Pen of the King of Oneness. Be thou thankful unto thy Lord for this manifest grace.
- 7 We beseech God to assist thee in His service, to aid thee in His remembrance, and to make thee one of those who have stood firm in His love and good-pleasure. He is, verily, the Ruler, the Mighty, the Powerful, the All-Compelling.
- 4 لا تحزن من شيء كن راضياً بما قضى الله لك أنه قدّر لمن اراده ما هو خير له عما خلق في الامكان لو تعرف بما كتب لك من القلم الأعلى لتطير من الشوق ان ربك هو العزيز الغفار
- 5 ان اثبت على الامر ثم استقم في حب موليك لأن الامر عظيم عظيم ولا يعرفه الا اولو الأبواب قد سمعنا ندائك واجبناك بهذا اللوح الذي به طرز ديباج كتاب الاختراع لا تحزن من شيء توكل على الله انه معك وينصرک بالحق لا اله الا هو المقتدر العزيز الجبار
- 6 ان احفظ آيات ربك ثم اقرأها بلحن الفؤاد انشاء الله لزال در ظلّ عنايت سلطان بيزوال مستريح باشي و بطراز الطافش مزین جهد نما که شاید در این ایام فانیه بخدمت طلعه احديه قيام نمائی باسمش مذکور باشي و بحبش معروف مشقتیکه در سبيلش حمل نمودی ضایع نخواهد شد هیچ عمل نیکی از عاملی ظاهر نه مگر آنکه اجر آن از خامهء سلطان احديه ثبت شده ان اشکر ربک بهذا الفضل المبين
- 7 نسل الله بأن يوفقک على خدمته ويؤيدک على ذکره و يجعلک من الذين استقاموا على حبه و رضائه انه هو الحاکم المقتدر العزيز القدير

BLIB_Or11096#066

BH03141

*To: Jinab Kha, in Tihran**Date: ca. 1289-1290?*

- 1 He is the Most Holy, the Most Great, the Most Exalted
- 2 This is a remembrance from Us to one who hath attained the lights of the Countenance and been adorned with the ornament of his Lord's loving-kindness, the Mighty, the All-Wise, and who hath consorted with the Beloved for a number of
- 1 الأقدس الأعظم الأعلى
- 2 هذا ذکر من لدنا لمن فاز بأنوار الوجه و تزین بطراز عنایة ربّه العزيز الحکيم و عاشر مع المحبوب في سنين معدودات لعمري ان هذا لفضل عظيم

years. By My life! This is indeed a great bounty. Blessed art thou for having carried the trust of thy Lord and fulfilled God's Covenant in days when hearts were agitated and every mouldering bone was stirred.

- 3 How many were the servants who heard the Call from the Dayspring of creation, turned towards it and said: "Praise be unto Thee, O Lord of Names!" And how many were the servants who heard and turned away - these are assuredly the companions of the fire. They whom the breezes of Thy Lord's mercy stirred - these are the people of Baha inscribed in a glorious Tablet.

- 4 Say: This is not a day to tarry. All things have been set in motion by the breaths of revelation, yet the heedless are in evident drunkenness. O glad tidings unto thee for God hath aided thee to love Him and to win His good-pleasure, and hath caused thee to recognize Him Who speaketh the truth between the heavens and the earth!

- 5 If thou desirest to learn what hath befallen the Wronged One, read what We have revealed unto Our servant Husayn. But grieve not, for thy Lord is the Powerful, the Possessor of great might. My case is like unto him who walked in the depths of the sea while the waves encompassed him - thus doth the All-Knowing, the All-Informed, inform thee. In such condition We summon the peoples unto the Lord of eternity in such wise that neither the oppression of tyrants nor the ascendancy of Pharaohs can hinder Us. Verily thy Lord is the Omnipotent, the Almighty.

- 6 Gather ye together in the name of your Lord, the All-Merciful, then drink the water of life through His mention, the Mighty, the Inaccessible. Be ye assured of God's grace and mercy. He is with you in all conditions. He is the Protector of the sincere ones.

- 7 Say: O my God! I beseech Thee by the wrong suffered by the Manifestation of Thy Self and by His power that hath encompassed all in Thy kingdom, to draw me near unto Thee in all conditions, that I may be mindful of Thy remembrance, speaking forth Thy Name and circling round Thy will. Thou art verily the Mighty, the Powerful, the All-Wise.

- 8 Glory be upon thee and upon thy kindred and upon those whose images were present before thy Lord's throne, the Most High, the Most Great. Thus hath God ordained for them the reward of those who attained the presence of the Countenance. This is indeed a manifest bounty.

طوبى لك بما حملت امانة ربك ووفيت بميثاق الله في ايام اضطربت فيها القلوب وتحرك كل عظم رميم

3 كم من عباد سمعوا النداء من مطلع البداء وقبلوا وقالوا لك الحمد يا مالک الأسماء و كم من عباد سمعوا واعرضوا الا انهم من اصحاب السعير ان الذين حركتهم نسمات رحمة ربك اولئك من اهل البهاء في لوح كريم

4 قل ليس اليوم يوم الوقوف قد اهتز كلشيء من نفحات الوحي ولكن الغافلين في سكر مبين يا بشرى لك بما ايدك الله علي حبه ورضائه و عرفك من ينطق بالحق بين السموات والارضين

5 لو تريد ان تطالع بما ورد على المظلوم ان اقرأ ما نزلناه لعبدنا الحسين ولكن لا تحزن ان ربك هو القوى ذو القدرة العظيم مثلي كمثل الذي كان يمشي في قطب البحر واحاطته الأمواج كذلك يخبرك العلم الخبير وفي تلك الحالة ندع الأمم الى مالک القدم على شأن لا يمنعا سطوة الجبارة ولا هيمنة الفراغة ان ربك هو المقتدر القدير

6 ان اجتماعوا باسم ربكم الرحمن ثم اشربوا كوثر الحيوان بذكره العزيز المنيع ان اطمئنوا بفضل الله و رحمته انه معكم في كل الأحوال انه مولى المخلصين

7 قل يا الهى اسئلك بمظلومية مظهر نفسك و بقدرته التي احاطت من في ملكك بأن تقرّبنى في كل الأحوال الى نفسك لأكون ذاكراً بذكرك و ناطقاً باسمك و طائفاً حول ارادتك انك انت المقتدر العزيز الحكيم

8 انما البهاء عليك و على اهلك و على الذين حضرت صورهم لدى عرش ربهم العلى العظيم بذلك كتب الله لهم اجر من حضر لدى الوجه ان هذا الفضل مبين

BLIB_Or11095#066

BH03127*To: Nabil Qabl-i-Rida, in Yazd**Date: ca. 1289-1290?*

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

1 الأعظم الأقدس الأعلى

2 Baha calleth out: "Where are the people of fidelity whose faces reflect the radiance of God, the Lord of Names? These are servants by whom the horizon of certitude hath shone forth. The All-Merciful sendeth blessings upon them at all times. They are among the bearers of the Throne amidst all worlds. God hath singled them out for this greatest bounty and preferred them above all who dwell upon the earth. He, verily, is the All-Knowing, the All-Wise.

2 قد ينادى البهاء اين اهل الوفاء الذين يرى في وجوههم نضرة الله مالک الأسماء اولئك عباد الذين بهم لاح افق اليقين يصلين عليهم الرحمن في كل الأحيان انهم من حملة العرش بين العالمين قد اختصهم الله بهذا الفضل الأكبر وفضلهم على من على الأرض كلها انه هو العليم الحكيم

3 Verily, they who are heedless this day - their names shall not be mentioned before the Throne, except that they are among the lost. Soon shall they behold the recompense of what they have wrought in the days of God. He, verily, is the All-Knowing, the All-Encompassing. He recompenseth every soul for what it hath earned. With Him is the knowledge of all things in a clear Book. He desireth naught for His servants save their drawing nigh unto Him, yet today they are among the drowned, except for him whom the hand of grace hath saved and drawn nigh to the holy court and made to be among the triumphant. Verily, the Cause is in the grasp of His power. He doeth what He willeth through His sovereignty. He, verily, is the Almighty, the All-Powerful.

3 ان الذين غفلوا اليوم لا يذكر اسمائهم لدى العرش الا انهم من الخاسرين سوف يرون جزاء ما ارتكبوا في ايام الله انه هو العليم المحيط يجزي كل نفس بما اكتسبت عنده علم كل شيء في كتاب مبين ما اراد للعباد الا تقرّبهم اليه وهم اليوم من المغرقين الا من انقذه يد الفضل وقربه الى مقرّ القدس و جعله من الفائزين ان الأمر في قبضة قدرته يفعل ما يشاء بسلطان من عنده انه هو المقتدر القدير

4 And remember when the Bearer of Glad-Tidings came unto them and informed them of this Great Announcement. But when He came with the truth, the people differed concerning Him. Among them were those who denied and rejected the proof of the All-Merciful when He appeared with manifest sovereignty. And among them were those who said: 'He hath appeared contrary to our imaginings.' Thus did their souls beguile them on this wondrous Day. And among them were those who said: 'He must follow what we possess.' Say: Rather is He more worthy to be followed, did ye but understand. Say: He is the One Whom the world must obey. He hath created all things for His following. This is what hath been decreed in the Tablet, were ye of those who know. He, verily, is the Ruler over whatsoever He willeth, and He, verily, is the Chooser of whatsoever He desireth. None hath the right to hesitate in what hath been sent down from His presence, and whoso hesitateth is assuredly among the companions of the Fire.

4 و اذكر اذ جاءهم البشير و انبأهم بهذا النبأ العظيم فلما اتى بالحق اختلف فيه القوم منهم من كذب و انكر برهان الرحمن اذ ظهر بسلطان مبين و منهم من قال انه ظهر بغير اوهامنا كذلك سوّلت لهم انفسهم في هذا اليوم البديع و منهم من قال انه ينبغي ان يتبع ما عندنا قل انه احق ان يتبع لو انتم من الشاعرين قل انه لمطاع العالم قد خلق كل شيء لا يتابعه هذا ما قضى في اللوح ان انتم من العارفين انه هو الحاكم على ما يشاء و انه هو المختار على ما اراد ليس لأحد ان يتوقف فيما نزل من عنده و من توقف انه من اصحاب السعير

- 5 O people! Look not unto what ye possess, but unto what hath been sent down from your Lord, the All-Knowing. Be thou thankful unto God for having attained unto the Most Great Sea and been numbered among those who have turned unto Him. I counsel thee to steadfastness most great, for it hath a station that no other deeds can surpass. Hold thou fast unto it and be among the firmly rooted."

5 یا قوم لا تنظروا الى ما عندكم بل بما نزل
من عند ربكم العليم انك فاشكر الله بما فزت
بالبحر الأعظم و جعلك من المقبلين اوصيك
بالاستقامة الكبرى لأن لها شأنًا لا يسبقها شئون
الأعمال تمسك بها و كن من الراسخين

BLIB_Or11095#103

BH03104

To: *Rasul, in Zanjan*

Date: *ca. 1289-1290?*

- 1 In the name of the One Friend
- 2 Ra. Sin. May you rest, God willing, at all times and under all conditions beneath the shade of the mercy of the All-Merciful, detached from the world and all who dwell therein.
- 3 You have ever been and continue to be before Our gaze. Your burning in separation has been recorded and mentioned in divine Tablets and Writings. By My life! God has written down the reward of one who has attained His presence, heard His call, and circled round His Self. Seize this opportunity and be of the thankful ones.
- 4 Praise the Beloved of the world that you are known among the people of Baha in the Supreme Concourse. Although this station is now hidden from sight, soon this bounty will become manifest in all the worlds. Occupy yourself with service to the Cause and with wisdom summon the people to the eternal Law.
- 5 In these days the door of the House is closed - none may enter from without nor leave from within. From the beginning of creation until now, no one has endured such afflictions, nor have any of the Manifestations of Divine Unity and Daysprings of God's Revelation been imprisoned in one place with seventy souls. These tribulations are unique to this Revelation. Consider then what has befallen and continues to befall Us in the land of Ta.
- 6 Although the imprisonment of the Primal Point was brief, yet those who were with Him in prison, concerned with preserving

1 بنام دوست یگا

2 رس انشاء الله در جميع احيان و اوان در ظلّ
رحمت رحمن مستريح باشی و از عالم و عالمیان
منقطع

3 لازال در نظر بوده و هستی احتراقت در فراق
در الراح و اوراق الهیه ثبت و مذکور لعمری قد
کتب الله اجر من فاز بلاقائه و سمع ندائه و طاف
حول نفسه ان اغتتم و کن من الشاکرین

4 حمد کن محبوب عالم را که در ملاً اعلی از اهل
بها معروفی اگرچه این مقام حال از انظار مستور
است زود است که در کلّ عوالم این فضل
ظاهر شود بخدمت امر مشغول باش و بحکمت
ناس را بشریعه باقیه دعوت کن

5 این ایام باب بیت مسدود لا یدخل فیه خارج
و لا یدخرج منه داخل از اول ابداع تا حین بر
احدی این قسم بلایا وارد نشده و هیچ یک از
مظاهر احدیه و مطالع الهیه در یک محل مع
هفتاد نفس محبوس نشده اند این بلایا مخصوص
این ظهور است دیگر معلوم که چه وارد شده و
میشود در ارض تاء

6 مع آنکه سجن نقطه اولی مدّت قلیله بوده
مع ذلک نفوسیکه با آنحضرت در سجن بودند

their own lives, turned away and objected - except for one soul who, clinging to the cord of faithfulness, detached from all the worlds, drank the cup of martyrdom with the Beloved of all who are in the heavens and on earth, and attained the Supreme Companion.

نظر بحفظ انفس خود اعراض و اعتراض نمودند مگر يك نفس كه بجبل وفا متمسك شد منقطعاً عن العالمين مع محبوب من في السموات و الأرضين شربت شهادت نوشيد و برفيق اعلى فائز شد

- 7 But be not grieved - despite all internal and external tribulations, the Cause of God is manifest with utmost glory and the light of God is radiant. Exalted be this bounty that has encompassed the horizons and this power that has encompassed the worlds.

7 ولكن محزون مباش مع جميع بلاياى داخله و خارجه بكمال ظهور امر الله ظاهر و نور الله مشرقست تعالى هذا الفضل الذى احاط الآفاق و هذه القدرة التى احاطت العالمين

- 8 Convey greetings from the All-Merciful to all the friends and command all to steadfastness, for this station is most great. Blessed is he who has attained unto it - he is, before God, the Most High, the Most Great, of the people of Baha.

8 جميع دوستان را از قبل رحمن تكبير برسانيد و كل را امر باستقامت نمايد چه كه ايستقام بسيار عظيمست طوبى لمن فاز به انه من اهل البهاء لدى الله العلى العظيم

BLIB_Or11096#085, ASAT2.133x

BH03153

To: *Aba Javad*

Date: *ca. 1289-1290?*

- 1 The Most Holy, Most Impregnable, Most Great, Most Glorious
- 2 O Abu-Javad! Harken unto the Call from the Lord of creation on this Day of Return. Verily, there is none other God but Him, the Mighty, the Wise. This is the Day of which We have given tidings in the Tablets, saying that it would come, and when it came with the truth, the people turned away from it, save those whom thy Lord, the All-Knowing, the All-Informed, did will. Give thanks unto God for having caused thee to hear the cooing of the Dove upon the twigs of the Divine Lote-Tree, and honored thee with the days of thy Lord, the Almighty, the All-Powerful. They who are heedless this Day are indeed among the most lost of men - soon shall they find themselves in manifest loss.
- 3 Be thou steadfast in the Cause in such wise that neither the cawing of the infidels nor the utterances of the ungodly shall deter thee. Hold fast unto this strong and mighty cord - verily it is God's handle between the heavens and the earth. Blessed

1 الأقدس الأمنع الأعظم الأبهى

2 يا ابا جواد ان استمع النداء من مالک الایجاد في يوم المعاد انه لا اله الا هو العزيز الحكيم هذا يوم قد اخبرنا به في الألواح بأنه سيأتى و اذا اتى بالحق اعرض عنه الناس الا من اراد ربك العليم الخبير ان اشكر الله بما اسمعناك هدير الورقاء على افنان سدرة المنتهى و شرفناك بأيام ربك المقتدر القدير ان الذين غفلوا اليوم اوئلك من اخسر الناس سوف يجدون انفسهم في خسران عظيم

3 ان استقم على الأمر على شأن لا يمنعك نعيق الذين كفروا ولا مقالات المشركين تمسك بهذا الجبل المحكم المتين انه لعروة الله بين السموات و الأرض طوبى لمن تمسك بها و ويل للغافلين

is he that holdeth fast thereunto, and woe unto the heedless ones.

- 4 The Lamentation hath wept for this Day, and the Interlocutor for this resplendent Beauty, while the Spirit crieth out in the wilderness: "The Beloved of the worlds hath come!" By God! The divine fragrance hath wafted, and the breeze hath blown, and there hath appeared from Zion that which was hidden, and the eternal Call of God is heard from this wondrous station. Is there anyone who perceiveth the fragrance of the Word that hath wafted from the Seat of authority? Nay, by My life, except whom thy Lord willeth, for the people are afflicted with a manifest cold.
- 5 Know thou that thy son hath attained the presence of the Throne, and circled round it, and was illumined by its lights, and quaffed the wine of reunion from the cups of the favors of thy Lord, the Mighty, the All-Praised. I bear witness that he is a righteous child. Give thanks for that which hath flowed in his behalf from the Supreme Pen, and be thou of the thankful ones. The world shall indeed pass away, and there shall remain for thee what hath been recorded by the Pen of God, thy Lord and the Lord of all worlds. By God! No created thing on earth can equal mention by Him in His remembrances - to this testifieth every fair-minded and discerning one.
- 6 Convey My greetings unto thy wife, then give her the glad-tidings of this mercy which hath preceded all worlds. Then mention thy two daughters on My behalf - We beseech God to make them among those women who have trusted, and were patient, and remained steadfast, and attained unto that which God hath desired in His mighty and wondrous Book.

4 قد نأح التوح لهذا اليوم والكليم لهذا الجمال المشرق
المنير و الروح في البرية ينادى قد اتي محبوب
العالمين تالله قد فاحت النفحة و مّرت النّسمة و
ظهر من صهيون ما هو المكنون و يسمع نداء الله
الأبدى من هذا المقام البديع هل من احد يجد
نفحة الكلمة التي فاحت من مقرّ الأمر لا ونفسى
الا من شاء ربك لأنّ الناس في زكام مبين

5 ثمّ اعلم قد حضر ابنك لدى العرش و طاف حوله
و فاز بأنواره و شرب رحيق الوصال من كؤوس
الطاف ربك العزيز الحميد اشهد انه ولد صالح ان
اشكر بما جرى في حقّه من القلم الأعلى و كن من
الحامدين انّ الدنيا سوف تنفنى و يبقى لك ما ذكر
من قلم الله ربك و ربّ العالمين تالله لا يعادل
بذكر من اذكاره ما خلق في الأرض يشهد بذلك
كل منصف بصير

6 كبر من قبلى على وجه ضلعك ثمّ بشرها بهذه
الرحمة التي سبقت العالمين ثمّ اذكر بنتيك من قبلى
نسئل الله بأن يجعلهنّ من اللّائى توكلن و صبرن و
استقمن و فزن بما اراد الله في كتابه العزيز البديع

BLIB_Or11095#291

BH03134

To: Aqa Siyyid Musa father of Jalal and Jamaliyyih

Date: ca. 1289-1290?

- 1 The Most Holy, Most Exalted Book of Glory hath been sent down from the presence of One Who is All-Knowing, All-Informed. From the horizon of tribulation it beareth glad-tidings unto all creation. The Face hath appeared and

1 الأقدس الأمتع كتاب كريم نزل من لدن عليم
خير و يبشر ملاً الانشاء من افق البلاء قد لاح
الوجه و اشرقت شمس الأمر من مطلع ارادة
رهم العزيز العظيم

the Sun of the Cause hath risen from the Dayspring of the Will of their Lord, the Mighty, the Great.

- 2 Blessed is he in whose heart the breezes of his Lord's days have stirred, and woe betide the heedless ones who followed vain imaginings and who, when the Lord of all beings appeared, broke the Covenant and were numbered with the deniers. Know they whither they flee? Are they aware whither they run? Nay, by the Lord of what was and what shall be! They are among those who wander distracted. We behold them wrapped in the veils of fancy after We commanded them to rend them asunder, and We see them in the shadows of glory after the Beauty hath shone forth from this manifest horizon. I know not by what excuse they would justify themselves when questioned. Nay, by My soul! God's proof hath been perfected against them and His testimony completed unto all who dwell in the realms of creation. That which they possess shall not be accepted from them. Soon shall the breaths of chastisement seize them from the presence of One Who is Mighty, Ancient.

- 3 O thou who hast turned towards Me! Reflect upon what hath befallen the Beloved and His arising to promote the Cause. Then shalt thou find thyself in a station wherein thou wilt arise to aid the Cause of thy Ancient Lord. Blessed art thou and thy father. We bear witness that he is among those who have attained. The Most Exalted Pen hath been moved to make mention of him and shall continue to do so throughout the eternity of God. Thus doth God single out whom He pleaseth through His bounty. He is verily the Forgiving, the Bountiful.

- 4 Arise to make mention of Me amongst My creatures, then call to mind what hath befallen this Wronged One when He was a stranger in the hands of the oppressors. Forget not God's favor unto thee when the gaze of His mercy was directed towards thee over the course of several years, and His tongue speaketh in remembrance of thee in this remote prison. We beseech God to aid thee in all conditions and to assist thee in His triumph among His servants. He is verily the Mighty, the Powerful.

- 5 Thus have We sent down unto thee the verses and dispatched them to thee, and before them was sent down a glorious Tablet, that thou mayest give thanks unto thy Lord and be assured that He remembereth him who hath uttered His mention. He is verily the Protector of those who remember Him. May the glory rest upon you and upon those with you and upon them that observe God's right concerning you. They are surely among the doers of good. And praise be to God, the Lord of the worlds.

طوبى لمن هاج من قلبه نفحات أيام ربّه وويل
للمعرضين الذين اتبعوا الأوهام وإذا جاء مالك
الأنام نقضوا الميثاق وكانوا من المنكرين هل
يدرون الى من يفرّون وهل يعلمون الى من يهربون
لا وربّ ما كان وما يكون الا انهم من الهائمين
نزيهم في حجاب الظنون بعد الذي امرناهم بخرقها
ونشاهدهم في سبحات الجلال بعد الذي انا
وجه الجمال من هذا الأفق المبين لم ادر اذا سئلوا
بأى عذر يعتذرون لا ونفسي قد تمت حجة الله
عليهم وكل البرهان لمن في الأكوان لا يقبل
منهم ما عندهم سوف تأخذهم نفحات العذاب
من لدن مقتدر قدير

3 أنك يا عبد المقبل تفكر فيما ورد على المحبوب
وقيامه على الأمر اذا تجدد نفسك على مقام
تقوم على نصرة امر موليك القديم طوبى لك و
لأبيك نشهد انه من الفائزين قد تحرك قلم الأعلى
على ذكره ويتحرك بدوام الله كذلك يختص الله
من يشاء بفضله انه هو الغفور الكريم

4 قم على ذكرى بين خلقى ثم اذكر ما ورد على نفسي
المظلوم اذ كان غريباً بين ايدى الظالمين لا تنس
فضل الله عليك اذ توجه اليك لحاظ رحمته في
سنين معدودات و ينطق لسانه على ذكرك في
هذا السجن البعيد نسئل الله بأن يوفقك في كل
الأحوال و يؤيدك على نصره بين عباده انه هو
المقتدر القدير

5 كذلك نزلنا لك الآيات و ارسلناها اليك و
من قبلها نزل لوح منير لتشكر ربك و توقن بأنه
يذكر من نطق بذكره انه وليّ الدّٰكرين انما البهّاء
عليكم و على من معكم و على الذين يراعون حق الله
فيكم الا انهم من المحسنين و الحمد لله رب العالمين

BLIB_Or11095#241, LMA1.410b (248)

BH03102

*To: Hasan**Date: ca. 1289-1290?*

¹ The Most Great, the Most Great! A remembrance from Us to him who circumambulated the desert valley out of longing to attain the presence of God, the Lord of Names, until he arrived at the Most Great Prison - the place whose very atoms lament for what hath befallen this Wronged One, the Solitary, the Stranger. Wert thou to look with the eye of the heart, thou wouldst behold Me in the two prisons between the two factions. Yet My grace hath veiled the matter, and My mercy hath not permitted the rending of the veils. Verily thy Lord is the All-Forgiving, the Most Merciful. Soon shall they tear asunder with their own hands what We did not tear, and that which is in their breasts shall be revealed. Verily thy Lord is the All-Knowing, the All-Informed.

² Hasan! Blessed art thou for having desired what the world desireth and for having turned towards the direction of God, the Mighty, the Wise. Remember when thou attainedst the presence of the Countenance, and the Tongue of Grandeur spoke that which caused the fragrances of the All-Merciful to waft throughout all possibility. Verily thy Lord is the Almighty, the All-Powerful. Remember My loved ones on My behalf and glorify their faces from this distant place. Be thou a servant of thy Lord's Cause. Beware lest anything prevent thee from His remembrance amongst the servants. He aids whosoever desires to aid His Cause. He is the Mighty, the Beautiful.

³ Say: Glory be unto Thee, O my God! I am he who hath turned towards the Kaaba of Thy Cause and the Sanctuary of Thy glory, until I arrived before Thy throne and heard Thy melodies. I find myself powerless before the wonders of this grace that hath encompassed me and these gifts that have surrounded me. I beseech Thee, O God of Names and Creator of earth and heaven, to assist me in serving Thee in such wise that neither doubts nor idle fancies shall hinder me, and to remember Thee amongst all peoples with wisdom and utterance throughout all days. Then manifest unto me that which is best for me, for I know not what profiteth me. Thou art the Mighty, the All-Knowing.

⁴ O my God and my Lord! I beseech Thee by Thy Self to inscribe me among those who have turned with their entire being to Thy face, who have soared in the atmosphere of Thy love, and who have been so carried away by the sweet savors of Thy

¹ الأعظم الأعظم ذكر من لدنا لمن طاف البطحاء شوقاً للقاء الله مالک الأسماء الى ان حضر في السجن الأعظم مقام الذي تنوح ذراته بما ورد على هذا المظلوم الفريد الغريب لو تنظر ببصر الفؤاد تراني في السجنين بين الحزين ولكن فضلي ستر الأمر ورحمتي ما اقتضت خرق الأجباب ان ربك هو الغفور الرحيم وسوف يخرقون بأيديهم ما لا خرقاه و يظهر ما في صدورهم ان ربك هو العليم الخبير

² حسن طوبى لك بما اردت مراد العالم و اقبلت الى شطر الله العزيز الحكيم و اذكر اذ حضرت مقابلة الوجه و ينطق لسان القدم بما فاحت به نفحات الرحمن في الامكان ان ربك هو المقدر القدير ان اذكر احبائي من قبلي و كبر على وجوههم من هذا المقام البعيد كن خادماً لأمر ربك اياك ان يمنعك شيء عن ذكره بين العباد انه ينصر من اراد نصره امره انه هو العزيز الجليل

³ قل سبحانك اللهم يا الهى انا الذى اقبلت الى كعبة امرک و حرم عزرك الى ان وردت تلقاء عرشک و سمعت نغماتک اجد نفسى عاجزاً عن بدائع هذا الفضل الذى اخذنى و هذه المواهب التى احاطتني اسئلك يا اله الأسماء و فاطر الأرض و السماء بأن تؤيدنى على خدمتك على شأن لا تمنعني الظنون و الأوهام و اذكرک بين الأنام بالحكمة و البيان في كل الأيام ثم اظهر لى ما هو خير لى لأننى لا اعلم ما ينفعنى و انک انت العزيز العليم

⁴ يا الهى و ربى اسئلك بنفسك بأن تكتبني من الذين اقبلوا بکلهم الى وجهک و طاروا في هواء حبک و اخذهم جذب بيانک على شأن نبذوا

utterance that they have cast the world behind their backs, until their spirits took flight from their bodies. O Lord! Make me steadfast in Thy love and Thy Cause in such wise that the winds of trials shall not move me. Thou art verily the Almighty, the Exalted, the Bestower. There is no God but Thee, the Most High, the Mighty, the Inaccessible.

الورى عن ورائهم الى ان طارت الأرواح من
ابدانهم اى رب فاستقمى على حبك و امرك
على شأن لا تحركنى ارياح الافتتان انك انت
المقتدر العزيز المئان لا اله الا انت المتعالى العزيز
المنيع

BLIB_Or11095#218

BH03066

Date: ca. 1289-1290?

1 In His Name, the Ever-Abiding, the Imperishable!

1 بسمه الباقي بلازوال

2 Hearken unto the Call from the Master of the Crimson Ark from the precincts of 'Akka which hath been named the Snow-White Spot. He is, verily, none other than God, the Mighty, the All-Wise. The heaven hath been darkened through the oppression of the people of the earth, and the dwellers of the pavilions of glory have lamented by reason of what hath befallen Us at the hands of the heedless ones. Verily the Word at all times proclaimeth that Word from which wafteth the fragrance of God, thy Lord and the Lord of all worlds. Blessed is he who hath cast away all else save Him and taken that which was given unto him from One mighty and powerful.

2 ان استمع النداء من مالک السفينة الحمراء من
شطر العكا التي سميت بالبقعة البيضاء انه لا اله
الا هو العزيز الحكيم قد تغيرت السماء من ظلم
اهل الغبراء و ناحت اهل سرادق الكبرياء بما
ورد علينا من جنود الغافلين ان الكلمة في كل
الاحيان تنادى بكلمة تمر منها عرف الله ربك
و رب العالمين طوبى لمن نبذ ما سواه و اخذ ما
اوتي من لدن مقتدر قدير

3 Thy letter hath come before the Most Great Scene, and the glance of loving-kindness hath been directed towards it. Thy Lord is, verily, the All-Forgiving, the Most Merciful. We beseech God to aid thee in His Cause and to acquaint thee with that which will detach thee from all else save Him, that thou mayest arise to make mention of Him amongst His servants, that the breaths of remembrance may draw them to His luminous and shining horizon.

3 قد حضر كتابك في المنظر الأكبر و توجه اليه
طرف العناية ان ربك هو الغفور الرحيم نسل الله
بان يؤيدك على الامر و يعرفك ما ينقطعك عما
سواه لتقوم على ذكره بين العباد ليجذبهم نفحات
الذكر الى افقه المشرق المنير

4 As to what thou didst desire regarding nearness and reunion, the loved ones of God have been prevented therefrom by reason of what the hands of the transgressors have wrought. So grievous hath Our plight become in this Prison that the tongue is powerless to describe it and the Pen unable to recount My supreme affliction. Grieve thou not at this. Be content with what We have ordained for thee. He is, verily, the Protector of whosoever loveth Him. Not a thing escapeth His knowledge.

4 و اما ما اردت من القرب و الوصال قد منع عن
ذلك احباء الله بما اكتسبت ايدي الفاسقين قد
اشتد علينا الامر في هذا السجن على شأن عجزت
اللسان عن بيانه و القلم عن ذكر بلائ العظم انك
لا تحزن بذلك كن راضياً بما قضيناه لك انه
ولى من والا ه لا يعزب عن علمه من شيء في
قبضته ملكوت ملك السموات و الأرضين

Within His grasp lieth the kingdom of the heavens and of the earth.

- 5 Say: O my God and my Lord! I have desired the waters of Thy presence and the wine of reunion with Thee, and to enter beneath the shade of the Tree of Thy oneness, and to stand before the Dayspring of Thy Cause and the Manifestation of Thy signs, yet have I been prevented therefrom by reason of what the hands of the oppressors among Thy creatures and the rebellious ones among Thy people have wrought. I beseech Thee, O Lord of all names and Creator of heaven, to ordain for me the reward of those who have circled round Thy Throne, and hearkened unto Thy call, and drunk the choice wine of reunion from the fingers of Thy bounty. Then cause me, O my God, to be steadfast in Thy love in such wise that the denial of the deniers and the words of the proud ones who have clung to the cord of vain imaginings and have turned away from the Lord of all men Who hath come with manifest sovereignty, may not hinder me. O Lord! Deprive me not of the ocean of Thy knowledge, and leave me not to myself for less than the twinkling of an eye. Preserve me, then, beneath the shadow of Thy mercy and Thy favors. Thou art, verily, the Almighty, the All-Compelling, the All-Glorious, the Most Bountiful.

5 قل يا الهى و سيدى قد اردت كوثر لقاءك و
رحيق وصالك و الورود فى ظل شجرة فردائيتك
و قيام عند مطلع امرك و مظهر آياتك و منعت
عن ذلك بما اكتسبت ايدى طغاة بريتك و
بغاة خلقك اسئلك يا مالك الاسماء و فاطر
السماء بأن تكتب لى اجر من طاف عرشك
و سمع ندائك و شرب رحيق الوصل من انامل
عطائك ثم اجعلنى يا الهى مستقيماً على حبك
على شأن لا يمنعنى اعراض المعرضين و مقالات
المستكبرين الذين تمسكوا بجبل الأوهام و بعدوا
عن مالك الأنام الذى اتى بسلطان مبين اى رب
لا تمنعنى عن بحر عرفانك و لا تدعنى بنفسى فى
اقل من آن فاحفظنى فى ظل رحمتك و الطافك
انك انت المقتدر المهيمن العزيز الكريم

BLIB_Or11095#028, ASAT4.466x

BH03220

To: Aqa Muhammad Husayn brother of Muhajir, in Isfahan

Date: ca. 1289-1290?

- 1 In the Name of the Beloved of the Worlds! Every year the fragrances of the eternal Garment have wafted over thee from the direction of divine unity, and verses of God have been specifically revealed and sent down. Consider this universal bounty as great and count it as a precious opportunity. God willing, mayest thou be ever successful in a manner befitting this station.
- 2 The infinite favors of God have encompassed all created things, and their manifestations are dependent upon their effort and endeavor. We beseech God that He may cause the hidden fruits within the divine trees of human souls to appear in the world of kingdom through the blowing of the winds of mercy and the outpourings of the cloud of infinite bounties. Verily, He

1 باسم محبوب عالميان در هر سنه نفحات قميص
باقيه از شطر احديه بر تو مرور نموده و آيات الهيّه
مخصوصاً نازل و ارسال گشته اين عنایت کلیّه را
بزرگ دان و غنیمت شمر انشاء الله همیشه ايام
موفق باشى على ما ينبغى لهذا المقام

2 الطاف نامتناهيه الهيّه کلّ بریه را احاطه نموده و
ظهورات آن بهمت و جهدشان معلق و منوط از
خدا ميطلبيم که اثمار مستوره در سدرات انفس
انسانيه را از هبوب ارياح رحمتيه و ترشحات ابر
فيوضات نامتناهيه در عالم ملكيه ظاهر فرمايد انه

is powerful over all things. May all ever dwell in the paradise of the love of the All-Merciful and be sustained by the endless divine bounties. He is verily the All-Bountiful, the Bestower, the Generous.

- 3 The ultimate goal and the highest of all ordained stations in the kingdom of creation has been the recognition of the Ancient Beauty and the Most Great Name. Whosoever truly attaineth unto this most exalted station and most glorious horizon, the hidden mysterious manifestations and the veiled maidens of inner meanings from every direction without direction and from every station without veils will be unveiled and revealed unto him. And he will become so immersed in the manifestations of the lights that are neither of the East nor of the West that the world and whatsoever hath been ordained therein of the manifestations of beauty and the signs of glory and adorned things and diverse bounties will not prevent him from the eternal bounties which is the station of recognition of the Primal Point. Blessed is the soul that hath attained unto this station and hath drunk from this chalice.

- 4 Forget not what We have bestowed upon thee and shown thee. Be grateful and abide in manifest joy.

- 5 In these days the prison-land is greatly disturbed and in turmoil, such that the friends are dwelling in a new prison, and tribulations are present from every direction. However, through divine grace and infinite mercy, there hath been and is no sorrow. All that cometh to pass in His path is indeed a mercy unto those who are nigh and a glory unto the sincere ones. Praise be to God, the Lord of the worlds.

على كلّ شيءٍ قدیر تا كلّ لازال در رضوان محبت
رحمن ساکن باشند و از نعماء نامتناهیہ ربّانیہ
مرزوق آنہ هو الفضل المعطى الکریم

3 غایت قصوى و منتهى مقامات مقدّره در
ملکوت انشاء عرفان نفس قدم و اسم اعظم
بوده هر نفسى فى الحقیقه بآن مقام اسنى و
افق اعلى فائز شد ظهورات سرّیہ مستوره و
مخدرات معانى مقنّعه از هر جهات من غیر
جهات و از هر مقام من دون احجاب بر او
مکشوف گردد و تجلّی نماید و بشأنى مستغرق
تجلیات انوار لاشرقیہ و لاغربیہ شود که عالم
و آنچه در او مقدّر است از ظهورات جمالیّه و
شئونات جلالیّه و اشیاء مزینہ و آلاء متنوعه او
را از نعماء باقیه که مقام عرفان نقطهء اوّلیّه
است منع نماید طوبى لنفس فاز بهذا المقام و
شرب من هذا الجام

4 لا تنس ما اعطیناک و اریناک ان اشکر و کن
على فرح مبین

5 این ایام ارض سخن بسیار متحرک و منقلب
چنانچه اصحاب در سخن جدید ساکنند و از هر
جهت شدائد موجود ولکن بفضل الهی و رحمت
نامتناهی حزنی نوده و نیست کلّ ما یرد فی سبیلہ
أنّہ لرحمة للمقرّبین و عزّ للمخلصین الحمد لله ربّ
العالمین

BLIB_Or11096#078, BLIB_Or15710.071

BH03226

To: *Mirza Abdullah Khan Nuri, in Tabriz*

Date: *ca. 1289-1290?*

- 1 Hs is the Most Holy, Most Great, Most Exalted
- 2 A mention from Our presence unto him who hath attained unto the lights of the Countenance and was inscribed in the Mother Book by the Pen of Revelation, that he may rejoice

1 الأقدس الأعظم الأعلى

2 ذکر من لدنا لمن فاز بأنوار الوجه و کان فی
أمّ الألواح من قلم الوحى مسطورا لیفرح بذکر
المسجون آیاه و ینطق بثنائه بالحکمة کذلک
کان الأمر مقضیا

in the remembrance of the Prisoner and utter His praise with wisdom. Thus hath the matter been decreed.

- 3 Blessed art thou for having stood firm in the Cause of thy Lord and been illumined by the lights which were witnessed from the horizon of dawn. This is a Day wherein all things were stirred by the breeze of God and the believers soared in an atmosphere that was luminous with the adorning of the Command. Again, blessed art thou for having taken the chalice of success from the hand of the favor of the Cleaver of Dawn and drunk therefrom in a Name that was visible from the horizon of the Prison.
- 4 This is a Day wherein it behooveth every soul, when he heareth the call of God, to forsake all else and say: "I have turned toward Thee, O Thou the Possessor of Names! I testify that Thou hast ever been powerful over all things." They who have hesitated this Day have followed vain imaginings and were far removed from the precincts of nearness. Blessed is he who hath rent asunder the veils and cast away what is with the people, turning unto a horizon that was illumined with the lights of the Throne.
- 5 O thou who gazest upon the Countenance! We behold the divines busying their pens after the Most Exalted Pen hath been raised between earth and heaven, and they speak of idle fancies when the Sun of the Self-Subsisting hath dawned from the dayspring of a Name that was, in truth, exalted. God shall soon erase their traces and establish what He willeth. He hath ever been wise over all things.
- 6 They who have fulfilled the Covenant of God and His Testament - God shall soon exalt them through a sovereignty from His presence. He hath ever encompassed all things. We have sacrificed Our souls in the path of God and summon all from the horizon of tribulation unto God, the Possessor of Names. Blessed is the soul that hath advanced and the countenance that hath turned - he is of the people of Baha in a Tablet that was sealed with the seal of glory.
- 7 We beseech God to assist thee in all conditions and to ordain for thee the good of this world and the next. He hath ever been watchful over His servants. And the Glory be upon thee and upon those with thee who have turned unto the Countenance and were known by the name of God.
- 3 طوبى لك بما استقمت على امر ربك و استضئت من انوار التي كانت من افق الفجر مشهودا هذا يوم تحرك فيه كل شيء من نسمة الله و طار الموحدون في هواء كان بطراز الأمر منيرا ثم طوبى لك بما اخذت كأس الفلاح من يد عناية فالتق الأصباح و شربت منها باسم كان من افق السجن مرثيا
- 4 هذا يوم ينبغي لكل نفس اذا سمع نداء الله يدع ما سواه و يقول اقبلت اليك يا مالک الأسماء اشهد انك قد كنت على كل شيء قديرا ان الذين توقفوا اليوم اولئك اتبعوا الأوهام و كانوا عن شطر القرب بعيدا طوبى لمن خرق الأجباب و ترك ما عند الناس مقبلا الى افق كان بأنوار العرش مضيئا
- 5 يا أيها الناظر الى الوجه نرى العلماء اشتغلوا اقلامهم بعد الذي ارتفع صرير القلم الأعلى بين الأرض و السماء و يتكلمون بالوهوم اذ اشرفت شمس القيوم من مطلع اسم كان بالحق عليا سوف يمحو الله آثارهم و يثبت ما اراد انه كان على كل شيء حكيما
- 6 ان الذين وفوا بعهد الله و ميثاقه سوف يرفعهم الله بسلطان من عنده انه كان على كل شيء محيطا انا فدينا انفسنا في سبيل الله و ندع الكل من افق البلاء الى الله مالک الأسماء طوبى لنفس اقبلت و لوجه توجهه انه من اهل البهاء في لوح كان بخاتم العز مختوما
- 7 نسئل الله بأن يؤيدك في كل الأحوال و يقدر لك خير الدنيا و الآخرة انه كان بعباده بصيرا انما البهاء عليك و على من معك من الذينهم اقبلوا الى الوجه و كانوا باسم الله معروفا

INBA19:168, INBA32:152b, INBA32:340,

BLIB_Or11095#237

BH03254

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

Date: ca. 1289-1290?

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

1 الأقدس الأقدم الأعظم

2 We have heard thy call and what thou hast mentioned before the Remembrance of the worlds, and from thy letter We perceived the fragrance of thy love for thy Lord, the All-Knowing, the All-Wise. We found it adorned with the ornament of the mention of the Lord of Names and embellished with His Name, the One Who rules over the worlds. In every season He hath sent unto thee the proof of God and His utterance, and every year He hath revealed unto thee that whereby the anemones of divine knowledge spring forth from the realities of creation, bearing witness that there is none other God but Him, the Mighty, the Exalted, the All-Knowing. The Tablets have been filled with thy mention - this is from My favor unto thee. Verily He is the Forgiving, the Merciful.

2 قد سمعنا نداءك و ما ذكرت به مذكور العالمين و وجدنا من كتابك عرف حبك موليك العلم الحكيم و رأينا مطراً بطراز ذكر مالك الأسماء و مريناً باسمه المهيمن على العالمين قد ارسل اليك في كل حجة حجة الله و بيانه و نزل لك في كل سنة ما ينبت به شقائق العرفان من حقائق الامكان و يشهدن على انه لا اله الا هو المقتدر العليّ العلم قد ملئت الألواح من ذكركم هذا من فضلي عليكم انه لهو الغفور الرحيم

3 Soon that which is hidden today shall be revealed, and the Kingdom and the Realm above shall bear witness to the exaltation of the Word of God and that wherewith ye were mentioned in a preserved tablet. Do they who denied imagine they possess glory? Nay, by His very Self, the True One! All glory belongeth unto God and unto them who acknowledged His sovereignty when He came with His mighty, impregnable dominion. God shall soon manifest the glory of them who believed in the Dawning-Place of Revelation. Then shall the idolaters behold themselves in manifest loss.

3 سوف يظهر ما ستر اليوم و يشهدن الملك و الملكوت باعزاز كلمة الله و ما ذكرتم به في لوح حفيظ هل يحسب الذين كفروا انهم في عز لا ونفسه الحق ان العزة كلها لله و للذينهم اعترفوا بسلطانه اذ اتى بمجبروته العزيز المنيع سوف يظهر الله عزّ الذين آمنوا بمطلع الوحي اذاً يرون المشركون انفسهم في خسران مبين

4 Blessed art thou for having drunk the choice wine of revelation and attained unto the love of God, the Mighty, the Praiseworthy. Say: His love is water in its effect and fire in its nature. Through its heat it attracts the moisture which hath prevented people from ascending to the atmosphere of the knowledge of their Lord, the Mighty, the Powerful. In this verse hath been revealed the cause of motion and rest. Blessed is he who hath understood and soared with his heart to a station which the pens and tongues of the speakers are powerless to describe. At times thou seest it as the water of life whereby We quickened the hearts of them who have recognized Us; at times thou beholdest it as fire whereby the veils of idle fancy were consumed and hearts were turned toward the countenance of their Lord, the Mighty, the Luminous.

4 طوبى لك بما شربت رحيق الوحي و فزت بحب الله العزيز الحميد قل ان حبه ماء في اثره و نار في طبيعته يجذب بحرارته الرطوبات التي منعت الناس عن الصعود الى هواء عرفان ربهم المقتدر القدير قد نزل في هذه الآية علّة الحركة و السكون طوبى لمن عرف و طار بقلبه الى مقام عجزت عن ذكره الأقلام ثم السن المتكلمين مرّة تراه ماء الحيوان لأنّ به احيناً افئدة العارفين مرّة تراه النار و بها احترقت حجابات الأوهام و توجهت القلوب الى وجه ربهم العزيز المنير

- 5 Thus have We caused to flow from the Most Exalted Pen the Salsabil of remembrance and praise as a grace from Our presence unto thee and unto them who are with thee from among God's sincere servants. Drink ye by Our leave. Verily thy Lord is the One Who hath power over whatsoever He willeth, and He, verily, is the All-Knowing, the All-Encompassing.

5 كذلك اجرنا من القلم الأعلى سلسبيل الذكر و
النَّاء فضلاً من لدنا عليك و على من معك
من عباد الله المخلصين ان اشربوا باذن من لدنا
ان ربك هو المقتدر على ما اراد و انه هو العليم
الحيط

INBA51:591,

BLIB_Or11095#311,

LHKM3.156

BH03286

To: *Siyyid Mihdi Dahaji*

Date: ca. 1289-1290?

- 1 He is the Ruler over whatsoever He willeth
- 2 O My Name! God hath ordained for every soul to serve His Cause and to promote His commandments. Therefore it behooveth first Myself and thyself and whosoever hath held fast unto the Most Great Handle to follow that which the All-Knowing Ruler hath decreed. Thou knowest that I, while immersed in oceans of tribulations and sorrows, and while tried among those the like of whom time hath never witnessed, remain standing in His service, speaking in His remembrance and praise, and acting according to that which wafteth His fragrances throughout the heavens and the earth. And We command thee on this night to turn towards the lands that perchance through the lights of thy guidance the faces of those who are ready may be illumined.
- 3 O My Name! All creation hath been created for the service of God, and God hath ever gazed and continueth to gaze upon the servants of His Cause. The service of this servant is known, but thy service is that thou shouldst migrate for the sake of God and speak for the sake of God and remind His creation of Him for His sake, that perchance some ready souls may be delivered from the abyss of passion and desire and may turn towards the blessed City which is the source of the Most Beautiful Names and the Dawning-Place of the Most Exalted Attributes. Thus hath the Command gone forth from the Source of Command that thou mayest remind those servants who have strayed from the Truth. Verily thy Lord loveth His creation, even though they be heedless.

1 هو الحاكم على ما يشاء

2 يا اسمي قد حكم الله لكل نفس خدمة نفسه و
تبليغ اوامره لذا ينبغي اولاً لنفسى و لنفسك و
لمن تمسك بالعروة الوثقى بأن يتبع ما حكم به
الحاكم العليم انت تعلم بأنى مع استغراقى فى بحور
البلايا و الرزايا و ابتلاى بين الذين لم ير الدهر
بمثلهم اكون قائماً على خدمته و ناطقاً بذكره و
ثائه و عاملاً بما تمر نجاته على من السموات و
الأرضين و نأمر فى هذا الليل بأن تتوجه الى
البلاد لعل يستنير بأنوار هدايتك وجوه المستعدين

3 يا اسمي كل خلق لأجل خدمت حق خلق
شدهاند و حق لم يزل بخدام امرش ناظر بوده و
هست خدمت اين عبد معلوم ولكن خدمت
شما آنكه لوجه الله هجرت نمائيد و لوجه الله تكلم
نمائيد و لوجه الله خلق يا و را متذكر داريد شايد
بعضى از نفوس مستعده از غرقاب جهل و
هوى نجات يابند و بمدينه مبارك كه مرجع
اسماء حسنى و مطلع صفات عياست اقبال
نمائيد كذلك صدر الأمر من مصدر الأمر
لتذكر عباد الذين بعدوا عن الحق ان ربك يحب
خلقه ولو أنهم من الغافلين

- 4 In every city thou enterest, convey to all the loved ones the Most Great, Most Glorious Greeting, for there hath been no opportunity to reveal special Tablets for each one due to the suddenness of thy departure. Thou must gladden them all with the remembrance of God. Verily We remember Our loved ones at all times, as attested by the Tablets assembled with them that equal not what is in the heavens and the earth.
- 5 In brief, gladden all the loved ones of God, one and all, with divine, wondrous utterances and exalted, transcendent favors. The Glory be upon thee and upon whosoever hearkeneth unto thy word concerning the Cause of God, the Lord of the seen and the unseen, the Lord of all the worlds.
- 4 در هر شهر که وارد شدی جمیع احبّاء را تکبیر ابداع امنع برسانید چه که مجال تنزیل الواح مخصوص هر یک نبوده بغتةً هجرت شما ظاهر باید کلی را بذکر حق بشارت دهید و مسرور نمائید انا تذکر احبائنا فی کلّ الأحيان یشهد بذلك ما اجتمع عندهم من الألواح الّتی لا یعادلها ما فی السّموات والأرضین
- 5 باری جمیع احبّای الهی را فرداً فرداً باذکار بدیعهء الهیه و عنایات منیعه صمدانیّه مسرور دار البهّاء علیک و علی من یسمع قولک فی امر الله ربّ ما یری و ما لا یری ربّ العالمین

BLIB_Or11096#062, BLIB_Or15738.115

BH03225

*To: Abd Alladhi Kana Maal-Habib**Date: ca. 1289-1290?*

- 1 He is the Most Great, the Most Impregnable, Most Exalted, the Most Glorious
- 2 A remembrance from Us to him who has attained the lights of guidance when the Manifestation of his Lord's Cause, the Lord of the Last and the First, appeared, that his heart may be stirred by the breezes of the utterance of the Creator of Names, Who came from the heaven of destiny with manifest sovereignty.
- 3 O servant! Give thanks to thy Lord for having aided thee to turn towards His Self that dominates the worlds. By My life! Whosoever has today attained the lights of the Countenance, the denizens of the Supreme Concourse make mention of him, and towards him turn the faces of those through whom the clouds pour down rain, the winds blow, and the earth brings forth its vegetation. This is the certain truth.
- 4 Arise to serve the Cause by the command of thy Lord, then make mention of Him amongst the servants, that perchance those servants who are heedless today of God, the All-Knowing, the All-Informed, may arise to praise Him. Blessed is he who has drawn near with an illumined heart to the Most Great Scene and has held fast to the Most Great Cord which God
- 1 الأعظم الأمع العلیّ الأبهی
- 2 ذکر من لدنا لمن فاز بأنوار الهدی اذ ظهر مظهر امر ربّه مالک الآخرة و الأولى لیهتز قلبه من نفحات بیان فاطر الأسماء الذی اتی من سماء القضاء بسلطان مبین
- 3 ان یا عبد ان اشکر ربّک بما آیدک علی التّوجّه الی نفسه المهیمنة علی العالمین لعمری من فاز الیوم بأنوار الوجه یذکره اهل ملأ الأعلى و یتوجّه الیه وجوه الذّین بهم تمطر السّحاب و تمرّ الأریاح و تنبت الأرض انّ هذا لحقّ یقین
- 4 قم علی الأمر بأمر مولاک ثمّ اذکره بین العباد لعلّ یقومنّ بثنائه عباد الذّین غفلوا الیوم عن الله العلیم الخیر طوبی لمن تقربّ بالقلب الأنور الی المنظر الأكبر و تمسّک بالحبل الأعظم الذّی جعله الله

has made a sign of His favor amidst the nations. And woe to him who has turned away from this glorious Scene.

- 5 O people! Obey Him Who calls you to God and follow not those who have disbelieved in God, the Lord of the mighty Throne. At all times and under all conditions We have called all to the Mighty, the Powerful One. Once We were in chains, and We called the tribes to God, thy Lord and the Lord of the worlds. And once We were among the captives in God's path, the Lord of Names, and We called the people of creation to that which is better for them than the kingdom of the heavens and earth. And now in the Most Great Prison We call the nations, but the people are in grievous stupor.

- 6 Among them is he who heard the call, cast aside what he possessed, turned towards Us and said: "Here am I, O Beloved of the worlds!" And among them is he who heard and turned away - he is assuredly among the perishing ones. And among them is he who heard not his Lord's call - We found him among the dead. Blessed is he who heard and turned towards and answered his Ancient Lord.

- 7 Thus have We sent down the verses unto thee that thy heart may rejoice thereby and the eyes of the mystics be consoled. Take the Tablet of thy Lord, the Most Merciful, with assurance, then place it upon thine eyes. Say: Praise be to Thee, O God of the worlds!

آية فضله بين الأمم وويل لمن اعرض عن هذا المنظر الكريم

5 يا قوم اطيعوا من يدعوكم الى الله ولا تتبعوا الذين كفروا بالله رب العرش العظيم انا في كل الأحيان وفي كل الأحوال دعونا الكل الى العزيز القدير مرة كفا في السلاسل ودعونا القبائل الى الله ربك ورب العالمين ومرة كفا بين الأسرى في سبيل الله مالک الأسماء ودعونا اهل الانشاء الى ما هو خير لهم عن ملكوت ملك السموات والأرضين واذاً في السجن الأعظم ندع الأمم ولكن الناس في سكر عظيم

6 منهم من سمع النداء نبذ ما عنده واقبل وقال ليبيك يا محبوب العالمين ومنهم من سمع واعرض الا انه من المالكين ومنهم ما سمع نداء ربه انا وجدناه من الميتين طوبى لمن سمع واقبل واجاب مولاه القديم

7 كذلك نزلنا لك الآيات ليفرح بها قلبك وتقر به عيون العارفين خذ بيد الاطمينان لوح ربك الرحمن ثم ضعه على عينيك قل لك الحمد يا اله العالمين

BLIB_Or11095#233

BH03272

To: Mulla Ibrahim

Date: ca. 1289-1290?

- 1 He is the Almighty, the All-Glorious
- 2 This is a Book from Us to him who hath believed in God, the Mighty, the All-Knowing, that the verses may draw him unto the Kingdom of Names and Attributes. By My life! This is indeed the most glorious station. Draw ye nigh unto the Best-Beloved with your hearts, O ye who are sincere! Blessed is he who hath been set ablaze by this Fire and hath been seized by the intoxication of the choice wine of his Lord's beauty in

1 الأعظم الأبهى

2 هذا كتاب من لدنا الى من آمن بالله العزيز العليم لتجذبه الآيات الى ملكوت الأسماء والصفات لعمري انه هذا المقام الكريم تقرّبوا الى المحبوب بقلوبكم يا معشر المخلصين طوبى لمن اشتعل بهذه النار واخذته سكر رحيق جمال ربه المختار على شأن انطقه باسمه منقطعاً عن العالمين

such wise that it hath caused him to speak His Name, detached from all who dwell on earth.

- 3 Say: O people! None may test God his Lord, the Lord of the heavens and earth; rather doth God test whomsoever He willeth of His servants. He, verily, is the Ruler over whatsoever He pleaseth. Let not your faith depend upon your own desires, but upon that which hath appeared and shone forth from this manifest horizon. Say: He, verily, knoweth what is in the breasts, and with Him is the knowledge of all things in a perspicuous Book.
- 4 Say: If ye desire power, it hath encompassed the horizons, and if ye desire signs, they have filled the land - to this every truthful and trustworthy one doth testify. We have manifested in every respect that which hath rendered powerless all who are in the heavens and on earth. Reflect, that ye may recognize that which hath flowed from the Pen of the Almighty.
- 5 Say: Seize ye the days of God. Beware lest vain imaginings prevent you from beholding the lights of certitude. The gate of the Divine Presence hath been opened, for the Promised One hath come with His mighty Name. Be ye united, O loved ones of God, then aid your Lord, the All-Merciful, through remembrance and utterance. This is better for you, did ye but know. He revealeth unto whomsoever He willeth whatsoever He pleaseth. He, verily, is the Forgiving, the Merciful.
- 6 Arise in My Name and say: O people! Cast aside learning, for the All-Knowing hath come with His Name, the Self-Subsisting, and through Him the veil of fancy hath been rent asunder. Exalted be God, the King, the Mighty, the All-Wise. Rend ye asunder the greatest veil through the Name of the Lord of Destiny, then drink ye the most pure wine in My wondrous Name.
- 7 Let not the world sadden thee, nor let things prevent thee from the remembrance of the Lord of Names. Hold fast unto the cord of thy Lord's mercy, the All-Bountiful. He is with those who desire His presence, and He aideth them through the hosts of the seen and the unseen. Thy Lord, verily, is the All-Knowing, the All-Informed. And the glory be upon thee and upon every discerning believer.
- 3 قل يا قوم ليس لأحد ان يمتحن الله ربّه ربّ السموات والأرضين بل الله يمتحن من يشاء من عباده أنّه هو الحاكم على ما يريد لا تعلقوا إيمانكم بأهوائكم بل بما ظهر ولاح من هذا الأفق المبين قل أنّه هو العالم بما في الصدور وعنده علم كلّ شيء في لوح منير
- 4 قل ان اردتم القدرة قد احاطت الآفاق و ان اردتم الآيات قد ملأت البلاد ويشهد بذلك كلّ صادق امين انا اظهرنا في كلّ شأن ما عجز عنه من في السموات والأرض تفكروا لتعرفوا ما جرى من قلم القدير
- 5 قل ان اغتنموا ايام الله اياكم ان تمنعكم الظنون عن مشاهدة انوار اليقين قد فتح باب الشهود اذ اتى الموعود باسمه العظيم ان اتحدوا يا احبّاء الله ثم انصروا ربكم الرحمن بالذكر والبيان هذا خير لكم ان انتم من العارفين أنّه يظهر لمن يشاء ما يشاء أنّه هو الغفور الرحيم
- 6 قم باسمي و قل يا قوم دعوا العلوم قد اتى المعلوم باسمه القيوم و به خرق حجاب الموهوم تعالى الله الملك العزيز الحكيم ان اخرقوا حجاب الأكبر باسم مالك القدر ثم اشربوا رحيق الأطهر باسمي البديع
- 7 اياك ان تحزنك الدنيا او تمنعك الأشياء عن ذكر مالک الأسماء تمسک ببجل رحمة ربک الكريم أنّه مع الذين ارادوا الوجه و ينصرهم بجنود الغيب والشهود ان ربک هو العليم الخبير والبهاء عليك و على كلّ موقن بصير

BLIB_Or11095#163

BH03323

To: Aqa Mirza Ataullah Tabib Sirajul-Hukama, in Abadih

Date: ca. 1289-1290?

- 1 The Most Great, the Most Holy. O 'Ata'u'llah! The gift of thy Lord hath dawned from the horizon of His bounty. Draw nigh unto it with humility and contrition. This indeed is the gift whose mention hath been revealed in the Tablets of thy Lord. He is verily the Mighty, the All-Knowing. Blessed is he who hath attained thereunto and hath uttered the praise of his Lord amidst all peoples. They that are heedless this day are in strange delusion. Blessed is he who hath adorned his heart with the ornament of faith and hath turned toward the Sanctuary of his Lord, the Mighty, the Bestower.

الأقدس الأعظم ان يا عطاء الله قد اشرفت عطية ربك من افق عطائه ان اقبل اليها بخضوع واناب انها لعطية التي نزل ذكرها في الواح ربك انه هو العزيز العلام طوبى لمن فاز بها و نطق بذكر ربه بين الامكان ان الذين غفلوا اليوم اولئك في وهم عجاب طوبى لمن زين قلبه بطراز الايمان و اقبل الى شطر ربه العزيز الوهاب
- 2 We have sent down the heavenly table and have manifested it in the temple of man. Blessed be the All-Merciful Who hath sent it down in truth. He is verily the Powerful, the Chosen One. O servant! Know thou that the Gift is Mine Own Self, and the Bounty is that which hath been sent down to thee from this Quarter. By God! Nothing in earth or heaven can equal it. Aid thy Lord through utterance. Beware lest the denial of them that have disbelieved withhold thee. Leave behind thee all who are on earth, then make mention of thy Lord by His Name, the Mighty, the Compelling.

قد نزلنا المائدة من السماء و اظهرناها على هيكل الانسان تبارك الرحمن الذي انزلها بالحق انه هو المقتدر المختار ان يا عبد فاعلم ان العطية هي نفسى و العطاء ما نزل لك من هذا الشطر تالله لا يعادله ما في الارضين و السموات ان انصر ربك بالبيان اياك ان يحجبك اعراض الذين كفروا دع من على الارض عن ورائك ثم اذكر ربك باسمه العزيز الجبار
- 3 Say: O people! Follow not your desires. The heaven of piety hath been upraised and adorned with shining suns and brilliant stars. Thus hath the matter been decreed by the Revealer of verses. They that are heedless this day are in doubt and loss. Their desires have made them heedless and their imaginings have held them back. When the clouds are lifted and the dawn appeareth before their eyes, they will cry out and say: We have failed in our duty toward Thee, O Lord of all beings!

قل يا قوم لا تتبعوا الهوى قد ارتفعت سماء التقوى و زينت بشمس مشرقا و انجم دريات كذلك قضى الامر من لدن منزل الآيات ان الذين غفلوا اليوم اولئك في مرية و خسران قد غفلتهم اهوائهم و منعهم اوهامهم اذا رفع الغمام و ظهر الفجر امام عيونهم يصيحون ويقولون قد فرطنا في جنبك يا مالک الأنام
- 4 Thus have We sent down the verses unto thee and dispatched them to thee that thine eyes might be solaced thereby, and the eyes of them that have believed in God, the Mighty, the Bountiful. Hold fast unto the Tree, each leaf whereof proclaimeth: The Beloved is come and sovereignty belongeth unto God, the One, the All-Compelling. Should the idolaters object to thee, leave them to their vain disputations, then turn thy face toward thy Lord.

كذلك نزلنا لك الآيات و ارسلناها اليك لتقر بها عينك و عيون الذين آمنوا بالله العزيز المنان تمسك بالسدة التي تنطق كل ورقة من اوراقها قد اتى المحبوب و الملك لله الواحد القهار لو يعترض عليك المشركون دعهم في خوضهم ثم ول وجهك شطر ربك
- 5 Say: O my God! Praise be to Thee for having caused me to turn toward Thee and for having guided me in Thy days. I beseech Thee by Thy Self to make me steadfast in Thy love and

قل يا الهى لك الحمد بما جعلتنى مقبلاً اليك و هديتنى في ايامك اسئلك بنفسك بأن تجعلنى ثابتاً في حبك و مستقيماً على امرک انک انت

firm in Thy Cause. Thou art verily powerful over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the Help in Peril.

المقتدر على ما تشاء لا اله الا انت العزيز المستعان

BLIB_Or11095#220, AQA6#185 p.014,

VAA.201-201

BH03409

To: Muhammad, in Ma'muri

Date: ca. 1289-1290?

- 1 O loved ones of God in the Most Great and Most Glorious House! O companions of the House! Harken to the call of your All-Forgiving Lord from this Manifestation, whereby darkness was illumined and the horizons were brightened. By My life! You have become inhabited through what befell you in the path of God, your Lord, the Master of all necks. How many buildings are followed by ruin, but what was built for you through what you bore in My love shall not be followed by extinction nor destroyed by waters. Thus was the matter decreed from the presence of the Cleaver of the dawn.

1 احبّاء الله في معمورى الأعظم الأبهى يا اصحاب المعمور ان استمعوا نداء ربكم الغفور من شطر هذا الظهور الذى به اضاء الديجور و انارت الآفاق لعمرى قد صرتم معموراً بما ورد عليكم في سبيل الله ربكم مالک الرقاب كم من بناء يتبعه الخراب و ما بنى لكم بما حملتم في حبي لا يتبعه الفناء و لا يخربه المياه كذلك قضى الأمر من لدن فالق الأصباح
- 2 O Most Exalted Pen! Make mention of Our servant Muhammad who attained to recognition on a day when faces turned black and eyes were frozen, that the breezes of revelation might attract him and the wine of the All-Merciful might intoxicate him in such wise that he would speak the praise of his Lord amidst all possibilities. Blessed art thou for having borne hardships in thy Lord's path and for having inhabited the house of the heart with this remembrance which God hath made the sovereign of all remembrances. What befell Us hath befallen thee. Blessed are We and thou and every steadfast and patient believer in tribulation.

2 ان يا قلم الأعلى ان اذكر عبدنا محمد الذى فاز بالاقبال في يوم فيه اسودت الوجوه و شاخصت الأبصار لتجذبه نفحات الوحى و يأخذه سكر رحيق الرحمن على شأن ينطقه بثناء ربه بين الامكان طوبى لك بما حملت الشدايد في سبيل ربك و عمرت بيت القلب بهذا الذكر الذى جعله الله سلطان الأذكار قد ورد عليك ما ورد علينا طوبى لنا و لك و لكل موقف صبار بالبلاء
- 3 The countenance of Baha hath shone forth and from the horizon of prison and destiny hath dawned in such wise that the earth and heaven were illumined thereby. O Muhammad! Illumine hearts with the remembrance of the Beloved and faces with the name of thy Lord, the Master of creation. Remember My loved ones on My behalf and adorn the head of each one with the crown of the remembrance of their Lord, the Subjugator of the winds.

3 انار وجه البهاء و من افق السجن و القضااء اشرق على شأن به اشرقت الأرضين و السموات ان يا محمد نور القلوب بذكر المحبوب و الوجوه باسم ربك مالک الابداع ذكر احبائي من قبلى و زين رأس كل واحد باكليل ذكر ربهم
- 4 When your eyes are solaced by the breezes of the Tablet, turn your faces toward the prison and say: We bear witness unto

4 مستخر الأرياح اذا قرّت عيونكم من نفحات اللوح و لو وجوهكم الى جهة السجن قولوا نشهد لك يا

Thee, O Thou Wronged One, that Thou hast borne for the life of the world what none bore before. Blessed is the heart that hath turned to Thee, and woe unto every misbeliever and doubter. How can we dwell in the House while Thou art imprisoned in the most ruined of houses? May the House be sacrificed for Thee, O Dawning-Place of the Manifestation! May our souls be sacrificed for Thee, O Lord of the servants!

- 5 Thus have We cast upon you verses whereby the fragrance of the All-Merciful was diffused throughout all lands. It behooveth every soul to inhale it and say: Praise be unto Thee for having remembered me in prison while I was in the hands of the oppressors. And upon you be glory from the presence of the Master of all necks.

أيها المظلوم بأنك حملت لحياة العالم ما لا حمله
احد من قبل طوبى لقلب اقبل اليك ويل لكل
مشرک مرتاب كيف نسكن في المعمور وانت
سجنت في اخب البيوت فداك المعمور يا مشرق
الظهور فداك النفوس يا مولى العباد

- 5 كذلك القيناكم من الآيات التي بها تضيّعت
نفحة الرحمن في الديار ينبغي لكل نفس ان
يستنشق ويقول لك الحمد يا من ذكرتي في
السجن اذ كنت بين ايادي الطغاة والبهاء عليكم
من لدن مالک الرقاب

BLIB_Or11095#156, BRL_DA#307,
ASAT5.148x

BH03439

To: *Siyid Aqa Afnan, in Shiraz*

Date: ca. 1289-1290?

- 1 He is the Most Holy, Most Great, Most Glorious
- 2 The Summoner calleth out at all times: O servants of the All-Merciful! Hasten with your hearts to the court of the Beloved. The way has been barred by that which the hands of the wicked have wrought. How many servants desired to attain the presence but were prevented from attaining unto the throne. For this did the dwellers of the cities of the Kingdom of Names and the denizens of the Concourse on High lament - upon them be My blessings and mercy until the Day that cannot be reckoned by numbers. Blessed are their faces for having turned unto the Face of God, and their hearts for having turned to the Luminary of earth and heaven. How many turned and attained His presence and achieved what God had ordained for them in the Book. For each is a portion from this Most Great Ocean. Verily thy Lord is the Mighty, the All-Forgiving.
- 3 Let not distance grieve you. How many servants never attained the presence of the Throne, yet their attainment was inscribed in the Scriptures and Tablets. And how many a servant was in My vicinity yet failed to attain My presence. Thus does the All-Merciful testify in this Tablet from whose horizon has

1 الأقدس الأعظم الأبهى

2 ينادى المناد في كلّ الأحيان يا عباد الرحمن ان
اسرعوا بالقلوب الى شطر المحبوب قد منع السبيل
بما اكتسبت ايدي الفجار كم من عباد ارادوا
الوجه ومنعوا عن الحضور لدى العرش بذلك
ناحت سكان مدين ملكوت الأسماء واهل ملائ
الأعلى عليهم صلواتي ورحمتي الى يوم الذي لا يتم
بالحساب طوبى لوجوههم بما توجهوا الى وجه الله
و لقلوبهم بما اقبلوا الى نير الأرضين والسموات
كم منهم توجهوا وحضروا وفازوا بما اراد الله لهم
في الكتاب لكل نصيب من هذا البحر الأعظم ان
ربك هو العزيز الغفار

3 أيّاكم ان يحزنكم البعد كم من عباد ما حضروا
لدى العرش وكتب لهم اللقاء في الزبر والألواح
وكم من عبد كان في جوارى وما فاز بلقائى
كذلك شهد الرحمن في هذا اللوح الذي من افقه

shone the Sun of wisdom and knowledge. Blessed are they who have achieved both. That which shall bring joy to the eyes of creation hath been ordained for them.

- 4 O My loved ones! When you gather in any spot, remember what befell Me in My days and what I witnessed from those who denied God, the Cleaver of the dawn. Among the people were those who desired to extinguish My light, those who sought to shed My blood, those who openly turned away, and those who said "He hath fabricated lies about God" - after I had come to them from the Dayspring of grandeur and power with might and sovereignty. Soon shall We seize them as We seized the factions of old, and We shall raise up the banners of the Cause as We please. Verily thy Lord is the Almighty, the All-Compelling. Were it not for My mercy, We would send down chastisement upon them, but We grant them respite, looking to the appointed time.
- 5 Give thanks then to God for what We have sent down to thee of verses and dispatched unto thee, that thou mayest find what was diffused in the Most Great Scene before the face of thy Lord, the Master of all mankind.

لاحت شمس الحكمة والعرفان طوبى للذين فازوا
بالأميرين قد قدر لهم ما تقر به عيون الابداع

4 ان يا احبائي اذا اجتمعتم في بقعة ان اذكروا ما
ورد علي في ايامي و ما رأيتم من الذين كفروا
بالله فالتقوا الاصباح من الناس من اراد اطفاء
نوري و منهم من اراد سفك دمي و منهم من
ظهر بالاعراض جهرة و منهم من قال انه افترى
على الله بعد الذي جئتم من مشرق العظمة و
الافتداف بقدره و سلطان سوف تأخذهم كما اخذنا
من قبلهم الأحزاب و نرفع رايات الأمر كيف
نشاء ان ربك هو المقتدر القهار لولا رحمتي ننزل
عليهم العذاب ولكن امهلناهم ناظراً الى الميقات

5 انك فاحمد الله بما نزلنا لك الآيات و ارسلناها
اليك لتجد ما تضيوع في المنظر الأكبر امام وجه
ربك مالك الأنام

INBA51:346, BLIB_Or11095#184,
LHKM3.130

BH03327

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

Date: ca. 1289-1290?

- 1 In the Name of Him Who is the Everlasting, the All-Glorious, the All-Helping!
- 2 O Nabil! Your letter hath been received in the presence of thy Lord at a time when the City and all around it were shaken with the fear of thy Lord, the Self-Sufficient, the Most High. Therefore did We stay Our Pen until the appointed time had come, and this Tablet was revealed with power and sovereignty. Grieve not at what they say. Be steadfast in the Cause - verily He will exalt thee through the truth. He is, in truth, the Almighty, the Glorious, the All-Bountiful.
- 3 Draw hearts through the fragrances of thy Lord and souls through this Wine whereby the dead have been quickened. Thou art beneath the gaze of thy Lord Who mentioneth thee

1 بسمه الدائم الباقي العزيز المستعان

2 ان يا نبيل قد حضر كتابك في محضر ربك في
ايام فيها اضطربت المدينة و من حولها من خشية
ربك الغنى المتعال لذا امسك القلم الى ان قضى
الميقات و نزل هذا اللوح بقدره و سلطان لا تحزن
بما يقولون كن ثابتاً على الأمر انه يرفعك بالحق
انه هو المقتدر العزيز الوهاب

3 ان اجذب القلوب من نفحات ربك و الأفئدة
من هذا الرحيق الذي منه قامت الأموات انك
تحت نظر موليك يذكرك بفضل من عنده و

through His grace and hath chosen thee for His remembrance amongst His servants. Despite tribulations without parallel, We summon the servants unto the Dayspring of this Light. Hold fast to the cord of His bounty - verily He sufficeth thee in truth and is with thee in all conditions. Soar in the atmosphere of the spirit in such wise that the veils of them that are veiled may not sadden thee. By My life! Thy joy in My remembrance of thee cannot be equaled by aught created on earth. To this beareth witness He Who speaketh from the throne of oneness with grandeur and power.

اختاركَ لذكره بين العباد أنا مع الشدة التي لا
مثل لها ندع العباد الى مشرق هذا الاشراق
تمسك بحبل عنايته انه يكفيك بالحق ومعك
في كل الأحوال كن طائراً في هواء الروح
على شأن لا تحزنك حجاب اولى الأجباب ان
فرحك ذكرى اياك لعمري لا يعادله ما خلق
في الأرض يشهد بذلك من ينطق على عرش
التفريد بالعظمة و الاقتدار

- 4 God hath seized those who rose up in hypocrisy and made them a warning unto them that have eyes to see. They conspired to undermine God's Cause when the Ancient Beauty dwelt in the house behind closed doors. Thou knowest how We protected them under Our wings for successive years and bore with patience what befell Us through their tyranny by night and by day, until they reached the utmost bounds of wickedness.

4 قد اخذ الله الذين قاموا بالنفاق و جعلهم عبرة
لأولى الأبصار قد اجتمعوا على تضيق امر الله اذ
سكن جمال القدم في البيت مغلق الأبواب وانت
تعلم بأننا حفظناهم تحت ابطى في سنين متواليات
و صبرنا بما ورد علينا من ظلمهم في الليالي والأيام
الى ان بلغوا في الشقاوة الى الغاية القصوى

- 5 Then did the tongue of grandeur speak forth in the house, detached from all directions: "Too long have necks been stretched forth in hypocrisy. Where are Thy swords of vengeance, O Destroyer of the worlds?" Through what was uttered by the tongue of power, servants possessed of mighty strength were raised up who entered upon them with power and sovereignty. Thus was the matter decreed and judgement came from thy Lord, the One Who oversees what is and what shall be. Make mention of My loved ones, then gather them together unto My remembrance and give them the glad tidings of this Remembrance which God hath made the Dayspring of all remembrance.

5 اذا نطق لسان العظمة في البيت منقطعاً عن
الجهات قد طالت الأعناق بالنفاق اين اسياف
انتقامك يا مهلك العالمين قد بعث بما خرج
من لسان القدرة عبداً اولى قهر شديد و دخلوا
عليهم بقدرة و سلطان كذلك قضى الأمر واتى
الحكم من لدن ربك المهيمن على ما يكون و ما
قد كان ان اذكر احبائي ثم اجمعهم على ذكرى و
بشرهم بهذا الذكر الذي جعله الله مطلع الأذكار

BLIB_Or11095#106

BH03324

To: Ali Muhammad

Date: ca. 1289-1290?

- 1 He is the Most Great, the Most Holy!
2 O 'Ali-Qabli-Muhammad! Harken unto that which hath been sent down from the Kingdom of Utterance. By God! Through it the fragrances of the All-Merciful have been wafted. Blessed

1 الأقدس الأبهى
2 ان يا على قبل محمد ان استمع ما نزل من ملكوت
البيان تالله به فاحت نفحة الرحمن طوبى لمن سمع
و وجد ويل للمعرضين

is he who hath heard and found, and woe unto them that have turned away.

- 3 Verily, they who are heedless this Day are in manifest loss, and they who have turned towards Him are the gems of creation before the Truth and theirs is a noble station. The days shall come when the tongue of all created things will speak in praise of him who hath turned unto the Most Great Remembrance, Who hath come from the heaven of destiny with His sovereignty supreme over all the worlds.

3 ان الذين غفلوا اليوم اولئك في خسران عظيم و
الذين اقبلوا اولئك جواهر الخلق لدى الحق و لهم
مقام كريم سوف ياتي ايام ينطق فيها لسان البرية
بثناء من اقبل الى الذكر الأعظم الذي اتى من
سما القضا بسططانه المهيم على العالمين

- 4 Rejoice thou in the remembrance of thy Lord. It is verily the remedy for all ills and a light unto whoso holdeth fast unto this firm cord. Grieve not over remoteness, for thou hast drawn nigh, as doth testify this wondrous and glorious Pen. That which He hath testified for you is better for you than whatsoever ye behold on earth. He, verily, is the Ordainer of whatsoever He willeth.

4 ان افرح بذكر ربك اياك انه لدرياق لكل
الأمراض و نور لمن تمسك بهذا الحبل المتين لا
تحزن عن البعد لأنك تقربت و يشهد بذلك
هذا القلم العزيز البديع و ما شهد لكم انه خير لكم
عما ترونه في الأرض انه هو الحاكم على ما يريد

- 5 Wert thou to discover the bounty of thy Lord and taste the sweetness of the Kawthar of utterance which hath flowed from the direction of the will of thy Lord, the All-Merciful, thou wouldst soar with longing and return unto thy home with such love and eagerness as would cause the servants to be drawn. Thus have We sent down the verses as a token of Our grace. Thy Lord is verily the Forgiving, the Merciful.

5 لو تطالع بفضل ربك و تجد حلاوة كوثر البيان
الذي جرى من جهة مشية ربك الرحمن لتطير
من الشوق و ترجع الى الديار بحب و شغف
تنجذب به العباد كذلك نزلنا الآيات فضلاً من
لدا ان ربك هو الغفور الرحيم

- 6 Be thou assured through the bounty of thy Lord. Let not the Cause of thy Lord grieve thee. Rejoice in all that appeareth from the horizon of His decree. Say: Thine is the decree, O Thou Who art the Lord of decree! I am content with what Thou art content with, and I testify that Thy mercy hath preceded me and Thy favor hath encompassed all who are in the heavens and on earth. O my Lord! Aid me at all times to remember Thee and to serve Thee, then assist me through Thy grace. Verily, Thou art the best of helpers. Praise be unto Thee for having remembered me when I was among the heedless ones.

6 ان اطمئن بفضل مولاك اياك ان يحزنك امر
ربك ان افرح بكل ما يظهر من افق الحكم قل
لك القضاء يا مالک القضاء قد رضيت بما
رضيت و اشهد ان رحمتك سبقتني و فضلك
احاط من في السموات و الأرضين اى رب
ايدنى في كل الأحوال على ذكرک و خدمتك ثم
انصرنى بجودك انك انت خير الناصرين لك
الحمد بما ذكرتني اذ كنت بين المغلطين

- 7 When thou beholdest the loved ones of God, convey to their faces Our greetings. Say: Be ye steadfast in the Cause of God and in His love in such wise that neither the veils of glory nor the utterances of them that have turned away shall hold you back. Grieve not over anything. All that befalleth you in the path of God is assuredly a treasure stored up for you in His exalted and glorious Kingdom.

7 ان رأيت احباء الله كبر من لدا على وجوههم
قل ان استقيموا على امر الله و حبه على شأن لا
تمنعكم سبحات الجلال و لا اذكار المعرضين لا
تحزنوا من شيء كل ما ورد عليكم في سبيل الله
انه ذخيرة منكم في ملكوته المتمتع العزيز الرفيع

BLIB_Or11095#060

BH03431*To: Aqa Lutfullah et al.**Date: ca. 1289-1290?*

1 He is the Most Holy

2 O Lutfullah! Your name has been mentioned before Us and We have turned toward you from this Scene that you may become aware through your Lord's loving-kindness toward you and be among those who attain. We have mentioned your name again as a token of Our grace - hearken with the ear of thy heart and inscribe the verses of thy Lord upon the tablet of thy breast. They will protect thee from those who have denied God, the Mighty, the All-Knowing. Be thou assured of God's grace - verily He forgets not those servants who have turned toward Him and remembers them as He remembered before. He is indeed the All-Remembering, the All-Knowing.

3 Thy father attained the presence of the Countenance and won the meeting with his Lord. The grace of thy Lord, the Lord of all worlds, has preceded. Then know that in this land a fire lies concealed - We do not wish to mention it. Soon its flames will become manifest. Thy Lord is indeed the All-Knowing, the All-Informed.

4 It is not for anyone to turn toward this Scene. It behooveth every soul to be content with the good-pleasure of his Lord and follow the command of his Master with manifest joy. We inscribe for one who has sought his Lord with pure sincerity the reward of those who have attained His presence, for this is a Day whereon mercy has encompassed all things, the banner of grace has been raised, and the standards of bounty have been planted. Blessed is he who has recognized the value of these days and who has drunk therefrom the living waters in the name of his Lord, the Most Merciful. He is assuredly among those who have attained, he is assuredly among those who have arrived.

5 O Hasan! Upon you be the mercy of God and His remembrance, and the loving-kindness of God and His grace. Rejoice in His loving-kindness toward you, then remember Him at all times.

6 O Hasan! We have heard the call of Baqir which was mentioned in thy letter. Convey My greetings to him. Say: Excellent is what thou hast mentioned. He is the Helper of whosoever desires and the Succourer of whosoever wills. Grieve not at the separation. Be content with what We have ordained and be of those who rejoice. We decree naught except with wisdom

1 الأقدس

2 يا لطف الله قد ذكر اسمك عندنا و اقبلنا اليك من هذا الشطر لتطلع بعناية ربك اياك وتكون من الفائزين انا ذكرنا اسمك هذه مرة اخرى فضلاً من لدنا ان استمع بأذن القلب ثم اثبت آيات ربك على لوح صدرك انها تحفظك عن الذين كفروا بالله العزيز العليم ان اطمئن بفضل الله انه لا ينسى عباد الذين اقبلوا اليه و يذكرهم كما ذكر من قبل انه هو الذاكر العليم

3 ان ابيك حضر لدى الوجه و فاز بلقاء مولاه قد سبق فضل ربك العالمين ثم اعلم قد سترت في هذه الأرض نار انا لا نريد ان نذكرها سوف يظهر لهيها ان ربك هو العليم الخبير

4 ليس لأحد ان يتوجه الى هذا الشطر ينبغي لكل نفس ان يكون راضياً برضاء ربه و يتبع امر مولاه بسرور مبين انا نكتب لمن اراد ربه بالصدق الخالص اجر من حضر لدى الوجه لأن هذا يوم قد احاطت الرحمة و ارتفع علم الفضل و نصبت رايات الجود طوبى لمن عرف قدر تلك الأيام و شرب فيها رحيق الحيوان باسم ربه الرحمن الا انه من الفائزين الا انه من الواصلين

5 ان يا حسن عليكم رحمة الله و ذكره و عناية الله و فضله ان افرحوا بعنايته اياكم ثم اذكروه في كل حين

6 ان يا حسن قد سمعنا نداء الباقر الذي كان ذكره في كتابك كبر من قبلي على وجهه قل نعم ما ذكرته انه معين من اراد و الناصر من يريد لا تحزن عن البعد ان ارض بما قضيناه و كن من الفرحين انا لا نحكم الا بالحكمة و ما نشاء الا ما

and We desire naught save what is best for Our loved ones. It behooveth every soul to be content with the decree of his Lord and to be of those who are thankful.

هو خير لأحبائنا ينبغي لكل نفس ان يكون راضياً
بحكم ربه ويكون من الشاكرين

BLIB_Or11095#217

BH03345

To: father of Ali Qabl-i-Akbar

Date: ca. 1289-1290?

- 1 He is the Most Ancient, the Most Great 1 الأقدم الأعظم
- 2 This is a remembrance from Us to him who hath gained the lights of guidance when the Lord of the Throne and earth came with a sovereignty that conquered all who are in the heavens and earths, and sorrows seized him in the path of his Lord, the All-Merciful. Lo! He is among the triumphant. 2 ذكر من لدنا لمن فاز بأنوار الهدى اذ اتى مالک العرش والثرى بسلطان غلب من فى السموات و الأرضين و اخذته الأحزان فى سبيل ربه الرحمن الا انه من الفائزين
- 3 Blessed is he in that the Beauty of the Ancient of Days remembereth him in the Most Great Prison, that joy may possess him in the days of his Lord, the All-Forgiving, in such wise that no sadness shall overtake him in the Cause of his Lord, the Unconstrained. He ariseth and saith: "O people! Follow Him Who hath come unto you with the Command of God, the Almighty, the Mighty, the Powerful." 3 طوبى له بما يذكره جمال القدم فى السجن الأعظم ليأخذه السرور فى أيام ربه الغفور على شأن لا تعتريه الأكدار فى امر ربه المختار يقوم ويقول يا قوم اتبعوا من اتاكم بأمر الله المقتدر العزيز القدير
- 4 Give thanks for having attained unto the days of thy Lord and for having drunk from this Ocean that hath appeared through this Most Great Name amidst the nations, and for having turned unto God, the Lord of the worlds. God knoweth what hath befallen thee in His path. He, verily, is the All-Knowing, the All-Informed. He will surely recompense those who have been touched by tribulations in His love. He is the Protector of those who have been wronged, and He is the Succorer of those who cry for help. 4 ان اشكر بما فزت بأيام ربك و شربت من هذا البحر الذى ظهر بهذا الاسم الأعظم بين الأمم و اقبلت الى الله مولى العالمين قد علم الله ما ورد عليك فى سبيله انه هو العليم الخبير انه يوفى اجور الذين مستهم الشدائد فى حبه انه ولى الذين ظلموا و انه لغياث المستغيثين
- 5 Rejoice thou in the Tablet of thy Lord and turn with thy heart unto God, the Mighty, the Praiseworthy. Be thou steadfast in His service in thy days, then reconcile those who have differed regarding the Cause, that they might cast away what they hold and take up what they are commanded by One All-Knowing, All-Wise. 5 ان افرح بلوح ربك و توجه بقلبك الى الله العزيز الحميد كن قائماً على خدمته فى أيامك ثم اصلح بين الذين اختلفوا فى الأمر لعل يضعون ما عندهم ويتخذون ما امروا به من لدن عليم حكيم
- 6 6 طوبى لك و لاينك الذى حضر تلقاء الوجه و رأى من آيات ربه الغفور الكريم قد دخل السجن

6 Blessed art thou and thy son who hath attained the presence and beheld the signs of his Lord, the All-Forgiving, the All-Bountiful. He had entered the Most Great Prison once before - this is from God's grace, the Lord of Names. He is the Protector of the sincere ones. We beseech God to aid thee and him to serve His Cause with kindness. He, verily, is the Kind, the Merciful.

الاعظم من قبل تلك مرّة اخرى هذا من فضل
الله مالك الأسماء أنّه وليّ المخلصين نسئلك الله
بأن يؤيدك و آياه على خدمته في المعروف أنّه
لهو الرؤف الرحيم

7 When thou hast gained the Tablet of God and its effect, arise and say: "O my God! I beseech Thee by Thy Name, the Wronged One, Who hath been imprisoned in the most desolate of lands, to make me detached unto Thee and steadfast in Thy love in such wise that should the idolaters cut me to pieces, I would not turn my gaze from the horizon of Thy Name, the Luminous. Then make me, O my God, to circle round Thy Cause in every world of Thy worlds. Thou art, verily, powerful over what Thou wilt, and Thou art, verily, the Ruler over what Thou desirest."

7 اذا فزت بلوح الله و اثره قم و قل يا الهى
استلک باسمک المظلوم الذى سجن فى انحراب
البلاد بأن تجعلنى منقطعاً اليك و مستقيماً على
حبك على شأن لو يقطعنى المشركون لا احوّل
النظر عن منظر اسمک المنير ثم اجعلنى يا الهى
طائفاً حول امرک فى كلّ عالم من عوالمک
انک انت المقتدر على ما تشاء و انک انت
الحاکم على ما تريد

BLIB_Or11095#242

BH03418

To: *Mirza Isma'il*

Date: ca. 1289-1290?

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

1 الأقدس الأعظم الأبهى

2 O thou who gazest upon the Countenance! We have heard thy call and have answered thee with this Tablet which hath shone forth from the horizon of the will of thy Lord, the Mighty, the All-Praised. When thou attainest unto it, arise and take it with the hand of submission, then inhale from it the sweet-scented fragrances of the garment of thy Lord's mercy, the All-Merciful, the Most Compassionate. Then turn with thy heart toward the Most Great Scene, this Spot wherein hath been established the throne of the Lord of Destiny.

2 يا ايّها الناظر الى الوجه قد سمعنا ندائك و
اجبتناک بهذا اللوح الذى اشرق من افق ارادة
ربك العزيز الحميد اذا فزت به قم و خذ بيد
التسليم ثم استنشق منه نفحات قميص رحمة
ربك الرحمن الرحيم ثم اقبل بقلبك الى المنظر
الأکبر هذا الشطر الذى فيه استقرّ عرش مالک
القدر

3 Say: O my Lord! Praise be unto Thee for having made Thyself known unto me and turned me toward the direction of Thy gifts and favors. O my Lord! I beseech Thee by Thy Name through which Thou hast subdued all who are in the heavens and on earth, to grant me from the cups of Thy bounty that which will make me steadfast in Thy Cause and vocal in Thy remembrance amidst Thy creatures. O my Lord! I am Thy

3 قل اى رب لك الحمد بما عزّفتنى نفسك
و قلبتني الى شطر مواهبك و الطافک اى
رب استلک باسمک الذى به سخرت من فى
السّموات و الأرض بأن ترزقنى من کؤوس
عطائك ما يجعلنى مستقيماً على امرک و ناطقاً
بذکرک بين خلقک اى رب انا عبدک و ابن

servant and the son of Thy servant. I have turned toward the Dayspring of Thy revelation and the Dawning-Place of Thy inspiration. Look upon me with the glances of Thy loving-kindness, then make me one who is assisted to accomplish what Thou hast desired in Thy Tablets, in such wise that I desire naught save what Thou hast desired and seek naught except what Thou hast decreed, to the extent that I behold my will as extinct within Thy will and my desire within what Thou hast willed and dost will. Verily, Thou art the All-Powerful, the Almighty.

- 4 O my Lord! Draw me by the breezes of Thy days that the wine of the Kawthar of Thy favors may so intoxicate me that I turn neither to the right nor to the left, and remain at all times gazing upon the Beauty that hath shone forth from the horizon of Thy Name, the All-Merciful. Thou art He before Whose power and sovereignty all things have testified, and to Whose grandeur and might every matter hath submitted. Nothing whatsoever escapeth Thy knowledge. Thou givest unto whomsoever Thou willest whatsoever Thou willest. All good is within Thy grasp and in Thy handful. The oppression of the oppressors cannot prevent Thee from what Thou desirest, nor can the veils of them that have disbelieved hide Thee. Assist me, O Thou through Whom the sincere ones have soared in the atmosphere of Thy nearness and reunion, and the hearts of the devoted ones have been consumed in their remoteness and separation from Thee. Ordain for me that which shall profit me in this world and the next. Verily, Thou art the All-Giving, the Bountiful, the Ever-Forgiving, the Most Merciful.

عبدك قد توجهت الى مطلع وحيك و مشرق
الهامك فانظر الى بلحظات عنايتك ثم اجعلني
مؤيداً على ما اردته في الواحك على شأن لا
اريد الا ما اردته ولا اطلب الا ما قضيته بحيث
ارى مرادى فانياً في ارادتك و مشيتي فيما
شئت و تشاء انك انت المقتدر القدير

4 اى رب فاجذبني من نفحات ايامك ليأخذني
سكر كوثر الطافك على شأن لا التفث الى اليمين
و الشمال و اكون في كل الأحيان ناظراً الى
الجمال الذي اشرق من افق اسمك الرحمن انت
الذي اعترف كلشيء بقدرتك و سلطانك و
خضع كل امر لعظمتك و اقتدارك لا يعزب
من عليك من شيء تعطى من تشاء ما تشاء كل
الخير بيدك و في قبضتك لا يمنعك عما اردته
ظلم الذين ظلموا و لا تحجبك حجاب الذين كفروا
ايدي يا من بك طار الموحدون في هواء قربك
و لقائك و احترقت ايجاد المخلصين في بعدك و
فراقك قدر لي ما ينفعني في الدنيا و الآخرة انك
انت المعطي الباذل الغفور الرحيم

BLIB_Or11095#194

BH03371

Date: ca. 1289-1290?

- 1 In the Name of Him Who hath conquered all who are in earth and heaven! The Book hath been inscribed by the Most Exalted Pen as it moved between the fingers of God, the Almighty, the Powerful. Therein hath been sent down all things and every wise matter been distinctly set forth. A single letter thereof surpasseth all that the people possess, yet most of them are heedless. The Lord of Books hath been sent down, yet they, in their own vain imaginings, count themselves among the thoughtful.

1 بسمه الذي غلب من في الأرض و السماء قد رقم
الكتاب من القلم الأعلى اذ كان يتحرك بين اصبعي
الله المقتدر القدير و فيه نزل كلشيء و فصل كل
امر حكيم لا يعادل بحرف منه ما عند الناس و
ان اكثرهم من الغافلين قد نزل قيوم الكتب و
هم في اوهام انفسهم لمن المتفكرين قد ظهر قيوم

The Lord of Names hath appeared with the sovereignty of His Most Glorious Name, yet they remain devoted to names they have heard from their fathers - verily they are among the most lost!

الأسماء بسطان اسمه الأبهى و هم عاكفون على
اسماء سمعوا من آباءهم الا أنهم من الأخسرين

2 We have ordained for them the laws of religion, yet they turn away therefrom. The Word of God hath appeared and the Ancient Beauty hath been established upon the Most Great Throne, yet most people do not understand. The Promised Day hath come and the Intended One drawn nigh, yet most people remain far removed.

2 شرعنا لهم شرائع الدين و هم عنها معرضون قد
ظهرت كلمة الله و استقرّ جمال القدم على العرش
الأعظم ولكنّ الناس اكثرهم لا يفقهون قد
جاء يوم الموعود و تقرب المقصود ولكنّ الناس
اكثروهم مبعدون

3 The Rock hath recognized the Lord of all creation, yet they recognize not. The Tree hath testified that there is none other God but Him, the Protector, the Self-Subsisting, and the Dove hath warbled upon the branches of the Lote-Tree of the Uttermost End: "The Kingdom belongeth unto God, the Lord of Names," yet the people witness not. The Kingdom of heaven hath been adorned with the ornament of God, and the realm of might with this wondrous Name.

3 قد عرفت الصخرة مالک البرية و هم لا يعرفون
قد شهدت السدرة انه لا اله الا هو المهيمن القيوم
و هدرت الورقاء على افنان سدرة المنتهى الملك
لله مالک الأسماء ولكنّ القوم لا يشهدون قد
زينّ الملكوت بطراز الله و الجبروت بهذا الاسم
البدیع

4 Say: O people, open your eyes! The horizon of the Cause hath been adorned with this Hidden Name. Blessed is he who hath beheld, and woe unto those who turn away! He desireth for you naught save what shall profit you in the worlds which none can reckon save God, the All-Knowing, the All-Informed. Place not your trust in what ye possess; rather trust in the grace of God. Verily He hath shone forth from the horizon of certitude with a manifest light.

4 قل يا قوم ان افتحوا العيون قد زينّ افق الأمر
من هذا الاسم المكنون طوبى لمن نظر و ويل
للمعرضين انه ما اراد لكم الا ما ينفعكم فى العوالم
التي لا يحصيها احد الا الله العليم الخبير لا تطمئنوا
بما عندكم ان اطمئنوا بفضل الله انه اشرق من افق
اليقين بنور مبين

5 Say: It behooveth every servant to recognize his Lord. Whoso hath not recognized Him is assuredly among the transgressors. Ye have been created for this Day - wherefore have ye turned away therefrom after being promised it in a preserved Tablet? Thus hath the Tongue of Grandeur spoken out of love for thyself, that thou mayest hear His call and be of them that are firmly established.

5 قل ينبغي لكلّ عبد ان يعرف مولاه انّ الذى ما
عرفه انه من الطاغين قد خلقتم ليومكم هذا ما لكم
اعرضتم عنه بعد الذى وعدتم به فى لوح حفيظ
كذلك نطق لسان القدم حباً لنفسك لتسمع
ندائه و تكون من الراشدين

6 Read thou the Tablet of the All-Merciful with spirit and fragrance. Through it God openeth unto the heart of whomsoever He willeth the gates of knowledge and wisdom. Verily He is the Mighty, the Bountiful.

6 ان اقرأ لوح الرحمن بالروح و الریحان به يفتح الله
على قلب من يشاء ابواب العلم و الحكمة انه لهو
العزیز الكريم

BLIB_Or11095#307

BH03402

Date: ca. 1289-1290?

- 1 He is the Most Mighty, the Most Holy الأعظم الأقدس 1
- 2 This is the Day whereon a Bird from among the birds of the Throne hath taken flight, and with it have flown the hearts and the minds. 2 هذا يوم فيه طار طائر من اطيّار العرش و طارت معه الأفتدة و العقول
- 3 O Mim of Glory! Thou didst ascend with joy and fragrance, while thy loved ones remained in grief. Thus hath the All-Merciful decreed. He, verily, is the Self-Subsisting, the All-Compelling. Thou wert God's remnant when the idolaters drove Me from the Land of Ta, and thou didst burn with the fire of separation for numbered years. When the appointed time came, We guided thee to the Kawthar of reunion until thou didst enter the prison and sacrifice thyself before the face of thy Lord, the Mighty, the Beloved. Blessed art thou and blessed he that turneth unto thee, and visiteth thy grave, and draweth nigh, through thee, unto God, the Lord of all that was and shall be. 3 ان يا ميم المجد انت ارتقيت بروح و ريحان و محبيك في الأحزان كذلك قضى الرحمن انه هو المهيمن القيوم انت كنت بقية آل الله اذ اخرجني المشركون من ارض الطّاء و احترقت بنار الفراق في سنين معدودات اذا اتى الميقات هديناك الى كوثر الوصال الى ان دخلت السّجن و فديت نفسك امام وجه ربك العزيز المحبوب طوبى لك و لمن يتوجّه اليك و يزور تربتك و يتقرّب بك الى الله ربّ ما كان و ما يكون
- 4 O Ha of the Divine Essence! Thou didst seek the heights of holiness and forsake the world in the path of thy Lord. I testify that thou didst ascend to a praiseworthy station and I testify that thou didst return in meekness unto thine abode. Great is thy blessedness and the blessedness of them that hold fast unto the hem of thy outspread robe. 4 ان يا هاء الهويّة قصدت معارج القدس و تركت الدّنيا في سبيل ربك اشهد أنّك انت الذي ارتقيت الى مقام محمود و اشهد أنّك رجعت مظلوماً الى مقرّك طوبى لك و للذين تمسّكوا بذيلك الممدود
- 5 O Dal of Eternity! Through thee that land and its surroundings have been honored. Thou art, verily, the trust of God and His treasure in this land. Erelong will God reveal through thee that which He hath desired. He, verily, is the Truth, the Knower of things unseen. When thou wast laid to rest in the earth, the earth itself trembled in its longing to meet thee. Thus hath it been decreed, and yet the people perceive not. 5 ان يا دال الأبدية قد تشرّفت بك تلك الأرض و ما حولها أنّك ودعية الله و كينّه في هذه الديار سوف يظهر الله بك ما اراد انه هو الحقّ علام الغيوب باستقرارك على الأرض تزلزلت في نفسها شوقاً للقائك كذلك قضى الأمر ولكنّ الناس لا يفقهون
- 6 O Ya of Pre-existence! Blessed art thou for having sacrificed thy spirit in the Most Great Prison, after being in the hands of those who denied God on the Promised Day. Were We to recount the mysteries of thine ascension, they that are asleep would waken, and all beings would be set ablaze with the fire of the remembrance of My Name, the Mighty, the Loving. 6 ان يا ياء القدميّة طوبى لك بما انفقت روحك في السّجن الأعظم بعد الذي كنت بين ايدي الذين كفروا بالله في اليوم الموعود انا لو نذكر اسرار صعودك لينتبهنّ اهل الرّقود و يشتعلنّ الوجود بنار ذكر اسمي العزيز الودود
- 7 O thou who art mentioned before the Countenance! We have recounted unto thee what hath befallen the Branch of God this day, that thou mayest be informed of what hath been ordained in the prison by thy Lord, the Mighty, the All-Forgiving. 7 يا أيّها المذكور لدى الوجه قد قصصنا لك ما ورد اليوم على غصن الله لتطلع بما قضى في السّجن من لدن ربك العزيز الغفور أنّك لا تحزن ان اشكر ربك في كلّ الأحوال انه مع الذين يذكرونه

Grieve thou not. Give thanks unto thy Lord in all conditions. He is with those who remember Him and act according to His command. May glory rest upon thee and upon those who have detached themselves in His love from such as have joined partners with God.

TDH#064.12x, GPB.188x3x, GPB.348x

و بأمره هم يعملون أئما البهاء عليك وعلى من
انقطع في حبه عن الذينهم مشركون

INBA23:195, BLIB_Or11095#129,
BRL_DA#438, RHQM2.0790-791 (206)
(127x), ASAT4.415x, FBAH.227x

BH03403

Date: ca. 1289-1290?

- 1 In His Name, the Most Holy, the Most Exalted! Can the Tablet contain the mysteries of thy Lord? Can the Pen flow with what He hath willed? Nay, by His very Self, the True One! Rather only with what the people are capable of bearing. Thus hath the Command gone forth from the Dayspring of Revelation when He appeared with manifest sovereignty.
- 2 O people! Harken unto the Call that hath been raised from the divine wilderness, this praiseworthy station. Then detach yourselves from whatsoever ye possess, turning unto God. This is better for you than what hath been and what shall be. By My life! The Water of Life hath flowed in all times, yet the people perceive it not. Among them are those who fled, and those who partook and said: "In Thy Name, O Beloved One!" and drank in remembrance of Me, the Mighty, the Loving.
- 3 Be as thy Lord desireth. When thou attainest unto the Tablet of thy Lord, turn with thy heart to the Qiblih of all horizons and say: "Praise be to Thee, O Knower of the seen and unseen, for having caused to flow upon me from the oceans of Thy Most Great Name that which causeth spirits to soar and minds to be startled. I testify that through Thee the banners of victory were hoisted and the standards of guidance were raised amidst all created things, while the flags of the rebellious were brought low. I beseech Thee by Thy Name through which Thou didst subdue all who are in the heavens and earth, and through which the people of the graves arose, to preserve me beneath the shade of the Tree of Thy singleness. Then make me of those who soared in the atmosphere of Thy love and spoke in Thy remembrance until their spirits took flight from their bodies in their longing to meet Thee." Thus was the matter ordained by One mighty and praiseworthy.

1 بسمه الأقدس الأعلى هل اللوح يحمل اسرار
ربك هل القلم يجري منه ما اراد لا ونفسه
الحق بل بما يستطيع الناس ان يحملوه كذلك
صدر الأمر من مشرق الوحي اذ ظهر بسلطان
مشهود

2 يا قوم ان استمعوا نداء الذي ارتفع من برية القدس
هذا المقام المحمود ثم انقطعوا عما عندكم مقبلاً الى
الله هذا خير لكم عما كان و عما يكون لعمرى قد
جرى كثر الحيوان في كل الأحيان ولكن الناس
هم لا يشعرون منهم من فرو منهم من اخذ وقال
باسمك يا محبوب و شرب بذكري العزيز الودود

3 كن كما اراد مولاك اذا فزت بلوح ربك اقبل
بقلبك الى قبلة الآفاق قل لك الحمد يا عالم الغيب
و الشهود بما رتحت على من ابجرا اسم اعظمك ما
تطير به الأرواح و تهتز منه العقول اشهد بك
نصبت رايات النصر و ارتفعت اعلام الهداية بين
البرية و نكست الوية الطاغوت استلكت باسمك
الذي به تنحرت من في السموات و الأرض و
به قامت اهل القبور بأن تحفظني في ظل سدره
فردائيتك ثم اجعلني من الذين طاروا في هواء
حبك و نطقوا بذكرك الى ان طارت الأرواح
من اجسادهم شوقاً للقائك كذلك قدر الأمر
من لدن عزيز محمود

- 4 O my Lord! I am he who hath turned toward the direction of Thy grace and raised the hands of supplication to the heaven of Thy bounty. Send down upon me that which will render me sincere toward Thyself and a servant of Thy Cause. I testify that Thou art the Intended One and all else is as naught, and that Thou art the Truth, the Knower of the unseen. Therefore manifest in the kingdom conquering hands and powerful hearts that they may aid Thy loved ones on earth, through Thy Name which Thou hast made the Supreme Ruler over every witness and witnessed thing.
- 5 The Water of Life hath flowed through what the Tongue of the All-Merciful hath spoken in utterance. Blessed is he who hath drunk and said: "Praise be to Thee, O God of existence!"

4 اى ربّ انا الذى اقبلت الى شطر فضلك و
رفعت ايدى الرجاء الى سماء عنايتك فانزل علىّ
ما يجعلنى خالصاً لنفسك و خادماً لأمرك اشهد
بأنّك انت المقصود و ما دونك هو المفقود و
أنّك انت الحقّ علام الغيوب فاطهر فى الملك
ايادياً قاهرة و قلوباً قوية لينصرنّ احبائك فى
الأرض باسمك الذى جعلته مهيمناً على كلّ
شاهد و مشهود

5 قد جرى سلسبيل الحيوان بما تكلم لسان الرحمن
بالبيان طوبى لمن شرب و قال لك الحمد يا اله
الوجود

BLIB_Or11095#205

BH03523

To: *Ishaq, in Abadih*

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Exalted, the Most Great
- 2 The tongues of all created things have spoken in remembrance of the Revealer of Verses, and faces have been illumined by the light of His countenance, the Mighty, the Inaccessible. Say: This is the Face through which all faces have turned toward the Worshipped One, and the realities of all contingent beings have proclaimed: There is none other God but He, the Forgiving, the Merciful.
- 3 I have heard the call of him who called upon Me, and I have turned toward him who turned toward My direction and made mention of Him Who spoke of My wondrous remembrance. Nothing can outstrip Me in anything, verily He is the All-Bountiful, the Ancient.
- 4 I have manifested Myself to all servants - among them are those who have inhaled My fragrance and attained the ocean of My presence, and among them are those who turned away by following those who clung to vain imaginings and hesitated in this Great Cause. All the Tablets have testified to My Self, and all religions have promised this resplendent Beauty. The ocean of knowledge has surged through My utterance, and the

1 الأقدس الأَمَنع الأعظم

2 قد [نطقت] السن الكائنات بذكر منزل الآيات و
لاحت الوجوه من انوار وجهه العزيز المنيع قل الله
هذا الوجه الذى به توجهت الوجوه الى المعبود و
نادت حقائق الامكان انه لا اله الا هو [الغفور]
الرحيم

3 قد سمعت نداء من دعانى و اقبلت الى من اقبل
الى شطرى و ذكرت من نطق بذكرى البديع لا
يسبقنى شىء فى شىء انه هو الفضل القديم

4 قد اظهرت نفسى للعباد منهم من وجد عرنى و
بلغ بحر لقائى و منهم من اعرض بما اتبع الذينهم
تمسكوا بالأوهام و توقّفوا فى هذا الأمر العظيم كلّ
الألواح شهد لنفسى و كلّ الملل وعد بهذا الجمال
المنير قد تموج بحر العلم من بيانى و استضاء افق

horizon of Revelation has been illumined by My beauty, and the Books have been adorned with My Name, the Mighty, the Generous.

- 5 We have heard that wherewith you called upon the All-Hearing, and We know your condition, verily your Lord is the All-Knowing, the All-Informed. We answered you when you called, and now We answer you again as a grace from Us unto you, that you may be among the steadfast.
- 6 Leave behind all remembrances and hold fast to this Remembrance, the Manifest. Set aside the tales of the people and take what you have been given of this Great Announcement. The Announcement of God cannot be weighed against what tidings the people possess, nor can what is with Him be equaled by what exists between the heavens and the earth.
- 7 Arise and say: By God! The All-Merciful has come and the Most Great Balance has appeared, if you be of those who know. All things are weighed by this Balance, even It itself, were you of those who understand. Deprive not yourselves of the Sacred Sanctuary and follow not every harmful slanderer.
- 8 Thus have We counseled you and taught you that you may rejoice in your Lord's counsel and inform the people of what has flowed from the Pen of Revelation by the command of One Who is All-Knowing, All-Wise.

ADMS#104

الظهور من جمالي و زينت الكتب باسمي العزيز الكريم

5 قد سمعنا ما ناديت به السميع و علمنا ما انت عليه
ان ربك هو العليم الخبير واجبتك حين ندائك
و اذا نحيبك مرة اخرى فضلاً من لدنا عليك
لتكون من الراشدين

6 دع الأذكار عن ورائك و تمسك بهذا الذكر المبين
ضع قصص القوم و خذ ما اوتيت من هذا النبأ
العظيم لا يوزن نبأ الله بما عند الناس من الأنباء
ولا يعادل بما عنده ما خلق بين السموات و
الأرضين

7 قم و قل تالله قد اتى الرحمن و ظهر قسطاس
الأعظم ان انتم من العارفين قد يوزن كل شيء
بهذا القسطاس و انه بنفسه لو انتم من العالمين لا
تحرّموا انفسكم عن حرم القدس و لا تتبعوا كل
همّاز مريب

8 كذلك نصحناك و علمناك لتفرح بنصح
ربك و تخبر الناس بما جرى من قلم الوحي بأمر
من لدن عليم حكيم

BLIB_Or11095#308, AQA6#193 p.022,
VAA.209-210

BH03491

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

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Mighty, the Most Glorious
- 2 A remembrance from Us to him who hath attained unto the Most Great Remembrance, when there was sent down unto him from the Lord of eternity that which consoled the eye of understanding and illumined all faces.
- 3 O My servant! Harken unto My call from around My throne: He is, verily, none other God but Him, the All-Compelling, the Self-Subsisting. Grieve not over what hath befallen thee.

1 الأقدس الأعزّ الأبهي

2 ذكر من لدنا لمن فاز بالذكر الأعظم اذ نزل له
من لدن مالك القدم ما قرّت به عين العرفان و
انارت به الوجوه

3 عبيد ان اسمع ندائي من حول عرشي انه لا اله
الا هو المهيمن القيوم لا تحزن بما ورد عليك

- 4 I swear by My life! Nothing save that which profiteth them can befall My loved ones. To this testifieth the Pen of God, the Most Powerful, the All-Glorious, the Best Beloved.
- 5 Be content with God's decree. Say: O my Lord! I am Thy servant and the son of Thy servant. I am content with what hath befallen me in Thy days. Thou art, verily, the Almighty, the Exalted, the All-Forgiving.
- 6 Verily, thy father hath ascended unto God, and he is in a praiseworthy station. We have, of a truth, forgiven him as a token of Our grace unto him. Thy Lord is, verily, the Ruler over what was and what shall be. Blessed is he in that his remembrance hath been mentioned by the Pen of the Ancient of Days when the Tongue of Grandeur spoke that which diffused the fragrance of the All-Merciful, though the people understand not. We had indeed sent down unto him aforetime clear verses which no treasures of kings could equal.
- 7 Grieve thou not over anything. Put thy trust in God, then stand firm in His love. He will, in truth, protect thee and aid whomsoever He willeth in this world and the next. He is, verily, the Mighty, the All-Loving.
- 8 Take heed, then, of what hath befallen you and know that every soul shall perish and what remaineth is only that which hath been revealed from the Truth for those who have believed in God after He came from heaven with manifest sovereignty. Were anyone to possess all the treasures of the heavens and earth, and were We to remove the veil from his eyes, he would expend them all for the mention of but one of his Lord's remembrances. By My life! This is a truth well-known.
- 9 Know thou, moreover, that Our name al-Javad is with Us, and God hath honored his face by turning it away from aught else but Him. Thus hath the matter been decreed from God, the Mighty, the Powerful, the All-Compelling, the Self-Subsisting.
- 4 لعمري لا ينزل على الأحباء إلا ما هو خير لهم يشهد بذلك قلم الله المقتدر العزيز المحبوب
- 5 ان ارض بقضاء الله قل اي رب انا عبدك و ابن عبدك قد رضيت بما ورد علي في ايامك انت المقتدر العزيز الغفور
- 6 ان اباك قد صعد الى الله وانه في مقام محمود انا غفرناه فضلاً من لدنا عليه ان ربك هو الحاكم على ما كان وما يكون طوبى له بما ذكر ذكره من قلم القدم اذ تكلم لسان العظمة بما توضع به نفضة الرحمن ولكن الناس هم لا يفقهون وقد نزلنا له من قبل آيات بينات التي لا يعادلها خزائن الملوك
- 7 انت لا تحزن من شيء توكل على الله ثم استقم على حبه انه يحفظك بالحق وينصر من اراده في الدنيا والآخرة انه هو العزيز الودود
- 8 فاعتبر فيما ورد عليكم واعلم كل نفس تفتنى وما يبقى انه ما نزل من لدى الحق للذين آمنوا بالله بعد الذي اتى من السماء بسلطان مشهود لو يكون عند احد خزائن السموات والارض ونكشف الغطاء عن عينه لينفق كلها لذكر من اذكاه ربه لعمري ان هذا الحق معلوم
- 9 ثم اعلم ان اسمنا الجواد عندنا وقد كرم الله وجهه عن التوجه الى غيره كذلك قضى الامر من لدى الله المقتدر العزيز المهيمن القيوم

ADJ.082x

INBA27:062, BLIB_Or11095#231

BH03547

To: *Mirza Mihdi, in Shahr-i-Babak*

Date: ca. 1289-1290?

- 1 The Most Great, the Most Holy, the Most Glorious! Well is it with thee, O Mihdi, in that thou hast been set ablaze by the fire of the Divine Lote-Tree and art occupied with teaching the Cause of thy Lord. This is, before thy Lord, the Mighty, the Powerful, the greatest of all good.

1 الأعظم الأقدس الأبهى نعيماً لك يا مهدى بما
اشتعلت بنار السدرة واشتغلت بتبليغ امر ربك
هذا اعظم كل خير عند ربك المقتدر القدير
- 2 Say: O people, hearken unto the Call from the Divine Lote-Tree which hath been raised up in the name of your Lord, the Most Glorious - verily, there is none other God but I, the Forgiving, the Bountiful. Be thou a herald of this Name amongst the servants, then draw hearts through this wondrous Remembrance. He verily aideth whom He willeth through a sovereignty from His presence. He is indeed the All-Knowing, the All-Wise.

2 قل يا قوم ان استمعوا النداء من سدرة المنتهى التي
ارتفعت باسم ربكم الأبهى انه لا اله الا انا الغفور
الكريم كن منادياً بهذا الاسم بين العباد ثم اجذب
القلوب بهذا الذكر البديع انه يؤيد من يشاء بسلطان
من عنده انه هو العليم الحكيم
- 3 Say: O peoples of the earth, perish in your hatred! The seal of the choice Wine hath been broken, and We have drunk thereof despite you, O heedless ones! Is there any doubt concerning His Manifestation? Open your eyes that ye may behold Him shining from the horizon of His Cause, the Inaccessible, the Mighty. Is there any uncertainty about His sovereignty after it hath encompassed all who are in the realm? Fear God and follow not the wrongdoers.

3 قل يا ملأ الأرض موتوا بغيضكم قد فكّ ختم
الرحيق و شربنا منه رغماً لأنفكم يا ملأ الغافلين هل
في ظهوره ريب ان افتحوا الأبصار لتروه مشرقاً
من افق امره الممتنع المنيع هل في سلطانه شك
بعد الذي احاط من في الملك اتقوا الله و لا
تتبعوا الظالمين
- 4 Grieve not over anything. We hear thy call. Thy Lord is indeed the All-Hearing, the All-Knowing. Those who have disbelieved - God will soon seize them with a might from His presence and will exalt the names of those who have turned to the lights of the Countenance when it shone forth from this luminous horizon.

4 لا تحزن في شيء انا نسمع ندائك ان ربك هو
السميع العليم ان الذين كفروا سوف يأخذهم الله
بقهر من عنده ويرفع اسماء الذين اقبلوا الى انوار
الوجه اذ اشرق من هذا الأفق المنير
- 5 Be as thy Lord hath been. The oppression of those who denied the All-Merciful did not prevent Him from utterance. He speaketh from the horizon of tribulation and calleth the people unto God, the Mighty, the Praiseworthy. Be thou steadfast in such wise that nothing shall prevent thee from God. Thus hast thou been commanded by the Lord of the Day of Judgment.

5 كن كما كان مولاك انه ما منعه عن البيان ظلم
الذين كفروا بالرحمن ينطق من افق البلاء و يدعو
الناس الى الله العزيز الحميد ان استقم على شأن
لا يمنعك شيء عن الله كذلك امرت من لدن
مالك يوم الدين
- 6 Blessed art thou in that thou hast spoken of the Most Great Name and illumined thy heart with this wise Remembrance. By My life! There hath been ordained for thee that which none comprehendeth. Were We to reveal it in the realm, thou wouldst hear from all things saying: This is the bounty and

6 طوبى لك بما نطقت بالاسم الأعظم و نورت
قلبك بهذا الذكر الحكيم لعمرى قد قدر لك مما
لا يدركه احد انا لو نظهره في الملك تسمع من
كل شيء يقول هذا فضل الله و رحمته على من نطق
باسمه انه موثق اجور المحسنين

mercy of God upon him who spoke His Name. He verily recompenseth the doers of good.

- 7 Subdue hearts through this Most Great Name and faces through His mighty remembrance. Glorify him who hath believed in God, the Lord of Destiny, and turned unto the Most Great Scene from thy Lord, the Mighty, the Beautiful.

7 سَخَّرَ الْقُلُوبَ بِهَذَا الْإِسْمِ الْأَعْظَمِ وَالْوَجْهَ بِذِكْرِهِ الْعَظِيمِ كَبَّرَ عَلَى مَنْ آمَنَ بِاللَّهِ مَالِكُ الْقَدَرِ وَتَوَجَّهَ إِلَى الْمَنْظَرِ الْأَكْبَرِ مِنْ لَدُن رَّبِّكَ الْعَزِيزِ الْجَمِيلِ

BLIB_Or11095#228

BH03555

To: Muhammad, in Talghan

Date: ca. 1289-1290?

- 1 In the name of the Ever-Abiding One
- 2 This is a Book from the Wronged One to him who hath believed in God, the Help in Peril, the Self-Subsisting, that the rapture of the Call may seize him and bring him to a station wherein he beholdeth naught in existence save the effulgences of His Worshipped Lord, and speaketh amongst the peoples that which the Most Great Name hath spoken: that there is none other God but He, the Almighty, the Most Exalted, the All-Glorious, the Best-Beloved.
- 3 We have recognized thy turning unto God and thy directing thyself toward His Face; wherefore have We sent down unto thee this Tablet. Thy Lord, verily, is the Truth, the Knower of things unseen. Blessed is the soul that hath turned in such wise as beseemeth turning unto the All-Possessing, the Most High, and blessed is the breast that hath been illumined by the lights that have shone forth from this manifest horizon.
- 4 Say: O people! Deprive not yourselves of God's bounty in His days, and follow not every rejected idolator. No Book have We sent down but the people denied it, and no Messenger have We raised up but they opposed and turned away from him. Thus hath the decree been fulfilled aforetime, yet most of the people understand not. This is a Day wherein We have made the highest among the people their lowest, and their lowest their highest, and We have made those who were oppressed the inheritors of the Kingdom, even as We promised them aforetime. Thy Lord, verily, is potent over whatsoever He willeth. There is none other God but He, the Mighty, the Best-Beloved.

1 بِإِسْمِهِ الدَّائِمِ بَلَا فَنَاءٍ

2 هَذَا كِتَابٌ مِنْ لَدَى الْمَظْلُومِ إِلَى الَّذِي آمَنَ بِاللَّهِ الْمُهَيَّمِنِ الْقَيُّومِ لِيَأْخُذَهُ جَذْبُ النَّدَاءِ وَيُبْلِغَهُ إِلَى مَقَامٍ لَا يَرَى فِي الْوُجُودِ إِلَّا تَجَلِّيَاتِ حُضْرَةِ الْمَعْبُودِ وَيَنْطِقُ بَيْنَ الْأُمَمِ بِمَا نَطَقَ اسْمُ الْأَعْظَمِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْمُتَعَالَى الْعَزِيزُ الْوَدُودُ

3 أَنَا عَرَفْنَا أَقْبَالَكَ إِلَى اللَّهِ وَتَوَجَّهَكَ إِلَى الْوَجْهِ لَذَا نَزَلَ لَكَ هَذَا الْوَحْيُ أَنَّ رَبَّكَ لَهُو الْحَقُّ عَلَامُ الْغُيُوبِ طُوبَى لِنَفْسٍ أَقْبَلَتْ عَلَى شَأْنٍ يَنْبَغِي لِلْأَقْبَالِ إِلَى الْغَنَى الْمُتَعَالَى وَلِصَدْرِ اسْتَنَارَ مِنَ الْأَنْوَارِ الَّتِي اشْرَقَتْ مِنْ هَذَا الْأَفَقِ الْمَشْهُودِ

4 قُلْ يَا قَوْمِ لَا تَمْنَعُوا أَنْفُسَكُمْ عَنْ فَضْلِ اللَّهِ فِي أَيَّامِهِ وَلَا تَتَّبِعُوا كُلَّ مَشْرِكٍ مَرْدُودٍ مَا أَنْزَلْنَا مِنْ كِتَابٍ إِلَّا وَانْكُرَهُ الْقَوْمُ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا اعْتَرَضُوا عَلَيْهِ وَاعْرَضُوا عَنْهُ كَذَلِكَ قَضَى الْأَمْرُ مِنْ قَبْلُ وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ لَا يَفْقَهُونَ هَذَا يَوْمٌ فِيهِ جَعَلْنَا أَعْلَى الْقَوْمِ اسْفَلَهُمْ وَاسْفَلَهُمْ أَعْلَاهُمْ وَجَعَلْنَا الَّذِينَ اسْتَضَعَفُوا وَرِثَ الْمُلْكُوتِ كَمَا وَعَدْنَاهُمْ مِنْ قَبْلِ أَنْ رَّبَّكَ لَهُو الْمُقْتَدِرُ عَلَى مَا أَرَادَ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمُحِبُّوبُ

- 5 Arise to aid the Cause of thy Lord through wisdom and utterance, then unlock the cities of hearts with the keys of His Name, the Guardian over the seen and unseen. Beware lest the conditions of creation hinder thee or the turning away of those who have denied the Promised One grieve thee. Give thanks unto God for having been mentioned before His Face, and for that which hath been sent down unto thee - that which the treasures of the heavens and earth cannot equal. Thy Lord, verily, is the Almighty, the Mighty, the All-Compelling.
- 6 Make mention of My loved ones on My behalf, then give them the glad-tidings of this Remembrance whereby spirits have taken flight and minds have been attracted. The glory of God be upon thee and upon them from God, the Help in Peril, the Self-Subsisting.

5 قم على نصرة امر ربك بالحكمة والبيان ثم افتح مدائن القلوب بمفاتيح اسمه المهيمن على الغيب والشهود اياك ان تمنعك شئون الخلق او يحزنك اعراض الذين كفروا بالموعود ان اشكر الله بما ذكرت لدى الوجه ونزل لك ما لا تعادله كنوز السموات والارض ان ربك هو المقتدر العزيز المنوع

6 ان اذكر احبائي من قبلي ثم بشرهم بهذا الذكر الذي به طارت الأرواح وانجذبت العقول انما البهاء عليك وعليهم من لدى الله المهيمن القيوم

INBA35:113

BH03472

To: Amu Ramidan, in Tihiran

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Inaccessible, the Most Wondrous, the Most Glorious
- 2 These are the verses of God, the King, the Almighty, the All-Glorious, the All-Bountiful. They have been sent down from the heaven of Revelation unto him who hath believed in God, the Lord of the Day of Reckoning.
- 3 The gates of heaven have been opened, and the Lord of Names hath come with sovereignty and power. The appointed time hath come, and He Who is the Possessor of Names and Attributes hath appeared. This is what ye were promised in the Book.
- 4 O people! This is He through Whom faces have been illumined and eyes have been gladdened. He hath been imprisoned in the most desolate of cities for your salvation. Fear ye God, O ye who are endued with insight! Cast away what ye possess and turn with your hearts toward the Focal Point of the Beloved. Thus have ye been commanded in the Books of your Lord, the Creator of all things.

1 الأقدس الأمنع الأبعد الأبهى

2 تلك آيات الله الملك المقتدر العزيز الوهاب قد نزلت من سماء الوحي لمن آمن بالله مالك يوم الحساب

3 قد فتحت ابواب السماء واتى مالك الأسماء بسلطنة واقتدار قد جاء الميقات وظهر مالك الأسماء والصفات هذا ما وعدتم به فى الكتاب

4 يا قوم هذا هو الذى به انارت الوجوه وقرت الأبصار قد سجن فى احرى البلاد لنجاتكم اتقوا الله يا اولى الأبواب دعوا ما عندكم وتوجهوا بالقلوب الى منظر المحبوب كذلك امرتم فى كتب ربكم مالك الابد

- 5 Blessed art thou for having cast away what the people possess, turning unto God, He Who causeth the rivers to flow. Be thou thankful unto Him for having aided thee to love Him and for having adorned thee with the ornament of His remembrance amongst His servants.
- 6 Say: O my God! Praise be unto Thee for having made known unto me the Manifestation of Thy Self, the Dayspring of Thy verses and the Source of Thy laws, after He was denied by those servants who deemed themselves to be amongst the learned ones in the midst of Thy servants and the mighty ones amongst Thy creatures. By Thy glory, O my God! Were I to sacrifice my life in Thy path in return for what Thou hast bestowed upon me through Thy grace, it would still be little compared to the manifestations of Thy gifts and favors. O Lord! Make me steadfast in Thy love and then cause me to stand firm in Thy Cause. Verily, Thou art the Almighty over what Thou willest, and Thou art, in truth, the All-Knowing, the All-Wise.
- 7 The glory be upon thee and upon her who was with thee. Convey unto her face the greetings from thy Lord, the Lord of all days.
- 8 O servant! Consider the divine favor and reflect upon the infinite outpourings of thy Lord. He hath guided thee and led thee to the shore of the Most Great Ocean, and now thy name is mentioned in the Supreme Concourse while the names of those who considered themselves the most learned of the learned are unmentioned. Thus have We made their highest ones lowest and their lowest ones highest. Verily thy Lord is the Almighty, the Powerful.
- طوبى لك بما نبذت ما عند الناس مقبلاً الى
الله مجرى الأنهار ان اشكره بما ايدك على حبه و
جعلك مزيناً بطراز ذكره بين العباد
- 6 قل يا الهى لك الحمد بما عرّفتنى مظهر ذاتك و
مطلع آياتك و منبع احكامك بعد الذى منع عنه
عباد الذين حسبوا انهم من العلماء بين عبادك و
من الأعزّاء بين بريتك وعزّتك يا الهى لو افدى
نفسى فى سبيلك جزاء ما اعطينى بفضلك لكان
قليلاً عند ظهورات مواهبك و الطافك اى ربّ
فاثبتنى على حبك ثم اجعلنى مستقيماً على امرى
انك انت المقتدر على ما تشاء وانك انت العليم
الحكيم
- 7 البهاء عليك و على التى كانت معك كبر على
وجهها من قبل ربك مالك الأيام
- 8 اى عبد ملاحظه فضل الهى كن و تفكر در
فيوضات نامتناهيه ربّانيه نما ترا هدايت فرمود و
بشاطى بجر اعظم دلالت نمود و حال اسم تو در
ملا اعلى مذکور و اسامى نفوسيكه خود را اعلم
علما دانسته و ميدانند غير مذکور كذا لك جعلنا
اسفلهم اعلاهم و اعلاهم اسفلهم ان ربك هو
المقتدر القدير

BLIB_Or11095#229

BH03494

*To: Aqa Mir Ismail Tupchi, in Zanjan**Date: ca. 1289-1290?*

- 1 He is the Most Holy, the Most Impregnable, the Most Mighty, the Most Exalted
- 2 This is a remembrance from My servant, that the fragrances of remembrance may attract him to the most exalted station. Arise, by God's leave, to promote the Cause of thy Lord, and remind the people with wisdom and utterance, through this
- 1 الأقدس الأَمَنع الأعزّ الأَلى
- 2 ذكرى عبدى لتجذبه نفحات الذكر الى اعلى المقام
قم باذن الله على امر ربك ثم اذكر الناس بالحكمة
و البيان بهذا النور المشرق من افق ارادة ربك

Light that hath shone forth from the horizon of thy Lord's will, the Lord of all mankind. Blessed art thou, inasmuch as thy heart hath been adorned with the ornament of the love of thy Lord, the All-Merciful, and thou hast turned toward the Qiblih of all horizons.

مالک الأنام طوبى لك بما زين قلبك بطراز
حب ربك الرحمن واقبلت الى قبة الآفاق

- 3 Know thou that I have been afflicted between two parties, after being imprisoned in the most desolate of lands through that which the hands of the wicked have wrought. I have borne tribulations in the path of God, yet they have not prevented Me from remembering Him amongst His servants. Summon the people unto the truth, even should the idolaters surround Me with arrows and swords.

3 فاعلم انى قد ابتليت بين الحزبين بعد الذى حبست
فى ائرب البلاد بما اكتسبت ايدى الفجار قد
حملت البلايا فى سبيل الله وانها ما منعتنى عن
ذكره بين العباد ادع الناس الى الحق ولو احاطتنى
المشركون بالسهم والاسياف

- 4 We summon the people to the Most Exalted Horizon while they call Me to that which they follow - this indeed is a wondrous thing! Say: He hath arisen to promote the Cause of God in such wise that none on earth can turn Him back, nor can the might of any froward oppressor disturb Him. He calleth the nations unto God, the Ancient of Days, and pointeth with the finger of certitude: "O people! Follow Him Who hath come to you with power and sovereignty." Those who have turned away from the Countenance are indeed in heedlessness and error.

4 انا ندع الناس الى الأفق الأعلى و هم يدعونى
الى ما هم عليه ان هذا الا شىء عجاب قل انه قام
على امر الله على شأن لا ينقلبه من على الأرض و
لا تضطره سطوة كل مشرك جبار يدع الأمم
الى الله مالک القدم ويشير باصبع اليقين يا قوم
اتبعوا من جائكم بقدره و سلطان ان الذين اعرضوا
عن الوجه اولئك فى غفلة و ضلال

- 5 Rejoice in what hath been mentioned by the Pen of Revelation, then give thanks to thy Lord for this bounty that shall never cease. Hold fast unto the Sure Handle and cling to the hem of thy Lord's mercy, the Mighty, the All-Bestowing. Convey My glorification to thy son and give him the glad tidings of his Lord's gracious favors having been directed towards him, the Unconstrained. Say: Blessed art thou for having heard and turned unto God. Beseech God to make thee steadfast in His love in such wise that the cawing of those who have disbelieved in God, the Lord of Lords, shall not deter thee.

5 ان افرح بما ذكرت من قلم الوحي ثم اشكر ربك
بهذا الفضل الذى ما قدر له من [نفاد] تمسك
بالعروة الوثقى و تشبث بذيل رحمة ربك العزيز
الوهاب كبير ابنك من لدنا و بشره بما توجه اليه
[لحاظ عناية] ربه المختار قل طوبى لك بما سمعت
واقبلت فاسئل الله بأن يجعلك مستقيماً على حبه
على شأن لا يمنعك نعاق الذين كفروا بالله رب
الأرباب

- 6 Adorn thy tongue with My remembrance, thy heart with My love, and thy breast with that which hath been sent down from the Pen of thy Lord. This is better for thee than all thou seest, and He Who speaketh the truth from thy Lord, the Mighty, the All-Knowing, doth testify to this.

6 زين لسانك بذكرى و قلبك بحبى و صدرك بما
نزل من قلم ربك هذا خير لك عما تراه و يشهد
بذلك من ينطق بالحق من لدن ربك العزيز
العلام

INBA23:018b, BLIB_Or11095#230

BH03513

To: Aqa Kalb-Ali

Date: ca. 1289-1290?

- 1 The Most Holy, the Most Exalted! The appointed time hath come, and the Manifestation of your Lord, the Possessor of Creation, hath appeared. Every atom proclaimeth: "The Kingdom belongeth unto God, the Powerful, the Mighty, the All-Bestowing!" By God! This is not the day of idle fancies and vain imaginings. Your All-Knowing Lord hath come in the shadows of the clouds, and the tongue of Revelation hath spoken: "Sovereignty belongeth to God, the Lord of all mankind."
- 2 Blessed art thou for having turned unto the Countenance, and blessed are they who have believed in that land. God shall soon exalt you in truth and record your names in the Mother Book. It behooveth every soul in this day, upon hearing the Call, to say: "Here am I! Here am I! O Lord of Names and Creator of the heavens!"
- 3 I bear witness that Thou hast borne tribulations to manifest the Cause of Thy Lord, the Lord of the Throne and of earth, and hast endured in the path of God what no other servant hath endured. Blessed is he who hath attained unto the lights of the Countenance and hath spoken in praise of his Lord, the Cleaver of the dawn.
- 4 O servant! Give thanks unto thy Lord, for the Most Exalted Pen hath moved to make mention of thee, despite being surrounded by the hosts of the wicked who, when We showed them the proof, said "This is a lying sorcerer," and when We sent down unto them the verses, said "These are but fabrications." Thus spoke those who came before. Blessed is he who hath cast them behind his back, and woe unto every doubting denier.
- 5 Make mention of those who have believed in that land. Say: Blessed are ye for having turned unto the Qiblih of all horizons and recognized the Manifestation of His Cause and the Dawning-Place of His Revelation, Who hath come from the heaven of grandeur with power and sovereignty. Be ye steadfast in the Cause in such wise that the cawing of those who have disbelieved in God, the Lord of all religions, shall not deter you. Those who have turned away from the Countenance, these wander in the wilderness of error. God shall soon seize them with His wrath, and aid those who, upon hearing their Lord's call, said "Yea, O Thou Beloved of all creation!"

1 الأقدس الأعلى قد اتى الميعاد وظهر مظهر ربكم
مالك الابداع و كل ذرة تنادى الملك لله
المقتدر العزيز الوهاب تالله ليس اليوم يوم الظنون
والأوهام قد اتى ربكم العلامة في ظلل الغمام و
نطق لسان الوحي السلطنة لله مالك الأنام

2 طوبى لك بما اقبلت الى الوجه و للذين آمنوا
في هناك سوف يرفعكم الله بالحق و يذكر اسمائكم
في ام الألواح ينبغى اليوم لكل نفس اذا سمع
النداء يقول ليبيك يا مالك الأسماء و فاطر
السماء

3 اشهد أنك انت حملت البلايا لاطهار امر ربك
رب العرش و الثرى و حملت في دين الله ما لا
حملة احد من العباد طوبى لمن فاز بأنوار الوجه و
نطق بثناء ربه فائق الأصباح

4 يا أيها العبد ان اشكر ربك بما تحرك على ذكرك
قلم الأعلى بعد الذى احاطته جنود الفجار الذين
اذا اظهروا لهم الحجة قالوا هذا ساحر كذاب و
اذ نزلنا عليهم الآيات قالوا انهم مفتريات كذلك
قالوا من قبل طوبى لمن نبذهم عن ورائه و ويل
لكل منكر مرتاب

5 ان اذكر الذين آمنوا في هناك قل طوبى لكم
بما اقبلتم الى قبلة الآفاق و عرفتم مظهر امره و
مطلع وحيه الذى اتى من سماء العظمة بقدرة و
سلطان ان استقيموا على الأمر على شأن لا يمنعكم
نعاق الذين كفروا بالله مالك الأديان ان الذين
[اعرضوا] عن الوجه اولئك هاموا في هيماء
[الضلال] سوف يأخذهم الله بقهر من عنده و
ينصر الذين اذا سمعوا نداء ربهم قالوا بلى يا محبوب
من في الابداع

- 6 The glory be upon you, O loved ones of God. We beseech God to assist you and strengthen you in His love and good-pleasure. He, verily, is the Powerful, the Mighty, the All-Compelling, the Most High, the All-Chosen.

6 أَمَّا الْبَهَاءُ عَلَيْكُمْ يَا أَحِبَّاءَ اللَّهِ نَسْتُلِ اللَّهَ بِأَنْ يُؤَقِّقَكُمْ وَيُؤَيِّدَكُمْ عَلَى حُبِّهِ وَرِضَائِهِ أَنَّهُ لَهُ الْمُقْتَدِرُ الْعَزِيزُ الْمُتَكَبِّرُ الْمُتَعَالَى الْمُخْتَارُ

BLIB_Or11095#055, AQA5#011 p.014

BH03463

To: Aqa Mirza Muhammad Taqi

Date: ca. 1289-1290?

- 1 He is the Most Manifest of the Manifest
- 2 O Muhammad-Taqi! Harken unto the Call from the direction of grandeur, from the right side of the luminous spot, from the crimson fire kindled and ablaze: Verily there is no God but Him, the All-Merciful, the Most Merciful. Blessed art thou for having turned to the Beloved of the worlds, Who hath been imprisoned in the path of God through that which the hands of the oppressors have wrought. He calleth the servants unto the Lord of creation, and the clamor of the ungodly hath not prevented Him from His remembrance.
- 3 Hold fast unto the cord of thy Lord's favors, then remember Him in thy days. He is with His remembering servants. Behold those who claim to believe - when the appointed time came and the All-Merciful appeared, they disbelieved in God, the Exalted, the Great. How many servants have taken idle fancies and thereby been kept back from the path of God, the Mighty, the Wise. Blessed is he who cast them behind him and took the Lord of Days as a friend unto himself - he is assuredly of the doers of good. Soon shall come a day wherein they shall lament and implore, and shall find no protector for themselves. Verily thy Lord is the All-Knowing, the All-Informed.
- 4 Be thou assured by thy Master's grace, then read what hath been sent down from His presence - thereby are drawn the hearts of the sincere ones. Grieve not over anything - thy Lord is with those who desire His presence, and He is nigh unto those who draw nigh. Arise to remember and praise Him amongst His servants.
- 5 Say: O people! Rend asunder the veils - this is your Lord, the Mighty, the Bestower. By God! The promise hath appeared and the Promised One hath come with manifest sovereignty. If

1 الأظهر الأظهر

2 ان يا محمد قبل تقى ان استمع النداء من شطر الكبرياء يمين البقعة النوراء من النار الموقدة الملتببة الحمراء انه لا اله الا هو الرحمن الرحيم طوبى لك بما اقبلت الى محبوب العالمين الذي سجن في سبيل الله بما اكتسبت ايدى الظالمين انه يدعو العباد الى مالک الایجاد و ما منعه عن ذكره ضوضاء المشركين

3 تمسك بعروة الطاف ربك ثم اذكره في ايامك انه مع عباده الذاكرين فانظر الى الذين يدعون الايمان اذا جاء الميعاد واتى الرحمن كفروا بالله العلى العظيم كم من عباد اتخذوا الاوهام و بها منعوا عن صراط الله العزيز الحكيم طوبى لمن نبذها واتخذ مالک الايام حبيباً لنفسه الا انه من المحسنين سوف يأتى يوم فيه ينوحون و يتضرعون و لا يجدون لأنفسهم من عاصم ان ربك هو العليم الخبير

4 ان اطمئن بفضل مولاك ثم اقرء ما نزل من لدنه به تنجذب افئدة المخلصين لا تحزن من شئ ان ربك مع الذين ارادوا الوجه انه لقريب بالمستقرين قم على ذكره و ثنائه بين عباده

5 قل يا قوم ان اخرقوا الاحجاب هذا ربكم العزيز الوهاب تالله قد ظهر الوعد و اتى الموعد بسلطان

ye disbelieve, by what thing will ye hold fast? Abandon vain desire - this is the ocean of guidance surging before your faces. Draw ye nigh unto it, then enter therein by leave of your Lord, the Mighty, the Praiseworthy. Beware lest the world and its ornaments hold you back from the Lord of Names and from turning unto God, the Mighty, the Wise.

- 6 Rejoice thou in the remembrance of God, then inhale from His traces the fragrance of the garment. Thus doth command thee He Who hath been imprisoned amidst the heedless ones. Thus have We cast upon thee and sent down for thee the verses - when thou hast attained unto them, say: Praise be unto Thee, O God of the worlds!

مبين لو تكفرون بأي شيء تتسكون دعوا الهوى
هذا بحر الهدى يتوج امام وجوهكم تقربوا اليه ثم
ادخلوا فيه باذن ربكم العزيز الحميد اياكم ان تمنعكم
الدنيا عن مالک الأسماء و زخرفها عن التوجه
الى الله العزيز الحكيم

6 ان افرح بذكر الله ثم استنشق من اثره نفحة
القميص كذلك يأمرک من بين ايدي
الغافلين كذلك القيناك و نزلنا لك الآيات
اذا فزت بها قل لك الحمد يا اله العالمين

BLIB_Or11095#221

BH03461

To: *Haji Mirza Siyyid Muhammad Afnan*

Date: *ca. 1289-1290?*

- 1 He is the Most Holy, the Most Glorious
- 2 O Pen of Command! Make mention of him who hath turned towards the All-Highest Horizon, that the fragrances of the verses may draw him unto God, the Lord of names and attributes.
- 3 Behold those who endure hardships for My name, yet when I came unto them with the sovereignty of the Cause, they disbelieved in God, the Manifestation of Revelations. Among the people are those who worship names, and when He Who is named by His Most Glorious Name appeared, they denied the Lord of Lords. When they witnessed what they desired of power, they said: "This is a lying sorcerer," and when the verses were recited unto them, they said: "This is a doubting impostor."
- 4 We have rolled up the heavens of idle fancies, and the earth hath told its tales, yet they remain in wondrous drunkenness. The earthquakes have seized all the tribes save those intoxicated with the wine of joy from the mercy of their Lord, the All-Merciful.
- 5 When asked "In whom do ye believe?" they say "In Muhammad, the Messenger of God." Say: Fie upon you and upon those among the factions who follow you! He lamenteth and

1 الأقدس الأبهى

2 ان يا قلم الأمر ان اذكر من اقبل الى المنظر الأكبر
لتجذبه نفحات الآيات الى الله مالک الأسماء و
الصفات

3 فانظر الذين يحملون الشدايد لاسي فلما جئتهم
بسلطان الأمر كفروا بالله مظهر الظهورات من
الناس من يعبد الأسماء و اذا ظهر المسمى باسمه
الأبهى كفر برّب الأرباب اذا رأوا ما ارادوا
من الاقتدار قالوا هذا ساحر كذاب و اذا تليت
عليهم الآيات قالوا هذا مفتر مرتاب

4 قد طوينا سموات الأوهام و حدثت الأرض
اخبارها و هم في سكر عجب قد اخذ الزلازل
كلّ القبائل الا من اخذه سكر السرور من نحر
رحمة ربه الرحمن

5 اذا قيل لهم بمن آمنتم يقولون بمحمد رسول الله
قل سحقاً لكم و لمن اتبعكم من الأحزاب انه ينوح

saith: "If ye believed in My Revelation, why did ye turn away from Him Who sent Me with the signs?" By God! This is He Whose voice I heard though I beheld not His countenance. When the appointed time came, He rent asunder the veils of glory and opened the gate of reunion, yet ye turned away, O people of hypocrisy!

- 6 We informed you of the appearance of Husayn after the Qa'im. This is indeed the Self-Subsisting, O people of the Book! The Qa'im hath sought shelter beneath His shadow, and then all the Manifestations of the names. Among you are those who turned away and those who hesitated at the gate. Fear God and deprive not yourselves of this bounty whereby eyes are gladdened. Turn ye unto Him, then burn the veils of doubt with the fire of His countenance. It is indeed a light unto the people of the Revelation and a mercy unto all who dwell in the realms of existence.

- 7 Thus doth the Messenger speak and say: "Blessed is he who heareth and turneth toward the Dawning-Place of lights." Grieve thou not at anything, but turn with thy heart to the Horizon of all horizons. Say: Praise be unto Thee, O Thou Who didst remember me in prison when I was in the hands of the wicked ones.

ويقول ان آمنتم بظهوري لم اعرضتم عن الذي ارسلني بالعلامات تالله هذا هو الذي سمعت ندائه وما رأيته جماله اذا اتى الميقات شق سبجات الجلال وفتح باب الوصال اعرضتم يا اهل النفاق

6 انا اخبرناكم بظهور الحسين بعد القائم هذا هو القيوم يا اهل الكتاب قد دخل في ظله القائم ثم مظاهر الأسماء كلها منكم من اعرض ومنكم من توقف لدى الباب خافوا الله ولا تمنعوا انفسكم عن هذا الفضل الذي به قرّت الأبصار ان اقبلوا اليه ثم احرقوا احجاب الارتياح بنار الوجه انها لنور لأهل الظهور ورحمة لمن في الأكوان

7 كذلك ينطق الرسول ويقول طوبى لمن يسمع ويتوجه الى مشرق الأنوار انك لا تحزن من شيء ثم اقبل بقلبك الى قبلة الآفاق قل لك الحمد يا من ذكرتني في السجن اذ كنت في ايدي الأشرار

INBA51:502,

BLIB_Or11095#130,

LHKM3.146

BH03533

To: Rida

Date: ca. 1289-1290?

- 1 In the Name of the Everlasting, the Eternal
- 2 The Book of Wonders [Kitab-i-Badi'] hath been sent down in truth from God, the Exalted, the Great. Verily it is a sign of truth among creation and a proof from the All-Merciful unto all who are in the heavens and the earth. By its very nature it summoneth humanity unto guidance and leadeth people to the straight path of God. Blessed is the eye that hath beheld My most glorious horizon, and the ear that hath heard the shrill of My Most Exalted Pen, and the heart that hath found tranquility through this firm and impregnable Cause. Verily they who have quaffed the most pure wine are in My greatest

1 بسمه الدائم الأبدى

2 كتاب بديع نزل بالحق من لدى الله العلي العظيم انه لاية الحق بين الخلق وبرهان الرحمن لمن في السموات والأرضين انه بنفسه يدعو الوري الى الهدى ويهدي الناس الى صراط الله المستقيم طوبى لعين رأت افق الأبهى ولأذن سمعت صرير قلبي الأعلى ولقلب اطمئن بهذا الأمر المحكم المتين ان الذين شربوا الرحيق الأطهر انهم في منظرى الأكبر يشهد بذلك مالک القدر انه هو

vision - to this doth the Lord of destiny bear witness. He, verily, is the Ruler, the All-Knowing, the All-Informed. As for them who have been debarred from this ocean - these have no mention in this noble vision.

الحاكم العليم الخبير ان الذين منعوا عن هذا البحر
اولئك ليس لهم ذكر في هذا المنظر الكريم

- 3 O Rida! Harken unto the call from the Dayspring of grandeur and majesty: "There is none other God besides Me, the Forgiving, the Merciful." Give thanks unto thy Lord for having guided thee and acquainted thee with Him at Whose manifestation all who are in the heavens and earth were thunderstruck, save for the number of letters whose names were recorded in a guarded tablet.

3 ان يا رضا ان استمع النداء من مطلع العظمة و
الكبرياء انه لا اله الا انا الغفور الرحيم ان اشكر
ربك بما هديناك وعرفناك ما انصعب بظهوره
من في السموات والارض الا عدة الاحرف التي
نزلت اسمائهم في لوح حفيظ

- 4 All command lieth in His grasp - He bestoweth what He willeth upon whom He willeth. He, verily, is the All-Bountiful, the Ancient of Days. Turn thee with spirit and fragrance toward the lands of God, then make mention before the company of creation, with praise and glorification, of those who love thy Lord, the All-Merciful, who are imprisoned, that perchance the sweet savors of their Lord's love, the Most High, the Great, may take hold of them, and that the people may turn unto that which they have neglected in the days of God, the Lord of all worlds. Observe wisdom in all circumstances, lest there proceed from thee that which would agitate the hearts of them that have turned to Him. Grieve not at anything - be patient in what hath been ordained, even as thy Lord, the Mighty, the Impregnable, was patient. Rejoice in My remembrance of thee. By God! Nothing that hath been created on earth can equal it. Soon shalt thou know and say: "Praise be unto Thee, O Thou Who art the Goal of them that know!"

4 ان الامر بيده يعطى من يشاء ما يشاء انه هو
الفضال القديم توجه الى ديار الله بالروح والريحان
ثم اذكر من قبل المسجون احباء ربك الرحمن
لتأخذهم نفحات حب ربهم العلي العظيم ثم انطق
بين ملا الانشاء بالذكر والثناء لعل الناس يتوجهن
الى ما غفلوا عنه في ايام الله رب العالمين ان
انظر الحكمة في كل الاحوال لئلا يظهر منك ما
تضطرب به افئدة المقبلين لا تحزن من شيء ان
اصبر فيما قضى كما صبر موليك العزيز المنيع ان
افرح بذكرى اياك تالله لا يعادله شيء عما خلق
في الارض سوف تعرف و تقول لك الحمد يا
مقصود العارفين

- 5 Thus have We illumined thy heart with the lights of grace through this Tablet, from which the sincere ones perceive the fragrance of the Intended One. This, verily, is a manifest bounty. And upon thee be the glory, and upon those who have believed in God, the Single, the One, the Mighty, the Praised.

5 كذلك نورنا قلبك بأنوار الفضل بهذا اللوح
الذي تجد منه المخلصون عرف المقصود ان هذا
لفضل مبين ان البهاء عليك وعلى الذين آمنوا
بالله الفرد الواحد العزيز الحميد

BLIB_Or15730.143d

BH03496

Date: ca. 1289-1290?

- 1 He is the One Who standeth through His Name, the Self-Subsisting
هو القائم باسمه القيوم 1
- 2 Glorified be He Who hath caused to flow from the Pen the mysteries of eternity, whereby He hath quickened the peoples who, when the Sovereign of Names appeared with His holy, mighty and impregnable dominion, turned unto Him. Blessed is he who hath been created anew from these most sweet waters, who hath cast away vain desire and taken hold of that which his Lord, the Mighty, the All-Wise, hath commanded him.
سبحان الذى اجرى من القلم اسرار القدم وبها احى الأمم الذين اقبلوا اذ ظهر سلطان الأسماء بملكوته المقدس العزيز المنيع طوبى لمن خلق مرة اخرى من هذا الكوثر الأحلى ونبذ الهوى واخذ ما امر به فى كتاب ربه العزيز الحكيم 2
- 3 The gardens have been adorned with the ornament of the All-Merciful, and all things have proclaimed "Glory be to God, the Powerful, the Almighty!" They that have turned away this Day are cursed by all who are in the heavens and on earth. Do they know by what thing they are withheld, and do they recognize by what cause they are kept distant from their Lord, the Guardian, the Near One? They worship their vain imaginings and are not among those who perceive. They call upon their idols and are not among those who understand.
قد زينت الجنان بطراز الرحمن ونطق كلشئ العزة لله المقتدر القدير ان الذين اعرضوا اليوم اولئك يلعنهم من فى السموات والأرضين هل علموا بأى شئ منعوا وهل عرفوا بأى امر بعدوا عن ربهم المهيمن القريب يعبدون اهوائهم ولا يكونون من الشاعرين يدعون اصنامهم لا يكونون من الفقهين 3
- 4 Say: He Whom ye invoke hath appeared at this luminous horizon, and all else are but names and idols, could ye but perceive it. Cast away vain desire and turn with your hearts unto the Dawning-Place of the signs of your Lord, the All-Knowing, the All-Informed. The Day of Harvest hath come - reap ye what hath grown in the land of the Bayan. Thus doth your Lord, the All-Merciful, command you, if ye be of them that know.
قل ان الذى تدعونه انه ظهر في هذا المنظر المنير وما دونه اسماء واصنام لو انتم من المتفرسين دعوا الهوى واقبلوا بالقلوب الى مطلع آيات ربكم العليم الخبير قد اتى يوم الحصاد ان احصدوا ما نبت فى ارض البيان كذلك يأمركم ربكم الرحمن ان انتم من العارفين 4
- 5 Say: Ye were created for the meeting with this Day of yours. Why have ye turned away and been among the heedless? We took from you a covenant in the seed-world of the Bayan - this is attested by that which hath been sent down from the Pen of Revelation in a glorious and wondrous Tablet. Beware lest ye break God's covenant. Answer Him Who calleth you unto Him and be not of them that wander distracted. Thus have We illumined the house of knowledge with the lamp of wisdom and utterance. Blessed is he who hath recognized and is among the thankful.
قل قد خلقتم للقاء يومكم هذا ما لكم اعرضتم و [كنتم من الغافلين] قد اخذنا عنكم العهد فى ذر البيان يشهد بذلك ما نزل من قلم الوحي فى لوح عرّ بديع آياكم ان تقضوا عهد الله اجيبوا من يدعوكم اليه ولا تكونون من الهائمين كذلك نورنا بيت العرفان بمصباح الحكمة والبيان طوبى لمن عرف و كان من الشاكرين 5
- 6 O thou who art mentioned! Harken unto the call of thy Lord, the Ever-Forgiving, Who calleth thee from the Most Great Prison to the dawning-place of His exalted Cause. Be thou steadfast in the Cause, for by this steadfastness all who are in the heavens and on earth have been amazed. Be not disturbed
انك انت يا أيها المذكور ان استمع نداء ربك الغفور الذى يدعوك من السجن الأعظم الى مشرق امره الرفيع كن قائماً فى القيام انه قام بهذا القيام الذى تحريره منه من فى السموات و 6

by those who speak according to their desires. Let thy Lord suffice thee, turning away from the worlds.

الأرضين لا تضطرب من الذين يتكلمون بأهوائهم
فاكف برّبك معرضاً عن العالمين

BLIB_Or11095#292

BH03525

Date: ca. 1289-1290?

- 1 In His Name, Who abideth after the passing of all things! 1 بسمه الباقي بعد فناء الأشياء
- 2 Say: Praise be unto Thee, O my God, for having made known unto me the Dawning-Place of Thy Revelation and the Dayspring of Thy Beauty, and for having enabled me to turn toward Thee, until I entered Thy Gate which was opened before the face of all who are in Thy heaven and on Thine earth, and attained unto the Throne - the station whereon was established the treasury of Thy knowledge and the potency of Thy Cause. And I heard Thy most sweet call which was raised, by Thy leave and will. 2 قل لك الحمد يا الهى بما عرّفتنى مشرق وحيك و مطلع جمالک و ایدتنى على الأقبال اليک الى ان دخلت بابک الذى فتح على وجه من فى سمائك و ارضک و حضرت لدى العرش المقام الذى استقر فيه مخزن علمک و ممکن امرک و سمعت نداءک الأهلئ اذ كان مرتفعاً بأذنک و مشيتک
- 3 Praise be unto Thee, O my God, for having honored me with Thy presence and given me to drink of the Kawthar of Thy reunion, and caused me to be seated in the sacred precincts at the manifestation of Thy power and sovereignty. O Lord! Praise be unto Thee for these bounties which none of Thy servants can reckon, and thanksgiving be unto Thee for these favors whose mention cannot be exhausted by the Pen of Creation except by Thy will. 3 لك الحمد يا الهى بما شرفتنى بلقائك و اشربتني كوثروصالك و اقعدتنى مقرّ قدسک عند ظهور اقتدارک و سلطانک اى ربّ لك الحمد بهذه المواهب التى لا يقدر ان يحصيها احد من عبادک و لك الشكر بهذه النعماء التى لا ينتهى ذکرها من قلم الانشاء الا بارادتك
- 4 O Lord! I beseech Thee by Thy Name through which the ocean of names surged and the Most Exalted Horizon shone forth, to make me steadfast in Thy Cause and enabled to speak Thy praise amongst Thy servants in such wise that the signs of those who have disbelieved in Thy verses and the Dawning-Place of Thy clear tokens shall not deter me. 4 اى ربّ استلک باسمک الذى به تموج بحر الأسماء و انار الأفق الأعلى بأن تجعلنى مستقيماً على امرک و ناطقاً بذکرک بين عبادک على شأن لن تمنعنى اشارات عبادک الذين كفروا بأياتک و مطلع بيناتک
- 5 O my God! What am I and what is my station that I should find myself in this Most Great Scene, the station wherein Thou didst shine forth with the lights of Thy countenance, O Thou Who holdest dominion over destiny! By Thy might! This is not of my deserving, but rather of Thy grace which hath encompassed Thy creation and Thy mercy which hath preceded the people of Thy realm. 5 يا الهى ما لى و شأنى بأن ارى نفسى فى المنظر الأكبر المقام الذى تجلّيت فيه بأنوار وجهک يا مالک القدر و عزّتک ليس هذا من استحقاقى بل من فضلک الذى احاط برّيتک و رحمتک التى سبقت اهل مملکتک

6 I beseech Thee, O God of the worlds and Goal of them that know Thee and Beloved of all who are in the heavens and on earth, to make me in all conditions one who acknowledgeth Thy oneness and confesseth Thy singleness, who proclaimeth Thy greatness and sovereignty, and who fulfilleth what Thou hast sent down in Thy perspicuous Tablets. Then ordain for me, from the wonders of Thy grace, that which Thou hast ordained for those of Thy servants whom neither the might of any oppressor deterred from Thy love, nor the power of any aggressor from Thy path. Verily, Thou art the Almighty, the Most Exalted, the All-Compelling, the All-Knowing, the All-Wise.

JHT_S#075

6 اسئلك يا اله العالمين ومقصود العارفين ومحجوب
من في السموات والأرضين بأن تجعلني في كل
الأحوال مقراً بوحدايتك ومعترفاً بفردانيتك و
مدعياً بعظمتك وسلطانك واملاً ما نزلت في
محكم الواحك ثم قدّر لي من بدائع فضلك ما
قدّرت له لِعبادك الذين ما خوفتهم سطوة كل ظالم
في حبك ولا قدرة كل جاوز في سبيلك أنك
انت المقتدر المتعالى المهيمن العليم الحكيم

NFR.049

BH03534

Date: ca. 1289-1290?

1 He is the Most Great, the Most Glorious

1 الأعظم الأسمى

2 A Book sent down from the presence of the Self-Subsisting, the All-Compelling, unto them who have acknowledged the Hidden Secret, by whose name whatsoever hath been and shall be hath been adorned. We walk at this hour and speak through this inscribed Tablet, which, should one possessed of hearing ears incline toward it, would cause him to hear the Call of God, the Mighty, the Loving. We make mention of thee therein, inasmuch as thou hast turned toward the Countenance and believed in the Desired One. He loveth him that loveth Him, and answereth him that calleth upon Him. Verily thy Lord is the Mighty, the Forgiving.

2 كتاب معلوم نزل من لدن مهيمن قيوم للذين اقروا
بالسرّ المكنون الذي باسمه زين ما كان وما يكون
انا نمشي الحين وتكلم بهذا اللوح المسطور الذي
لو يتوجه اليه ذو اذن واعية لسمع منه نداء الله
العزيز الودود ونذكرك فيه بما اقبلت الى الوجه
وامنت بالمقصود انه يحب من احبه ويحب من
دعاه ان ربك هو العزيز الغفور

3 Whoso adorneth his heart with My love, upon him shall those in the unseen and visible realms shower their prayers. Thus have all things been seized by the rapture of the melodies of the Lord of Names and Attributes, such that We behold all things turning toward this station and hear from them My remembrance, the Mighty, the Beloved. Were We to speak of that which lay concealed behind the veils of the unseen, all things would assuredly detach themselves from whatsoever they possess, turning toward the Kingdom. Thus have We explained unto thee that which causeth spirits and minds to take flight.

3 من زين قلبه بحبي يصلين عليه من في الغيب و
الشهود اذا اخذت الاشياء جذب نعمات مالك
الاسماء والصفات بحيث نرى كلشيء مقبلاً الى
هذا المقام ونسمع منهم ذكرى العزيز المحبوب لو
نطق بما كان مستوراً في حجب الغيب لينقطع
كلشيء عما عنده مقبلاً الى الملكوت كذلك
بيننا لك ما تطير به الأرواح والعقول

- 4 Rejoice thou in My remembrance of thee. Say: Praise be unto Thee, O Thou by Whose pen moved to remember me, and from Whose finger of bounty flowed that which immortalized my name. Thou art the Truth, the Knower of the unseen.
- 5 Beware lest aught prevent thee in these days wherein all things proclaim: Turn ye, O people, unto that praiseworthy station. Make mention of thy Lord among His servants with wisdom, even as hath been sent down from the presence of the Lord of creation. Yet most among the people know not. Blessed is he who hath held fast unto that which his Lord hath willed and cast behind him that which they comprehend. Say: He soareth above your minds, for that which ye possess deserveth not the name of mind. To this testify honored servants. He who hath attained unto the mind hath turned toward the Countenance, and he who hath turned away is among the followers of idle fancies.
- 6 Blessed art thou for having attained unto the Tablet of God and its effect, when it was sent unto thee from the presence of the Lord of existence. Recite it with native melody; it shall draw thee to the station that no limitations can touch.
- 4 ان افرح بذكرى اياك قل لك الحمد يا من تحرك قلبك على ذكرى و جرى من اصبع فضلك ما يثبت به اسمى انك انت الحق علام الغيوب
- 5 اياك ان يمنعك شئ في تلك الايام التي نطق كلشيء ان اقبلوا يا قوم الى ذاك المقام المحمود ان اذكر ربك بين العباد بالحكمة كذلك نزل من لدن مالک البرية ولكن الناس اكثرهم لا يعرفون طوبى لمن تمسك بما اراد ربه و نبذ عن ورائه ما هم يتعقلون قل انه يطير فوق عقولكم لأن ما عندكم لا يصدق عليه اسم العقل يشهد بذلك عباد مكرمون ان الذي فاز بالعقل انه اقبل الى الوجه والذي بعد انه من اصحاب الظنون
- 6 طوبى لك بما فزت بلوح الله و اثره اذ ارسل اليك من لدن مالک الوجود ان اقرئه بلحن النطرة انه يجذبك الى المقام الذي لا تعتريه الحدود

BLIB_Or11095#185

BH03607

*To: Ali Akbar, in Bru**Date: ca. 1289-1290?*

- 1 The Most Holy, the Most Great, the Most Glorious
- 2 Verily, in the tribulations of the Lord of the Kingdom, at all times, are signs for the dwellers of the worlds. He hath accepted hardship that the peoples might enjoy ease, and borne affliction that all who are in the realm of being might find repose. My soul be a sacrifice to His bounty; my very being a sacrifice to His mercy; my spirit a sacrifice to His loving-kindness that hath encompassed the horizons.
- 3 He hath not arisen at morn but that the darkness of insinuations hath compassed Him about, on the part of them that have disbelieved in God, the Revealer of verses. Yet nothing hath withheld Him from whatsoever He purposed in the Cause
- 1 الأقدس الأعظم الأبى
- 2 ان في ابتلاء مالک الامکان في كل الاحيان لآيات لمن في الأكوان قد قبل الشدة لرخاء البرية والمشقة لراحة من في الامکان نفسى لفضله الفداء و كينونتي لرحمته الفداء و روى لعنايته التي احاطت الآفاق
- 3 ما اصبح الا و احاطته ظلمات الاشارات من الذين كفروا بالله منزل الآيات و انه لم يمنع شئ عما اراد في امر الله مالک يوم التناد مرة ينادى

of God, the Lord of the Day of Calling. At one time He proclaimeth with the lucid tongue; at another He signifieth with the finger of certitude; and He summoneth all unto God, the Lord of all men.

باللسان المبين و طوراً يشير باصبع اليقين و يدع
الكل الى الله مالک الرقاب

4 Were We to make mention of what befell Us, the heavens would be rent asunder and the mountains would crumble.

4 لو نذكر ما ورد علينا لتنفطر السماء و تنخر الجبال

5 They that have disbelieved have gloried in the titles they possess: the speechless one called himself al-Quddus and laid claim within himself to what the stealthy whisperer laid claim; another named himself "the Sword of Truth" and said: "Verily I am the conqueror of lands." God hath raised up one to smite him upon the mouth, that all might be assured that he is but the tail of Satan, a fragment severed by the Sword of the All-Merciful. He had been awaiting the days of his vaunted glory and his appearance, by what had been promised him by him who denied God, the Cleaver of the dawn. Thus doth God seize him who turneth away from Him and riseth to squander His Cause amongst the servants. And when they perished, the breezes of spring were loosed, the gates of heaven were opened, and the clouds rained down.

5 ان الذين كفروا افتخروا بما عندهم من الألقاب
ان الآخرس سمى نفسه بالقدوس و ادعى في نفسه
ما ادعى الخناس و الآخر سمى نفسه بسيف الحق و
قال انى انا فاتح البلاد قد بعث الله من ضرب على
فيه ليوقن الكل بأنه ذنب الشيطان قطع من سيف
الرحمن قد كان ان ينتظر ايام عزه و ظهوره بما
وعده من كفر بالله فالتق الأصباح كذلك يأخذ
الله من اعرض عنه و قام على تضييع امره بين
العباد فلما هلكوا سرت ارياح الربيع و فتحت
ابواب السماء و امطر السحاب

6 Blessed is he who attaineth unto the knowledge of God in His days, and severeth himself wholly from all directions. Say: Hath not the Lord of the heavens and the earth sufficed you? Verily He hath come with the truth in His Name, the All-Prevailing over creation. Do thou illumine thy heart with the Lamp of the Most Great, which the Ancient of Days hath kindled; then stand firm in the Cause through the sovereignty of thy Lord, the Almighty, the Chosen.

6 طوبى لمن فاز بعرفان الله في ايامه و انقطع بکله
عن كل الجهات قل أ و لم يكفكم رب السموات
و الأرض انه قد اتى بالحق باسمه المهيمن على
الابداع انک نور قلبک بمصباح الأعظم الذى
اوقده مالک القدم ثم استقم على الأمر بسلطان
ربک المقتدر المختار

GPB.189-190x

BLIB_Or11095#304, BRL_DA#104,
LHKM1.075, MAS4.251

BH03746

To: *Mir Muhammad et al., in Faran*

Date: ca. 1289-1290?

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

1 بسمه الأقدس الأبهى

2 O thou who gazest upon the Countenance, and art remembered in the presence of the Throne! Give ear unto that which the Tongue of the Ancient One uttereth from the direction of His

2 يا ايها الناظر الى الوجه و المذكور لدى العرش
ان استمع ما يتكلم به لسان القدم من شطر اسمه
الأعظم انه لا اله الا هو العزيز الوهاب طوبى

Most Great Name. Verily, there is none other God but Him—the Mighty, the All-Bountiful. Blessed art thou, in that He hath adorned thy temple with the ornament of My love, and thy heart with My remembrance, and thy tongue with My Name—He Who is powerful over all horizons.

لك بما طرز هيكلك بطراز حيّ و قلبك بذكرى
ولسانك باسمي المقتدر على الآفاق

- 3 Whoso calleth upon Me, him do I answer; and whoso turneth unto Me, unto him do I turn. Verily thy Lord is the Mighty, the All-Knowing. Grieve not because of them that have dealt unjustly and denied: soon shall the peoples of the earth glory in your names. Thus hath the matter been decreed by the Pen that ruleth over all pens. They are as sleepers: when they awake, they shall arise and say: Would that we had taken for ourselves a path unto the Mighty, the Chosen! We, in abasement, summon the servants unto the Mighty, the All-Compelling. Say: My abasement is My glory; My hardship is My repose; My tribulation is My crown of glory. Blessed are they that possess insight. We have accepted sorrows that the world may rejoice. The sincere shall yet behold the banners of victory raised upon the loftiest standards.

3 من دعائي اجبته و من اقبل الى اقبلت اليه ان
ربك هو العزيز العلام لا تحزنوا من الذين ظلموا
وانكروا سوف يفتخرون من على الأرض بأسمائكم
كذلك قضى الأمر من القلم الذي يحكم على
الأفلام انهم رقدوا اذا انتبهوا يقومون ويقولون يا
ليتنا اتخذنا لأنفسنا سبيلاً الى العزيز المختار انا في
الدلة ندع العباد الى العزيز الجبار قل الدلة عزى
والشدة راحتي والبلاء اكلي البهاء طوبى لأولى
الأبصار انا قبلنا الأحران لفرح العالم سوف يرون
المخلصون اعلام النصر على اعلی الأعلام

- 4 When thou findest the fragrance of the Robe, and the intoxication of the living Kawthar—distilled from the ocean of the mercy of My Name, the All-Merciful—seizeth thee, then say: Praise be to Thee, O Thou Who hast, through Thy Name, moved my most exalted Pen. I bear witness that Thou art the Lord of the servants and the Nurturer of all who are in earth and heaven.

4 اذا وجدت عرف القميص واخذك سكر كوثر
الحيوان الذي رشح من بحر رحمة اسمي الرحمن قل
لك الحمد يا من حركت باسمي قلبك الأعلی اشهد
انك انت مولی العباد و مربی من فی الأرضین
و السموات

- 5 We have accepted thee for My service. This is a word We have sent down unto thee in the Tablet; it behoveth thee to glory therein among Our chosen servants. Wert thou to perceive the effects of this word when it issued from the mouth of the Will, thou wouldst soar for joy and wouldst cry aloud: Thine is the bounty, O Thou in Whose grasp are held the reins of all created things! And glory be upon thee, and upon those righteous ones who are with thee.

5 انا قبلناك لخدمتي هذه كلمة نزلناها لك في
اللوح ينبغي ان تفتخر بها بين عبادنا الأخيار لو
تطلع بتأثيرات هذه الكلمة اذ خرجت من فم
المشيئة لتطير من الشوق وتقول لك الفضل يا
من في قبضتك زمام الكائنات والبهاء عليك و
على من معك من الأبرار

BLIB_Or11095#165, BLIB_Or15696.029d,
BLIB_Or15734.2.104, FRH.158

BH03683

To: Mulla Mawla, in Sangsar

Date: ca. 1289-1290?

1 He is the Mighty, the Great

1 هو العزيز العظيم

2 We have drawn forth the Finger of Power from the Sleeve of Might and with it have rent asunder the veils. Thereupon the people of allusions fell unconscious in the wilderness of their purposes. Thus has the matter been decreed from before God, the Lord of all men. Blessed is he who has cast away vain imaginings and idle fancies and has arisen at this Call, by which bodies have taken flight. Whosoever tarries today, even for less than a moment, all his deeds are rendered void, unless he returns unto God, the Mighty, the Oft-Forgiving.

2 قد اخرجنا اصبع القدرة من جيب الاقتدار و خرقنا به الأجاب اذا انصعق اهل الاشارات على تيه الأغراض كذلك قضى الأمر من لدى الله مالک الرقاب طوبى لمن نبذ الظنون و الأوهام و قام بهذا النداء الذى منه طارت الأجساد من توقف اليوم اقل من أن تدحض اعماله كلها الا بأن يرجع الى الله العزيز التواب

3 O people! Look not at what you possess, but rather at what is with your Lord, the Mighty, the All-Forgiving. You were created for immortality, yet We see you hastening toward extinction. This is indeed a wondrous thing. This is the Day whereof you were promised in the Books of God, and wherein you were promised the presence of God, the Powerful, the Mighty, the Chosen One. Say: You were created for the meeting with God, yet you wander distracted in the wilderness of remoteness and separation. Say: Sanctify your ears to hearken unto the Word of God, and your hearts to recognize this Light which has shone forth from the horizon of the Will of your Lord, the Mighty, the Bestower.

3 يا قوم لا تنظروا الى ما عندكم بل ما عند ربكم العزيز الغفار قد خلقتم للبقاء و نراكم مسرعين الى الفناء ان هذا الا شىء عجاب هذا يوم به بشرتم فى كتب الله و فيه وعدتم بقاء الله المقتدر العزيز المختار قل قد بعثتم للقاء و انتم هائمون فى هيماء البعد و الفراق قل قدسوا اذانكم لاصغاء كلمة الله و قلوبكم لعرفان هذا النور الذى اشرق من افق مشية ربكم العزيز الوهاب

4 The cloud of bounty has been raised up and the Hand of giving has emerged from the Sleeve of the Most Glorious, yet the people remain in heedlessness and hypocrisy. Among them is he who sees a straw as silver and darkness as light. He is indeed among those who have gone astray. When thou hast drunk the choice wine of remembrance from the utterance of thy Lord, arise to promote the Cause in such wise that the allusions of them that are veiled shall not hold thee back from His praise.

4 قد ارتفع سحاب الجود و خرج يد العطاء من جيب الأبهى ولكن الناس فى غفلة و نفاق منهم من يرى القضة فضة و الظلمة نوراً الا انه من اهل الضلال أنك اذا شربت رحيق الذكر من بيان ربك قم على الأمر على شأن لا يمنعك عن ثائته اشارات اهل الحجاب

5 Say: O people! This is the Cause through which the decree of origination has been established, and this is the Remembrance by which all remembrances have been adorned. Through His manifestation the mysteries have been revealed and that which was recorded in the Tablets has come to light. Fear God and follow not your idle fancies. Follow Him Who has come to you with clear proof and evidence. Thus does the Pen of the All-Merciful move to make thee soar in the atmosphere of glory and

5 قل يا قوم هذا الأمر الذى به ثبت حكم البدع و ذكر الذى به زينت الأذكار بظهوره ظهرت الأسرار و برز ما هو المسطور فى الألواح خافوا الله و لا تتبعوا أهوائكم ان اتبعوا من اتيكم بحجة و برهان كذلك تحرك قلم الرحمن ليجعلك طائراً

knowledge. When thou attainest unto this Tablet say: Praise be unto Thee, O Lord of all mankind!

في هوآء العزّ و العرفان اذا فزت باللّوح قل لك
الحمد يا مالک الأنام

BLIB_Or11095#090

BH03664

To: Shaykh 110 (Ali), in Shiraz

Date: ca. 1289-1290?

- 1 He is the Most Wondrous, the Most Holy 1 الأبدع الأقدس
- 2 Glorified be He Who hath come with the Kingdom of verses! He hath spoken, and caused all things to speak. There is none other God but Him, the One, the Single. All things have submitted to His sovereignty and every matter to His command which hath encompassed all servants. The Dawning-Place of Revelation hath shone forth at the midmost point with the sovereignty of Names upon all who are in earth and heaven. 2 سبحان من اتى بملكوت الآيات نطق وانطق كلّ الأشياء أنّه لا اله الا هو الواحد الأبّاد قد خضع كلّ شيء لسلطانه و كلّ امر لأمره الذي احاط العباد قد تجلّى مطلع الوحي على خطّ الاستواء بسلطان الأسماء على من في الأرض و السّماء
- 3 Whoso hath recognized and turned unto Him is among those who have attained the presence of God, and whoso hath turned away is among the people of Sijjin in the sight of the Mighty, the Bestower. All that is mentioned in the realm of possibility referreth to the Will, and It is this Human Being Who speaketh: "There is none other God but Me, the Mighty, the Single." And verily He is the First Remembrance from which the most great deep was stirred. Thus doth the Lord of Power make mention unto His chosen servants. 3 من عرف و اقبل أنّه ممّن فاز بلقاء الله و الذي بعد أنّه من اهل السّجين لدى العزيز الوهاب كلّ ما يذكر في الامكان أنّه يرجع الى المشية و أنّه هذا الانسان الذي ينطق أنّه لا اله الا انا العزيز الواحد و أنّه هو الذّكر الأوّل الذي انزجر منه العمق الأكبر كذلك يذكر مالک القدر لعباده الأخيار
- 4 It hath been proven through clear evidence that the eyes of possibility cannot perceive Him, nor can the thoughts of the followers of religions ascend unto Him. Therefore all mention returneth to this First Remembrance and all attributes to this Point from which creation hath appeared. Whoso hath recognized this Manifest One through His concealment hath recognized the Hidden One. He hath appeared only in this Form manifest among all beings. Thus doth God acquaint you with the Source of His glory and grandeur. He is verily the Mighty, the Bestower. 4 قد تحقّق بالبرهان أنّه لا تدركه ابصار الامكان و لا تصعد اليه افكار اولى الأديان لذا ترجع كلّ الأذكار الى هذا الذّكر الأوّل و كلّ الأوصاف الى هذه النّقطة التي منها ظهر الابداع من عرف هذا الظّاهر بالبطون فقد عرف المكنون أنّه ما ظهر الا بهذا الطراز الظاهر بين الأكوان كذلك يعرفكم الله مصدر عزّه و كبريائه أنّه هو العزيز الوهاب
- 5 Give thanks unto the All-Merciful for this bounty which hath encompassed all who are in the earth and heaven. Grieve thou not over anything. Place thy trust in God in all matters. He is the Protector of those who have on this Day acknowledged 5 ان اشكروا الرّحمن بهذا الفضل الذي احاط من في الأرضين و السموات أنّك لا تحزن من شيء توكل على الله في كلّ الأمور أنّه وليّ الذين اعترفوا اليوم بما شهد الرّحمن في قطب الجنان قد سمعنا

that which the All-Merciful hath testified at the midmost heart of Paradise. We have heard thy call and have answered thee through this Book from which the lights have shone forth. Forget not the favor of thy Lord. Make mention of Him among the servants even as thou hast been commanded in the Book. The glory be upon thee and upon whoso hath turned unto the Mighty, the Single. That which was sent from thee hath reached Us.

ندائك واجبتك بهذا الكتاب الذي منه اشرفت
الأنوار لا تنس فضل ربك ان اذكره بين العباد
بما امرت به في الكتاب انما البهاء عليك و على
من اقبل الى العزيز الفرد قد حضر ما ارسل من
عندك

BLIB_Or11095#318

BH03692

To: Mirza Husayn Munajjimashi Tafrishi, in Tihiran

Date: ca. 1289-1290?

- 1 In His Name, the One Who rules over all who are in the heavens and on earth! 1 بسمه المهيمن على من في السموات والأرضين
- 2 The letter thou didst send to the servant who standeth before the Throne hath been read before Our face, and We found therein that which beseemeth the people of Baha in the kingdom of creation. This is of God's grace upon thee and upon His sincere servants. From it was wafted the fragrance of steadfastness in the Cause of thy Lord, and it was purified from the mention of any save Me and sanctified from the hints of the sinful ones. Blessed art thou for having laid hold on the Purpose and cast behind thee all else on this mighty Day. 2 قد قرء لدى الوجه كتاب الذي ارسلته الى العبد
الحاضر لدى العرش و وجدنا منه ما ينبغي لأهل
البهاء في ملكوت الانشاء هذا من فضل الله
عليك و على عباده المخلصين قد توضع منه عرف
الاستقامة في امر موليك و كان مطهراً عن ذكر
غيري و مقدساً عن اشارات المذنبين طوبى لك
بما اخذت المقصود و نبذت ما سواه عن وراك
في هذا اليوم المنيع
- 3 We have encountered from those who claim to love Us that which the Daysprings of Revelation never encountered from the hosts of the oppressors. Thou knowest the ocean of My bounty and the heaven of My loving-kindness. Consider what hath prevented the wayward from My mercy that hath encompassed all created things. Verily the soul commandeth unto wickedness, and nothing can extinguish its fire save the decree of death, at which even the valiant tremble. Thy Lord is, verily, the All-Powerful, the Almighty. 3 قد ورد علينا من الذين ادعوا المحبة ما لا ورد
على مطالع الوحي من جنود الظالمين انت تعلم بحر
فضلي و سماء عنايتي تفكر ما منع المعرضين من
رحمتي التي احاطت العالمين ان النفس لأماراة
بالفواحش و لا تطفئ نارها الا بمقادير الآجال
التي ترتعد منه الأبطال ان ربك هو المقتدر القدير
- 4 We were in the house with curtains drawn and doors closed when suddenly cries arose from every direction and the matter was decided according to what had been ordained in the Book of thy Lord, the All-Knowing, the All-Wise. Thereby was the city thrown into confusion, and those around it cried out, and affairs were overturned in such wise as cannot be described or 4 قد تكأ في البيت مرخي الحجاب و مغلقة الأبواب
اذاً ارتفع النداء من كل الجهات و قضى الأمر
بما قدر في كتاب ربك العليم الحكيم بذلك
اضطربت المدينة و صاح من حولها و انقلبت
الأموار على شأن لا تنتهي بالذكر و البيان الى ان

explained, until the All-Merciful calmed it through His authority. He, verily, is the Ever-Forgiving, the Most Generous.

- 5 Blessed art thou, for God hath singled thee out for His mention among His servants and for the exaltation of His Cause amongst the people, and hath preferred thee above most of creation. He is, verily, the Ruler, the All-Knowing, the All-Informed. Grieve not over anything, for He is with thee and remembereth thee most often from this exalted station.
- 6 Remember My loved ones on My behalf and glorify their faces with My Name, the Mighty, the Wondrous. The glory of God be upon thee and upon thy offspring and upon those who are with thee from this luminous horizon.

اسكنها الرحمن بسلطان من عنده أنه هو الغفور
الكريم

5 طوبى لك بما اختصك الله لذكره بين عباده و
اعلاء امره بين الناس و أثرك على اكثر الخلق
أنه هو الحاكم العليم الخبير لا تحزن من شيء أنه
معك و يذكرك في اكثر الأحيان في هذا المقام
الرفيع

6 ان اذكر احبائي من قبلى و كبر على وجوههم باسمى
العزیز البديع انما البهاء عليك و على ذريتك و من
معك من هذا الأفق المنير

INBA18:043, BLIB_Or11095#108

BH03766

To: Aqa Siyyid Muhammad Baqir, in Yazd

Date: ca. 1289-1290?

- 1 The Most Holy, Most Wondrous, Most Glorious! O peoples of the earth! Harken to the call from this Tree which hath been raised up in the luminous spot. Verily, there is none other God but Him, the Protector, the Self-Subsisting.
- 2 Are ye occupied with that which ye possess? Cast it away in My Name, the Mighty, the Beloved. Take ye that which ye are commanded in the Tablets; this is better for you, did ye but know. All things have been attracted by the signs of the Lord, yet the people perceive not. The wine of idle fancy hath seized them; then followed they those who denied God, the Mighty, the Loving.
- 3 He who hath heard the call and answered his Lord - verily he is of the essence of creation in the sight of the Truth, the Knower of the unseen. All things are bewildered by those round whom circle the youths of the All-Merciful with chalices of living waters, yet they see not. Fancies and vain imaginings have prevented them from this manifest bounty.
- 4 O people! Sanctify your hearts from that which ye possess and your ears from that which ye have heard, that ye may hear this call by which the people of the graves have arisen. O thou who gazest toward God! Follow thy Lord in such wise that

1 الأقدس الأبدع الأبهى يا ملأ الأرض ان استمعوا
النداء من هذه السدرة التي ارتفعت على البقعة
النوراء أنه لا اله الا هو المهيمن القيوم

2 هل اشتغلتم بما عندكم ضعه باسمى العزيز المحبوب
خذوا ما امرتم به فى الألواح أنه خير لكم لو
انتم تعلمون قد انجذب كلشيء من آيات الرب
و الناس هم لا يعرفون قد اخذهم سكر الهوى اذا
اتبعوا الورى الذين كفروا بالله العزيز الودود

3 ان الذى سمع النداء و اجاب مولاه أنه من جوهر
الخلق لدى الحق علام الغيوب قد تحير كلشيء
من الذين يطوف فى حولهم غلمان الرحمن باريق
من كوثر الحيوان و هم لا يبصرون قد منعتهم
الظنون و الأوهام عن هذا الفضل المشهود

4 يا قوم قدسوا الصدور عما عندكم و الآذان عما
سمعتم لتسمعوا هذا النداء الذى به قام اهل القبور
انك انت يا أيها الناظر الى الله ان اقتد مولاك

no affairs shall distract thee from this Cause wherein thou art. Take hold of the cord of grace, then detach thyself from those who understand not.

بحيث لا تشغلك الشؤون عن هذا الشأن الذي تكون فيه تمسك بجبل الفضل ثم انقطع عن الذينهم لا يفقهون

- 5 The world hath deluded most of the servants. Blessed is he who hath cast it behind him, turning with his heart to the direction of the Intended One. Grieve thou not save for His grief, and fear not those who have transgressed against God. Thus doth this preserved Pen command thee. Put thy trust in the Lord of all causes, and follow not the deeds of those who have been debarred from the bounty that hath encompassed all in the heavens and earth. Be thou steadfast in thy Lord's Cause.

5 قد غرّت الدنيا أكثر العباد طوبى لمن نبذها عن ورائه مقبلاً بقلبه الى شطر المقصود لا تحزن الا بحزنه ولا تخف من الذين بغوا على الله كذلك يأمرك هذا القلم المحتوم توكل على مالك العلل ولا تتبع عمل الذين منعوا عن الفضل الذي احاط من في السموات والأرضين ان استقم على امر ربك

- 6 Say: O people! This is the Most Great Path and the Qiblih of the nations. Cast away what ye possess for that which is with your Lord, the Mighty, the Bountiful. The glory be upon thee and upon those who have turned with radiant faces toward the horizon of the Cause. These, verily, are among the sincere ones.

6 قل يا قوم انه لصراط الأعظم و قبلة الأمم ان اتركوا ما عندكم بما عند ربكم العزيز الكريم انما البهاء عليك وعلى الذين توجهوا الى افق الأمر بوجه نوراء الا انهم من المخلصين

BLIB_Or11095#249

BH03602

To: Aqa Muhammad Javad son of Zi, in Yazd

Date: ca. 1289-1290?

- 1 He is the Most Wondrous, the Most Glorious
- 2 Hearken unto the Call from the right side of the Valley in the luminous Spot: Verily there is no God but Him, the Mighty, the Bestower. Those who turned away after the clear proofs came unto them wander in the wilderness of doubt. But those who turned towards Him - upon them hath shone the Sun of Certitude from the horizon of thy Lord's mercy, the All-Merciful.
- 3 Can those who turn away find any refuge? Nay, by the Lord of the heavens! They have taken their own desires as a god besides God. Soon shall they find themselves in the lowest depths. When it is said to them "By what proof did ye believe in the Bayan?" they say "Because we found from it the fragrance of the All-Merciful." Say: Why then did ye turn away from Him by Whose single word was suspended all that was revealed in

1 الأبدع الأبهى

2 ان استمع النداء من الواد الأيمن في البقعة النوراء انه لا اله الا هو العزيز الوهاب ان الذين اعرضوا بعدما جاءتهم البينات اولئك هاموا في برية الارتياب والذين اقبلوا تجلت عليهم شمس الايقان من افق رحمة ربك الرحمن

3 هل يجدون المعرضون من مهرب لا ورب السموات اولئك اتخذوا الهوى لأنفسهم الها من دون الله سوف يرون انفسهم في اسفل الدركات اذا قيل لهم بأي برهان آمنتم بالبيان يقولون بما وجدنا منه نعمة الرحمن قل لم اعرضتم عن الذي

the Bayan? They are like those who grasp the letters but cast away the meanings. Verily they are in darkness.

بكلمة منه علّق ما نزل في البيان مثلهم كمثل
الذين اخذوا الألفاظ ونبذوا المعاني الا انهم في
الظلمات

- 4 If they deny My mention, can any mention of them remain in the Bayan? Nay, by the Knower of hidden things! The entire Bayan is adorned with My Name and embellished with My mention. Ponder, O people of fairness! The Bayan is as a niche and My mention is its lamp, which the All-Merciful hath lit in creation. Say: Hasten unto it, O followers of religions! Whoso denieth Me hath denied God and His Messengers. To this testifieth He before Whom the verses bow down.

4 لو ينكرون ذكرى هل يبقى لهم ذكر في البيان لا
وعالم الخفيات كلّ البيان زين باسمى و طرز
بذكرى تفكروا يا اولى الانصاف انّ البيان مشكاة
و ذكرى سراجة قد اوقده الرحمن في الامكان
قل ان اسرعوا اليه يا اهل الأديان من انكرنى قد
انكر الله و سفراته يشهد بذلك من خضعت له
الآيات

- 5 This is not the day to tarry. Hasten with your hearts toward the direction of the Throne. This is the Purpose with which the Tablets have been sealed. Blessed art thou, O servant, for having cast aside the servants and taken hold of the Lord of all being. Hold fast unto Him - verily He will protect thee in truth. Thy Lord is the Judge in the beginning and the end.

5 ليس اليوم يوم الوقوف ان اسرعوا الى جهة
العرش بقلوبكم هذا هو المقصود الذى به ختمت
الألواح طوبى لك يا عبد بما نبذت العباد و
اخذت مالک الایجاد تمسك به انه يحفظك
بالحق ان ربك هو الحاكم في المبدء و المآب

- 6 Can what We have kindled be extinguished by the waters of rejection? Nay, by the Causer of causes! Soon shall its lights encompass the horizons. Verily thy Lord is the Protector over what He willeth. There is no God but Him, the Mighty, the Self-Subsisting. What thou didst send hath been presented before the Throne and We have accepted it. He is verily the Forgiving, the Merciful.

6 هل يخذ ما اوقدناه بماء الاعراض لا ومسبب
الأسباب سوف تحيط انواره الآفاق ان ربك هو
المهيمن على ما يشاء لا اله الا هو المقتدر المختار
قد حضر لدى العرش ما ارسلته و قبلناه انه هو
الغفور الرحيم

BLIB_Or11095#131

BH03719

To: Aqa Muhammad brother of the one who attained et al., in Yazd

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Great
- 2 This is a Book from Us to him who hath attained unto the days of God, the Mighty, the Praised. O Muhammad! The One, the Single, hath appeared and the Herald hath proclaimed: "Power belongeth unto God, the Exalted, the Great!" The fragrance of the garment hath been diffused, yet the people remain far removed. Desire hath prevented them from turning unto God, the Lord of all men. Blessed is he who hath cast it behind him, turning unto his Ancient Lord.

1 الأقدس الأعظم

2 هذا كتاب من لدنا الى من فاز بأيام الله العزيز
الحميد ان يا محمد قد ظهر الفرد الأحد ونادى المناد
القدرة لله العلى العظيم قد تضحّ عرف القميص و
الناس في معزل بعيد قد منعهم الهوى عن التوجه
الى الله مالک الورى طوبى لمن نبذه عن وراه
مقبلاً الى موليه القديم

- 3 Remember thy Lord in thy days - this is what will endure with thee and profit thee. What thou beholdest today shall perish, as thou observest and art of them that witness. Say: Be ye of such character as befitteth this Day. Thus doth He command you, with Whom is the knowledge of all things in a perspicuous Book. Blessed are ye, inasmuch as ye have been beneath the glances of the mercy of your Lord, the Forgiving, the Bountiful.
- 4 O Most Exalted Pen! Move once again to make mention of Husayn in this wondrous Tablet. I testify that Thou art the Bountiful, possessed of great glory. Through Thee generosity appeared in existence and the cock of bestowal crowed upon the branches of the Lote-Tree of the Utmost Boundary, and the sun of grace shone forth from this luminous horizon.
- 5 Say: O Husayn! Arise to serve God and His Cause. Beware lest the doubts of the suspicious ones hinder thee. Is there any detached soul who will emerge from the fortress of hopes, turning unto the Ultimate Goal? And is there any possessed of vision whose sight will not be prevented from this noble prospect?
- 6 Say: O people! Consider today where are those who were occupied before you with that wherewith ye are occupied? And where are those who prided themselves in this perishable world? And where is their joy and their vainglory and their palaces? They have returned to their graves. Verily thy Lord is the All-Knowing, the All-Informed.
- 7 Turn thy gaze unto the Most Great Prospect. Say: O my God! I have turned to Thee in Thy days, therefore have mercy upon me, then preserve me and make me content with Thy good-pleasure and steadfast in Thy love. Verily Thou art the Almighty, the Powerful.
- 3 ان اذكر ربك في ايامك هذا ما يبقى معك و
ينفعك و ما تراه اليوم سيفنى كما تنظر و تكون
من الشاهدين قل كونوا على شأن ينبغي لهذا اليوم
كذلك يا مرکم من عنده علم کل شیء في کتاب
مبين طوبى لكم بما كنتم تحت لحاظ رحمة ربكم
الغفور الكريم
- 4 ان يا قلم الأعلى تحرك على ذكر الحسين مرة اخرى
في هذا اللوح البديع اشهد انك انت الكريم ذو
المجد العظيم بك ظهر الجود في الوجود و دلح
دبك العطاء على افنان سدرة المنتهى و اشرقت
شمس الفضل من هذا الأفق المنير
- 5 قل يا حسين قم على خدمة الله و امره اياك ان
تمنعك ظنون المريبين هل من منقطع يخرج من
حصن الآمال مقبلاً الى المال و هل من ذى نظر
لا يمنع النظر عن هذا المنظر الكريم
- 6 قل يا قوم فكروا اليوم اين الذين اشتغلوا قبلكم بما
اشتغلت و اين الذين افتخروا بالدنيا الفانية و اين
سرورهم و غرورهم و قصورهم قد رجعوا الى
قبورهم ان ربك هو العليم الخبير
- 7 حول النظر الى المنظر الأكبر قل يا الهى اقبلت
في ايامك فارحمنى ثم احفظنى و اجعلنى راضياً
برضائك و ثابتاً على حبك انتك انت المقتدر
القدير

BLIB_Or11095#190, AQA6#202 p.034

BH03714

To: Father of Muhammad Rida Tabib, in Yazd

Date: ca. 1289-1290?

- 1 In His Name, the All-Patient, the All-Forgiving, the Protector, the Mighty, the All-Knowing! 1 بِسْمِ الصَّبَّارِ الْعَفَّارِ الْمُهَيَّمِنِ الْعَزِيزِ الْعَلِيمِ
- 2 This is a Tablet of Baha to him who was saddened by the calamities that befell him in this world, that the joy of his Lord's call might seize him after his sorrows. O Most Exalted Pen! Give him to drink from the ocean of gladness which floweth in Thy Name, the All-Forgiving, that he may cast away his sorrows and turn with spirit and fragrance unto the All-Merciful. 2 هَذَا كِتَابُ الْبَهَاءِ إِلَى الَّذِي حَزَنَ بِمَا وَرَدَ عَلَيْهِ مِنْ مَصَائِبِ الدُّنْيَا لِأَخْذِهِ فَرَحَ نَدَاءِ رَبِّهِ بَعْدَ الْأَحْزَانِ أَنْ يَا قَلَمَ الْأَعْلَى أَنْ أَشْرَبَهُ مِنْ بَحْرِ السَّرُورِ الَّذِي جَرَى بِاسْمِكَ الْغُفُورِ لِيُدْعَ الْأَحْزَانُ عَنْ وَرَاهِ مُقْبِلًا إِلَى الرَّحْمَنِ بِالرَّوْحِ وَالرَّيْحَانِ
- 3 O My servant! Behold and thou shalt see the Water of Life surging before thy face. Hath sorrow overtaken thee at the death of thy son? Then the Son of God calleth out to thee, saying: "By God! This is a father to him that hath no father, a son to him that hath no son, and a companion to him that hath no companion." Thereupon were the realities of all things stirred by the breezes of thy Lord's mercy, the Lord of all names. Wouldst thou remember sorrow after this? This be- seemeth not, by My Beauty that shineth upon all possibility! Thus have We caused the wine of joy and ecstasy to flow from this Pen which God hath made the Dayspring of inspiration. 3 عَبْدِي أَنْ أَنْظُرْ لِتَرَى كَوْثَرَ الْحَيَوَانِ يَتَوَجَّعُ إِمَامٌ وَجْهَكَ هَلْ أَخَذَكَ الْحُزْنَ فِي مَوْتِ ابْنِكَ إِذَا ابْنُ اللَّهِ يَنَادِيكَ وَيَقُولُ تَاللَّهِ هَذَا الْأَبُ مِنْ لَا أَبَ لَهُ وَابْنٌ مِنْ لَا ابْنَ لَهُ وَمَوْسَى مِنْ لَا أَنْيْسَ لَهُ إِذَا اهْتَزَّتْ حَقَائِقُ الْأَشْيَاءِ مِنْ نَفْعَاتِ رَحْمَةِ رَبِّكَ مَالِكُ الْأَسْمَاءِ هَلْ تَذْكُرُ الْحُزْنَ بَعْدَ ذَلِكَ هَذَا لَا يَنْبَغِي وَجَمَالِي الْمَشْرِقِ عَلَى الْإِمْكَانِ كَذَلِكَ أَجْرِينَا رَحِيقَ الْفَرَحِ وَالْإِهْتِاجِ مِنْ هَذَا الْقَلَمِ الَّذِي جَعَلَهُ اللَّهُ مَطْلَعَ الْإِلْهَامِ
- 4 Verily, he who hath ascended is in the Most Glorious Horizon, seized by the vibration of thy Lord's favor in such wise that he seeth neither right nor left. Can aught in all creation compare with but a trace from thy Lord's Pen? Nay, by My Self that encompasseth all regions! Were all who dwell in creation to turn to this Tablet alone, by God, the rapture of thy Lord's utterance would so seize them that they would be separated from their bodies and soar in this atmosphere wherein the tongue of grandeur proclaimeth: "The Kingdom belongeth unto God, Who hath manifested the Cause without veil or covering, and delivered unto the kings what He desired, and neither their might nor their tyranny prevented Him. He, verily, is the Almighty, the Unconstrained." 4 أَنَّ الَّذِي صَعَدَ أَنَّهُ لِلْمَنْظَرِ الْأَبْهَى وَاخْذَهُ اهْتِزَازَ عَنَاءِ رَبِّكَ عَلَى شَأْنٍ لَا يَرَى الْيَمِينَ وَلَا الشَّمَالَ هَلْ يَعَادِلُ مَا فِي الْإِمْكَانِ بِأَثَرِ قَلَمِ رَبِّكَ لَا وَنَفْسِي الْمُهَيَّمِنَةِ عَلَى الْأَفْطَارِ لَوْ يَتَوَجَّعْنَ مِنْ فِي الْإِبْدَاعِ إِلَى هَذَا اللَّوْحِ وَحْدَهُ تَاللَّهِ لِأَخْذَتِهِمْ جَذْبَ بَيَانِ رَبِّكَ عَلَى شَأْنٍ يَنْقُطَعْنَ عَنِ الْأَبْدَانِ وَيَطِيرْنَ فِي هَذَا الْهَوَاءِ الَّذِي فِيهِ يَنْطِقُ لِسَانُ الْعِظَمَةِ الْمَلِكِ لِلَّهِ الَّذِي أَظْهَرَ الْأَمْرَ مِنْ غَيْرِ سِتْرٍ وَحِجَابٍ وَبَلَغَ الْمُلُوكَ مَا أَرَادَ وَمَا مَنَعَتْهُ سُلُوتُهُمْ وَلَا ظَلَمُهُمْ أَنَّهُ هُوَ الْمُقْتَدِرُ الْمُخْتَارُ
- 5 Thus have We bestowed Our favor upon thee and singled thee out for this Tablet which God hath made the embellishment of proof. Blessed art thou for having held fast to the cord of patience and been content with what God hath decreed. He, verily, is the Mighty, the All-Knowing. 5 كَذَلِكَ مَنَّآ عَلَيْكَ وَاخْتَصَمْنَاكَ بِهَذَا اللَّوْحِ الَّذِي جَعَلَهُ اللَّهُ طَرَازَ الْبِرْهَانِ طَوْبِي لَكَ بِمَا تَمَسَّكَتَ بِجَبَلِ الْإِصْطِبَارِ وَرَضِيتَ بِمَا قَضَى اللَّهُ أَنَّهُ هُوَ الْعَزِيزُ الْعَلَامُ

BLIB_Or11095#279

BH03736

To: *Haji Siyyid Mihdi Afnan son of Khal Asghar*

Date: *ca. 1289-1290?*

1 He is the Most Mighty, the Most Glorious

1 الأعظم الأبهى

2 O My loved ones! The birds are in their nests while the Chosen One is in the hands of the wicked. Take heed, O people of insight! The people dwell in their homes while the Lord of the House is in the most desolate of abodes, surrounded by hosts who have turned away from the Path. Grief hath overtaken the manifestations of My name, the All-Merciful, because the Ancient Beauty hath been imprisoned in the Most Great Prison, yet the peoples remain behind an amazing veil.

2 يا احبائي ان الطيور في الأوكار والمختار في ايدي الفجار فاعتبروا يا اولي الأفكار ان الناس في بيوتهم و رب البيت في ائرب الديار واحاطته جنود الذين تولوا عن الصراط قد اخذ الأحران مظاهر اسمي الرحمن بما حبس جمال القدم في السجن الأعظم ولكن الأمم في حجاب عجاب

3 Say: The Youth hath come in the shadows of the clouds, and naught shall profit you this Day though ye cling to all that hath been created in earth and heaven. Know ye your Lord, the All-Merciful. He hath come with proof and evidence. Say: Do ye see for yourselves any refuge or escape? Nay, by Him Who hath appeared with clear signs! The people desired to veil the light of the Sun with the dust of idle fancies. Evil is that which they have imagined. Soon shall they behold it at its meridian. Blessed is the soul that hath seen the Kingdom before its face and hath turned unto it, detached from all else.

3 قل قد اتى الغلام في ظلل الغمام ولا ينفعكم اليوم شيء لو تمسكون بما خلق في الأرضين و السموات ان اعرفوا ربكم الرحمن انه اتى بالحق و البرهان قل هل ترون لأنفسكم من مهرب او من مفر لا فوالذي ظهر بالبينات ان الناس ارادوا ان يستروا انوار الشمس بعجاج الأوهام فبئس ما ظنوا سوف يرونها في وسط الزوال طوبى لنفس رأى الملكوت امام الوجه و اقبل اليه منقطعاً عن الامكان

4 Say: Torment not yourselves. The Glory is not prevented by tribulation from that which His Lord, the Lord of Names, hath purposed. To this testifieth He with Whom is the knowledge of the unseen and the visible. Those who are heedless are dead, not living. Soon shall they awaken when the breezes of punishment encompass them. These are they who have made the file a stick to blind their eyes. Know ye that they are in heedlessness and error.

4 قل لا تعذبوا انفسكم ان البلاء لا يمنع البلاء عما اراد في امر ربه مالک الأسماء يشهد بذلك من عنده علم الغيب و الشهادة ان الذين غفلوا اموات غير احياء سوف ينتهبون اذا احاطتهم نفحات العذاب اولئك اتخذوا المبرد مروداً لعيونهم الا انهم في غفلة و ضلال

5 By My life! Tribulation is as collyrium to Mine eyes. To this testifieth He before Whom all necks have bowed. I have borne every affliction in the path of God, Creator of all things. Thus have We decreed the matter in the Mother Book. Soon shall all things be stirred by this breeze that wafteth from the direction of the Robe. Verily thy Lord is the Mighty, the All-Knowing.

5 لعمرى ان البلاء كل لعيني يشهد بذلك من خضعت له الأعناق قد حملت البلايا كلها في سبيل الله خالق الأشياء كذلك قضينا الأمر في أم الألواح سوف يهتز كل شيء من هذه النسمة التي تمر من شطر القميص ان ربك هو العزيز العلام

6 Give thanks to thy Lord for having remembered thee from the Pen of Revelation after It was surrounded by wolves. The Glory be upon thee and upon whoever remembereth this

6 ان اشكر ربك بما ذكرت من قلم الوحي بعد الذي احاطته الذباب انما البلاء عليك و على من يذكر

Wronged One in private or in public. Praise be to Thee, O Lord of Lords!

هذا المظلوم في السرّ والاجهار الحمد لك يا ربّ
الأرباب

BLIB_Or11095#126

BH03624

To: Asad

Date: ca. 1289-1290?

1 In the Name of the Friend!

1 بنام دوست

2 O Asad! The Manifestation of the One declareth: This is the Day whereon the fragrances of the All-Merciful are wafting from the garment of His boundless favors upon all created things. How excellent is the state of him who hath discovered from its fragrance the One to be recognized, and whom the congestion of self and desire hath not debarred from inhaling the divine fragrance. Render thanks unto the Adored One of all worlds that He hath enabled thee to attain unto this supreme bounty and mighty gift, and strive thou to remain steadfast in His love, for this station hath been and shall ever remain the most exalted of all stations. O Asad! God willing, may thou be illumined and brightened through the grace of the All-Merciful in these spiritual days by the lights of the divine dawn, in such wise that the people of the realm of possibility may discover the radiance of the All-Merciful in thy countenance. Abdullah hath said:

2 ای اسد مظهر احد میفرماید الیوم یومست که
نفحات رحمانیه از قیص الطاف نامتناهیہ بر
جميع بریہ مرور مینماید نیکوست حال نفسیکہ
از عرف آن بمعروف پی برده و زکام نفس و
هوی او را از استنشاق نفعہ رحمانیہ منع ننوده
حمد کن معبود عالمیان را کہ موفق فرمود ترا
بر این عنایت کبری و موهبت عظمی و جهد
نما تا بر حبش مستقیم مانی این مقام اعظم از
مقامات بوده و خواهد بود ای اسد انشاءالله از
فضل رحمانی در این ایام روحانی بانوار فجر الهی
منیر و روشن باشی بشأنیکہ اهل امکان نضرہ
رحمن از وجہت بیابند

3 "O my God! If but once Thou shouldst call me 'My servant,' My laughter would soar beyond the throne on high!"

3 عبدالله گفته الهی اگر یکبار گوئی بنده من از
عرش بگذرد خنده من

4 Now doth the Manifestation of the Divine Self and Source of mystic knowledge call unto thee from the precincts of the Most Great Prison. I swear by the horizon of the Cause that if thou shouldst drink of the Kawthar of life that in these days floweth from the mouth of the All-Merciful, thou wouldst arise to love Him, detached from all else, and make mention of His remembrance.

4 حال مظهر نفس الهی و منبع علم لدنی از شطر
سجن اعظم ترا ندا میفرماید قسم بافق امر اگر
لذت کوثر حیوان کہ از فم رحمن در این احیان
جاری شده پیاشمی منقطعاً عن الكل بر حبش
قیام نمائی و بذکرش ذاکر شوی

5 It is most evident that whatsoever hath been and is mentioned hath for its purpose the elevation of God's loved ones to holy spiritual stations, that through divine grace they may abide eternally in the immortal Kingdom. The world hath never had, nor doth it now possess, any worth. Had it possessed worth

5 این بسی واضحست کہ آنچه ذکر شده و میشود
مقصود ارتقای احبای الهی است بمقامات
قدس معنوی تا بعنایت ربّانی در ملکوت باقی
باقی مانند دنیا را شأنی نبوده و نیست اگر اقل
من ذرّ شأنی در او مشاهده میشد هرگز جمال

even less than an atom, the Ancient Beauty would never have been seen imprisoned in this most great humiliation - though this humiliation is the pride of all glory, and this prison the cause of freedom for all the peoples of the world. Ere long will its fruits be made manifest in the world of earthly dominion. God willing, mayest thou drink forever from the cup of the grace of the Lord of Glory. And the Glory be upon you, O My loved ones!

قدم باين ذلت كبرى محبوس مشاهده نميگشت
اگرچه اين ذلت نغمه عزتتاست و اين سجن علت
آزادي اهل عالم عنقریب ثمرات آن در عالم
ملکيه ظاهر خواهد شد انشاءالله لميزل ولايزال
از کأس عنایت ذی الجلال بياشامی و البهاء
عليکم يا احبائي

BLIB_Or11096#083

BH03618

To: *Haji Rida*

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Great 1 الأقدس الأعظم
- 2 O Temple! Thou wert built by the command of thy Lord, yet the people perceive it not. And among them are those who wait to behold thee, seeking their own desires - these are indeed among the heedless. 2 ان يا هيكل اتك بنيت بأمر ربك ولكن الناس لا ينظرون و منهم من ينتظر ان ينظرک طلباً لهواه الا انه من الغافلين
- 3 Say: I was created by the will of my Lord and was adorned with the ornament of names on the Day whereon God adorned the Kingdom with His Most Glorious Name. Whoso waiteth after this is among the distracted ones. Say: Through my manifestation the mention of God was exalted, and through it were created temples whose number none knoweth save God, the Mighty, the All-Knowing. 3 قل اني خلقت بارادة ربّي و زينت بطراز الأسماء في يوم الذي فيه طرز الله الملكوت باسمه الأبهى من انتظر بعد ذلك انه من الهائمين قل بظهوري ارتفع ذكر الله و به خلقت هياكل لا يعلم عدتها احد الا الله العزيز العليم
- 4 O concourse of the Spirit! Draw nigh with joy and fragrance unto the Temple of the All-Merciful. This behooveth you, if ye be of them that know. Beware lest ye be hindered by those servants who worship vain imaginings and are not among the perceiving ones. 4 يا ملاء الروح ان اقبلوا بالروح و الریحان الى هيكل الرحمن هذا ينبغي لكم ان انتم من العارفين اياكم ان يمنعکم عباد الذين يعبدون الأوهام و لا يكون من الشاعرين
- 5 Say: Cast away vain imaginings - the All-Knowing hath come upon the clouds of glory, and they who are sincere in faith behold and say: Blessed be the Self-Subsisting Who hath come with manifest sovereignty. Say: Turn not unto the world and what is therein. Cast it behind you, turning unto your Ancient Lord. 5 قل ضعوا الأوهام قد اتى العلام على ظلل الغمام والموحدون ينظرون ويقولون تبارک القيوم الذي اتى بسلطان مبين قل لا تلتفتوا الى الدنيا و ما فيها ضعوها عن ورائكم مقبلاً الى مولیکم القديم
- 6 Say: Abandon the churches - the Church of God hath appeared upon the temple of man. Turn ye unto it, then remember it 6 قل دعوا الكنائس قد ظهرت كنيسة الله على هيكل الانسان ان اقبلوا اليه ثم اذكروه بهذا الذکر

with this wise remembrance. Therein is raised the call of the Bell in His Holy Name, while ye remain dead within the veils of your selves. Arise from the couches of desire, turning unto God, the Lord of Names. This is what ye were promised in the Tablets, were ye of them that see.

- 7 Answer the Call of God in your midst, then go forth from your homes, turning unto the Kingdom. Thus doth your Lord, the True, the Faithful, counsel you. As to those who seclude themselves in churches - did We create them for eating and sitting idle? Nay, by My mighty and loving Self! Rather for this Day wherein He Who was hidden hath appeared with His Name, the Protector of the worlds.
- 8 Say: Present yourselves before your Lord and withhold not yourselves from that for which ye were created. This is of My grace unto you, if ye be of them that perceive.

الحكيم فيه ارتفع نداء الناقوس باسمه القدوس و
انتم في حجاب انفسكم لمن الميتين قوموا من مراقد
الهوى مقبلاً الى الله مالک الاسماء هذا ما وعدتم
به في الألواح لو انتم من الناظرين

7 اجيبوا داعي الله بينكم ثم اخرجوا من البيوت
مقبلاً الى الملكوت كذلك ينصحكم ربكم
الصادق الأمين ان الذين اعتكفوا في الكنائس
هل خلقناهم للأكل والقعود لا ونفسى العزيز
الودود بل لهذا اليوم الذى فيه ظهر المكنون
باسمه المهيمن على العالمين

8 قل ان احضروا بين يدي الرب ولا تمنعوا انفسكم
عما خلقتم له هذا من فضلى عليكم ان انتم من
المتفرسين

BLIB_Or11095#263, AQA5#006 p.007

BH03726

To: Husayn

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Holy, the Most Glorious! This is a Tablet from Us to him who hath turned toward the Dayspring of Lights, that the fragrances of verses may attract him and draw him nigh unto God, the Subjugator of winds.
- 2 They who have cast away desire and taken hold of guidance - these are of the people of Baha in the scriptures and tablets. And they who have turned away - these shall find for themselves no place of escape. How many servants have been so attracted by the verses that they became detached from all who are on earth, turning unto God, the Mighty, the Bestower. These have fulfilled the Covenant after every idolatrous deceiver broke the pledge.
- 3 Take thou the cup of life in the name of thy Lord, the All-Merciful, then drink and say: Praise be to Thee, O Thou Whose knowledge encompasseth all created things.
- 4 O Husayn! We have sent down verses unto thee before - this is yet another time - that thine eyes may be consoled thereby

1 بسم الله الأقدس الأبهى هذا لوح من لدنا الى
الذى اقبل الى مشرق الأنوار لتجذبه نفحات
الآيات وتقربه الى الله مستخر الأرياح

2 ان الذين نبذوا الهوى واتخذوا الهدى اولئك من
اهل البهاء في الزبر والألواح والذين اعرضوا
اولئك لا يجدون لأنفسهم من مناص كم من
عباد اخذهم جذب الآيات على شأن انقطعوا
عن الأرض مقبلين الى الله العزيز الوهاب
اولئك وفوا بالميثاق بعد الذى نقض العهد كل
مشرک مكار

3 خذ كأس الحيوان باسم ربك الرحمن ثم اشرب
وقل لك الحمد يا من احاط علمك الكائنات

4 ان يا حسين قد نزلنا لك الآيات من قبل تلك
مرة اخرى عسى ان تقر عينك بها في هذه الكرة

in this return. Verily thy Lord is the Mighty, the All-Knowing. Remind My loved ones there and kindle the lamp of their hearts with this remembrance which shineth forth from the horizon of thy Lord's utterance, the Lord of all men.

5 Say: We have kindled the fire of longing throughout all regions - seize ye the day, O company of ardent lovers! Remember thou Husayn who heard God's call when he turned to the face of thy Lord, the Mighty, the Most High. Then Husayn who visited the Throne and attained the presence of God on the Day of Gathering.

6 Blessed are ye and your names which branch forth from the ocean of My Name, the One Who dominateth all who are in earth and heaven. Say: Be ye steadfast in the Cause in such wise that neither the lowing of the calf nor the croaking of those who claim what God hath not permitted them in the Book shall hinder you. Hold fast to the cord of oneness in this Day wherein the Spirit proclaimeth: The Kingdom is God's, the One, the Mighty, the Compelling.

7 And the glory be upon thee and upon them and upon thy progeny from thy Lord, the Almighty, the All-Forgiving. We have not forgotten the Ruby - We call him to the Kingdom, and him who serveth thee to the Mighty, the Most High.

أَنَّ رَبَّكَ هُوَ الْعَزِيزُ الْعَلَّامُ ذَكَرَ أَحِبَّائِي فِي هُنَاكَ
ثُمَّ أَوْقَدَ سِرَاجَ قُلُوبِهِمْ بِهَذَا الذِّكْرِ الْمَشْرِقِ مِنْ أَفَقِ
بَيَانِ رَبِّكَ مَالِكِ الرَّقَابِ

5 قُلْ قَدْ أَضْرَمْنَا نَارَ الْإِشْتِيَاقِ فِي الْآفَاقِ إِنْ اغْتَنَمُوا
الْيَوْمَ يَا مَلَأَ الْعِشَاقُ إِنْ أَذَكَرَ الْحُسَيْنَ الَّذِي سَمِعَ
اللَّهُ نِدَائَهُ إِذَا قَبِلَ إِلَى وَجْهِ رَبِّكَ الْعَزِيزِ الْمُتَعَالِ ثُمَّ
الْحُسَيْنَ الَّذِي زَارَ الْعَرْشَ وَفَازَ بِلِقَاءِ اللَّهِ فِي يَوْمِ
التَّنَادِ

6 طُوبَى لَكُمْ وَ لِأَسْمَائِكُمُ الْمُنشَعِبَةِ مِنْ بَحْرِ اسْمِي
الْمُهَيْمِنِ عَلَى مَنْ فِي الْأَرْضِينَ وَالسَّمَوَاتِ قُلْ
إِنْ اسْتَقِيمُوا عَلَى الْأَمْرِ عَلَى شَأْنٍ لَا يَمْنَعُكُمْ خَوَارِ
الْعِجْلِ وَلَا نَعَاقُ الَّذِينَ يَدْعُونَ مَا لَا أِذْنَ اللَّهُ لَهُمْ
فِي الْكُتُبِ تَمَسَّكُوا بِحَبْلِ التَّوْحِيدِ فِي هَذَا الْيَوْمِ
الَّذِي يَنْطِقُ الرُّوحُ الْمَلِكُ لِلَّهِ الْوَاحِدِ الْعَزِيزِ الْجَبَّارِ

7 وَ الْبَهَاءَ عَلَيْكَ وَعَالِيهِمْ وَ عَلَى ذُرِّيَّتِكَ مِنْ لَدُنْ
رَبِّكَ الْمُقْتَدِرِ الْغَفَّارِ أَنَا مَا نَسِينَا الْيَاقُوتَ نَدْعُوهُ
إِلَى الْمُلْكُوتِ ثُمَّ الَّذِي يَخْدُمُكَ إِلَى الْعَزِيزِ الْمُتَعَالِ

BLIB_Or11095#162

BH03603

To: Karbalai Husayn
Date: ca. 1289-1290?

1 He is the Most Holy, the Most Glorious

2 Hearken unto the Call from the wilderness of guidance, from the right side of the valley upon the crimson spot, from the Divine Lote-Tree: Verily, there is none other God but Him, the Mighty, the Help in Peril. Within His grasp lies the dominion of all things, and in His right hand the reins of all beings. Can anyone oppose Him? Nay, by His Own Self, the Mighty, the Bestower! They that have turned away, these shall have no mention with God - verily they are among the dead. Soon shall the breezes of torment seize them from every direction. Thy Lord is indeed severe in punishment.

1 الأقدس الأبهى

2 إِنْ اسْتَمَعَ النَّدَاءَ مِنْ بَرِّيَّةٍ الْهَدَى مِنْ شَاطِئِ
الْوَادِي الْأَيْمَنِ عَلَى الْبُقْعَةِ الْحُمْرَاءِ مِنْ سِدْرَةِ
الْأَبْهَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمُسْتَعَانُ فِي قَبْضَتِهِ
مُلْكُوتُ كُلِّ شَيْءٍ وَ فِي يَمِينِهِ زَمَامُ الْكَائِنَاتِ هَلْ
يَقْدِرُ أَحَدٌ إِنْ يَعْتَرِضُ عَلَيْهِ لَا [وَنَفْسِهِ] الْعَزِيزِ
الْوَهَّابِ إِنْ الَّذِينَ أَعْرَضُوا أَوْلَيْكَ لَيْسَ لَهُمْ ذِكْرٌ
عِنْدَ اللَّهِ إِلَّا أَنَّهُمْ مِنَ الْأَمْوَاتِ سَوْفَ تَأْخُذُهُمْ
نَفْحَاتُ الْعَذَابِ مِنْ كُلِّ الْجِهَاتِ إِنْ رَبِّكَ
لَشَدِيدُ الْعِقَابِ

3 O Husayn! Hear the call of this Wronged One, Who hath been imprisoned in the most desolate of cities because He summoned mankind unto God, the Subduer of winds. From the horizon of the prison He calleth unto all who are in earth and heaven, saying: The Promised One hath come with sovereignty and majesty. Turn ye unto Him, O people! Beware lest ye follow every doubting idolater. They that have followed Satan have no portion this Day save that they are companions of the fire - they walk in the valley of fire and perceive it not. From their mouths issue forth flames of fire yet they know it not. God shall soon seize them with His might. He is verily the Powerful over what He willeth, the Protector, the Self-Subsisting.

3 ان يا حسين اسمع نداء هذا المظلوم الذى حبس
في انحر الديار بما دعا الناس الى الله مستخر
الارياح ومن افق السجن ينادى من على الارض
و السماء ويقول قد اتى الموعد بسلطان العظمة
والاجلال ان اقبلوا اليه يا قوم اياكم ان تتبعوا
كل مشرك مرتاب ان الذين اتبعوا الشيطان ليس
لهم اليوم من نصيب الا انهم من اصحاب النيران
يمشون في وادي النار ولا يشعرون ويخرج من
افواههم لهيب النار ولا يعرفون سوف يأخذهم
الله بسلطان من عنده انه هو المقتدر على ما يشاء
انه هو المهيمن القيوم

4 Grieve thou not over anything. Trust in God in thy affairs. Say: O my Lord! I have turned my face unto Thee and raised unto Thee the hands of my hope. I beseech Thee by Thy Name through which Thou hast subdued the servants and all who dwell in the lands to send down upon Thy trusted ones that which will gladden their hearts and tranquilize their souls. Thou art verily the Powerful over what Thou willest, and Thou art the Mighty, the Beloved.

4 انك لا تحزن من شيء توكل على الله في امرك
قل اي رب اقبل اليك بوجهي و رفعت اليك
يد رجائي اسئلك باسمك الذي به سخرت العباد
و من في البلاد بان تنزل على امثالك ما تفرح
به قلوبهم و تطمئن به نفوسهم انك انت المقتدر
على ما تشاء و انك انت العزيز المحبوب

5 Have mercy, O my God, upon Thy servants, then make them know the Dawning-Place of Thy Cause and the Dayspring of Thy verses, that they may turn unto Thee with their hearts. Thou art He Whose mercy hath preceded all created things and Whose grace hath encompassed the seen and the unseen.

5 ان ارحم يا الهى عبادك ثم عرفهم مطلع امرك
و مشرق آياتك ليتوجهوا اليك بقلوبهم انك
انت الذي سبقت رحمتك الكائنات و احاط
فضلك [الغيب و] الشهود

BLIB_Or11095#135, AQA5#005 p.005

BH03712

To: mother of one who ascended

Date: ca. 1289-1290?

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

2 We send forth the fragrance of the Divine Good-Pleasure unto this handmaiden of the All-Merciful, that it may sanctify her from sorrows in these days wherein the veils have been rent asunder and the All-Bestowing hath come with His Most Great, His Mighty Name.

1 الأقدس الأَمَنع الأعظم

2 نرسل نفحة الرضوان الى امة الرحمن لتقدسها عن
الأحزان في هذه الأيام التي فيها خرقت الأجاب
و اتى الوهاب باسمه الأعظم العظيم

3 O leaf! Be not grieved at what hath befallen thee. Be patient and steadfast, for thy Lord is the Protector of those who are patient, women and men. Dost thou imagine that he is lost? Nay, by My life! Rather, he hath fallen asleep and risen in haste unto the Kingdom of his Lord, the All-Knowing, the All-Informed. Dost thou imagine that he is dead? Nay, by His most truthful Self! He is alive in both worlds, beholding the Glory from the Supreme Horizon, and towards him are directed the glances of the Wronged One from this remote Prison. I see him and he seeth Me. Were I to elaborate upon this station, all would turn with contentment to that which hath been ordained by the Pen of God, the Almighty, the All-Compelling, the All-Knowing, the All-Wise.

3 يَا أَيَّتُهَا الْوَرَقَةُ لَا تَحْزَنِي بِمَا وَرَدَ عَلَيْكَ إِنْ أَصْبَرِي وَ
اِقْنَعِي أَنَّ رَبَّكَ هُوَ مَوْلَى الصَّابِرَاتِ وَوَلَى الصَّابِرِينَ
هَلْ ظَنَنْتَ أَنَّهُ فَقْدٌ لَا وَعْمَرِي بَلْ رَقْدٌ وَقَامَ مُسْرِعاً
إِلَى مَلَكُوتِ رَبِّهِ الْعَلِيمِ الْخَبِيرِ هَلْ ظَنَنْتَ أَنَّهُ مَاتَ
لَا وَنَفْسَهُ الْحَقُّ أَنَّهُ حَيٌّ فِي الدَّارَيْنِ يَرَى الْبَهَاءَ مِنْ
الرَّقِيقِ الْأَعْلَى وَتَوَجَّهَ إِلَيْهِ لِحَاطِ الْمَظْلُومِ مِنْ هَذَا
السَّجَنِ الْبَعِيدِ أَرِيهِ وَيَرَانِي لَوْ أَفْصَلَ هَذَا الْمَقَامَ
لَتَدْعَى الْوَرَى رَاضِيَةً بِمَا قَدَّرَ مِنْ قَلَمِ اللَّهِ الْمُقْتَدِرِ
الْمُهَيِّمِ الْعَلِيمِ الْحَكِيمِ

4 When thou perceivest the fragrance of loving-kindness from the Tablet of thy Lord, the Lord of all creation, turn thou unto God and make mention of that which hath been sent down from His mighty and impregnable Pen: "O my God and my Master! I am a handmaiden among Thy handmaidens who hath turned unto the Kaaba of Thy oneness and the Sanctuary of Thy detachment. I beseech Thee, by the one whom Thou didst sacrifice in Thy path and didst cause to be spent for the acceptance of Thy creatures, to number me among such women as have believed in Thee and in Thy signs and have been well-pleased with that which Thy Pen of decree hath ordained for them in the Tablets of Thy Judgment, and who circle round Thy Will and Purpose. O Lord! I am she who hath turned unto Thee, detached from all else but Thee. Preserve me, then, through Thy power and sovereignty, and kindle within my heart, by the hand of Thy bounty, the lamp of joy. Verily, Thou art powerful to do as Thou pleasest. There is none other God but Thee, the Mighty, the Powerful. O Lord! Withhold me not from the wonders of Thy grace, nor from the effulgences of the Sun of Thy favors and bounties. Then write down for me that which is best with Thee. Verily, Thou art the Most Merciful of the merciful ones and the Most Generous of the generous ones. There is none other God but Thee, the Mighty, the Beautiful."

4 إِذَا وَجَدْتَ عَرَفَ الْعِنَايَةِ مِنْ لَوْحِ رَبِّكَ مَالِكِ
الْبَرِيَّةِ تَوَجَّهِي إِلَى اللَّهِ ثُمَّ اذْكُرِي مَا نَزَلَ مِنْ قَلْبِهِ
الْعَزِيزِ الْمُنِيعِ يَا أَلْهِى وَسَيِّدِي أَنَا أَمَةٌ مِنْ أُمَّاتِكَ
أَقْبَلْتُ إِلَى كَعْبَةِ تَوْحِيدِكَ وَحَرَمِ تَجْرِيدِكَ
اسْأَلُكَ بِمَنْ فِدَيْتَهُ فِي سَبِيلِكَ وَانْفَقْتَهُ لِأَقْبَالِ
بَرِيَّتِكَ بِأَنْ تَجْعَلَنِي مِنَ اللَّائِي آمَنَ بِكَ وَبِآيَاتِكَ
وَكَنَّ رَاضِيَاتٍ بِمَا قَدَّرَ لِهِنَّ مِنْ قَلَمِ تَقْدِيرِكَ
فِي الْوَاحِ قَضَائِكَ وَطَائِفَاتِ حَوْلِ مَشِيَّتِكَ وَ
أَرَادَتِكَ أَيْ رَبِّ أَنَا الَّتِي أَقْبَلْتُ إِلَيْكَ مُنْقَطِعَةً
عَنْ دُونِكَ فَاحْفَظْنِي بِقُدْرَتِكَ وَسُلْطَانِكَ وَ
أَوْقَدْ بِيَدِ فَضْلِكَ فِي قَلْبِي مُصْبِحَ الْإِبْتِهَاجِ أَنَّكَ
أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ
الْقَدِيرُ أَيْ رَبِّ لَا تَمْنَعْنِي مِنْ بَدَائِعِ فَضْلِكَ وَ
لَا مِنْ إِشْرَاقَاتِ شَمْسِ مَكْرَمَتِكَ وَطَافِكَ ثُمَّ
اكْتُبْ لِي مَا هُوَ خَيْرٌ عِنْدَكَ أَنَّكَ أَنْتَ أَرْحَمُ
الرَّاحِمِينَ وَأَكْرَمُ الْأَكْرَمِينَ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ
الْجَمِيلُ

BLIB_Or11095#247

BH03620*To: Qurban**Date: ca. 1289-1290?*

- 1 He is the Most Holy, the Most Great, the Most Glorious
 2 We summon the servants unto God, their Lord and the Lord of all worlds. They have risen up to harm Me and hasten in the wilderness of error - nay, they are among the heedless ones. The Promised One hath appeared, yet they remain behind a thick veil, and the Desired One remembereth them, yet they persist in grievous delusion.
 3 Say: Turn ye towards the Supreme Horizon. He Who is the Manifestation of your Lord, the Lord of Names, hath appeared. Beware lest the veils of glory prevent you - rend them asunder through His Name, the Strong, the Trustworthy.
 4 Those who have disbelieved are the most ignorant among men, even should they possess all the knowledge of the earth. Thus hath the All-Knowing, the All-Informed, decreed. And they who have believed are the greatest in rank among men, the most perspicacious in mind, the keenest in vision, and the purest in heart. Thy Lord, verily, is the Ruler over whatsoever He willeth.
 5 The shepherd hath been mentioned before the Throne, while forgotten was he who possessed the treasures of the earth and enjoyed a mighty portion. This is a Day wherein We have made the highest among the people lowest, and the lowest highest. Thy Lord, verily, is the Almighty, the Powerful. How many were possessed of glory who were turned away from the door, and how many were abased who entered and attained, exclaiming: "Praise be to God Who hath made me to achieve this noble vision!" All affairs are in the grasp of thy Lord's power - He turneth them as He pleaseth. He, verily, is the Powerful, the Mighty, the Wise.
 6 O servant! Give thanks to thy Lord for having been mentioned by the Most Exalted Pen and for having attained unto this wondrous remembrance. None can draw nigh on this Day save through the heart. Thus hath the Lord of the worlds decreed.
 7 This earth hath been shaken by what the hands of the hypocrites have wrought. We, at the very center of tribulation, summon mankind unto God, the Lord of all worlds. Arise to make mention of Him and to praise Him, then be steadfast in the Cause through His Name, the All-Compelling, the Mighty,
- الأقدس الأعظم الأبى
 أنا ندع العباد الى الله ربهم ورب العالمين انهم قاموا على ضرى ويسرعون فى هيماء الضلال الا انهم من الغافلين قد ظهر الموعود وهم فى حجاب غليظ ويذكرهم المقصود وهم فى وهم كبير
 قل توجهوا الى الأفق الأعلى قد ظهر مظهر ربكم مالك الأسماء اياكم ان تمنعكم سبحات الجلال ان اخرجوها باسمه القوى الأمين
 ان الذين كفروا اولئك من اجهل العباد ولو يكون عندهم علوم الأرض كلها هذا ما حكم به العليم الخبير والذين آمنوا اولئك اعظم الناس قدراً واجودهم عقلاً واحدهم بصرأ واصفاهم قلباً ان ربك هو الحاكم على ما يريد
 قد ذكر الراعى لدى العرش ونسى من كان عنده خزائن الأرض و كان ذا حظ عظيم هذا يوم فيه جعلنا اعلى القوم اسفلهم واسفلهم اعليهم ان ربك هو المقتدر القدير كم من ذى عز طرد عن الباب و كم من ذى ذل دخل و حضر و قال لله الحمد بما جعلنى فائزاً بهذا المنظر الكريم كل الأمور فى يد قدرة ربك يقلبها كيف يشاء انه هو القادر العزيز الحكيم
 انك يا عبد ان اشكر ربك بما ذكرت من القلم الأعلى و فزت بهذا الذكر البديع ليس لأحد ان يتقرب اليوم الا بالقلب هذا ما حكم به مولى العالمين
 قد اضطربت هذه الأرض بما اكتسبت ايدى المنافقين نحن فى قطب البلاء ندع الناس الى الله رب العالمين قم على ذكره و ثائه ثم استقم على

the Most Laudable. Glory be unto them that have turned towards Him and have said: "I believe in Thee, O Thou the Beloved of them that know!"

الأمر باسمه المهيمن العزيز الحميد أمّا البهاء على
الذين اقبلوا وقالوا آمنت بك يا محبوب العارفين

BLIB_Or11095#068

BH03630

To: *Varaqatul-Firdaws*

Date: ca. 1289-1290?

¹ The Most Great, Most Holy, Most Glorious! The verses of God, the Powerful, the Mighty, the Wise, have been sent down unto the Leaf who, when she heard the call from the direction of supreme glory, turned and said: "Here am I, O God of all who are in the heavens and on earth!" We have sent thee each year that which hath diffused the fragrance of the garment of the Beloved among the worlds. Blessed is he who hath found its perfume and been so attracted as to speak His praise, detached from all else and turning to the Qiblih of existence and the Eye of the seen and the unseen. Verily, he is of the people of Baha, as inscribed in a Tablet by the Most Exalted Pen. Exalted is this holy, mighty and inaccessible station!

¹ الأقدس الأعظم الأبهى آيات الله المقتدر العزيز
الحكيم نزلت للورقة التي اذا سمعت النداء من
شطر الكبرياء اقبلت وقالت لبيك يا الله من
في السموات والأرضين قد ارسلنا اليك في كل
سنة ما فاحت به نفحة قميص المحبوب بين العالمين
طوبى لمن وجد عرفة واجتذبه على شأن نطق
بذكره منقطعاً عن الملك ومقبلاً الى قبلة الوجود
ومقلة الغيب والشهود الا انه من اهل البهاء في
لوح رقم من القلم الأعلى تعالى هذا المقام المقدس
العزيز المنيع

² The clouds pour down rain - blessed is the soil that hath been watered and hath cried out: "Praise be unto Thee, O Quickener of mouldering bones!" Can His outpouring ever be suspended? Nay, by the Beauty of the Beloved! Yet the people are in grievous error. Doth it befit anyone to pause when the All-Merciful calleth out in His loudest voice: "To Me, to Me, O people of earth and heaven!" Blessed is he who hath drawn nigh, and woe unto every heedless one who is far removed.

² ان السحاب تمطر طوبى لأرض سقت و نادت
لك الحمد يا محيي عظم الرميم هل لفيضه من
تعطيل لا وجمال المحبوب ولكن الناس في وهم
كبير هل ينبغي الوقوف لأحد بعد الذي ينادى
الرؤف بأعلى النداء الى الى يا اهل الأرض و
السماء طوبى لمن تقرب ويل لكل غافل بعيد

³ Give thanks unto thy Lord for having been oft-times remembered before the All-Merciful, and for having had revealed in thy name Tablets that surpass all that existeth on earth. Thy Lord is, verily, the Mighty, the Bountiful. Blessed is she who, being veiled, hath heard and responded, and woe unto him who, wearing a turban, hath grown proud and turned away from God, the All-Knowing, the All-Informed. How many adults have been held back through following their desires, and how many children have attained the lights of guidance! Thus hath the decree been fulfilled and the Cause been made manifest from One Who is powerful and ancient.

³ ان اشكرى ربك بما ذكرت في اكثر الأحيان
لدى الرحمن و نزل باسمك الواح لا يعادها ما
على الأرض ان ربك هو العزيز الكريم طوبى
لدى مقنعة سمعت واجابت ويل لدى عمامة غر
واستكبر على الله العليم الخبير كم من بالغ منع
بما اتبع الهوى و كم من صبي فاز بأنوار الهدى
كذلك قضى الحكم و ظهر الأمر من لدن مقتدر
قدير

- 4 O My Leaf! Hearken once again unto the call from the direction of My grace and bounty: Verily, there is none other God but Me, the Forgiving, the Merciful. Stand firm in the Cause, then remind My handmaidens on behalf of thy Lord. We have sent unto them that which shall gladden their eyes and attract the hearts of those who are endued with understanding. The glory that proceedeth from God, the Mighty, the Most Praised, be upon thee and upon them.

4 ان يا ورقتي ان اسمعي النداء مرّة اخرى من شطر
فضلى و عنايتى انه لا اله الا انا الغفور الرحيم ان
استقمى على الامر ثم ذكرى امائى من قبل ربك
لقد ارسلنا اليهن ما تقر به عيونهن و تنجذب به
افئدة العارفين البهاء عليك و عليهن من لدى الله
العزیز الحمید

BLIB_Or11095#173

BH03631

Date: ca. 1289-1290?

- 1 In the Name of the One, the Single, the Mighty, the All-Wise! Exalted is He Who hath ordained for the people of Baha that which He hath not ordained for the people of creation. They are the dawning-places of certitude amidst all possible things. These are servants who have broken the chains of limitation through the shining of the lights of divine unity from the horizon of their Lord's favor, the Mighty, the Self-Subsisting. These are the fruits of the Tree which hath been raised up in truth, and the lamps of guidance for all who dwell on earth and in the heavens.
- 2 We beseech God to assist them in teaching His Cause through such detachment that the fragrance of the All-Merciful may waft therefrom throughout all worlds, and to protect them from the odors that emanate from the intimations of those who have denied God, the Revealer of verses.
- 3 So mighty is this Cause that whenever mention is made of its greatness, the Pen is overwhelmed and swoons away, and when it recovers, it says: "Blessed is he who hath turned to the Face, detached from all else."
- 4 Reflect, O people, on what hath appeared in this Revelation that ye may behold yourselves in the most exalted station. Those who have remained remote, they have clung to idle fancy, turning away from guidance. We testify that they are among the people of error.
- 5 We have summoned all people in every condition unto God. Among them are those who turned away, those who hesitated, and those who turned to the Self-Subsisting, the Most High.

1 بسمه الفرد الواحد العزیز الحکیم تعالی الذى قدر
لأهل البهاء ما لا قدره لأهل الانشاء الا انهم
مطالع الايقان بين الامكان اولئك عباد كسروا
سلاسل التقييد بما اشرفت عليهم انوار التوحيد
من افق عناية ربهم العزیز المختار اولئك اثمار
السدرۃ التى ارتفعت بالحق و مصابيح الهدى لمن
فى الأرضين و السموات

2 نسل الله بأن يؤيدهم على تبليغ امره بالانقطاع
الذى تفوح منه رائحة الرحمن بين الأكوان و
يحفظهم من الروائح التى تمر من اشارات الذين
كفروا بالله منزل الآيات

3 ان الأمر عظيم على شأن كلما يرقم ذكر عظمته
يضطرب القلم و ينصعق و اذا افاق يقول طوبى
لمن اقبل الى الوجه منقطعاً عن الجهات

4 تفكروا يا قوم فيما ظهر فى هذا الظهور لتروا انفسكم
فى اعلى المقام ان الذين بعدوا اولئك تمسكوا
بالهوى معرضين عن الهدى نشهد انهم من اهل
الضلال

5 انا دعونا الناس فى كل الأحوال الى الله منهم من
اعرض و منهم من توقف و منهم من اقبل الى

They who turned to Him are among the gems of creation, while they who turned away have no portion of the choice wine of their Lord's mercy, the Mighty, the All-Bestowing.

الغنى المتعال ان الذين اقبلوا اولئك من جواهر الخلق والذين اعرضوا اولئك ليس لهم نصيب من رحيق رحمة ربهم العزيز الوهاب

- 6 God's proof hath been perfected unto His creation and His testimony unto His servants - to this doth testify your Lord, the Mighty, the All-Knowing. Whoso hath attained unto the remembrance of God in His days, he is of those who have attained unto all good and for whom there is a goodly end.

6 قد تمت حجة الله على خلقه و برهانه على عباده يشهد بذلك ربكم العزيز العلام ان الذي فاز بذكر الله في ايامه انه ممن فاز بكل الخير و له حسن مآل

- 7 O servant! Harken unto the shrill voice of the Most Exalted Pen, which hath been raised up in the Most Great Prison while the Ancient Beauty was in the hands of the wicked. We have created all things for the days of God, which have appeared and shone forth, yet the people remain heedless and veiled. Be thou therefore ever gazing toward the court of thy Lord and speaking His praise amongst His servants.

7 يا ايها العبد ان استمع صرير القلم الأعلى انه ارتفع في السجن الأعظم اذ كان جمال القدم بين ايدي الأشرار قد خلقنا كلشيء لأيام الله انما ظهرت و اشرقت ولكن الناس في غفلة و حجاب انك كن ناظراً الى شطر ربك و ناطقاً بثناءه بين العباد

INBA41:003, BLIB_Or11095#295, NLAI_BH1.099

BH03656

To: *Jinab-i-Isma'il*

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 Glorified be He Who is established upon the Throne and hath summoned all to the recognition of the Dawning-Place of His Cause in such wise that neither the ordinances of fate nor the ascendancy of the people of creation could hinder Him. He, verily, is the Omnipotent over whatsoever He willeth. He hath ordained in the Book whatsoever He desired. He, verily, is the Almighty, the Powerful.
- 3 The tongue of the dawn hath spoken His remembrance and praise, and all things have proclaimed: "The Kingdom belongeth unto God, the Almighty, the Exalted, the Great." The Tablet of creation hath been adorned with the mention of the Lord of invention, and the temples of existence have been embellished with the robe of His remembrance, the Mighty, the Inaccessible.
- 4 He who hath attained unto this station is indeed among those of whom the decree of existence can be truly spoken, and he

1 الأقدس الأعظم الأبهى

2 سبحانه الذي استقر على العرش ودعى الكل الى عرفان مطلع امره على شأن ما منعه شئوننا القضاء ولا سطوة اهل الانشاء انه هو المقتدر على ما يشاء قد حكم في الكتاب ما اراد انه هو المقتدر القدير

3 قد دلع لسان الفجر بذكره و ثنائه و نظقت الأشياء الملك لله المقتدر العلي العظيم قد زين لوح الابداع بذكر مالک الاختراع و طرزت هياكل الوجود بقميص ذكره العزيز المنيع

who remaineth remote therefrom hath no mention. Thus hath God ordained whatsoever He desired. He, verily, is the Ruler, the All-Knowing, the Mighty, the Inaccessible.

4 اَنَّ الَّذِي فَازَ بِهَذَا الْمَقَامِ اَنَّهُ مَن يَصْدُقُ عَلَيْهِ حَكْمُ
الْوُجُودِ وَالَّذِي بَعْدَ اَنَّهُ لَا ذِكْرَ لَهُ كَذَلِكَ قَضَى
اللَّهُ مَا ارَادَ اَنَّهُ لَهِوَ الْحَاكِمِ الْعَالَمِ الْعَزِيزِ الْمُنِيعِ

- 5 They who have cast away what they possessed and taken what is with God - these are the lamps of guidance in all else. To this testifieth every discerning sage. By My life! They are among the people of Baha amidst the concourse of creation - they who have been mentioned in the Tablets from the presence of One Who is All-Knowing, All-Wise.

5 اِنَّ الَّذِيْنَ نَبَذُوا مَا عِنْدَهُمْ وَاخَذُوا مَا عِنْدَ اللَّهِ
اَوَّلَئِكَ سِرَجُ الْهُدَايَةِ فِيمَا سِوَاهُ يَشْهَدُ بِذَلِكَ كُلُّ
عَالَمٍ بِصِيرِ لَعْمَرَى اَنَّهُمْ مِنْ اَهْلِ الْبَهَاءِ بَيْنَ مَلَأِ
الْاَنْشَاءِ الَّذِيْنَ ذَكَرُوا فِي الْاَوْحَادِ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ

- 6 Hold fast, O people, unto the remembrance of God and His grace, and follow not the veils of the doubtful ones who are moved by their desires. These are indeed among the most lost. They who have violated God's Covenant and Testament - these are cursed by every atom and by this Tongue which hath spoken in all things: "There is none other God but Me, the Mighty, the All-Praised."

6 تَمَسَّكُوا يَا قَوْمَ بِذِكْرِ اللَّهِ وَفَضْلِهِ وَ لَا تَتَّبِعُوا
حِجَابَاتِ الْمُرِيْبِيْنَ الَّذِيْنَ تَحَرَّكُهُمْ اَهْوَاؤُهُمْ اِلَّا اَنَّهُمْ
مِنَ الْاَخْسَرِيْنَ الَّذِيْنَ نَقَضُوا عَهْدَ اللَّهِ وَ مِيثَاقَهُ
اَوَّلَئِكَ تَلْعَنُهُمُ الذَّرَاتُ وَ هَذَا اللِّسَانُ الَّذِي نَطَقَ
فِي كُلِّ شَيْءٍ اَنَّهُ لَا اِلَهَ اِلَّا اَنَا الْعَزِيزُ الْحَمِيدُ

- 7 Thy letter hath been honored by attaining the presence before the Throne. Therefore hath the Ancient Beauty turned toward thee from this remote station, and mentioneth thee in the Tablet with verses whereby every wise command is confirmed. Be thou thankful unto thy Lord for this most great favor.

7 قَدْ زَيَّنَ كِتَابُكَ بِالْحُضُورِ لَدَى الْعَرْشِ لَذَا تَوَجَّهَ
إِلَيْكَ وَجْهَ الْقَدَمِ مِنْ هَذَا الْمَقَامِ الْبَعِيدِ وَ يَذْكُرُكَ
فِي اللَّوْحِ بِالْآيَاتِ الَّتِي يَثْبِتُ بِهَا كُلَّ أَمْرٍ حَكِيمٍ
أَنْ أَشْكُرَ رَبِّكَ بِهَذَا الْفَضْلِ الْأَكْبَرِ

- 8 Say: Praise be unto Thee, O Thou in Whose grasp is destiny, for having remembered me while I was in the Most Great Prison in the hands of the idolaters. All glory be upon thee and upon those who have attained unto the days of God and believed in that which hath been manifested in this most mighty, most holy, most glorious and most luminous Revelation.

8 قُلْ لَكَ الْحَمْدُ يَا مَالِكَ الْقَدْرِ بِمَا ذَكَرْتَنِي إِذْ كُنْتُ
فِي السَّجْنِ الْأَعْظَمِ بَيْنَ أَيْدِي الْمُشْرِكِينَ اِنَّمَا الْبَهَاءُ
عَلَيْكَ وَ عَلَى الَّذِيْنَ فَازُوا بِأَيَّامِ اللَّهِ وَ آمَنُوا بِمَا ظَهَرَ
فِي هَذَا الظَّهْرِ الْأَمْنَعِ الْأَقْدَسِ الْعَزِيزِ الْمُنِيرِ

BLIB_Or11095#309

BH03693

Date: ca. 1289-1290?

- 1 He is the Most Glorious, the Most Exalted
- 2 The Herald hath called out: This is the Day of the Meeting. The Kingdom belongeth to the Creator of all beings. Men have drawn nigh unto the Kingdom, while those who were deprived today of the lights of Beauty have turned away. We have sent down in every matter that which hath caused the countenance

1 الْأَقْدَسُ الْأَعْلَى

2 قَدْ نَادَى الْمُنَادُ هَذَا يَوْمُ الْمِيعَادِ الْمَلِكِ لِلْمَالِكِ
الْإِبْدَاعِ قَدْ أَقْبَلَ إِلَى الْمَلَكُوتِ رِجَالٌ وَ أَعْرَضَ
الَّذِيْنَ مَنَعُوا الْيَوْمَ مِنْ أَنْوَارِ الْجَمَالِ أَنَا نَزَّلْنَا فِي كُلِّ
شَأْنٍ مَا لَاحَ بِهِ وَجْهَ الْبَرَهَانِ قَدْ رَجَحَ الَّذِيْنَ تَوَجَّهُوا

of proof to shine forth. Those who have turned towards it have prospered, while every denier and deceiver hath lost. How many proofs do they behold, yet turn away from them! Blessed is he who hath laid hold on truth and cast away creation - he is of those who have attained the lights of their Lord's face, the Self-Subsisting, the All-Compelling.

- 3 All that hath flowed from the Pen is the quickener of nations, yet they understand not. Among them are those who follow their desires, those who cling to the divines, and those who have cast aside all else, turning to My luminous countenance. The rapture of revelation hath seized him in such wise that he hath detached himself from all on earth - he is truly of the people of Baha, inscribed in a noble Tablet. Through it the earth was established and the clouds rained down. Verily thy Lord is the All-Knowing.

- 4 This is the Day of Utterance - remind all who dwell in the realm of possibility of that which the All-Merciful hath spoken. This behooveth those who have believed in God, the Lord of the worlds. Be ye helpers of God's Cause, that there may appear from you that which will establish your remembrance in the heaven of your Lord, the Almighty, the Powerful. Beware lest the veils of the people hinder you. Leave them and what they possess, seeking the face of your Lord, the Mighty, the Praise-worthy. Will what they possess profit them, or their vain imaginings aid them? Nay, by My very Self, the Truth! Extinction pursueth them from behind, while they remain heedless.

- 5 Arise thou to aid thy Lord's Cause with wisdom. Thus hast thou been commanded by the Lord of creation. He will assist thee and aid thee with truth - He is the Protector of the sincere ones. When thou hast succeeded and read this, say: Unto Thee be loyalty, O Glory of those in the heavens and earth! From prison Thou callest those who slumber in their homes to the Kingdom of God, the All-Knowing, the All-Wise. We beseech God to make us successful in serving Thee. He is verily the Judge, the Answerer of prayers.

و خسر كل منكر مكّار كم من برهان ينظرون و
هم عنه معرضون طوبى لمن تمسك بالحق و نبذ
الخلق الا انه ممن فاز بأنوار وجه ربه المهيمن
القيوم

3 كل ما جرى من القلم انه محيى الأمم و القوم لا
يفقهون منهم من اتبع هويه و منهم من تمسك
بالعلماء و منهم من نبذ ما سوائى مقبلاً الى وجهى
المنير قد اخذه جذب الوحي على شأن انقطع عمن
على الأرض الا انه من اهل البهاء فى لوح كريم
به استقرت الأرض و امطر السحاب ان ربك
لهو العليم

4 هذا يوم البيان ذكروا من فى الامكان بما تكلم به
الرحمن هذا ينبغى لمن آمن بالله رب العالمين كونوا
انصاراً لأمر الله ليظهر منكم ما يثبت به ذكركم
فى جبروت ربكم المقتدر القدير آياكم ان تمنعكم
احجاب القوم ذروهم و ما عندهم ابتغاء لوجه
ربكم العزيز الحميد هل يغنيهم ما عندهم او يعينهم
او هامهم لا ونفسى الحق يسعى الفناء عن ورائهم
و هم من الغافلين

5 انك قم على نصرة امر ربك بالحكمة كذلك
امرت من لدن مالك البرية انه يؤيدك و
ينصرک بالحق انه ولى المخلصين اذا فزت و
قرأت قل لك الوفاء يا بهاء من فى السموات
و الأرضين انك فى السجن تدع الذين ناموا فى
البيوت الى ملكوت الله العليم الحكيم نسئل الله
بأن يوفقنا على خدمتك انه هو القاضى المحيى

BLIB_Or11095#167

BH03699

Date: ca. 1289-1290?

1 He is the Most Holy, The Most Exalted

2 The Book of God hath been sent down in truth for people who know. He is God - there is no God but Him. His is the creation and the command, and all return unto Him. He guideth whom He pleaseth through His grace, and leaveth those who disbelieve - verily they are a people confounded. They have taken their desires and cast guidance behind them, and they are a blind people. Their desires have seized them in such wise that they know not the right hand from the left, and they hasten in the wilderness of ignorance while they perceive not. Among the people are those who have turned away from the truth by following the creation, and among them are those who have gone astray in the valley of passions after We showed them this exalted path, and among them are those who are occupied with wealth, heedless of their final end, and among them are those who gather but know not for whom they gather - verily they do not understand.

3 Most people have been consumed by the fire of greed and desire while they perceive it not. Blessed is the soul that hath cast off the garment of greed and departed from the world out of love for God, the Protector, the Self-Subsisting. Such a one is among the horsemen of this field - the All-Merciful sendeth His blessings upon him in this praiseworthy station. Reflect, O My loved ones, upon those who came before you - did what they possessed profit them? We cause the earth to be inherited by whomsoever We please. He, verily, is the Truth, the Knower of the unseen. Be ye trustees of God in His earth - this will profit you in this world and the next, did ye but know. Grieve not for that which ye have been denied - trust in God in all conditions. He hath ordained for you naught but what is best for you, did ye but know.

4 O servant! Be thou thankful that the grace from this hidden quarter hath encompassed thee. Convey My greetings to the loved ones of God and His chosen ones, upon whom shall come no fear nor shall they grieve. And the glory be upon thee and upon those who have believed in God, the Single, the One, the Protector, the Self-Subsisting.

1 الأقدس الأَمْنَع

2 كَتَبَ اللَّهُ قَدْ نَزَلَ بِالْحَقِّ لِقَوْمٍ يَعْلَمُونَ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخَلْقُ وَالْأَمْرُ وَكُلٌّ إِلَيْهِ رَاجِعُونَ يَهْدِي مَنْ يَشَاءُ بِفَضْلٍ مِنْ عِنْدِهِ وَيَدْعُ الَّذِينَ كَفَرُوا إِلَّا أَنَّهُمْ قَوْمٌ مَدْحُضُونَ اخَذُوا الْهَوَى وَنَبَذُوا الْهُدَى وَهُمْ قَوْمٌ عَمُونَ قَدْ اخَذَهُمُ الْهَوَى عَلَى شَأْنٍ لَا يَعْرِفُونَ الْيَمِينَ عَنِ الشِّمَالِ وَيُسْرِعُونَ فِي تَبَةِ الْجَهْلِ وَهُمْ لَا يَشْعُرُونَ مِنَ النَّاسِ مَنْ أَعْرَضَ عَنِ الْحَقِّ بِمَا اتَّبَعَ الْخَلْقَ وَمِنْهُمْ مَنْ ضَلَّ فِي وَادِي الشَّهَوَاتِ بَعْدَ الَّذِي أَرَيْنَاهُ هَذَا السَّبِيلَ الْمَرْفُوعَ وَمِنْهُمْ مَنْ اشْتَغَلَ بِالْمَالِ غَافِلًا عَنِ الْمَالِ وَمِنْهُمْ مَنْ جَمَعَ وَلَا يَعْرِفُ لِمَنْ جَمَعَ إِلَّا أَنَّهُمْ لَا يَفْقَهُونَ

3 قَدْ احْتَرَقَ أَكْثَرُ النَّاسِ مِنْ نَارِ الْحَرَصِ وَالْهَوَى وَلَا يَشْعُرُونَ طَوْبَ لِنَفْسٍ نَضَتْ ثَوْبَ الْحَرَصِ وَخَرَجَتْ عَنِ الدُّنْيَا حَبًّا لِلَّهِ الْمُهَيْمِنِ الْقَيُّومِ أَتَبَّهَا مِنْ فَارِسِ هَذَا الْمِيدَانِ يَصِلُّ عَلَيْهِ الرَّحْمَنُ فِيهِذَا الْمَقَامِ الْحَمْدُ تَفَكَّرُوا يَا أَحِبَّائِي فِي الَّذِينَ مَضَوْا قَبْلَكُمْ هَلْ نَفَعَهُمْ مَا عِنْدَهُمْ أَنَا نَوْرُ الثَّرَى مِنْ نَشْأَةِ اللَّهِ لَهُوَ الْحَقُّ عَلَامُ الْغُيُوبِ كُونُوا أَمْنَاءَ اللَّهِ فِي أَرْضِهِ هَذَا مَا يَنْفَعُكُمْ فِي الدُّنْيَا وَالْآخِرَةِ إِنْ أَنْتُمْ تَعْلَمُونَ وَلَا تَحْزَنُوا عَمَّا مَنَعْتُمْ عَنْهُ تَوَكَّلُوا عَلَى اللَّهِ فِي كُلِّ الْأَحْوَالِ إِنَّهُ مَا قَدَّرَ لَكُمْ إِلَّا مَا هُوَ خَيْرٌ إِنْ أَنْتُمْ تَعْرِفُونَ

4 أَنْكَ يَا عَبْدَ إِنْ أَشْكُرُ بِمَا أَحَاطَكَ الْفَضْلُ مِنْ هَذَا الشَّطْرِ الْمَمْنُوعِ كَبَّرَ مِنْ قَبْلِي أَحِبَّاءَ اللَّهِ وَاصْفِيَاءَهُ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ وَالْبَهَاءِ عَلَيْكَ وَعَلَى مَنْ آمَنَ بِاللَّهِ الْفَرْدِ الْوَاحِدِ الْمُهَيْمِنِ الْقَيُّومِ

BLIB_Or11095#297

BH03729

Date: ca. 1289-1290?

- 1 The Most Great, the Most Glorious! This is a Tablet which hath been sent down in truth and dispatched unto him who hath believed in God, the Help in Peril, the Self-Subsisting, on a day wherein the heaven was cleft asunder and knowledge was rolled up. Say: We desire from knowledge naught but the recognition of the Known One. Here He is, by the Lord of what was and what shall be! Tear asunder the greatest veil by the leave of God, the Lord of Destiny, then gaze toward the most luminous horizon wherefrom His hidden Beauty hath shone forth. Verily this is the Book of God amongst you wherein hath been inscribed from the Most Ancient Pen the mysteries of His Most Great Name. Blessed are the people who recognize!
- 2 Say: O concourse of the learned! Hold back your pens, for the Most Exalted Pen hath been raised up between earth and heaven. Then be silent, that ye may hear what the Tongue of the All-Merciful uttereth in the midmost heart of Paradise. He, verily, is the Truth, the Knower of the unseen. Say: Beware lest ye follow idle fancies after the Sun of Certitude hath shone forth from the horizon of the Command of your Lord, the Mighty, the Loving.
- 3 Know thou that when We arrived at the prison, We desired to convey unto all the messages of thy Lord, that they might know that tribulations have not deterred Us from the remembrance of God, the Lord of all names, nor have We been frightened by the might of them that oppress. We have created the wondrous through a word from Our presence and sent it forth like a globe of fire with the Tablet of thy Chosen Lord, wherein hath been sent down that which broke the backs of the wicked ones who disbelieved in God after He appeared with manifest sovereignty. Read it, that thou mayest know the power of thy Lord and become apprised of what hath been sent down therein from God, the Mighty, the Beloved. We have sent down therein from every matter whereby the eyes of them that are assured are consoled.
- 4 Say: O people! Answer the Call of God and follow not every idolatrous rejecter. He hath come for your salvation - wherefore do ye not understand? Turn unto Him with your hearts; this is what ye have been commanded in a preserved Tablet. Thus have We called out to thee from the most ancient quarter that
- الأعظم الأبهى هذا لوح نزل بالحق و ارسل الى
الذى آمن بالله المهيمن القيوم في يوم فيه انفطرت
السماء و طويت العلوم قل ما اردنا من العلوم الا
معرفة المعلوم ها هو هذا ورب ما كان و ما يكون
ان اخرقوا الحجاب الأكبر باذن الله مالك القدر
ثم انظروا الى الأفق الأنور الذى منه لاح جماله
المكنون انه لكاتب الله بينكم و فيه رقم من قلم
القدم اسرار اسمه الأعظم طوبى لقوم يعرفون
- قل يا معشر العلماء ان امسكوا اقلامكم قد ارتفع
صريح القلم الأعلى بين الأرض والسماء ثم انصتوا
لتسمعوا ما ينطق به لسان الرحمن في قطب الجنان
انه هو الحق علام الغيوب قل اياكم ان تتبعوا
الظنون بعد الذى اشرقت شمس اليقين من افق
امر ربكم العزيز الودود
- ثم اعلم انا لما وردنا السجن اردنا ان نبليغ الكل
رسالات ربك ليعلموا ان البلاء ما منعنا عن
ذكر الله مالك الاسماء و لم نخوفنا سطوة الذينهم
يظلمون قد خلقنا البديع بكلمة من لدنا و ارسلناه
ككرة النار بلوح ربك المختار و فيه نزل ما انكسر
عنه ظهر الفجار الذين كفروا بالله بعد الذى ظهر
بسلطان مشهود ان اقربته لتعرف قدرة ربك و
تطلع بما نزل فيه من لدى الله العزيز المحبوب قد
نزلنا فيه من كل شأن به تقر عيون الذينهم موقنون
- قل يا قوم اجيبوا داعي الله و لا تتبعوا كل
مشرك مردود انه اتى لنجاتكم ما لكم لا تفقهون
ان اقبلوا اليه بقلوبكم هذا ما امرتم به في لوح
مسطور كذلك ناديناك من شطر القدم

it might reach thee at the Most Great Name, and that thou mightest thank thy Lord, the Mighty, the Beloved.

ليبلغك الى الاسم الأعظم وتشكر ربك العزيز
المحجوب

BLIB_Or11095#145

BH03926

To: Mirza Jafar Quli, in Egypt

Date: ca. 1289-1290?

- 1 This is what hath shone forth from the Dayspring of the Will 1 هذا ما اشرق من مطلع الارادة
- 2 O thou who art mentioned before the Countenance! We have heard thy call and read thy letter at the Most Great Scene. Be thou assured and be of the thankful ones. 2 يا ايها المذكور بين يدي الوجه قد سمعنا نداءك و قرء كتابك في المنظر الأكبر ان اطمئن و كن من الشاكرين
- 3 Grieve not over the abasement thou didst acknowledge in thy letter. By My life! Thou art precious in the sight of thy Lord, the Merciful, the Compassionate. We have immersed thee in the ocean of mercy and forgiveness and made thee to be among those who have attained their Goal. This, verily, is a great bounty. 3 لا تحزن من ذلتك التي اقررتها في كتابك لعمرى انك عزيز عند ربك الرحمن الرحيم قد غمسناك في بحر الرحمة والغفران و جعلناك من الذين فازوا بالمقصود ان هذا فضل عظيم
- 4 Dost thou grieve over tribulations while thy Lord is at their very center? Behold and say: May my soul be a sacrifice for Thy trials, O Beloved of them that know! Blessed art thou for having called upon thy Lord, and blessed art thou for His having answered thee in this wondrous Tablet. 4 هل تحزن من البلايا و موليك في قطبها فانظر و قل نفسي لبلاك الفداء يا محبوب العارفين طوبى لك بما ناديت ربك و طوبى لك بما اجابك في هذا اللوح البديع
- 5 Remember thy Lord at eventide and at dawn. He hath ordained for thee that which none knoweth save His own Self, the All-Knowing, the All-Informed. Be content with what We have decreed for thee. Thus hast thou followed the example of thy Lord in what befell Him. This is the way of the sincere ones. Say: Praise be unto Thee in all conditions. I testify that Thou knowest what is within me, and Thou art the All-Knowing, the All-Wise. 5 ان اذكر ربك في العشي و الاشرق انه قدّر لك ما لا اطلع به الا نفسه العليم الخبير كن راضياً بما قضيناه لك كذلك اقتديت مولاك فيما ورد عليه هذا من سجية المخلصين قل لك الحمد في كل الأحوال اشهد انك تعلم ما في نفسي و انك انت العليم الحكيم
- 6 When We turned from the direction of the Most Great Scene toward Our Name which We have exalted in truth amongst Our remembering servants, that he might rejoice in My remembrance of him and soar in the atmosphere of gladness and delight. Thus hath the matter been decreed from the presence of One mighty and wise. 6 اذا توجهنا من شطر المنظر الأكبر الى اسمنا الذي رفعناه بالحق بين عبادنا الدّاكرين ليفرح بذكرى اياه و يطير في هواء البهجة و الابتهاج كذلك قضى الأمر من لدن عزيز حكيم

- 7 My Name! God willing, through divine grace, be thou attentive and mindful in all conditions. And since whatever hath befallen thee was in the path of God, therefore there is no harm if thou desirest to turn toward the Most Holy Court - it is beloved. In all conditions thou hast had and hast permission either to remain or to return. The glory be upon thee and upon those with thee and upon those who love thee and who have heeded thy words in praise of thy Lord.

7 اسمی انشاء الله بعنايت الهی در کلّ احوال متوجّه و ذا کر باشيد و بعد آنکه آنچه بر آنجناب وارد شد کلّ فی سبيل الله بوده لذا لا بأس اگر ارادهء توجه بشطر اقدس داريد محبوب است در کلّ احوال از سکون و رجوع اذن داشته و داريد البهاء عليك و علی من معک و من یحبک و من سمع قولک فی ذکر ربّک

BLIB_Or11096#250, BLIB_Or11096#273

BH03922

To: Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Holy, the Most Glorious!
- 2 This is a Book from Us to him who hastened with his heart to the precincts of Paradise and, when the Call was raised from the right side of the Luminous Spot, turned towards it, saying: "Here am I, O God of the worlds!" By My life! Were We to sprinkle upon the mountains from the ocean of the attraction of thy Lord's Word, they would dance for love of their Lord, and were We to sprinkle it upon all created things, thou wouldst see them soaring in the air. Thus doth the Pen of Command make mention of thee from the presence of One Who is All-Knowing, All-Informed.
- 3 We have found thy longing and thy yearning, and have revealed for thee this Tablet which God hath made the Dawning-place of His verses among His servants and the Herald of His Cause among all created things. When thou hast attained unto it, recite it with the accent of innate nature. Thus doth the Lord of all created things command thee. Verily, it will draw thee nigh unto God, the Lord of the mighty Throne.
- 4 Pay thou no heed to those who claim that which God hath not permitted them. Turn thy gaze rather to the Most Luminous Spot and the Most Sublime Vision. Say: I have turned towards Thee, O Thou in Whose hand is the Kingdom of the heavens and of the earth! Say: We have manifested the proof in such wise that none throughout all creation can deny it, except him who hath transgressed the bounds of fairness and is

1 بسم الله الأقدس الأبهی

2 هذا کتاب من لدنا الى من سرع بقلبه الى شطر الفردوس و اذا ارتفع النداء عن يمين بقعة النوراء توجه اليه و قال ليبيک يا الله العالمين لعمري لو نرثع من بحر جذب کلمة ربک علی الجبال لترقصن فی حب مولاک و لو علی الکائنات لترين طائرات فی الهواء کذلک يذکرک قلم الأمر من لدن علیم خبير

3 قد وجدنا شوقک و اشتياقک نزلنا لک هذا اللوح الذی جعله الله مطلع آياته بين عباده و ناشر امره بين الخلائق اجمعين اذا فزت به ان اقرأه بلحن الفطرة کذلک يأمرک مالک البرية انه یقرّبک الى الله ربّ العرش العظيم

4 لا تنظر الى الذین يدعون ما لا اذن الله لهم ان انظر الى الشّطر الأنور و المنظر الأكبر قل اقبلت اليک يا من بيدک ملکوت السموات و الأرضين قل انا اظهرنا البرهان علی شأن لا يقدر ان ينکره اهل الامکان الا الذی خرج من حد الانصاف و کان من المشرکين قل الحجّة سمجت لوجه ربّها و الدليل يطوف حول الجليل و النبيل ينادی بين

numbered with the idolaters. Say: The Evidence hath prostrated itself before the countenance of its Lord, and the Proof circleth round the All-Glorious, and the Noble One calleth out between earth and heaven: "The Beloved hath come with dominion over all names. This is He by Whose name We adorned the Bayan and by Whose mention the books of the All-Merciful were embellished. Turn ye unto Him, O peoples of the earth, with illumined hearts!"

- 5 Blessed art thou inasmuch as nothing hath withheld thee from God, the Lord of the exalted Throne. Thou hast cast aside what the people possess and taken what hath come to thee today from thy Lord, the Mighty, the Praiseworthy. The glory be upon thee and upon them that have turned to God, the Lord of the Day of Judgment. Praise be to God, the Lord of the worlds!

الأرض والسَّمَاء قد أتى المحبوب بسلطان الأسماء
هذا هو الذي باسمه زيننا البيان وذكركه طرز كتب
الرحمن ان اقبلوا اليه يا ملاء الأرض بقلب منير

5 طوبى لك بما ما منعك شيء عن الله ربّ
الكرسى الرفيع وضعت ما عند القوم و اخذت
ما اتاك اليوم من لدن ربك العزيز الحميد البهاء
عليك وعلى من اقبل الى الله مالک يوم الدين
ان الحمد لله رب العالمين

BLIB_Or11095#179, LHKM3.205

BH03867

To: Aqa Siyyid Aqa, in Kashan

Date: ca. 1289-1290?

- 1 He is the Most Great, the Most Glorious
- 2 The All-Merciful hath shone upon thee, O thou who hast turned unto God, the Mighty, the Wise, through this Tablet whereby the lives of all who are in the heavens and the earth were suspended. Give thanks unto God for having aided thee to turn unto Him, after the servants who consider themselves the most exalted of creatures had turned away, and when the Truth came, disbelieved in God, the Lord of the worlds.
- 3 Make mention of thy Lord with wisdom and utterance from the All-Merciful, detached from all created things. He, verily, aideth whosoever maketh mention of Him. He is, in truth, the Powerful, the Mighty.
- 4 We have heard thy call and have called out to thee from the shore of the Most Great Sea, that the rapture of the Call may seize thee and strengthen thee to make mention of thy Lord, the Most High, the Most Glorious, in this Day wherein the Dove warbleth upon the branches of the Lote-Tree beyond which

1 الأعظم الأبهى

2 قد تجلّى الرحمن عليك يا أيها المقبل الى الله العزيز
الحكيم بهذا اللوح الذى به علّق حياة من فى
السّموات والأرضين ان اشكر الله بما ايدك على
الاقبال اليه بعد الذى اعرض عنه العباد اللّذين
يرون انفسهم من اعلى الخلق فلما اتى الحق كفروا
بالله رب العالمين

3 ان اذكر ربك بالحكمة والبيان من لدى الرحمن
منقطعاً عن الأكوان انه ينصر من يذكره انه هو
المقتدر القدير

4 قد سمعنا نداءك و ناديناك من شاطئ البحر
الأعظم ليأخذك جذب النداء و يؤيدك على
ذكر ربك العلى الأبهى فى هذا اليوم الذى فيه
تغرد الورقاء على افنان سدره المنتهى الملك لله
الفرد الواحد الخبير

there is no passing. Dominion belongeth unto God, the Single, the One, the All-Informed.

- 5 Be thou steadfast in the Cause in such wise that the words of the hypocrites who claim to love Me while uttering in secret that which God hath not permitted them may not cause thee to slip. Verily, they are in manifest loss. Whoso layeth claim to a Cause, he is indeed a lying impostor. Thus hath the All-Merciful decreed. He, verily, is the Mighty, the Wise.
- 6 Erelong thou shalt hear from various lands the croaking of the ravens. Leave them behind thee and take fast hold of the cord of God, the All-Knowing, the All-Praised. This is what We foretold unto the servants aforetime when We were in Iraq. With thy Lord is the knowledge of all things preserved in a guarding Tablet.
- 7 Convey unto the people that which hath been revealed in the Tablet. Say: Beware lest ye join partners with God and worship idols. Worship ye the one true God and follow not every deluded wanderer.
- 8 Blessed art thou, O servant, for having been mentioned before the Throne and for having thy name flow from the Most Exalted Pen. Preserve thou this glorious, this sublime station. Say: Praise be unto Thee, O God of the worlds!

5 ان استقم على الأمر على شأن لا يزلك اذكار المنافقين الذين يدعون حبي و يتكلمون في السر ما لا اذن الله لهم الا انهم في خسران مبین من يدعى امراً انه كذاب مفتر كذلك حكم الرحمن انه هو العزيز الحكيم

6 سوف تسمع من البلاد نعاق الفجار دعهم عن وراك و تمسك بذيل الله العليم الحميد هذا ما اخبرنا به العباد من قبل اذ كنا في العراق عند ربك علم كل شيء في لوح حفيظ

7 بلغ الناس بما نزل في اللوح قل اياكم ان تشركوا بالله و تعتكفوا على التماثيل ان اعبدوا الهاً واحداً و لا تتبعوا كل متوهم بعيد

8 طوبى لك يا عبد بما ذكرت لدى العرش و جرى اسمك من القلم الأعلى ان احفظ هذا المقام العزيز المنيع قل الحمد لك يا اله العالمين

BLIB_Or11095#202

BH03786

To: Mirza Siyyid Muhammad Afnan (known as Aqa Mirza Aqa Nurud-Din), in Shiraz

Date: ca. 1289-1290?

- 1 Praise be to God that in successive years from the clouds of Divine mercy the rain of infinite bounties hath been showered upon thee. Thou hast ever been and wilt ever be within Our sight. Blessed art thou for having been faithful to God's Covenant and His Testament, and for being among those who are firm. God hath seized those who denied the All-Merciful when He came with clear proof.
- 2 In this year such tribulations have rained down from the clouds of destiny upon this land that none hath been or will be able to reckon them. Nevertheless, the Pen of Remembrance hath not ceased its movement and at all times hath been engaged in the

1 الحمد لله در سنين متواليات از سحاب رحمت رحمانيه امطار فيوضات نامتناهيه بر آن جناب مبدول گشته لميزل و لايزال در نظر بوده ايد طوبى لك بما وفيت ميثاق الله و عهده و كنت من الراشدين قد اخذ الله الذين كفروا بالرحمن اذ اتى بالبرهان

2 در اين سنه بشأني بلایا از سحاب قضا بر اين ارض باریده كه احدى بر احصای آن قادر نبوده و نخواهد بود معذلك قلم ذكر از حرکت بازماند

mention of God. From every direction the idolaters have risen to oppose, yet the Cause of God hath been and will remain triumphant, even as the tongue of God hath been occupied with proclaiming His Cause in the presence of the idolaters and celebrating His wondrous praise. God willing, all must drink of this choice wine - that is, according to their capacity and the receptivity of the people, they must not cease from mentioning the Cause of God.

- 3 Thy letter was presented before the Throne and We heard that which thou didst call out to God. Blessed art thou for having drawn nigh and for being among those who have turned towards Him. We beseech God to ordain for thee what He hath ordained for His chosen ones and to make thee known by His name between the heavens and the earth.

- 4 Some lands are observed to be in turmoil. We beseech God to preserve you from the evil of the oppressors. Be engaged in the remembrance of the All-Merciful with the utmost joy and delight, detached from all that is mentioned in creation. Verily He is with you and beholdeth you. He is indeed the All-Knowing, the All-Informed.

- 5 Blessed is he who hath ascended unto God. We have caused him to enter the pavilion of remembrance through the Tablet We sent aforetime, whereby his mention shall be established forever and his spirit unto the endless ages of ages. Say: All praise be to God, the Lord of the worlds.

و در کلّ احیان بذکر الله مشغول از هر جهتی
مشرکین بایضا قیام نمودند ولکن امر الله غالب
بوده و خواهد بود چنانچه در محضر مشرکین
لسان الله بتبلیغ امرش مشغول و بیدایع ذکرش
ذاکر انشاءالله باید کلّ از این ریحیق بیاشامند
یعنی در امر الله بقدر وسع و استعداد ناس از
ذکر امر بازمانند

3 کتاب آن جناب لدی العرش حاضر و سمعنا ما
نادیت به الله طوبی لک بما تقرّبت و کنت من
المقبلین نسل الله بأن یقدر لک ما قدره لأصفیائه
و یجعلک معروفاً باسمه بین السموات والأرضین

4 بعضی اراضی مضطرب مشاهده میشوند نسل
الله بأن یحفظکم من شر الظالمین در کمال روح و
ریحان بذکر رحمن مشغول باشید منقطعاً عما یذکر
فی الابداع انه معکم ویراکم انه هو العلم الخبیر

5 طوبی لمن صعد الی الله انا ادخلناه فی سرادق
الذکر بلوح الذی ارسلناه من قبل و به یتثبت ذکره
الی الأبد و روحه الی ابد الآبدین قل ان الحمد لله
رب العالمین

INBA51:335, BLIB_Or11096#081,
BLIB_Or15710.067

BH03835

To: *Haji Muhammad Ibrahim Afnan (Muballigh), in Shiraz*
Date: ca. 1289-1290?

- 1 In the Name of God—the Most Great, the All-Knowing, the Most Wise.
- 2 A remembrance from Us unto him who hath soared, through this remembrance, in that atmosphere wherein the birds of Paradise take their flight, and wherein passeth the fragrance of the Robe from the Temple of God, the All-Prevailing, the Mighty, the All-Wise. Say: He hath no temple of flesh; rather,

1 بسم الله الأعظم الأعلّم الأحکم

2 ذکر من لدنا لمن طار بذکر هذا الذکر فی هواء الذی
تطیر فیهِ طیور الفردوس و تمر رایحة القمیص من
هیكل الله المهیمن العزیز الحکیم قل لیس له من
هیكل ان الذی ینطق قد جعله مقام نفسه لذا
یصدق علیه ما یرصدق علیه کذلک قدر الأمر

He Who speaketh hath made it the station of His own Self—wherefore all that is true of Him is true of it. Thus hath the matter been ordained by One Omnipotent, All-Powerful. Whoso saith, “Verily He is other than He,” hath disbelieved in God; and whoso saith, “He is like unto Him,” hath been of the idolaters. He is none other than Himself. Verily He is the Manifestation of God among His servants, and His dawning upon all who are in the heavens and on the earth. Say:

- 3 Know thou of a certainty that the Unseen can in no wise incarnate His Essence and reveal it unto men. He is, and hath ever been, immensely exalted beyond all that can either be recounted or perceived. From His retreat of glory His voice is ever proclaiming: “Verily, I am God; there is none other God besides Me, the All-Knowing, the All-Wise. I have manifested Myself unto men, and have sent down Him Who is the Dayspring of the signs of My Revelation. Through Him I have caused all creation to testify that there is none other God except Him, the Incomparable, the All-Informed, the All-Wise.” He Who is everlastingly hidden from the eyes of men can never be known except through His Manifestation, and His Manifestation can adduce no greater proof of the truth of His Mission than the proof of His own Person.

- 4 Whoso testifieth to that whereunto the All-Merciful hath testified in the highest Paradise is, assuredly, of them that confess that which the Lord of religions hath confessed, on this night whereon the dawn hath arisen from the horizon of utterance with wisdom and clear exposition. Verily He is the One, the Peerless, the Mighty, the Beauteous.

- 5 I have quickened the dead through the fragrances of Him Who revealeth the verses; yet the people of inner significances We behold as though they were of the dead. The stone hath spoken in remembrance of the Lord of Destiny; yet most of mankind are of the silent. Do thou make mention of the Lord of servants amongst men, that perchance they may be stirred by this binding, wondrous summons. Thus did I remember thee in the presence of the Throne, and this manifest Tablet was sent down unto thee.

BSW#01.08x, GWPB#020x

من لدن مقتدر قدير من قال أنه غيره قد كفر بالله و لو يقول أنه مثله قد كان من المشركين ليس هو إلا هو أنه لظهور الله بين عباده و طلوعه لمن في السموات والأرضين قل

3 أن الغيب لم يكن له من هيكلي ل يظهر به أنه لم يزل كان مقدساً عما يذكر و يبصر أنه بالمنظر الأكبر ينطق أني أنا الله لا اله إلا أنا العليم الحكيم قد أظهرت نفسي و مطلع آياتي و به انطلقت كل شيء على أنه لا اله إلا هو الفرد الواحد العليم الخبير أن الغيب يعرف بنفس الظهور و الظهور بكيونته لبرهان الأعظم بين الأمم

4 من شهد بما شهد به الرحمن في أعلى الجنان أنه لمن المقرين بما أقر مالك الأديان في هذا الليل الذي فيه طلع الفجر من أفق البيان بالحكمة و التبيان أنه هو الواحد الفرد العزيز الجميل

5 قد أحييت الأموات من نفحات منزل الآيات و أوّلوا الاشارات زاهم من الميتين أن الحجر نطق بذكر مالك القدر ولكنّ الناس أكثرهم من الصّامتين ان أذكر مولى العباد بين الأنام لعلّ يتحركون من هذا النداء المبرم البديع كذلك ذكرت لدى العرش و نزل لك هذا اللوح المبين

BLIB_Or11095#319, BRL_DA#537,
GWBP#020 p.039x

BH03858

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

Date: ca. 1289-1290?

1 In the name of the Peerless Friend.

1 باسم دوست یکتا

2 Upon thee be the glory of God, and His mercy, and His loving-kindness, and His grace. Praise be to God that thou hast been enabled to serve the Cause as befiteth it. This station hath been and shall ever remain, in the sight of God, greater than all else. Every atom beareth witness that thou art he that hath arisen to serve God and His Cause, and hasteneth to perform good deeds. Thy Lord is, verily, the Guardian of good deeds, both in the beginning and in the end.

2 عليك يا حياء بهاء الله و رحمته و عناية الله و فضله الحمد لله بخدمت امر على ما ينبغي موفق شده ايد عند الله اين مقام اعظم از كل بوده و خواهد بود يشهد لك كل الذرات بانك انت القائم على خدمة الله و امره و السارع في الخيرات ان ربك ولي الحسنات في المبدء و المآب

3 The emigrants, after circumambulating the Ka'bih, have attained their intended homeland, and the affairs of this land, as was previously announced, have been and continue to be in utter turmoil and upheaval, and have not yet been settled. The Command is in God's hands - He doeth what He willeth and ordaineth what He pleaseth. The letter Sin will present the details of all that hath transpired, and ye shall be informed thereof.

3 حضرات مهاجرین بعد از طواف کعبه بوطن مقصود فائز گشتند و امر این ارض چنانچه از قبل اخبار داده شد در کمال انقلاب و اضطراب بوده و هست و الى حين ساکن نشده الامر بيد الله يفعل ما يشاء و يحکم ما يريد حرف سين تفصيل امورات وارده را عرض مينمايد مطلع خواهيد شد

4 By thy life! Under all conditions We turn to God and make mention of Him in truth, in such wise that neither what hath occurred and will occur, nor what hath appeared and will appear, can hinder Us. Verily thy Lord is the All-Powerful, the Almighty.

4 لعمرک في كل الأحوال ندع الله و نذکره بالحق على شأن لا يمنعنا ما حدث و يحدث و ظهر و يظهر ان ربك هو المقتدر القدير

5 All the petitions that were presented before Our presence have been answered and sent. A Tablet was revealed on the night of the Declaration and that too was sent specifically to thee. We beseech God to assist thee under all conditions and to make thee a standard of guidance among His creatures, that thou mayest make mention of His Name amongst the worlds. Although this prayer hath already been answered - for thy mention in the divine worlds is now more renowned than among the people of earth - verily thy Lord is the All-Forgiving, the All-Bountiful.

5 آنچه از عرايض تلقاء وجه حاضر شد جواب كل نازل و ارسال شده لوحی در لیل مبعث نازل و آنها مخصوص آجناب ارسال شد نسل الله بأن يوفقك في كل الأحوال و يجعلك علم الهداية بين البرية لتذكر باسمه بين العالمين اگرچه اين دعا از قبل مستجاب شده چنانچه ذکر آجناب در عوالم الهیه حال مشهورتر است از ما بين اهل ارض ان ربك هو الغفور الكريم

6 A Tablet was also sent to be forwarded through Ismu'llah Mi-hdi. God willing, it will reach thee. Thou art he that is mentioned under all conditions before the Truth, the Rememberer, the Supreme, the Mighty, the Bountiful.

6 و لوحی هم نزد اسم الله مهدی ارسال شده که بفرستند انشاء الله میرسد انت المذكور في كل الأحوال لدى الحق الذاکر المهيمن العزيز الكريم

BLIB_Or11096#080, BLIB_Or15710.070

BH03943

To: Jamal Burujirdi

Date: ca. 1289-1290?

- 1 This is what hath shone forth from the horizon of the utterance of the All-Merciful—exalted be His glory: O thou who gazest toward My direction, who hast turned thy face toward My countenance, and who calleth out My Name! Hearken unto the call from the horizon of tribulation: There is no God but Me, the Near One, the Wronged One.

1 هذا ما اشرق من افق بيان الرحمن قوله عز اعزازه
يا ايها الناظر الى شطرى والمتوجه الى وجهي و
المنادى باسمي ان استمع النداء من افق البلاء انه
لا اله الا انا القريب المظلوم
- 2 Although We have commanded all servants at all times to be sanctified and detached, nevertheless thou beholdest them staining the holy garment with the dust of selfish desires and the sins of passion. By the Ancient Beauty and by the Most Great Name! If the loved ones had acted according to what they were commanded, thou wouldst now witness all peoples turning toward the Cause of the Cause of all causes.

2 مع آنکه جميع عباد را در کل احيان بتقدیس و
تنزيه امر فرمودیم مع ذلک مشاهده مینمائی که
ذیل مقدس را بغبار مشتهیات نفسیه و خطیئات
هوائیه میآلایند قسم بجمال قدم و بالاسم الأعظم
که اگر احبّا بما امروا عمل مینمودند حال جميع
ملل را بشطر معلّل علل مقبل مشاهده مینمودید
- 3 This is a Day wherein the rock crieth out with the loudest voice, calling all creation to sanctification and detachment, for until hearts are pure and holy, they shall not truly attain the presence of the Beloved nor witness in what appeareth from Him the divine traces and heavenly attributes. Had humanity possessed true vision, the outward acts of the Truth amidst His enemies would have sufficed them all, and they would have beheld the Standard of Truth encompassing all.

3 امروز روزیست که صخره بأعلى الصّيحة ندا
مینماید و جميع بریه را بتقدیس و تنزيه میخواند
چه که تا قلوب پاک و مقدس نباشند بلقاي
محبوب فی الحقیقه فائز نشوند و در ما يظهر منه
آثار الهیه و شئون ربّانیه را مشاهده ننمایند اگر
بشر صاحب بصر بودند اعمال ظاهریه حق در
مابین اعدا کل را کفایت مینمود و علم حق را
مشاهده مینمودند که محیط است بر کل
- 4 The Name “the Concealer” hath become the cause of the people’s being veiled from the Truth, to such an extent have the influences of this Name encompassed them that most of the people have deemed themselves learned and the Truth ignorant. How evil is that which they imagine and suppose!

4 علت احتجاب خلق از حق اسم ستار شده بشأنی
تجلیات این اسم احاطه نموده که اکثری از خلق
خود را عالم و حق را جاهل شمرده اند فبئس ما
هم یظنون و یوهمون
- 5 Gird up the loins of service and be not neglectful in the Cause of God. Forbid the people from begging in the name of the Truth, and be occupied at all times with teaching the Cause. This is the foundation of the matter; after its realization, all affairs will proceed according to His good-pleasure. Verily thy Lord doeth what He willeth and ordaineth what He pleaseth.

5 کمر خدمت را محکم کنید و در امر الله اهمال
مکنید ناس را از تکدی باسم حق منع نمائید و
در کل احيان بتبلیغ امر مشغول باشید اصل امر
اینست بعد از تحقیق او جميع امور برضا جاری
میشود ان ربک یفعل ما یشاء و یحکم ما یرید

BLIB_Or11096#239, BLIB_Or15722.068,

AYI2.034

BH03785

To: Shaykh Salman Hindi-jani

Date: ca. 1289-1290?

1 In the Name of God, the Mighty, the All-Wise.

1 بِسْمِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

2 Praise be to God that through divine grace and mercy thou hast arrived at the shore of the Most Great Sea and attained the presence of the Throne. Consider this a great bounty and reflect upon the power of God. Despite falling into the hands of several people with thy property and belongings - from whose grasp none had ever emerged unharmed - the hand of God's loving-kindness took hold of thee and delivered thee along with all thou hadst. Say: Exalted is the Ancient One, the Lord of great bounty and mighty power.

2 الحمد لله بفضل و رحمت الهی بشاطی بحر اعظم وارد شدی و تلقاء عرش حاضر این فضل را بزرگ شمار و قدری تفکر در قدرت الهی نما مع آنکه با مال و اسباب بدست چندین نفوس افتادی که ابداً کسی از ید آن نفوس سالم بیرون نیامده دست عنایت حق ترا اخذ نمود و مع ما عندک نجات بخشید قل تعالی القديم ذو الفضل العظیم و ذو القدرة العظيمة

3 Thy services have been and are before Our gaze. If one hath drawn a single breath in the path of the Friend, it shall not be lost. Be confident in thy Lord's grace and strive that with complete detachment and spiritual qualities thou mayest be engaged in the mention of God.

3 خدمتهای تو در نظر بوده و هست اگر نفسی در راه دوست کشیده ضایع نخواهد شد مطمئن باش بفضل پروردگار خود و جهد نما تا بانقطاع کامل و اخلاق روحانیه بذکر حق ناطق باشی

4 For numbered years thou didst journey in God's path and chose to be a wanderer, repeatedly attaining the presence of His countenance. Though the fruits thereof may now be hidden from thy sight and from the people, God willing, the time shall come when thou shalt witness them. Then shalt thou say: "Praise be unto Thee, O Beloved of the worlds!" The earthly world cannot manifest lofty stations. By My life! He who turneth unto Him shall behold himself in His Kingdom with manifest sovereignty.

4 سنین معدودات در سبیل حق سفر نمودی و مهاجرت اختیار کردی و مکرر تلقاء وجه حاضر شدی ثمرات آن حال اگر از نظر تو و انفس بریه مستور باشد لو شاء الله آید وقتی که آن را مشاهده نمائی اذاً تقول لک الحمد یا محبوب العالمین عالم تراهیه قابل ظهورات مقامات عالیه نه عمری من اقبل الیه یری نفسه فی ملکوته بسلطان مبین

5 At all times take refuge in the countenance of the All-Merciful, for this station cannot be seized or altered.

5 در کل احوال بطلعت رحمن پناه بر که این مقام اخذ نشود و تبدیل نیابد

6 Say: O my God! I beseech Thee by Thy Name through which Thou hast subdued the hearts, O Beloved One, to make me in all conditions content with Thy good-pleasure, annihilated in Thy will, turned toward the direction of Thy grace, and detached from all else besides Thee. Verily Thou art powerful over whatsoever Thou willest, and Thou art the Protector, the Self-Subsisting.

6 قل یا الهی اسئلك باسمک الذی به سخرت القلوب یا محبوب بأن تجعلنی فی کل الأحوال راضياً برضائک و فانیاً فی ارادتک و مقبلاً الی شطر فضلک و منقطعاً عن دونک انک انت المقتدر علی ما تشاء و انک انت المهيمن القیوم

JHT_S#120x

INBA23:203, BLIB_Or11096#111,
AQA6#235 p.134, ADM1#031 p.072x,
KHMI.089

BH03880

To: *Mirza Ali Muhammad Yazdi (Varqa)*

Date: *ca. 1289-1290?*

- 1 In the name of Him Who is the Most Holy, the Most Exalted, the Most Glorious! 1 على محمد الأقدس العليّ الأبهي
- 2 Your letter hath been read before the Throne. We hearkened unto it with the ear of loving-kindness and have answered thee with this Tablet, from whose horizon shineth the light of the mercy of thy Lord, the Mighty, the Bountiful. Blessed art thou for having turned unto God and called upon Him in verses from which wafted the sweet savors of thy love for the Beloved of the worlds, Who hath been deprived of rest by reason of that which the hands of the transgressors have wrought. In the prison He calleth upon His Lord, detached from all who dwell on earth. 2 قد قرء كتابك لدى العرش سمعناه بأذن العناية و اجبتناك بهذا اللوح الذي لاح من افقه نور رحمة ربك العزيز الكريم طوبى لك بما اقبلت الى الله و ناديت به ربوات التي منها فاحت نفحات حبك محبوب العالمين الذي منع عن الراحة بما اتى بما لا تهوى به جنود الفاسقين في السجن ينادى ربه منقطعاً عن الخلائق اجمعين
- 3 In thy letter thou didst seek the knowledge of thy Lord. By My life! It is My love, and We shall show it to be present with thee through the wondrous favors of thy Lord, the Mighty, the Great. This is the essence of knowledge, wert thou of them that comprehend. Behold the learned - when they believed not, the name of knowledge could not be applied to them. They are the ignorant ones in the estimation of thy Lord, the All-Knowing, the All-Informed. 3 قد اردت في كتابك علم ربك لعمري انه حيّ و نزيه موجوداً عندك من بدائع فضل مولاك العزيز العظيم هذا اصل العلم لو انت من العارفين فانظر الى العلماء انهم لما ما آمنوا لم يصدق عليهم اسم العلم هم الجهلاء عند ربك العليم الخبير
- 4 As for what thou didst seek regarding the mystery of mysteries, We shall bestow upon thee that which is better for thee. Verily thy Lord is He Who judgeth as He pleaseth. Blessed art thou for having been enabled to make mention of God and His praise, and for thy letter which hath come into the presence of the Throne, adorned with this Name through which the heavens have been cleft asunder and the earth hath been split. We have ordained for thee in the Tablet a station - God shall soon assist thee to manifest His Cause. He, verily, is the Powerful, the Mighty. 4 و ما اردته في سر السرّ انا نعطيك ما هو خير لك ان ربك هو الحاكم على ما يريد طوبى لك بما وقفت على ذكر الله و ثنائه و حضر لدى العرش كتابك الذي كان مزيناً بهذا الاسم الذي به انفطرت السموات و انشقت الارضون قد قدرنا لك في اللوح مقاماً سوف يؤيدك الله على اظهار امره انه هو القوى القدير
- 5 What behooveth thee is steadfastness in My love, for the stench of treachery shall soon spread throughout all regions. Thus doth He inform thee, with Whom is the knowledge of all things in a perspicuous Book. Be thou steadfast through God's power and might, then make mention of Him amongst the servants. He is the Helper of whosoever seeketh Him and bestoweth upon him that which gladdeneth his heart. Verily thy Lord is the Forgiving, the Merciful. 5 و ما عليك هي الاستقامة على حيّ لأن رائحة الدفراء سوف تنتشر في الأفطار كذلك يخبرك من عنده علم كل شيء في كتاب مبين ان استقم بحول الله و قوته ثم اذكره بين العباد انه معين من اراده و يعطيه ما يفرح به قلبه ان ربك هو الغفور الرحيم

- 6 When thou attainest unto the Tablet, read it and place it upon thine eyes. Say: Praise be unto Thee, O God of the worlds!

6 اذا فزت باللوح ان اقرأه ثم ضعه على عينيك قل
لك الحمد يا اله العالمين

INBA19:014, INBA32:014, BLIB_Or11095#273,

AVK1.334.17x

BH03834

To: *Ali*

Date: *ca. 1289-1290?*

- 1 The Most Holy, The Most Inaccessible, The Most Mighty, The Most Glorious

1 الأقدس الأَمع الأَعزُّ الأَبهى

- 2 A remembrance from Us unto him who hastened unto God but was then bewildered by the deeds of those who strayed from guidance in following their desires. Know thou that they are among the distracted ones. Know that God hath rendered the essence of desire as dust. Verily thy Lord is the All-Powerful, the Almighty. We have indeed made plain the two paths. Blessed is he who walketh the path commanded in the Book of his Lord. He is assuredly among the triumphant. All paths have ended in this Path, and all lights in this resplendent Light.

2 ذكر من لدنا لمن سرع الى الله ثم حيرته اعمال الذين
بعدوا عن الهدى بما اتبعوا الهوى الا انهم من
الهائمين فاعلم قد جعل الله كينونة الهوى هباءً انَّ
ربك هو المقتدر القدير انا بينا الصراطين طوبى
لمن سلك سبيل الذى امر به فى كتاب ربه الا
انه من الفائزين قد انتهت السبل الى هذا السبيل
و الانوار الى هذا النور اللبيع

- 3 O Ali! We answered thee before and made mention of thee in diverse Tablets. Verily thy Lord is the All-Forgiving, the All-Merciful. Remember when thou wert in Baghdad beneath the gaze of thy Lord, the Lord of Names, and ponder what thou didst hear from His most wondrous and wonderful tongue. Fix in thy heart that which the Tongue of Grandeur and Majesty hath spoken, then make mention of it and be not of them that remain silent. Many successive years have passed and We received not from thee what We desired for thee. Therefore have We sent unto thee this Tablet that thou mayest arise to remember God and praise Him amidst His heedless servants. We have not forgotten thee. Verily thy Lord is possessed of great bounty. We desire thee to be among the faithful ones in such wise that nothing shall prevent thee from attaining this glorious station.

3 ان يا علي انا اجبتك من قبل و ذكرناك فى
الواح شتى ان ربك هو الغفور الرحيم ان اذكر
اذ كنت فى الزوراء تحت لحاظ ربك مالك
الاسماء وتفكر فيما سمعت من لسانه الأبدع البديع
ان اثبت فى قلبك ما تكلم به لسان العظمة و
الاجلال ثم اذكره و لا تكن من الصامتين قد
قضت سنين متواليات و ما حضر منك ما اردناه
لك لذا ارسلنا اليك هذا اللوح لتقوم على ذكر
الله و ثنائه بين عباده الغافلين انا ما نسيناك انَّ
ربك ذو عطاء عظيم ونحب ان تكون من اهل
الوفاء بحيث لا يمنعك شئ عن هذا المقام المتبع

- 4 O Ali, although ages and centuries have passed and no mention was heard from you, yet the Friend hath been occupied with your remembrance, for He is among the faithful ones and hath loved faithfulness, and your name hath been mentioned

4 اى على اگرچه عهدا و قرنها گذشت و ذكرى از
شما اصغاشد ولكن دوست بذكر شما مشغول چه
كه از اهل وفاست و وفا را دوست داشته و از
اسبق اسماء نزد او مذکور انشاء الله بعبادت رحمن

before Him from among the most ancient names. God willing, through the grace of the All-Merciful and the favors of the Sovereign of Creation, you shall remain steadfast upon the path of faithfulness in such wise that the veils and allusions of the people of intimations shall not prevent you from the Dawning-Place of verses. God willing, you shall hearken with the ear of acceptance unto the counsel of the Friend.

و الطاف سلطان امکان بر صراط وفا مستقیم
باشید بشأنیکه سبحات و حجابات اهل اشارات شما
را از مطلع آیات منع ننماید انشاء الله نصیح دوست
را بسمع قبول اصفا خواهید نمود انما البهاء علیک

BLIB_Or11096#061

BH03841

To: Ayn

Date: ca. 1289-1290?

1 The Most Mighty, Most Holy, Most Great. A remembrance for him who has turned to God and been illumined by the lights that have shone forth from the horizon of his Lord's will, the Almighty, the Powerful, that the fragrances of verses might draw him to the station which the Manifestor of clear proofs has destined for him. He is verily the Forgiving, the Merciful.

1 الأَمْعُ الأَقْدَسُ الأعْظَمُ ذَكَرَى لِمَنْ أَقْبَلَ إِلَى اللَّهِ
وَاسْتَضَاءَ مِنَ الْأَنْوَارِ الَّتِي اشْرَقَتْ مِنْ أَفْقِ إِرَادَةِ
رَبِّهِ الْمُقْتَدِرِ الْقَدِيرِ لِتَجْذِبَهُ نَفْحَاتِ الْآيَاتِ إِلَى
الْمَقَامِ الَّذِي إِرَادَهُ مَظْهَرُ الْبَيِّنَاتِ أَنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ

2 Arise to make mention of thy Lord among the people, detached from those who have disbelieved in God, the Mighty, the Praiseworthy. Verily those who are heedless this day shall soon find themselves in the depths of the fire. Thus has the command been issued from the Pen of the Unconstrained in a mighty tablet. Blessed is he who has been illumined by this Lamp through which the heavens and earths have been made to shine. Blessed is he who has been enlightened by this Light through which the worlds have been illumined.

2 قُمْ عَلَى ذِكْرِ رَبِّكَ بَيْنَ الْأَنَامِ مُنْقَطِعاً عَنِ الَّذِينَ
كَفَرُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ أَنَّ الَّذِينَ غَفَلُوا الْيَوْمَ
سَوْفَ يَرَوْنَ أَنْفُسَهُمْ فِي طَبَقَاتِ النَّارِ كَذَلِكَ
جَرَى الْأَمْرُ مِنْ قَلَمِ الْمُخْتَارِ فِي لَوْحٍ عَظِيمٍ طَوْبِي
لِمَنْ اسْتَضَاءَ مِنْ هَذَا الْمَصْبَاحِ الَّذِي بِهِ اشْرَقَتْ
السَّمَوَاتُ وَالأَرْضُونَ طَوْبِي لِمَنْ اسْتَنَارَ مِنْ هَذَا
النُّورِ الَّذِي بِهِ أَنْارَ الْعَالَمِينَ

3 Hold fast to the cord of the Cause and cling to the hem of the Ancient of Days. Beware lest anything prevent thee from the remembrance of thy Lord or the words of the ungodly sadden thee. Turn not to the world and what is therein. Set thy gaze toward the Most Exalted Horizon.

3 تَمَسَّكْ بِحَبْلِ الْأَمْرِ وَتَشَبَّثْ بِذِيْلِ الْقَدِيمِ إِيَّاكَ
أَنْ يَمْنَعَكَ شَيْءٌ عَنْ ذِكْرِ رَبِّكَ أَوْ يَحْزَنَكَ
مَقَالَاتُ الْمُشْرِكِينَ لَا تَلْتَفِتْ إِلَى الدُّنْيَا وَمَا فِيهَا
أَنْ أَقْبَلَ بِطَرْفِكَ إِلَى الْأَفْقِ الْأَعْلَى

4 Say: O Lord of Names and Creator of Heaven! I beseech Thee by the Dawning-Place of Thy most excellent names and the Source of Thy most exalted attributes, Who has been imprisoned in Thy path amidst the wicked, that Thou aid me to make mention of Thee and praise Thee, and assist me in serving Thee in such wise that neither the might of the transgressors nor the power of the evil ones shall hold me back. O my Lord! I am

4 قُلْ يَا مَالِكَ الْأَسْمَاءِ وَفَاطِرَ السَّمَاءِ اسْتَلْكَ
بِمَطْلَعِ أَسْمَائِكَ الْحَسَنَى وَمَصْدَرِ صِفَاتِكَ الْعُلْيَا
الَّذِي سَجَنَ فِي سَبِيلِكَ بَيْنَ الْأَشْقِيَاءِ بِأَنْ تَوْفَّقَنِي
عَلَى ذِكْرِكَ وَثَنَائِكَ وَتَوْفِّدَنِي عَلَى خِدْمَتِكَ عَلَى
شَأْنٍ لَا تَمْنَعُنِي سَطْوَةَ الْفَجَّارِ وَلَا شَوْكَةَ الْأَشْرَارِ
إِي رَبِّ اَنَا الَّذِي أَقْبَلْتُ إِلَى بَابِ فَضْلِكَ وَ
تَوَجَّهْتُ إِلَى عَرْشِ عَظَمَتِكَ قَدَّرْ لِي مَا هُوَ خَيْرٌ لِي

he who has turned to the door of Thy grace and set his face toward the throne of Thy grandeur. Ordain for me what is best, for I know not what profiteth me. Thou art verily the All-Knowing, the Powerful, the Most High, the Mighty, the Wise.

لَأَنِّي لَا أَعْلَمُ مَا يَنْفَعُنِي وَأَنْتَ أَنْتَ الْعَلِيمُ الْمُقْتَدِرُ
الْمُتَعَالَى الْعَزِيزُ الْحَكِيمُ

- 5 O my Lord! Deal with me according to Thy grace and bounty, then protect me from those who have denied Thy Manifestation and turned away from Thy Beauty. Make me then steadfast in Thy love in such wise that the winds that blow from the hearts of Thy heedless servants and the ungodly among Thy creatures shall not move me. Thou art verily the Protector over whatsoever Thou willest. There is no God but Thee, the Mighty, the Praiseworthy.

5 اَيُّ رَبِّ عَامِلِنِي بِفَضْلِكَ وَالطَّافِكَ ثُمَّ احْفَظْنِي
مِنَ الَّذِينَ كَفَرُوا بِظَهْوَرِكَ وَاعْرَضُوا عَنْ
جَمَالِكَ ثُمَّ اجْعَلْنِي مُسْتَقِيمًا عَلَى حَبْكٍ عَلَى شَأْنٍ
لَا تَحْرُكْنِي أَرْيَاحُ الَّتِي تَمُرُّ مِنْ أَفْتَدَةِ الْمُعْرِضِينَ
مِنْ عِبَادِكَ وَالْمُشْرِكِينَ مِنْ بَرِيَّتِكَ أَنْتَ أَنْتَ
الْمُهَيْمِنُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَمِيدُ

BLIB_Or11095#070

BH03827

To: *Mardiyyih*

Date: ca. 1289-1290?

- 1 The Most Holy, Most Great, Most Exalted! A mention from Us to the Leaf who hath spoken upon the Tree of Knowledge even as the Dove hath warbled upon the branches. The Kingdom belongeth unto God, the One, the Mighty, the All-Wise.
- 2 Blessed art thou for having attained unto the lights of the Countenance and been moved by the breezes of thy Lord's will, the Mighty, the Bountiful. Beware lest the imaginings of those who have disbelieved in God, thy Lord and the Lord of all worlds, hold thee back. Take firm hold of the Tree, then remember thy Lord with this wise remembrance.
- 3 O Leaf! Praise be to God that through divine favors in these radiant days thou hast attained unto that which was intended. Be not grieved at the oppression of the enemies. I swear by the Sun of the horizon of sanctification that whosoever in the days of the Lord of all creation hath drunk of the choice wine of knowledge regardeth all who are on earth as non-existent and absent - how much more so the weak souls whom following their own desires and passions hath deprived of turning unto the Lord of Names and Creator of all things, and whose verbal limitations and manifestations of self have veiled them from the Dayspring of the All-Merciful.

1 الْأَقْدَسُ الْأَعْظَمُ الْأَعْلَى ذَكَرَ مِنْ لَدُنَّا إِلَى الْوَرَقَةِ
الَّتِي نَطَقْتَ عَلَى سِدْرَةِ الْعُرْفَانِ بِمَا نَطَقْتَ الْوَرَقَاءَ
عَلَى الْأَفْنَانِ الْمَلِكُ لِلَّهِ الْوَاحِدِ الْعَزِيزِ الْحَكِيمِ

2 طَوْبِي لَكَ بِمَا فَزْتَ بِأَنْوَارِ الْوَجْهِ وَتَحَرَّكَتَ
مِنْ أَرْيَاحِ مَشْيَةِ رَبِّكَ الْعَزِيزِ الْكَرِيمِ أَيَاكَ إِنْ
تَمْنَعُكَ أَوْهَامُ الَّذِينَ كَفَرُوا بِاللَّهِ رَبِّكَ وَرَبِّ
الْعَالَمِينَ تَمَسَّكَ بِالشَّجَرَةِ ثُمَّ أَذْكَرِي رَبِّكَ بِهَذَا
الذِّكْرِ الْحَكِيمِ

3 اَيُّ وَرَقَةٍ الْحَمْدُ لِلَّهِ بِعَنَائَاتِ رَحْمَانِي فِي هَذِهِ
النُّورَانِي بِهِ مَا هُوَ الْمَقْصُودُ فَائِزٌ شَدِيدٌ مِنْ ظُلْمِ أَعْدَائِي
مَحْزُونٌ مَبَاشٍ قَسَمٌ بِأَقْتَابِ أَفْقِ تَقْدِيسِ هَرِ نَفْسِيكَ
أَزْ رَحِيقِ عُرْفَانِ فِي أَيَّامِ مَالِكِ امْكَانِ أَشَامِيدِ
مِنْ عَلَى الْأَرْضِ رَا مَعْدُومٌ وَمَقْضُودٌ مَشَاهِدَةٌ نَمَائِدِ
چِهْ رَسْدِ بِنَفُوسِ ضَعِيفَةٍ كِهْ مَتَابَعَتِ نَفْسِ وَهَوِي
أَنْ نَفُوسِ رَا اَزْ تَوَجُّهِ بِمَالِكِ اِسْمَاءِ وَمَوْجِدِ اَشْيَاءِ
مَحْرُومٌ مَمْدُودَةٌ لَفْظِيَّةِ اَنْ مَظَاهِرِ نَفْسِيَّةِ رَا
اَزْ مَطْلَعِ رَحْمَانِيَّةِ مَحْجُوبِ سَاخْتِه

- 4 Observe how the people of the Qur'an have remained far from the Lord of all creation. There is no doubt that they have been held back from the Lord of the Day of Judgment by the words of those possessed of vain imaginings. Likewise have the people of the Bayan been veiled from the Lord of Names and Attributes by their own imaginings, although all are commanded in this Revelation to fix their gaze upon the Revelation itself, not upon what they possess, even though it be the books of the first and the last. And this bounty hath been specially revealed in this Manifestation; nevertheless through falsehood they have been debarred from the Lord of Causes.
- 5 Thou must stand firm in the Cause of God with such firmness as to be the cause of steadfastness in the weak ones. We beseech God to assist thee and strengthen thee in His remembrance and praise. Verily He is the Protector of those who remember and the Helper of those who remember.

4 مشاهده کن اهل فرقان بچه سبب از سلطان امکان بعيد مانده اند شکی نیست که از کلمات متوهمین از مالک یوم الدین ممنوع شده اند و همچنین اهل بیان بموهومات خود از مالک اسماء و صفات محجوب گشته اند مع آنکه کل مأمورند که در این ظهور بنفسی ظهور ناظر باشند لا بماعندهم اگرچه کتب اولین و آخرین باشد و این فضل مخصوص این ظهور ظاهر شده مع ذلک بجعل از مالک علل ممنوع گشته اند

5 بایست بر امر الله ایستادنی که سبب استقامت ضعفا شود نسل الله بأن یوفقک و یؤیدک علی ذکره و ثنائه انه ولی الذاکرات و معین الذاکرین

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BH03812

Date: ca. 1289-1290?

- 1 In the name of God, the Ever-Abiding, Who perisheth not! The Book hath been sent down from before God, the Mighty, the Bestower. Verily it is the Lamp of Eternity amidst the nations and the Sign of the All-Merciful unto all who dwell within the realm of possibility. They who have inhaled from it the fragrance of their Lord, the Most High, the Most Exalted - these are the people of Baha in the presence of their Lord, the Originator of Creation. And they who have remained heedless - these are numbered with the dead before the Self-Sufficient, the Most High.
- 2 Say: O people! Answer your Lord, the All-Merciful, in these days wherein the Call hath been raised from all things, and the Spirit of Holiness proclaimeth between earth and heaven: "The sovereignty belongeth unto God, the Powerful, the Mighty, the Unconstrained!" Thus hath the Command been sent down in this Tablet which God hath made the Dayspring of inspiration.
- 3 O Most Exalted Pen! Make mention of him whose name was mentioned before the Throne, that he may arise to aid the Cause and assist his Lord through utterance. Blessed is thy

1 بسم الله الباقي بلا فناء تنزیل الکتاب من لدی الله العزیز الوهاب انه لسراج القدم بین الأمم و آية الرحمن لمن فی الامکان انّ الذین وجدوا منه عرف ربهم العلیّ الاعلیّ اولئک اهل البهاء عند ربهم مبدع الابداع و الذین غفلوا اولئک من الأموات لدی الغنی المتعال

2 قل یا قوم اجیبوا ربکم الرحمن فی هذه الأيام التي فیها ارتفع النداء من الأشياء و ینادی روح القدس بین الأرض و السماء السلطنة لله المقتدر العزیز المختار کذلک نزل الأمر فی هذا اللوح الذی جعله الله مطلع الالهام

3 ان یا قلم الاعلیّ ان اذکر الذی ذکر اسمه لدی العرش ليقوم علی الأمر و ینصر ربّه بالبیان طوبی لأخیک انه قد وفی بالمیثاق الی ان ارتقی الی

brother, who remained faithful to the Covenant until he ascended unto the Most Glorious Companion. The dwellers of Paradise shall pray for him throughout the duration of the kingdom and the dominion. Upon him rest the remembrance of God and His praise at all times.

- 4 Draw nigh unto his resting-place and stand before that station, saying: Upon thee, O tested servant, be the remembrance of God, the Knower of the hidden and the manifest, and the praise of all things and of those servants who circle round the Throne from time immemorial. I testify that thou didst cast away what was with the people and didst take what was sent unto thee from thy Lord, the Mighty, the Compelling. Thou art he who attained the presence of God before the Manifestation, and when the Call was raised thou didst respond, saying: "Here am I, O God of all who are in earth and heaven!" Thou art among those who rent asunder the veils when the Bestower came in the shadows of the clouds. Blessed is he who visiteth thee after thy ascension and remembereth thee purely for the sake of thy Lord. He, verily, is among the righteous.
- 5 Thus have We commanded thee in truth. Act thou according to that which thou hast been commanded by the Lord of the Day of Reckoning.

الرّقيق الأبى يصلّي عليه اهل الفردوس بدوام الملك و الملكوت عليه ذكر الله و ثنائه في كل الأحيان

4 تقرّب الى مقرّه و قف تلقاء ذاك المقام قل عليك يا عبد الممتحن ذكر الله عالم السرّ والعلن و ذكر الأشياء و ثناء عباد الذين طافوا حول العرش في ازل الازال اشهد أنّك نبذت ما عند القوم و اخذت ما ارسل اليك من لدن ربّك العزيز الجبار انت الذي فزت بلقاء الله قبل الظهور و اذا ارتفع النداء اقبلت و قلت ليّك يا اله من في الأرضين و السموات انت من الذين خرقوا الأجباب اذ اتى الوهاب في ظلال السحاب طوبى لمن يزورك بعد ارتقائك و يذكرك خالصاً لوجه ربّك الا أنّه من الأخيار

5 كذلك امرناك بالحق ان اعمل بما امرت من لدن مالك يوم الحساب

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BH03898

Date: ca. 1289-1290?

- 1 He is the Most Mighty of the Mighty
- 2 A gracious Book sent down from the presence of the Mighty, the Wise. Verily it is the Light of God amongst His servants and His remembrance to the worlds. Read ye the verses of God with natural melodies. By My life, they will attract you to a glorious station. In each one of them hath been ordained that whereby the heart of the world would be attracted, but the people are in thick veils. Soon shall they awaken and hasten, but those who have believed today have outstripped them and attained the bounty of God, the Mighty, the Praiseworthy.
- 3 O thou who art mentioned! Harken unto the Call from this quarter of the Frequented House, from this Unfurled Scroll: Verily there is no God but Me, the Forgiving, the Merciful. Say:

1 الأعظم الأعظم

2 كتاب كريم نزل من لدن عزيز حكيم أنّه لنور الله بين عباده و ذكره للعالمين ان اقرؤوا آيات الله بألحان الفطرة لعمري أنّها تجذبكم الى مقام كريم قد قدر في كلّ واحد منها ما انجذب به قلب العالم ولكنّ الناس في حجاب غليظ سوف ينتبهون و يسرعون ولكن سبقهم الذين آمنوا اليوم و فازوا بعناية الله العزيز الحميد

3 أنّك انت يا أيها المذكور ان استمع النداء من شطر هذا البيت المعمور من هذا الرقّ المنشور أنّه

O peoples of the worlds! Aid ye your Lord, the All-Merciful, in this Day which the hosts of tyranny have encompassed, they who have disbelieved in the Lord of the Mighty Throne. Those who have attained to recognition - these are the people of this glorious scene, and those who are prevented - they are among the people of error, even should they be among those who circle round.

- 4 Hold ye fast to the Greater Steadfastness - verily it hath a mighty station with your Lord, the Powerful, the Almighty. Blessed is the one strong enough to rend the veils asunder through the name of his Lord, the Mighty, the Bestower, and who hath arisen to aid this wondrous Cause. It behooveth every soul to abandon whatsoever he possesseth, turning unto the All-Knowing, the All-Informed. Blessed is he who hath turned toward the Most Great Scene, detached from all created things.

- 5 Were the people to know the value of this Day, they would surely arise among the servants and cry out with this Cause from whose horizon hath shone the Sun of the Beauty of thy Lord, the Forgiving, the Bountiful. Blessed is he who heareth at all times the call of the All-Merciful from this Station whereon the Ancient Beauty hath established Himself upon the throne of His Most Exalted Name.

- 6 Rejoice thou in My mention of thee, then make mention of thy Lord in such wise as to attract the hearts of the heedless ones. The glory be upon thee and upon whosoever hath attained to the love of his Ancient Lord.

لا اله الا انا الغفور الرحيم قل يا ملأ الأكوان ان
انصروا ربكم الرحمن في هذا اليوم الذي احاطته
جنود الطغيان الذين كفروا برب العرش العظيم
ان الذين فازوا بالاقبال اولئك اهل هذا المنظر
الكريم و الذين منعوا انهم من اهل الضلال ولو
يكونون من الطائفين

4 عليكم بالاستقامة الكبرى ان لها شأنًا عظيمًا عند
ربكم المقتدر القدير طوبى لقوى خرق الأجاب
باسم ربه العزيز الوهاب وقام على نصرة هذا الأمر
البديع ينبغي لكل نفس ان يدع ما عنده مقبلاً
الى العلم الخبير طوبى لمن توجه الى المنظر الأكبر
منقطعاً عن الخلائق اجمعين

5 لو يعرفون الناس قدر اليوم [ليقومن] بين العباد و
يصيحن بهذا الأمر الذي اشرقت من افقه شمس
جمال ربك الغفور الكريم طوبى لمن سمع في كل
الأحيان نداء الرحمن من هذا المقام الذي استوى
القديم على عرش اسمه العلى العظيم

6 ان افرح بذكرى اياك ثم اذكر ربك على شأن
تجذب به افئدة الغافلين البهاء عليك و على من
فاز بحب مولاه القديم

BLIB_Or11095#181, AQA6#179 p.004

BH03899

Date: ca. 1289-1290?

- 1 He is the Ever-Abiding, without extinction
- 2 A Book from Us to him who hath desired his Lord, that He may make him to soar in this atmosphere and cause him to hear that which the Tongue of Grandeur proclaimeth in this exalted station. Arise to make mention of thy Lord. Say: O concourse of divines! Cast aside that which ye imagine. He Who is Known hath come with His Name, the Self-Subsisting.

1 هو الباقي بلا فناء

2 كتاب من لدنا الى الذي اراد مولاه ليحمله طائراً
في هذا الهواء ويسمعه ما ينادى به لسان العظمة
في هذا المقام المنيع قم على ذكر مولاك قل يا
معشر العلماء ضعوا الموهوم قد اتى المعلوم باسمه

Beware lest ye perpetrate what your likes have perpetrated in the days of God, your Lord, the Mighty, the All-Knowing.

القيوم أيّاكم ان ترتكبوا ما ارتكبه امثالكم في أيام الله ربكم العزيز العليم

- 3 Cast your sciences behind you. Behold, the ocean of knowledge hath surged before your faces. Turn ye unto it with manifest humility. This is a Day wherein nothing shall profit a soul, though it bring forth all the knowledge of the ancients, save through its adherence to the cord of knowledge which hath appeared in truth from God, the Powerful, the Mighty, the Wise. Say: O people! How long will ye follow your desires? Cast them aside and take what hath been sent down from God, the Powerful, the Mighty, the Wise.

3 دعوا العلوم عن ورائكم قد ماج بحر العلم امام وجوهكم ان اقبلوا اليه بخضوع مبين هذا يوم لا ينفع نفساً شيئ لو يأتي بعلوم الأولين الا بأن يتمسك بحبل العلم الذي ظهر بالحق من لدى الله المقتدر العزيز القدير قل يا قوم الى متى تتبعون اهوائكم دعوها وخذوا ما نزل من لدى الله المقتدر العزيز الحكيم

- 4 Stand thou firm in the love of thy Lord, then summon the people with wisdom. Thus hath commanded thee the Lord of creation. He, verily, is the Ruler over what He willeth. Grieve not at the onslaught of the people and their clamor, for thy Lord protecteth whom He willeth. He, verily, encompasseth all things. He protecteth whomsoever He desireth through His sovereignty, though such a one be in the mouth of the serpent. Thus did the All-Merciful reveal aforetime and in this wondrous Tablet.

4 ان استقم على حبّ مولاك ثم ادع الناس بالحكمة كذلك امرك مالک البرية انه هو الحاكم على ما يريد لا تحزن من سطوة القوم وضوائهم ان ربك يحفظ من يشاء انه على كلشيء محيط يحفظ من اراد بسلطانه ولو يكون في فم الثعبان كذلك انزل الرحمن من قبل و في هذا اللوح البديع

- 5 When thou art moved by the movement of the Most Exalted Pen and art drawn by the call of thy Lord, the Most High, the Most Glorious, turn with all thy being unto Him, detached from the worlds. Say: Thine be the glory, O Lord of Names and Creator of earth and heaven! I testify that Thou wast ever powerful and self-subsisting and wilt continue to be as Thou hast been from time immemorial. Nothing can prevent Thy self-subsistence. I beseech Thee by Thy Great Name to make me one who uttereth Thy remembrance and calleth out Thy Name and turneth in all conditions unto Thyself. Verily, Thou art the Powerful, the Exalted, the Mighty, the Generous.

5 اذا تحركت من حركة القلم الأعلى واستجذبت من نداء ربك العليّ الأبهى اقبل بكلّك اليه منقطعاً عن العالمين قل لك البهاء يا مالک الأسماء و فاطر الأرض والسمااء اشهد أنك كنت مقتدرًا قيومًا و تكون بمثل ما قد كنت في ازل الآزال لا يمنعك عن قيوميّتك شيء استلک باسمک العظيم بأن تجعلني ناطقاً بذكرک و منادياً باسمک و متوجّهاً في كلّ الأحوال الى نفسك أنك انت المقتدر المتعالی العزيز الكريم

BLIB_Or11095#223

BH03936

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Great, the Most Exalted! 1 الأقدس الأعظم الأعلى
- 2 O people of the world! Your Lord, the Most Merciful, hath made manifest the fragrances of the garment of glory throughout all worlds, and the Word of God hath been upraised, and the Herald hath called out: "The Kingdom belongeth unto God, the Mighty, the All-Knowing!" They who have found and turned unto Him, these are the people of Baha, inscribed in a mighty Tablet. And they who have turned away, all things curse them; verily, they are the companions of the Fire. 2 يا اهل الامكان وربكم الرحمن قد فاحت نفحات قبص السبحان بين العالمين وارتفعت كلمة الله و نادى المناد الملك لله العزيز العليم ان الذين وجدوا و اقبلوا اولئك من اهل البهاء في لوح عظيم و الذين اعرضوا تلعنهم الأشياء كلها الا انهم من اصحاب السعير
- 3 Glad tidings unto him who hath on this day detached himself from all directions, turning toward God, the Revealer of verses. He is among God's sincere servants - the denizens of Paradise and they who circle round God's throne, the Almighty, the Most High, the Great, pray for him. 3 يا بشرى لمن انقطع اليوم عن الجهات متوجهاً الى الله منزل الآيات انه من عباد الله المخلصين يصلين عليه اهل الفردوس و الذين يطوفون عرش الله المقتدر العلى الكبير
- 4 O loved ones of God! Take ye the chalices of victory in the name of your Lord, Who ruleth over all the worlds. Then drink therefrom with His remembrance and praise, despite those who turned away from the countenance of their Lord after they were created to turn toward the dawning-place of His luminous Cause. 4 يا احباء الله خذوا اقداح الفلاح باسم ربكم المهيمن على العالمين ثم اشربوا بذكره و ثنائه رغماً للذين اعرضوا عن وجه ربهم بعد الذى خلقوا لاقبال الى افق امره المشرق المنير
- 5 How many a lofty one hath been abased, and how many a lowly one exalted through the name of his Lord, the Mighty, the Impregnable! How many a learned one hath been reckoned as ignorant before the Throne, and how many an ignorant one confirmed with knowledge in the Tablet of thy Lord, the All-Knowing, the All-Informed! He doeth what He willeth as He pleaseth, and ordaineth what He desireth. 5 كم من على هبط و كم من سافل استعلى باسم ربه العزيز المنيع كم من ذى علم ذكر لدى العرش بالجهل و كم من جاهل ثبت بالعلم في لوح ربك العليم الخبير انه يفعل ما يشاء كيف يشاء و يحكم ما يريد
- 6 Blessed art thou for having drunk the choice wine of everlasting life in the days of thy Lord, the Most Merciful, and attained unto the lights of faith when the Lord of all religions appeared with manifest sovereignty. Pay no heed to the people and their vain fancies and allusions. Leave these behind thee, holding fast to that which hath been revealed by Him Who speaketh between the heavens and the earth that there is none other God but Him, the Most High, the All-Knowing. 6 طوبى لك بما شربت رحيق الحيوان في ايام ربك الرحمن و فزت بأنوار الايمان اذ ظهر مالک الأديان بسلطان مبين لا تلتفت الى القوم و ما عندهم من الأوهام و الاشارات دعها عن ورائك متمسكاً بما اتى به من ينطق بين السموات و الأرض بأنه لا اله الا هو العلى العليم
- 7 Thus have We sent down the verses unto thee. By My life! They are manifest signs that have appeared and shone forth from the horizon of the Will of thy Lord, yet the people are wrapped in thick veils. Rend asunder the veils through His 7 كذلك نزلنا لك الآيات لعمري انها بينات قد ظهرت و اشرقت من افق مشية ربك ولكن الناس في حجاب غليظ ان اخرق الأجباب باسمه

Name, the Bestower, then make mention of thy Lord with wisdom and utterance. Thus doth this Wronged One command thee, the imprisoned, the exile, the lone and unique.

الوَّهَّابُ ثُمَّ اذْكُرْ رَبَّكَ بِالْحِكْمَةِ وَالْبَيَانِ كَذَلِكَ
يَأْمُرُكَ هَذَا الْمَظْلُومُ الْمَسْجُونُ الْغَرِيبُ الْفَرِيدُ

BLIB_Or11095#069

BH04087

To: Aqa Siyyid Ali, in Isfahan

Date: ca. 1289-1290?

- 1 The Most Great, the Most Glorious! This is a Tablet which We have adorned with the ornament of the Pen moved by the fingers of the Lord of Eternity, and We have sent it to him who hath turned unto God, the Almighty, the Self-Subsisting, that he may find therein that which will comfort his eyes and gladden his heart. He, verily, is the Mighty, the All-Loving.

1 الأعظم الأبهى هذا لوح زيناه بطراز القلم الذي
حرَّكه اصابع مالِك القدم وارسلناه الى الذي
اقبل الى الله المهيمن القيوم ليجد منه ما تقرُّ به
عينه ويفرح قلبه انه هو العزيز الودود
- 2 This is a Day wherein the veils have been rent asunder and the idols have lamented, and trembling hath seized the dwellers of the cities of creation, except such as thy Lord, the Mighty, the Best-Beloved, hath willed. Among the ungodly are those who have clung to the Evil One and turned away from the Kingdom of their Lord when He appeared with this Hidden Name. Blessed is he who hath rent asunder the veils and drunk the choice wine of life when the All-Bountiful came with manifest sovereignty.

2 هذا يوم فيه خرقت الأجاب وناحت الأصنام
واخذ الاضطراب سگان مدائن الانشاء الآ
من شاء ربك العزيز المحبوب من المشركين
من تمسك بالطاغوت واعرض عن ملكوت
ربه اذ ظهر بهذا الاسم المكنون هنيئاً لمن خرقت
الأجاب وشرب رحيق الحيوان اذ اتى الوهاب
بسلطان مشهود
- 3 Be thou steadfast in thy love for thy Lord, such that the veils of those who have disbelieved in the Lord of the Invisible and the Visible shall not keep thee back. The world hath been set ablaze by the fire of thy Lord's Word, yet the people are heedless thereof, except they are a people confounded - save those whom God, thy Lord, hath willed. These are indeed the people of Baha, recorded in a preserved Tablet.

3 كن مستقيماً على حبِّ مولاك بحيث لا تمنعك
جيبات الذين كفروا بمالك الغيب والشهود قد
اشتعل العالم من نار كلمة ربك و الناس في
معزل منها الا انهم قوم مدحضون الآ من شاء
الله ربك انه من اهل البهاء في لوح مسطور
- 4 Drink thou the Kawthar of life at all times, turning unto thy Lord, the All-Merciful. He, verily, ordaineth for whomsoever He pleaseth that which He desireth, but the people understand not. Give thanks unto God for having sent down unto thee that which causeth the sincere ones to soar.

4 ان اشرب كوثر الحيوان في كلِّ الأحيان مقبلاً
الى ربك الرحمن انه يقدر لمن يشاء ما اراد ولكن
الناس هم لا يفقهون ان اشكر الله بما نزل لك
ما يطير به المخلصون
- 5 Say: Praise be unto Thee, O my God, for having remembered me and revealed unto me that which cheereth the eyes. My soul be a sacrifice for Thy tribulations, O Lord of Names and O Thou Who art imprisoned and estranged! The very essence

5 قل لك الحمد يا الهى بما ذكرتنى وانزلت لى ما تقرُّ
به العيون نفسى لبلائك الفداء يا مالِك الأسماء
ويا ايها الغريب المسجون كينونة الصبر تنوح بما

of patience lamenteth at what hath befallen Thee, and its eyes weep for Thee, O Beloved! I beseech Thee, O my God, by the Manifestation of Thyself and the Dayspring of Thy signs, to record me among those who have attained unto Thy days and answered Thy call. Verily, Thou art powerful over whatsoever Thou wilt, and Thou art the Truth, the Knower of things unseen.

ورد عليك وعينه تبكي لك يا محبوب اسئلك
يا الهى بمظهر نفسك و مطلع آياتك بأن تكتبني
من الذين فازوا بأيامك و اجابوا ندائك انك
انت المقتدر على ما تشاء وانك انت الحق علام
الغيوب

BLIB_Or11095#193

BH04082

To: *Mihdi, in N*

Date: *ca. 1289-1290?*

- 1 In the Name of God, the Most Holy, the All-Knowing, the All-Informed! This is a Book from Us to him whose letter hath reached Our presence - around which circle the denizens of the Supreme Paradise and then the spirits of the chosen ones. We have taken note of its contents, for verily He is the All-Knowing Witness. We have caused to flow for him in this Tablet the Salsabil of life, that he may drink in the name of his Lord and be numbered among those who are firmly grounded.
- 2 There is no matter but it hath been made manifest from this perspicuous Book, and no evidence but it hath shone forth from the horizon of grace; yet most men remain heedless. The proof hath circled round the All-Merciful, and the evidence hath submitted to His wondrous and glorious manifestation.
- 3 Be thou severed in thy love for thy Lord from all else, then speak forth His remembrance in every morn and eventide. Take heed lest the affairs of the world sadden thee, or the hints of the doubtful ones prevent thee from the Most Great Ocean. Be thou steadfast in the Cause through God's might and power. Thus doth command thee He Who was afflicted at the hands of the oppressors.
- 4 Know thou, moreover, that We love to see all thy pursuits unified into a single pursuit, and all thy deeds and purposes transformed into a single remembrance - the remembrance of this wondrous Remembrance - that We may behold thee extinct to thy will and abiding by the will of God, the Almighty, the All-Compelling, the All-Powerful. This is what thy Lord, the

1 بسم الله الأقدس العليم الخبير هذا كتاب من لدنا
لمن فاز كتابه في محضر يطوف حوله اهل ملأ
الأعلى ثم ارواح الأصفياء و اطلعنا بما فيه انه هو
الشاهد العليم و اجرينا له في هذا اللوح سلسبيل
الحيوان ليشرب باسم مولاه و يكون من الراشدين

2 ما من امر الا و قد ظهر من هذا الكتاب المبين
و ما من بينة الا اشرفت من افق الفضل ولكن
الناس اكثرهم من الغافلين قد طاف البرهان
حول الرحمن و خضعت الحجة لظهوره العزيز
البدیع

3 ان انقطع في حب موليك عما سواه ثم انطق
بذكره في كل بكور و اصيل اياك ان تحزنك
شئون الدنيا او تمنعك عن البحر الأعظم
اشارات المربين كن ثابتاً على الأمر بحول الله و
قوته كذلك يأمرک من ابتلى بين ایدی الظالمين

4 ثم اعلم انا نحب ان تجعل مطالبك كلها مطلباً
و تكون اعمالك و اراداتك كلها ذكراً واحداً و
هو ذكر هذا الذكر البديع لئلا عن ارادتك
و باقياً بارادة الله المقتدر المهيمن القدير هذا ما

Unconstrained, hath chosen for thee. Verily, He mentioneth unto whomsoever He pleaseth whatsoever He willeth. He, verily, encompasseth all things.

اختار لك ربك المختار أنه يذكر لمن يشاء ما اراد أنه بكل شيء محيط

- 5 It behooveth thee this day to behold Me with Mine eye and arise to serve Me. Thus hath it been decreed in the Book by One Who is Mighty, All-Praised. Whoso attaineth unto that which hath been mentioned shall be assisted by God in all conditions, and He shall ordain for him whatsoever He willeth out of His all-embracing grace. Thus have We adorned thy temple with the ornament of utterance and sent unto thee that through which the fragrance of the Garment hath been wafted among the worlds.

5 ينبغي لك اليوم ان تنظرني بعيني و تقوم على خدمتي كذلك قضى في الكتاب من لدن عزيز حميد من فاز بما ذكر يؤيده الله في كل الأحوال ويقدر له ما اراد من فضله العميم كذلك زيننا هيكلك بطراز البيان و ارسلنا اليك ما فاح به عرف القميص بين العالمين

BLIB_Or11095#322

BH04095

To: Shaykh Yusuf, in Nayriz

Date: ca. 1289-1290?

- 1 The Most Holy, Most Glorious, Most Splendid! O My loved ones! Wisdom must precede utterance - thus hath it been revealed in the Tablets of your Lord, the All-Merciful. Blessed is he who heareth and followeth his Lord, the Mighty, the Bestower. Show mercy, insofar as ye are able, to the weak ones among you and to your poor. This behooveth all who have turned unto God, the Lord of the Day of Judgment.
- 2 Should ye be seized with abasement for My Name's sake, be not saddened; God shall soon turn it into glory for you. He, verily, is the Almighty, the Unconstrained. Should tribulations overtake you in My path, be not troubled. Consider what hath befallen My Beauty after I desired life for all who are in earth and heaven. Can afflictions grieve you after God hath made them a crown for the head of Baha? Know ye the worth of that which befalleth you in My love - naught in all creation can equal it.
- 3 O thou who art mentioned by the Pen of Revelation! Arise to serve the Cause in such wise that nothing whatsoever shall deter thee from God, thy Lord, the Mighty, the All-Bountiful. Make mention of Him amongst His servants. This hath been prescribed for every soul in this Revelation, from whose horizon hath shone forth the Sun of remembrance. How many are the

1 الأقدس الأكرم الأبهى يا احبائى عليكم بالحكمة قبل البيان هذا ما نزل في الواح ربكم الرحمن طوبى لمن سمع و اتبع ربه العزيز المنان ان ارحموا الضعفاء بينكم و الفقراء منكم بما استطعتم هذا ينبغي لكل من اقبل الى الله مالک يوم المعاد

2 ان اخذتكم الذلة لاسمى لا تحزنوا سوف يجعلها الله عزرا لكم انه هو المقتدر المختار لو تأخذكم الشدائد في سبيلى لا تضطربوا تفكروا فيما ورد على جمالى بعد الذى اردت الحيوه لمن في الأرضين و السموات هل يحزنكم البلاء بعد الذى جعله الله اكليلا لرأس البهاء ان اعرفوا قدر ما يرد عليكم في حبي انه لا يعادله ما في الامكان

3 انك انت يا ايها المذكور من قلم الوحي قم على الأمر على شأن لا يمنعك شيء عن الله ربك العزيز الوهاب ان اذكره بين عباد هذا ما كتب لكل نفس في هذا الظهور الذى من [افقه] اشرفت شمس الأذكار [كم من عباد]

servants who follow their desires while imagining themselves to be among the people of certitude. Thy Lord verily accepteth not what they imagine. The destiny of all things hath been ordained by God's testimony, the Mighty, the All-Knowing.

- 4 Say: Be ye steadfast in the Cause, then subdue the lands through My Name. Remind the servants of what We have revealed unto thee, that they may detach themselves from idle fancies and turn unto God, the Lord of mankind. Give thanks unto God for having revealed unto thee these verses, from which the near ones inhale the fragrance of the mercy of their Lord, the Mighty, the All-Forgiving.

يَتَّبِعُونَ أَهْوَاءَهُمْ [وَيُظَنُّونَ أَنَّهُمْ مِنْ أَهْلِ الْإِيْقَانِ
أَنَّ رَبَّكَ لَا يَصْدَقُهُمْ فِيمَا يُظَنُّونَ عَالِقَ كُلِّ شَيْءٍ
بِشَهَادَةِ اللَّهِ الْعَزِيزِ الْعَلَّامِ

4 قل ان استقيموا على الأمر ثم تخروا باسمي البلاد
ذكر العباد بما نزلناه لك لعل ينقطعون عن
الأوهام و يتوجهون الى الله مالك الأنام ان
اشكر الله بما نزلت لك هذه الآيات التي منها
يجد المقلوبون نجات رحمة ربهم العزيز الغفار

BLIB_Or11095#186

BH04097

To: Aqa Siyyid Abdul-Hadi, in Qazvin

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Wondrous, the Most Glorious! O Hadi! Blessed art thou for having been guided by the guidance of God, the Lord of the mighty throne. The signs of the people of the veils did not prevent thee from this straight and manifest path. We hear the call that was raised in this wise Remembrance and We behold him who hath turned to the Countenance. Verily thy Lord is the All-Knowing, the All-Informed.
- 2 Leave those who speak according to their desires and hold fast to the hem of thy Lord's mercy, the All-Forgiving, the All-Merciful. Thy mention hath been recorded in the Tablet by the Pen of thy Lord's command, the Almighty, the Powerful.
- 3 Say: O people! Dispute not in God's Cause. This is verily the Exalted One in the kingdom of the Most High, and the Noble One in the dominion of the Most Glorious, and the Light in the horizon of manifestation, and He is verily the Self-Subsisting, the Guardian over all who are in the heavens and on earth.
- 4 Say: We are engaged in a momentous Cause. It behooveth you to aid your Lord, the All-Merciful. Beware lest ye utter that which would cause the standards of discord to be raised throughout the lands. This is what ye have been commanded in the Tablets from the presence of the Mighty, the Wise.

1 بِسْمِ اللَّهِ الْأَبْدَعِ الْأَبْهَى يَا اسْمَ الْهَادِي طُوبَى لَكَ
بِمَا اهْتَدَيْتَ بِهِدَى اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ وَ مَا
مَنْعَكَ إِشَارَاتِ أَهْلِ الْمَحْجَبَاتِ عَنْ هَذَا السَّبِيلِ
الْوَاضِعِ الْمُسْتَقِيمِ أَنَا نَسْمَعُ نَدَاءَ الَّذِي ارْتَفَعَ فِي هَذَا
الذِّكْرِ الْحَكِيمِ وَ نَرَى مِنْ أَقْبَلِ إِلَى الْوَجْهِ أَنَّ رَبَّكَ
لَهُو الْعَلِيمُ الْخَبِيرُ

2 دَعِ الَّذِينَ يَتَكَبَّرُونَ بِأَهْوَاءِ أَنْفُسِهِمْ وَ تَشَبَّثَ بِذِيلِ
رَحْمَةِ رَبِّكَ الْغَفُورِ الرَّحِيمِ قَدْ ثَبَتَ ذِكْرَكَ فِي
الْوَاحِ مِنْ قَلَمِ أَمْرِ رَبِّكَ الْمُقْتَدِرِ الْقَدِيرِ

3 قُلْ يَا قَوْمَ لَا تَخْتَلَفُوا فِي أَمْرِ اللَّهِ هَذَا لَهُو الْعَلِيُّ فِي
مُلْكُوتِ الْأَعْلَى وَ النَّبِيلِ فِي جَبَرُوتِ الْأَبْهَى وَ
النُّورِ فِي أَفْقِ الظُّهُورِ وَ أَنَّهُ لَهُو الْقَيُّومُ الْمُهَيْمِنُ عَلَى
مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ

4 قُلْ أَنَا فِي أَمْرِ خَطِيرٍ يَنْبَغِي لَكُمْ أَنْ تَنْصَرُوا
رَبِّكُمْ الرَّحْمَنَ أَيَّامًا أَنْ تَكْلَهُوا بِمَا تَرْتَفِعُ بِهِ رَايَاتِ
الْإِخْتِلَافِ فِي الْأَطْرَافِ هَذَا مَا أَمَرْتُمْ بِهِ فِي
الْأَوَاحِ مِنْ لَدُنْ عَزِيزِ حَكِيمٍ

- 5 Say: If ye will not aid Him, at least dispute not about His Cause. Have mercy upon yourselves and upon him who, while in the jaws of wolves, calleth the people unto the Mighty, the Bestower. Doth doubt befit this Lord? Nay, by the Lord of the worlds!
- 6 Say: O people, unite in this Cause, for through your unity the hosts of the idolaters shall be scattered. We have set forth all things in detail in the Tablets, that each soul may know his station and be numbered with them that comprehend.
- 7 Thus have We imparted unto thee and taught thee, that thou mayest inform those who have been heedless of that which thy Lord, the Mighty, the All-Praised, hath willed. Glory be upon thee and upon those who have turned to the Countenance when it appeared from this luminous horizon.
- 5 قل ان لن تصروه لا تختلفوا في امره ان ارحموا انفسكم ثم الذي في فم الذباب يدع الناس الى العزيز الوهاب هل ينبغي الرب لهذا الرب لا ورب العالمين
- 6 قل ان اجتماعوا يا قوم على الامر باجتماعكم يتفرق شمل المشركين انا بينا في الألواح من كل شيء تفصيلاً ليعرف كل امرء مقامه و يكون من العارفين
- 7 كذلك القيناك و عرّفناك لتلقى الذين غفلوا عما اراده الله ربك العزيز الحميد ائما البهاء عليك وعلى الذين اقبلوا الى الوجه اذ ظهر من هذا الأفق المنير

INBA18:025, BLIB_Or11095#345

BH04044

*To: Unknown, in Sangsar**Date: ca. 1289-1290?*

- 1 The Most Holy, Most Impregnable, Most Great, Most Ancient! All things have turned towards God, the Cleaver of the heavens, yet most of the people are far removed. The vain desires of those whom they have taken as lords beside God have prevented them - verily, they are among the perishing ones. The Tongue of Grandeur calls them, yet they have cast it behind their backs and turned to every ignorant remote one.
- 2 Say: Ye were created for this Call. By God! Were ye to turn with illumined hearts to God, the Lord of Names, there would flow from your hearts the river of wisdom and utterance in this perspicuous News. Say: Is there any doubt about it, or about that which ye possess? Be fair, and be not of the wrongdoers.
- 3 Every proof hath bowed down before My Cause, and every evidence hath yielded to this manifest and mighty proof. Fear God, and deprive not yourselves of that for which ye were created. Thus doth the Most Exalted Pen counsel you, as a favor from Him, if ye be of them that comprehend.
- 1 الأقدس الأمنع الأعظم الأقدم قد توجه كل الأشياء الى الله فاطر السماء ولكن الناس اكثرهم من المبعدين قد منعهم اهواء الذين اتخذوهم ارباباً من دون الله الا انهم من الهالكين لسان القدم يدعوهم و هم نبذوه عن ورائهم واقبلوا الى كل اخرس بعيد
- 2 قل قد خلقتم لهذا النداء تالله لو تتوجهون بقلوب نوراء الى الله مالک الأسماء تجرى من قلوبكم فرات الحكمة والبيان في هذا النبأ المبين قل فيه شك او فيما عندكم ان انصفوا ولا تكونن من الظالمين
- 3 قد سجد كل حجة لأمرى و اذعن كل برهان لهذا البرهان اللائح المنيع خافوا الله ولا تمنعوا انفسكم عما خلقتم له كذلك ينصحكم القلم الأعلى فضلاً من عنده ان اتم من العارفين

- 4 Nothing can profit Him nor can any matter harm Him. God hath rendered Him sanctified from all that ye possess. Every discerning one who knoweth beareth witness to this. Beware lest ye follow them who have disbelieved in God and His signs, and turned away from Him unto Whom the Concourse on High, then the Prophets and Messengers have turned.
- 5 Set your faces toward the Most Remote Prison - verily it is the Sadratul-Muntaha, if ye be of the assured ones. Thus have We imparted unto you the word of truth: whoso turneth toward it, he is of the people of Baha, and whoso turneth away, he is of the companions of the Fire. Blessed is the eye that hath turned to this quarter, and the face that hath turned toward the Face, and the heart that hath turned to God, the Mighty, the Wise.
- 6 Thus doth God single out whom He willeth of His servants and reveal unto whomsoever He desireth that whereby His mention shall be established in creation. Verily, He is the Mighty, the Powerful.

4 آنه لا ينفعه شيء ولا يضره امر قد جعله الله مقدساً عما عندكم يشهد بذلك كل عارف بصير آياكم ان تتبعوا الذين كفروا بالله وآياته و اعرضوا عن الذي اقبل اليه ملاً الأعلى ثم النبيين والمرسلين

5 ان اقصدا مقر الأقصى انه لسدره المنتهى لو انتم من الموقنين كذلك القيناكم قول الحق من اقبل انه من اهل البهاء والذي اعرض عنه من اصحاب السعير طوبى لبصر ارتد الى هذا الشطر و لوجه توجه الى الوجه ولقلب اقبل الى الله العزيز الحكيم

6 كذلك يختص الله من يشاء من عباده و ينزل لمن اراد ما يثبت به ذكره في الابداع انه هو المقتدر القدير

INBA49:329, BLIB_Or11095#299, LHKM3.135

BH03997

To: Mulla Abdullah Fadil Zarqani (Rafi), in Shiraz

Date: ca. 1289-1290?

- 1 In His Name, the Protector over all things!
- 2 O Rafi', may you ever dwell, God willing, beneath the shadow of divine grace, content and at rest. Blessed art thou for having migrated unto God and returned by His command. Thy obedience to God's command has not been and will never be forgotten from His sight, and has been recorded by the Pen of His Cause in the divine Books. Well is it with thee for having attained this supreme triumph.
- 3 Remember all the chosen ones with the remembrance of the Chosen One, convey to all the greetings of the Wronged One, and counsel all to manifest spiritual qualities and praiseworthy attributes acceptable before the Wronged One, that they may arise to perform deeds that please Him and cause people to turn towards the Friend.

1 بسمه المهيمن على الأشياء

2 اى رفيع انشاء الله لمزل ولايزال در ظل عنايت رحمانيه ساكن و مستريح باشى طوبى لك بما هاجرت الى الله و رجعت بأمره اطاعت توامر الله را از نظر زرفته و نخواهد رفت و در كتب الهيه از قلم امرية ثبت شده نعيماً لك بما فزت بهذا الفوز العظيم

3 جميع اخيار را بذكر مختار متذكر دار و از قبل مظلوم تكبير برسان و كل را باخلاق روحانيه و صفات حسنه مقبولة من قبل مظلوم وصيت نما كه شايد باعمال مرضيه قيام نمايند و سبب اقبال ناس بشطر دوست شوند

- 4 Trustworthiness and truthfulness are two garments adorned with the ornament of honor and acceptance. God willing, all must appear with perfect trustworthiness and speak with truthfulness, arising to serve God through their deeds. The manifestation of these qualities has been and ever shall be the cause of the exaltation of God's Word, while their absence is the cause of the veiling of humanity, as is evident.
- 5 Should anyone manifest any unacceptable deed, people attribute it to the root of the Tree. God protect us and you from this.
- 6 The world has had and shall have no worth. The purpose is that the divine attributes should be manifested through each of God's loved ones among humanity, that all may be drawn by that brilliant lamp to the Dawning-Place of Revelation and turn towards it.
- 7 Be thou engaged in the remembrance of God with the utmost joy and delight, for His grace has been and shall ever be with thee. Give thanks for this wondrous remembrance and say: Praise be unto Thee, O God of all the worlds!
- 4 امانت و صدق دو ثوبند مزین بطراز عزّت و قبول انشاءالله باید کلّ بکمال امانت ظاهر شوند و بصدق ناطق گردند و بعمل بالله قیام نمایند ظهور این صفات سبب اعلاّی کلمه الهیه بوده و هست و دون آن سبب احتجاب بریه چنانچه مشاهده میشود
- 5 اگر نفسی بعملی از اعمال غیر مرضیه ظاهر شود آن را باصل شجره نسبت میدهند اعاذنا الله وایاکم من ذلک
- 6 دنیا ذکری نداشته و نخواهد داشت مقصود آنکه از هر یک از احیای حقّ صفات حقّ بین خلق ظاهر شود تا کلّ بان سراج وهاج بمطلع وحی توجّه نمایند و اقبال کنند
- 7 در کمال سرور و ابتهاج بذکر الله مشغول باش چه که عنایتش با تو بوده و خواهد بود ان اشکر بهذا الذکر البدیع و قل لک الحمد یا اله العالمین

BLIB_Or11096#077, BLIB_Or15710.066

BH04031

*To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihiran**Date: ca. 1289-1290?*

- 1 In the Name of Him Who hath power over what was and what will be! Glorified be He Who hath sent down the verses unto people who perceive. These verses are indeed the decisive Word between the servants. Blessed are the people who understand. Say: The Balance moveth, would ye but recognize it, and the Path speaketh, would ye but hear it. Say: This is He at Whose presence the mighty ones were shaken and the verses trembled, would ye but know it. This is He Who cannot be compared with anyone, would ye but ponder it. Say: This is He Who hath not read what ye possess, nor was He among those who are taught. Say: With Him is the knowledge of all things - to this testifieth what hath appeared from Him - yet most people do not understand.
- 2 O 'Ali-Akbar! Thy letter which thou didst send through the servant who is present before the Throne hath come before
- 1 بسمه المقتدر علی ما کان و ما یکون سبحان الذی نزل الآیات لقوم یسعون أنّها لفصل الخطاب بین العباد طوبی لقوم یفقهون قل انّ المیزان یمشی لو انتم تعرفون و انّ الصراط ینطق لو انتم تسمعون قل هذا هو الذی اضطرب منه الأبطال و ارتعد منه الآیات ان انتم تعلمون هذا هو الذی لا یقاس بأحد ان انتم فیہ تتفکرون قل هذا ما قرأ ما عندکم و ما کان من الذینهم یتعلّمون قل عنده علم کلّشیء یشهد بذلک ما ظهر منه ولكنّ الناس اکثرهم لا یتعلّمون
- 2 O 'Ali-Akbar! Thy letter which thou didst send through the servant who is present before the Throne hath come before

the Countenance, and We have become acquainted with its contents. Thy Lord is, in truth, the All-Knowing, the All-Informed. Hold fast to the cord of wisdom in all matters. This is God's decree in most of the Tablets, yet most people remain veiled therefrom. Say: O people! Transgress not beyond it, nor commit that which would kindle the fire of hatred. Thus hath the matter been decreed by God, the Lord of Names, if ye be of them that know. Grieve not over anything, but stand firm in the Cause. Thy Lord is the Best of Protectors. Illumine faces with the lights of thy Lord's remembrance, and hearts with His Name, the One with power over the worlds.

- 3 O 'Ali! We make mention of thee most often and We see thy condition. He is, in truth, the All-Knowing, the All-Wise. This is God's favor unto thee, with which nothing on earth can compare. Thy Lord is, in truth, the Almighty, the Powerful. May the glory rest upon thee and upon those who are with thee among them who have turned unto God, the Mighty, the Great.

2 ان يا على قبل اكبر قد حضر كتابك لدى الوجه الذي ارسلته لعبد الحاضر لدى العرش واطلنا بما فيه ان ربك هو العليم الخبير تمسك بحبل الحكمة في الأعمال كلها هذا حكم الله في اكثر الألواح ولكن الناس اكثرهم من المحتجين قل يا قوم لا تجاوزوا عنه ولا ترتكبوا ما يشتعل به نار البغضاء كذلك قضى الأمر من الله مالک الأسماء ان انتم من العارفين لا تحزن من شيء ثم استقم على الأمر ان ربك خير الحافظين نور الوجه بأنوار ذكر ربك والقلوب باسمه المقتدر على العالمين

3 ان يا على انا نذكرک في اكثر الأحيان و نرى ما انت عليه انه هو العليم الحكيم ان هذا لفضل الله عليك لا يعادله شيء في الأرض ان ربك هو المقتدر القدير انما البهاء عليك و على من معك من الذين اقبلوا الى الله العزيز العظيم

INBA19:414b, BLIB_Or11095#335, NLAI_BH4.062.04-062.19

BH03982

To: Haji Muhammad Javad, in Yazd

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Great
- 2 O Javad! The Lord of Creation calleth thee from the direction of His Name, the Most Exalted, the Most Great. Verily, there is none other God but Me, the Mighty, the All-Wise. They who have hearkened unto the Call and turned towards it are numbered among the guided ones. This is a Day wherein that which was hidden in all things is made manifest. Verily thy Lord is the Uncoverer, the Concealer, the All-Knowing, the All-Informed.
- 3 I counsel you, O My loved ones, to manifest the most great steadfastness. Remember when the Messenger said that it had turned his hair white. Thus doth the Faithful Counselor remind you. How many are the wolves who appear in the garment of men! Know ye them, and follow not every wicked impostor. He who remaineth steadfast in the Cause is assuredly

1 الأقدس الأعظم

2 ان يا جواد يناديك مالک الایجاد من شطر اسمه العلی العظيم انه لا اله الا انا العزيز الحكيم ان الذين سمعوا النداء و اقبلوا اولئك من المهتدين هذا يوم فيه يظهر من كل شيء ما ستر فيه ان ربك هو الكشف الستار العليم الخبير

3 اوصيكم يا احبائي بالاستقامة الكبرى ان اذكروا اذ قال الرسول انها شيبني كذلك يذكرکم الناصح الأمين کم من ذئب يظهر بلباس الانسان ان اعرفوا ولا تتبعوا كل مکارثيم ان الذي استقام على الأمر انه من اهل البهاء في لوح عظيم ان

of the people of Baha in a mighty tablet. Verily the Cause is mighty, mighty, and the soul is commanding, commanding. We beseech God to protect all from its flame. Verily He hath power over all things.

- 4 Behold, then remember when the Primal Point and those with Him were cast into prison. A numbered few among those who had believed openly denied Him, save those who arose from the horizon of steadfastness and were martyred with their Lord - upon them be My splendor and the splendor of those in the heavens and earth. None among them remained faithful to the Covenant save one. Thus was it with the Beloved of the worlds.
- 5 Say: O my God! Having called me unto Thee and caused me to enter the pavilion of Thy Cause, deprive me not, through Thy bounty, then preserve me from the schemes of every schemer and the devices of every deceiver and the call of every lying pretender. Moreover, ordain for me the good of this world and the next. Verily Thou art the Mighty, the All-Bestowing.
- 6 Convey my greetings to the face of her who hath turned towards God, and to every man and woman who hath turned towards Him. Verily thy Lord is the Mighty, the All-Forgiving.

الأمر عظيم عظيم و النفس أمارة أمارة نسل الله بأن يحفظ الكل من لهيبها الله على كل شيء قدير

4 ان انظر ثم اذكر اذ دخل نقطة الاولى والذين معه في السجن انكره عدة معدودات جهرة من الذين آمنوا الا من طلع من افق الاستقامة واستشهد مع مولاه عليه بهائي و بهاء من في السموات و الارضين ما وفي بالميثاق الا احد منهم كذلك ورد على محبوب العالمين

5 قل يا الهى لما دعوتنى اليك و ادخلتنى فى سرادق امرى لا تحرمنى بجودك ثم احفظنى من مكر كل ماكر و حيل كل محتال و نداء كل مدع كذاب ثم اكتب لى خير الدنيا و الآخرة انك انت العزيز الوهاب

6 كبر من قبلى على وجه الذى اقبلت الى الله و على كل مقبل و مقبلة ان ربك هو العزيز الغفار

AQA6#184 p.013, MAS4.165ax, MAS8.054ax

BH04053

To: Unknown, in Fars

Date: ca. 1289-1290?

- 1 In His name, the Most Holy, the Most Ancient, the Most Mighty
- 2 Unto Thee be praise, O Lord my God! I testify that Thou art God, and that there is none other God besides Thee. Thou hast from eternity been immeasurably exalted above the praise of any one except Thee, and far above the description of any of Thy creatures. All created things have borne witness to Thy unity, and every dweller in Thy kingdom hath confessed Thy oneness. The essence of the apprehension of the assured among Thy creatures can never attain unto Thee, and the gem-like utterances with which Thy people have praised and glorified Thee can never hope to ascend unto the atmosphere of Thy holiness. For men's apprehension of Thee is but the apprehension of Thine own creation; how can it reach up to Thee? And

1 بسمه الأقدس الأقدم الأعظم

2 قل سبحانك اللهم يا الهى اشهد انك انت الله لا اله الا انت لم تزل كنت مقدساً عن ذكر غيرك و متعالياً عن وصف خلقك قد اعترف كلشئ بوحدايتك و اقر من فى الملك بفردانيتك لم يصعد اليك حقائق العرفان من اولى الايقان من خلقك و لا يعرج الى هواء قدسك جواهر الذكر و التبيان من بريتك لأن العرفان كان وصف خلقك كيف يصل اليك والذكر و البيان ينسبان الى عبادك كيف يليقان لساحة احديتك

all human praise and glorification of Thee pertain unto Thy servants; how can they be deemed worthy of the court of Thy oneness?

- 3 I swear by Thy glory! The quintessence of knowledge is powerless to comprehend Thy nature, and the inmost reality of every praise of Thee falleth short of the seat of Thy great glory and of Thine all-compelling power. Every utterance that seeketh to describe Thee, and every knowledge that attempteth to comprehend Thee, is but an expression of Thine own creating, and is begotten by Thy will, and fashioned in conformity with Thy purpose.
- 3 فوعزتك عجزت كينونة العرفان عن عرفان
نفسك و قصرت ذاتية الأذكار عن بساط
عزتك و جباريتك كل ما يذكر بالبيان او
يدرك بالعرفان انه وصف خلقك و كان مخلوقاً
بمشيئتك و مجعولاً بارادتك
- 4 I implore Thee, O Thou Who art inscrutable to all except Thee, and can be comprehended through naught else save Thyself, by the wrongs which He Who is the Day-Spring of Thy Cause hath suffered at the hands of the ignoble among Thy creatures, and by what hath befallen Him in Thy path, to grant that I may, at all times, be wholly dissolved in Thee, and fix my gaze upon the horizon of Thy will and be steadfast in Thy love.
- 4 اسئلك يا من لا تعرف بغيرك و لا تدرك
بسواك بمظلومية مطلع امرك بين اراذل خلقك
و بما ورد عليه في سبيلك بأن تجعلني في كل
الأحوال راضياً برضاك و ناظراً الى افق مشيئتك
و مستقيماً على محبتك
- 5 I have, O my Lord, turned unto Thee according to what Thou hast commanded me in Thy Book, and have set my face towards the horizon of Thy loving-kindness even as Thou hast permitted me in Thy Tablets. Cast me not out of the door of Thy grace, I beseech Thee, and write down for me the recompense destined for him who hath entered Thy presence, and hath risen to serve Thee, and hath been carried away by the drops sprinkled upon him from the Ocean of Thy favors in Thy days, and by the splendors of the Day-Star of Thy gifts that have been shed upon him at the revelation of the light of Thy countenance.
- 5 اى رب قد توجهت اليك كما امرتني في
كتابك قد اقبلت الى افق عنايتك بما اذنت
في الواحك اسئلك بأن لا تطردني عن باب
فضلك و تكتب لى اجر من فاز بلقائك و قام
على خدمتك و اجدته رشحات بحر الطافك في
أيامك و اشراقات شمس مواهبك عند ظهور
انوار وجهك
- 6 Potent art Thou to do what pleaseth Thee. No God is there save Thee, the Help in Peril, the Self-Subsisting.
- 6 انك انت المقتدر على ما تشاء لا اله الا انت
المهيمن القيوم
- 7 That which thou didst send hath been presented before the Countenance; We accepted it through a grace from Our presence bestowed upon thee. Verily He is the Protector of the doers of good.
- 7 قد حضر لدى الوجه ما ارسلته قبلناه فضلاً من
عندنا عليك انه ولي المحسنين

PMP#135, NFR.060

BSW#01.02x, PM#135

BH04079

To: *Mirza Sadiq (son of Mahbubush-Shuhada), in Isfahan*

Date: *ca. 1289-1290?*

- 1 He is the Most Holy, the Most Exalted, the Most Great
 1 الأقدس الأَمع الأعظم
- 2 A Book from Us to him who hath attained unto the lights of the All-Merciful after he was denied by every heedless doubter. Thy name hath been mentioned before the Throne, and there hath been sent down for thee that which causeth minds and spirits to take flight. Verily, He remembereth in the prison him who hath turned unto Him. His grace hath encompassed all regions.
 2 هذا كتاب من لدنا الى الذي فاز بأنوار الرحمن بعد الذي انكره كل غافل مرتاب قد ذكر اسمك لدى العرش و نزل لك ما تطير به العقول و الأرواح انه يذكر في السجن من اقبل اليه قد احاط فضله الآفاق
- 3 How many a wise one hath failed to attain the presence of his Lord, and how many a youth, upon hearing the call, hath exclaimed: "Here am I, O Lord of Lords!" Blessed is the face that hath turned unto the Countenance, and the heart that hath been illumined from the Dayspring of inspiration.
 3 كم من حكيم ما فاز بلقاء ربّه و كم من صبي اذا سمع النداء قال ليبيك يا ربّ الأرباب طوبى لوجه اقبل الى الوجه و لقلب انار من مطلع الالهام
- 4 They who have taken as friends others besides God - these have been prevented by following vain imaginings. They worship idols while supposing themselves to be among the choicest of creation in the sight of the sublime Truth. Say: God knoweth what is hidden in the breasts. With Him is the knowledge of all things in the Book.
 4 انّ الذين اتخذوا من دون الله ولياً اوئلك منعوا بما اتبعوا الأوهام يعبدون الأصنام و يظنون انهم من خيرة الخلق لدى الحق المتعال قل الله يعلم خافية الصدور عنده علم كل شئ في الكتاب
- 5 Give thanks unto God for having attained unto this Choice Wine, whose seal We have loosened with the finger of power and might, and for having been honored in His days, and for having had the Pen of Revelation from the Lord of all mankind move upon thy mention.
 5 ان احمد الله بما فزت بهذا الرحيق الذي فكينا ختمه باصبع القدرة و الاقتدار و شرفت بأيامه و جرى على ذكرك قلم الوحي من لدن مالك الأنام
- 6 Say: O my God! Aid me in that which Thou lovest, then ordain for me that which shall make me ever-gazing toward Thee, speaking Thy Name, and proclaiming Thy Cause amidst all creation. I am he who hath turned unto Thee and placed his trust in Thee. Make me, then, to be of those who have entered the pavilion of Thy glory, who are steadfast in Thy Cause, and who stand firm in that which Thou hast commanded them in Thy Tablets. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the All-Bestowing.
 6 قل يا الهى ايدنى على ما تحبه ثم اكتب لى ما يجعلنى ناظراً اليك و ناطقاً باسمك و منادياً لأمرك بين الأكوان انا الذي اقبلت اليك و توكلت عليك فاجعلنى من الذين دخلوا فى سرادق مجدك و استقروا على امرك و استقاموا على ما امرتهم فى الواحك انك انت المقتدر على ما تشاء لا اله الا انت العزيز الوهاب
- 7 The Glory be upon thee, and upon thy father and mother, and upon all who are with you, whether male or female. And praise be to God, the Lord of all beings.
 7 البهاء عليك و على ابيك و أمك و على من معكم من كل ذكور و اناث و الحمد لله مالك الرقاب

JHT_B#001

INBA51:604, BLIB_Or11095#196,
LHKM3.159

BH03998

To: *Ali Akbar Naraqi*

Date: *ca. 1289-1290?*

- 1 O 'Ali! May you be assisted through God's grace in reforming the affairs of those who, when they hear, respond. You must make every effort to protect Nabil Qabl-i-'Ali and safely deliver him and what he possesses to a secure location by God's grace. This is a service specifically entrusted to you - you must carry it out with the utmost joy and fragrance. Your reward and his are with God, your Lord and the Lord of all worlds. Convey my greetings to him and say: We bear witness that you have fulfilled what was incumbent upon you, drawn near to the station, and attained the presence of your Lord, the Master of all. Be grateful and among those who remember.

- 2 Convey profound greetings to all the friends, especially to Ahmad, upon him be the glory of God, the One, the Single. O 'Ali! This is the second time you have attained the presence. May God bring about another matter. He is the Protector of the doers of good. The Persian Tablet that was revealed specifically for the friends in the Land of Qaf - it would be good if copies reach the Land of Ta and other regions. We beseech the Most High to assist you in serving Him and spreading His Cause, and to manifest through you that which will bring peace to the hearts of the sincere ones.

- 3 Meet with Husayn in the Land of Ta and convey greetings from the True One. Say to him: What you did with the concealed matter is good, but better is what We commanded you at first. Whatever you do with it, watch it in the fire lest it become too intense, and work with it to the extent that it draws away the coldness preventing it. We instruct you to reflect on what We sent you so you may understand all of it and the subtleties revealed therein. And the Glory be upon you.

1 ای علی انشاء الله بعنايت حق موفّق باشی در اصلاح امور خلق الذين اذا سمعوا اجابوا بايد کمال جدّ و جهد در حفظ نبيل قبل علی نمائيد و او را و ما عنده بفضل الله صحيحاً سالماً بمقرّ امن برسانيد اينست خدمتيکه مخصوصاً بشما رجوع شده بايد بکمال روح و ريحان انجام دهيد انما اجرک و اياه علی الله ربکم و ربّ العالمين کبر من قبلي علی وجهه قل نشهد انک ادّيت ما کان عليك و تقربت الی المقام و فزت بلقاء ربک مالک الرقاب ان اشکر و کن من الذاکرين

2 دوستان را طرّاً تکبير بليغ برسانيد مخصوص جناب احمد عليه بهاء الله الواحد الأحد ای علی کزّه ثانیست که تلقاء وجه حاضر شدی عسی الله ان يحدث امراً آخر انه ولیّ المحسنين لوح پارسی که مخصوص احبای ارض قاف نازل شده سواد آن بارض طاء و دیار اخرى اگر برسد محبوبست نسئله تعالی بأن یوفّقک علی خدمته و انتشار امره و یظهر منک ما تطمئنّ به افتدة المخلصين

3 جناب حسین را در ارض طاء ملاقات نموده من قبل حقّ تکبير برسانيد قل له ما عملته فی المکتوم هو خير ولكنّ الآخر ما امرناک به فی الاول و ما تعمله تراقيه فی النار لئلا تشتدّ علیه و تعمل فيه علی قدر الذی تجذب البرودة الحائلة عن نفسه ثم تأمرک بأن تتفکّر فيما ارسلناه اليک لتعرف کلّها و دقائق التي نزلت فيها و البهاء عليك

BLIB_Or11096#283

BH04064

To: Abdu'l-Baha (pilgrim)

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Holy, the Most Impregnable, the Most Mighty, the Most Exalted
- 2 A Book from Us to him who was present before the Throne and was among the successful ones, and heard the call of his Lord, the Most Merciful, when He was established upon the throne of His Great Name. Blessed art thou, O servant, for having emigrated in the path of God and for having drunk the choice wine of revelation from this Great Sea. We beseech God to assist thee in all conditions, to make thee a servant unto His Self, steadfast in His love, and firm in His Cause which hath encompassed the worlds.
- 3 O servant who gazeth upon the Countenance! Praise be to the Self-Subsisting Lord Who, through His all-encompassing power and mighty sovereignty, caused you in these days - when sedition hath encompassed all and the fire of hatred hath been kindled - to arrive in your city and granted you dwelling near the sanctuary of holiness and sanctity. Be thou thankful and among those who praise. His power hath been and shall ever be all-encompassing, and His sovereignty hath been and shall ever be all-pervading. None can prevent that which He willeth. He hath ever manifested whatsoever He hath desired and shall continue to manifest whatsoever He willeth. Verily He is the All-Powerful, the All-Knowing, the All-Wise.
- 4 As to what thou didst request regarding the name, We have named thee before the Throne 'Abdu'l-Baha. This is from Our favor unto thee, that thou mayest be among those who remember. God willing, thou shouldst return to thy homeland in the utmost joy and fragrance, in such wise that all may witness in thee the morals and conduct of the All-Merciful. Convey greetings from the True One to his honor H and the other loved ones of God. Upon him and upon them be the glory of God, the Sovereign, the Mighty, the Praiseworthy.
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْنَعِ الْأَعَزِّ الْأَعْلَى
- 2 كِتَابٌ مِنْ لَدُنَّا مَنْ حَضَرَ لَدَى الْعَرْشِ وَكَانَ مِنَ الْفَائِزِينَ وَسَمِعَ نِدَاءَ رَبِّهِ الرَّحْمَنِ إِذْ اسْتَقَرَّ عَلَى عَرْشِ اسْمِهِ الْعَظِيمِ طُوبَى لَكَ يَا عَبْدَ بَاهَا هَاجَرْتَ فِي سَبِيلِ اللَّهِ وَشَرِبْتَ رَحِيقَ الْوَحْيِ مِنْ هَذَا الْبَحْرِ الْكَبِيرِ نَسْتُلِ اللَّهَ بِأَنْ يُوفِّقَكَ فِي كُلِّ الْأَحْوَالِ وَبِجَعْلِكَ خَادِمًا لِنَفْسِهِ وَثَابِتًا عَلَى حَبِّهِ وَمُسْتَقِيمًا عَلَى أَمْرِهِ الَّذِي أَحَاطَ الْعَالَمِينَ
- 3 أَيُّ عَبْدٍ نَظَرَ إِلَى الْوَجْهِ حَمْدُكَ حَقَّ قِيَوْمٍ رَاكَ مِنْ أَيْنِ أَيَّامٍ كَمَا فَتَنَهُ أَحَاطَهُ نَمُودُهُ وَنَارُ بَغْضَا مُشْتَعِلٍ گُشْتِه در مَدِينَهٗ خُودِ وَارَدِ نَمُودِ وَ در جَوَارِ حَرَمِ تَقْدِيسِ وَ تَنْزِيهِهِ مَنْزِلِ دادِ اِنْ اَشْكُرُ وَ كُنْ مِنَ الْحَامِدِينَ قُدْرَتِ اوْ مُحِيطِ بُوْدِهٖ وَ خَوَاهِدِ بُوْدِ وَ سُلْطَانِ اوْ مَهِيْمِنِ بُوْدِهٖ وَ خَوَاهِدِ بُوْدِ اَنْجِهٖ اوْ ارَادَهٖ فَرُمَايدِ اَحَدِيْ بِرِ مَنْعِ اَنْ قَادِرِ نَهٗ لَمْ يَزَلْ ظَاهِرِ فَرْمُودِهٖ اَنْجِهٖ رَا خَوَاسْتِهٖ وَ ظَاهِرِ خَوَاهِدِ فَرْمُودِ اَنْجِهٖ رَا ارَادَهٖ فَرَمَايدِ اَنَّهُ لَھُوَ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ
- 4 وَ اَمَّا مَا ارَدْتَ فِي الْاِسْمِ سَمَّيْنَاكَ لَدَى الْعَرْشِ بَعْدَ الْبَهَاءِ هَذَا مِنْ فَضْلِنَا عَلَيْكَ لِتَكُونَ مِنَ الذَّاكِرِينَ اِنْشَاءً اللَّهُ بَايْدَ بِكُلِّ رُوحٍ وَ رِيحَانِ بُوْطُنٍ رَاجِعِ شَوِيْ بِشَأْنِيْكَهٗ جَمِيعِ اَزْ تَوْ اَخْلَاقٍ وَ آدَابِ رَحْمَانِيَهٗ رَا مَشَاهِدَهٗ ثَمَانِيْدِ جَنَابِ حَاءِ وَ سَايَرِ اَحْبَايِ اَلْهٰی رَا اَزْ قَبْلِ حَقِّ تَكْبِيْرِ بِرْسَانِيْدِ عَلَيْهِ وَ عَلَيْهِمْ بِهَاءِ اللَّهِ الْمَلِكِ الْعَزِيْزِ الْحَمِيْدِ

BLIB_Or11096#102, BLIB_Or15710.064a

BH04105

To: Asadullah (emigrant)

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious
- 2 O thou who journeyest in the lands in My name and hast migrated for love of Me! Harken unto My call from the precincts of My grandeur and power, which hath been raised from the Divine Lote-Tree upon the spot of My utterance: Verily, there is no God but Me, the Imprisoned, the Stranger, the Unique One. Let not separation and remoteness grieve thee. Thou hast indeed fulfilled the Covenant, and We have recorded thee among the faithful ones. Blessed is this remoteness, to which We have testified nearness. Thy Lord is, verily, the Almighty, the Powerful. All things depend upon God's testimony. We have testified for thee on this day that thou mayest be of them that rejoice.
- 3 Shouldst thou taste the sweetness of thy Lord's utterance, thou wouldst abandon creation behind thee and say: "O my God, the Most High! Praise be unto Thee in all conditions. Thou art, verily, praised in what Thou doest and obeyed in what Thou wilt." I beseech Thee, O King of eternity and Lord of all nations, to ordain for me that which is best for me in this world and the next. Then make me content with Thy good-pleasure, effaced in Thy will, steadfast in Thy love, holding fast to the cord of Thy favors and clinging to the hem of Thy bounties. Thou art, verily, the Almighty, the Powerful, the All-Wise.
- 4 We have been with thee in thy joy and thy sorrow, and are aware of what hath befallen thee. Thy Lord is, verily, the All-Knowing, the All-Informed. Soon will all that thou seest today perish, but that which hath been ordained for thee in a mighty Tablet shall endure. Blessed is he who hath migrated in the path of God, and woe unto him who hath prevented people from attaining the presence of the Countenance and hath become a hindering veil between them and their Ancient Lord. Rejoice thou in My remembrance of thee. Say: Praise be unto Thee for having remembered me while I was in the hands of the oppressors.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى

2 يَا أَيُّهَا السَّائِرُ فِي الدِّيَارِ بِاسْمِي وَ الْمُهَاجِرَ لِحُبِّي إِنْ
اسْتَمَعَ نِدَائِي مِنْ شَطْرِ عَظَمَتِي وَ اقْتَدَارِي الَّذِي
ارْتَفَعَ مِنْ سِدْرَةِ أَمْرِي عَلَى بَقْعَةٍ بَيَّانِي أَنَّهُ لَا إِلَهَ
إِلَّا أَنَا الْمَسْجُونُ الْغَرِيبُ الْفَرِيدُ أَيَّاكَ إِنْ يَحْزَنُكَ
الْبَعْدُ وَ الْفِرَاقُ أَنْكَ قَدْ وَفَيْتَ بِالْمِيثَاقِ وَ كَتَبْنَاكَ
مِنْ أَهْلِ الْوِثَاقِ طَوْبِي لِهَذَا الْبَعْدِ الَّذِي شَهِدْنَا لَهُ
الْقُرْبَ أَنَّ رَبِّكَ لَهُو الْمُقْتَدِرُ الْقَدِيرُ كُلُّ شَيْءٍ كَانَ
مُعَلَّقًا بِشَهَادَةِ اللَّهِ قَدْ شَهِدْنَا لَكَ فِي هَذَا الْيَوْمِ
لِتَكُونَ مِنَ الْفَرَحِينَ

3 لَوْ تَجِدَ حَلَاوَةَ بَيَانِ رَبِّكَ الرَّحْمَنِ لَتَدْعَ الْأَمْكَانَ
عَنْ وَرَاكَ وَ تَقُولُ يَا إِلَهِي الْمُتَعَالَى لَكَ الْحَمْدُ
فِي كُلِّ الْأَحْوَالِ أَنْكَ أَنْتَ الْمُحْمَدُ فِيمَا تَفْعَلُ
وَ الْمُطَاعُ فِيمَا تَرِيدُ اسْتَطْلِكْ يَا سُلْطَانُ الْقَدَمِ وَ
مَالِكُ الْأُمَمِ بِأَنْ تَقْدَرَ لِي مَا يَكُونُ خَيْرًا لِي فِي
الدُّنْيَا وَ الْآخِرَةِ ثُمَّ اجْعَلْنِي رَاضِيًا بِرِضَائِكَ وَ فَانِيًا
فِي أَرَادَتِكَ وَ مُسْتَقِيمًا عَلَى حَبْلِكَ وَ مُتَمَسِّكًا
بِحَبْلِ الطَّافِكِ وَ مُتَشَبِّهًا بِذِيلِ مُوَاهِبِكَ أَنْكَ أَنْتَ
الْمُقْتَدِرُ الْعَزِيزُ الْحَكِيمُ

4 قَدْ كُنَّا مَعَكَ فِي سُرُورِكَ وَ حُزْنِكَ وَ أَطْلَعْنَا بِمَا
وَرَدَ عَلَيْكَ أَنَّ رَبِّكَ لَهُو الْعَلِيمُ الْخَبِيرُ سَيَفْنِي مَا
تَرَاهُ الْيَوْمَ وَ يَبْقَى مَا قَدَّرَ لَكَ فِي لَوْحِ عَظِيمِ طَوْبِي
لِمَنْ هَاجَرَ فِي سَبِيلِ اللَّهِ وَ وِيلَ لِلَّذِي مَنَعَ النَّاسَ
عَنِ الْحُضُورِ لَدَى الْوَجْهِ وَ صَارَ حِجَابًا مَانِعًا بَيْنَهُ وَ
بَيْنَ مَوْلَاهُ الْقَدِيمِ إِنْ أَفْرَحَ بِذِكْرِي أَيَّاكَ قُلْ لَكَ
الْحَمْدُ بِمَا ذَكَرْتَنِي إِذْ كُنْتُ بَيْنَ أَيْدِي الظَّالِمِينَ

BLIB_Or11095#198, AQA6#230 p.128

BH04048

To: Aqa Mirza Muhammad Hasan

Date: ca. 1289-1290?

1 He is the Most Holy, the Most Exalted

2 Every least pebble hath testified unto God, the Lord of Names and Attributes, yet the people of allusions have deprived themselves of the fragrances of the days of their Lord, the Mighty, the Wise. The trees cry out "The Chosen One hath come!" yet the wicked are in manifest loss. When it is said to them "The Promised One hath appeared," they say "Where is the proof?" after it hath encompassed the worlds. Say: Die in your wrath! The All-Giving hath come, riding upon the clouds, and the sincere behold and say "I believe in Thee, O Thou in Whose grasp is the dominion of the worlds!" Blessed is he who hath turned to his Lord and detached himself from all else. Woe unto the transgressors!

3 O Muhammad-Qabli-Hasan! Give thanks unto God, thy Lord, for having caused thy name to flow from the Pen of Revelation - this is indeed a manifest bounty. Rejoice in My remembrance of thee and be mindful of His Cause among the servants, that perchance they who slumber may arise and turn with their hearts toward this noble Scene. Let nothing in thy Lord's days grieve thee. Trust in Him in all matters - verily He is with His trusting servants. When thou hast quaffed the wine of life and attained unto thy Lord's verses, arise amidst the concourse of creation saying: "This is He Who was mentioned in God's ancient scriptures, and this is He Who was promised to you in the Tablets, if ye be of those who know!"

4 If thou wishest to mention thy Lord, mention Him with wisdom lest a sedition arise causing the feet of the weak to slip. Protect the Cause from all directions lest the fire of hatred be kindled in the breasts of the deluded ones. Through wisdom have We revealed the Cause and through it have We commanded you in all the Tablets. Hold fast unto it from One mighty and all-knowing. Say: O my Lord! Praise be unto Thee for having made Thyself known to me and given me to drink from the cup of Thy bounty. I testify that Thou art the Bestower, the Generous, the Forgiving, the Merciful.

1 الأقدس الأعلى

2 قد شهدت الحصة لله مالك الأسماء والصفات ولكن اهل الاشارات منعوا عن نفحات ايام ربهم العزيز الحكيم تنادى الأشجار قد اتى المختار ولكن الأشرار فى خسران عظيم اذا قيل لهم قد اظهر الموعود يقولون اين البرهان بعد الذى احاط العالمين قل موتوا بغيظكم قد اتى الوهاب راجباً على السحاب والمخلصون ينظرون ويقولون آمنت بك يا من بيدك زمام العالمين طوبى لمن اقبل الى مولاه وانقطع عما سواه ويل للمعتدين

3 ان يا محمد قبل حسن ان احمد الله ربك بما جرى اسمك من قلم الوحي ان هذا لفضل مبین ان افرح بذكرى اياك وكن ذاكر امره بين العباد لعل الذين رقدوا يقومون ويتوجهون بقلوبهم الى هذا المنظر الكريم اياك ان يحزنك شئ فى ايام ربك توكل عليه فى كل الامور انه مع عباده المتوكلين اذا شربت رحيق الحيوان وفزت بايات ربك الرحمن قم بين ملائكة الكون قل هذا هو المذكور فى صحف الله العزيز القديم وهذا هو الذى وعدتم به فى الألواح ان انتم من العارفين

4 ان اردت ذكر ربك ان اذكره بالحكمة لئلا تحدث فتنة تزل بها اقدام المستضعفين ان احفظ الامر من كل الجهات لئلا تلهب نار البغضاء فى صدور المغلين بالحكمة اظهرنا الامر وبها امرناكم فى كل الألواح تمسكوا بها من لدن عزيز علم قل اى رب لك الحمد بما عرفتني نفسك وسقيتني كأس افضالك اشهد انك انت المعطى البازل الغفور الرحيم

INBA23:065,

BLIB_Or11095#222,

AVK3.473.12x

BH04066

*To: Jafar**Date: ca. 1289-1290?*

- 1 The Most Evident Book hath been sent down in truth from the heaven of grace unto a people who understand. There is no God but Him. By Him the horizons were illumined and His hidden Name appeared - a joy to the people of delight who have taken the cup of detachment in the name of the Creator of new creation and drunk therefrom that which quickeneth hearts. Blessed is he who hath adorned himself in the worlds of possibility with the ornament of love for his Lord, the All-Merciful, and hath turned with his heart to the Intended One.
- 2 Say: O people, leave those who have denied God, then turn with your hearts toward the court of God, the Mighty, the Beloved. Hath the world prevented you from your Lord, the Lord of Names, or vain desire? Be fair, O people, and be not of those who deny.
- 3 How many a great one hath been kept back from the heavenly wine, and how many a lowly one hath drunk thereof and said: "Praise be to Thee, O God of the seen and unseen!" Blessed is he who hath rent asunder the veils and made mention of his Lord amongst the servants. He is indeed of those who have attained to the light of faith in the days of their Lord, the All-Merciful, and who circled round the Throne at eventide and at dawn.
- 4 Grieve not at remoteness, for He is with whomsoever desireth Him. He is verily the Truth, the Knower of the unseen.
- 5 O servants of the All-Merciful! Remember God with remembrance and utterance. He aideth him who aideth Him. He, verily, is powerful over what He willeth. There is no God but Him, the Protector, the Self-Subsisting. Aid ye your Lord in His days and turn not unto those who deny.
- 6 Say: Nothing of all that hath been created in the heavens and on earth will profit you today, did ye but know, except through believing in God and casting behind you what ye possess of idle fancies and vain imaginings. Thus doth God counsel you through His grace, did ye but know.
- 1 الأظهر كتاب نزل بالحق من سماء الفضل لقوم يفقهون أنه ما من اله إلا هو به انارت الآفاق و ظهر اسمه المكنون نعيماً لأهل النعيم الذين اخذوا كأس الانقطاع باسم مالك الابداع و شربوا منها ما حيت به القلوب طوبى لمن زين بطراز حب ربّه الرحمن في الامكان و اقبل بقلبه الى المقصود
- 2 قل يا قوم دعوا الذين كفروا بالله ثم اقبلوا بالقلوب الى شطر الله العزيز المحبوب هل منعكم الدنيا عن ربكم مالك الأسماء او الهوى ان انصفوا يا قوم ولا تكونن من الذينهم يمحذون
- 3 كم من كبير منع عن الرّحيق و كم من صغير شرب و قال لك الحمد يا اله الغيب و الشهود طوبى لمن خرق الأجاب و نطق بذكر ربّه بين العباد الا انه ممن فاز بنور الايمان في ايام ربّه الرحمن و كان من الذينهم طافوا حول العرش في اصيل و بكور
- 4 لا تحزنوا عن البعد انه مع من اراده و انه هو الحق علام الغيوب
- 5 يا عباد الرحمن ان اذكروا الله بالذكر و البيان انه ينصر من نصره انه هو المقتدر على ما يشاء لا اله الا هو المهيمن القيوم فانصروا ربكم في ايامه و لا تتوجهوا الى الذينهم ينكرون
- 6 قل اليوم لا ينفعكم شيء عما خلق في السموات و الأرض ان انتم تعلمون الا بأن تؤمنوا بالله و تدعوا عن ورائكم ما عندكم من الظنون و الأوهام كذلك ينصحكم الله بفضل من عنده ان انتم تعلمون

BLIB_Or11095#216

BH04068

To: Mirza Siyyid Hasan from At-Ta and Al-Fa

Date: ca. 1289-1290?

1 In the name of the One True Friend

1 بسم دوست یگا

2 Thy letter was presented before the Divine Throne and God hath regarded it. Blessed art thou for having fulfilled God's Covenant and His Testament. Grieve not - with Us are the rewards of the sincere. Great, great is the Cause and great, great is this Day! How excellent is the state of those souls who in this day manifest complete sincerity, such that every possessor of spiritual sense can detect from them the fragrance of the sanctified Garment of the All-Merciful. These are the gems of existence - upon them be My blessings and My mercy.

2 نگاشت لدى العرش حاضر و طرف الله بان ناظر طوبى لك بما وفيت ميثاق الله و عهده لا تحزن عندنا اجور المخلصين الامر عظيم عظيم و اليوم عظيم عظيم نيكو است حال نفوسيكه اليوم بخلوص تمام ظاهرند بشأنيكه هر ذى شتى از ايشان بوى قميص تقدیس رحمن استنشاق نمايد ايشانند جواهر وجود عليهم صلواتى و رحمى

3 O Hasan! I complain unto thee of those who claim adherence to My Cause yet commit that which causeth My heart to lament. My grief is not from My imprisonment, nor from what hath befallen Me at the hands of the followers of religions, but rather from My loved ones who follow their desires while imagining they are guided aright. Some have mixed the divine fragrances with their carnal desires and have erased the divine counsels from their hearts.

3 اى حسن اشكو اليك من الذين ينسبون انفسهم الى نفسى ويرتكبون ما ينوح به قلبى ليس ضررى من سجنى و لا ما ورد على من اولى الاديان بل ضررى من احبائى الذين يتبعون الهوى و يظنون انهم اصحاب الهدى بعضى نفحات رحمانيه را بمشتبهات نفسانيه مخلوط نموده اند و وصاى الهيه را از دل محو کرده اند

4 I swear by the Most Great Name that if the loved ones of God had moved according to God's will, thou wouldst now witness most of mankind turning toward God. The favors of God and His concealment have been such that most of the servants assume God is like themselves, imagining their deeds are hidden from Him - vain indeed are their imaginings! But be not grieved - ere long the banners of His Cause shall be raised in most lands and that which God hath willed shall become manifest and evident. Verily, He is powerful over all things. Rejoice in what hath been revealed unto thee from the Pen of Revelation in this mighty Prison. And the Glory be upon thee and upon thy son and daughter and those with thee. Verily, He is the Forgiving, the Merciful.

4 قسم باسم اعظم اگر احبائى الهى باراده حق حركت مينمودند حال اكثر خلق را مقبل الى الله مشاهده مينمودند الطاف حق و ستايش بشأنى ظاهر كه اكثري از عباد حق را مثل خود فرض گرفته اند و بگان آنكه اعمال از او مستور است فباطل ما هم يظنون ولكن محزون مباشيد عن قريب رايات امریه در اكثر بلاد مرتفع خواهد شد و ما اراد الله ظاهر و هويدا خواهد گشت انه على كلشئ قدير ان افرح بما ذكرت من قلم الوحي فى هذا السجن العظيم و اليه عليك و على ابنك و بنتك و من معك انه هو الغفور الرحيم

BLIB_Or11096#110, AVK4.475bx

BH04081

To: Yusuf who has attained

Date: ca. 1289-1290?

1 He is the Most Holy, the Most Glorious

2 This is a Tablet from Us to the one who emigrated until he attained the presence of the Throne and won the meeting with his Lord, the Mighty, the All-Wise - O Joseph who has attained the Most Holy, Most Glorious Presence. He heard God's call with his own ear and witnessed the manifestations of the All-Merciful with his own eye, when he stood before the Countenance with evident humility. Blessed art thou, O Joseph, for having found the fragrance of thy Lord's garment, the Most Exalted, the Most Great. Thou art the one who entered the Most Great Scene by God's leave, the Possessor of Destiny, and departed from it by His command, the Mighty, the Wondrous.

3 We bear witness that thou didst endure hardships to attain thy Lord's presence and didst turn toward the Countenance when most of the servants were prevented from it through what the hands of the oppressors had wrought. God will soon reveal the recompense of thy deed if thou preservest it through piety. Verily thy Lord is the Forgiving, the Merciful.

4 Be a sign of sanctification among My servants - thus hast thou been commanded by One mighty and powerful. Convey My glorification to My loved ones in every city who have drawn nigh unto the Noble Scene. Say: O My loved ones, be united in the Cause. Beware lest ye believe those who claim what God hath not permitted them. By My life, with this Revelation every wise matter hath been concluded. Those who follow every crier are among the heedless.

5 Illumine faces with thy Lord's praise, then hearts with My mighty remembrance. Blessed is he who hath cast away what he hath and taken what he hath been commanded by One wise and knowing. Those who follow their passions are immersed in doubts - they are indeed among the veiled ones. Be steadfast in the love of thy Lord, then give the people glad tidings of this resplendent, manifest, shining Light.

6 The glory be upon thee and upon thy sight and hearing, for what thou hast seen and heard in this Station round which circle the angels of the near ones. And praise be to God, the Lord of the worlds.

1 الأقدس الأبهى

2 هذا كتاب من لدنا الى من هاجر الى ان حضر لدى العرش و فاز بلقاء ربه العزيز الحكيم و سمع نداء الله بأذنه و شاهد تجليات الرحمن بعينه اذ قام لدى الوجه بخضوع مبين طوبى لك يا يوسف بما وجدت عرف قبص ربك العلي العظيم انت الذى دخلت المنظر الأكبر باذن الله مالك القدر و خرجت منه بأمره العزيز البديع

3 نشهد أنك حملت الشدايد للقاء ربك و توجهت الى الوجه اذ منع عنه اكثر العباد بما اكتسبت ايدى الظالمين سوف يظهر الله جزاء عملك ان تحفظه بالتقوى ان ربك هو الغفور الرحيم

4 كن آية التقديس بين عبادى كذلك امرت من لدن مقتدر قدير كبير من قبلى احبائى فى كل مدينة الذين تقربوا الى المنظر الكريم قل يا احبائى ان اتحدوا على الأمر اياكم ان تصدقوا الذين يدعون ما لا اذن الله لهم لعمري قد انتهى بهذا الظهور كل امر حكيم ان الذين يتبعون كل ناعق اولئك من الغافلين

5 نور الوجه بثناء ربك ثم القلوب بذكرى المنيع طوبى لمن نبذ ما عنده و اخذ ما امر به من لدن حاكم عليم ان الذين اتبعوا الشهوات اولئك فى غمرات الشبهات الا انهم من المحتجين ان استقم على حب مولاك ثم بشر الناس بهذا النور المشرق الاليج المنير

6 انما البهاء عليك و على بصرك و سمعك بما رأى و سمع فى هذا المقام الذى يطوفن حوله ملائكة المقربين و الحمد لله رب العالمين

BLIB_Or11095#147, BRL_DA#600,
LHKM1.067

BH03986

Date: ca. 1289-1290?

- 1 O Supreme Pen! Give unto the people of the Bayan to drink from the living waters of divine explanation. Exalted is the All-Merciful Who hath spoken the truth between the heavens and the earth. Close not the gates of divine knowledge to those who dwell in the realm of contingent being. Be thou ever speaking in the name of thy Lord, the All-Merciful. Thus hast thou been commanded by thy Lord, the Mighty, the All-Wise.
- 2 Thy remembrance is healing for all ills and a flowing stream for those seized by the heat of temptation, and a mercy unto all the worlds. Adorn hearts with remembrance of the Beloved and bodies with praise of thy Lord, the Sovereign of all creation. Beware lest the conditions of creation hold thee back from remembrance of the Truth or the caving of those around thee who have disbelieved in God, the Exalted, the Great, make thee sorrowful.
- 3 And remember when one said unto another: "Hast thou seen the Kingdom?" Say: It hath been adorned with the ornament of the name of my Lord, the Most Glorious, whilst thou, O blind one, wert behind a thick veil.
- 4 O Finger of Power! Take hold of the reins of the Pen lest it move according to what hath befallen the Ancient Beauty from those who followed their desires after We had shone upon them with Our most beautiful names and revealed unto them that which all on earth were powerless to comprehend. Verily thy Lord is the All-Known, the All-Informed.
- 5 If thou findest no helper for thyself, let thy Lord suffice thee. Thus did We command thee before and in this glorious Tablet. Speak not except in remembrance of Me and turn not except unto My shining and luminous countenance. If thou desirest to stroll in the kingdom, enter the paradise of My loving-kindness, and if thou desirest to find solace in anyone, find it in My Self, which hath power over all in the heavens and earths. If thou desirest to hear melody, hearken unto the melodies of thy Lord, the Mighty, the Bountiful.

1 الأبهى ان يا قلم الأعلى فاسق ملأ البيان كوثر
التبيان تعالى الرحمن الذى نطق بالحق بين
السموات والأرضين لا تغلق ابواب العرفان على
من فى الامكان كن ناطقاً فى كل الأحيان باسم
ربك الرحمن كذلك امرت من لدن ربك
العزیز الحكيم

2 ذكرک شفآء للأمراض و فرات للذين اخذتهم
حرارة الافتتان و رحمة للعالمين زين القلوب بذكر
المحجوب و الأبدان ببناء ربك مالك الامكان
اياك ان يمنعك شئون الخلق عن ذكر الحق او
يحزنك نفاق من فى حولك من الذين كفروا
بالله العلى العظيم

3 و اذكر اذ قال احد لأحد هل رأيت الملكوت قل
انه زين بطراز اسم ربى الأبهى اذ كنت يا اعمى
فى حجاب غليظ

4 ان يا اصبع القدرة خذ زمام القلم لئلا يتحرك على
ما ورد على جمال القدم من الذين اتبعوا اهوائهم
بعد الذى تجلينا عليهم باسمائنا الحسنى و اظهرنا
لهم ما عجز عن ادراكه من على الأرض كلها ان
ربك هو العليم الخبير

5 ان لن تجد لنفسك من ناصر فاكف بربك
كذلك امرناك من قبل و فى هذا اللوح المنيع
لا تنطق الا بذكرى و لا تتوجه الا الى وجهى
المشرق المنير ان ترد ان تتفرج فى الملك ان
ادخل رضوان عنايتى و ان ترد ان تستأنس
بأحد ان استأنس بنفسى المقتردة على من فى
السموات والأرضين ان ترد ان تسمع نعمة ان
استمع نعمات ربك العزیز الكريم

- 6 Say: O my God! Praise be unto Thee for having made me a herald from Thy presence unto all the worlds.

6 قل يا الهى لك الحمد بما جعلتنى مبشراً من عندك على العالمين

BLIB_Or11095#264

BH04070

Date: ca. 1289-1290?

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful
- 2 Your brief letter and what was sent from you has arrived. Praise be to God that outwardly I learned of your good health. However, "We would not exchange meeting you for anything else." Would that you were present and saw and heard and knew, and we saw and heard and found. If only the preventing circumstances by divine decree were removed and meeting became possible. We are content with God's good pleasure in all He has ordained.
- 3 Your pilgrimage is accepted, but your effort is not appreciated, for in such days as these, beholding the oppressed and wandering ones has incalculable reward and is in truth the robe of deeds and the crown of actions. Since this matter did not come to pass, half your deeds remain suspended. We hope that through God's infinite bounties, without any indication, you will become detached from all created things and in all conditions remain focused on the Truth. What remains for you - by your Lord, the Lord of Names - if you would hear from Me: Take in this morning the cup of success in the name of your Lord, the Cleaver of Dawn and Sender of Winds, then drink from it and be detached from the worlds.
- 4 We beseech God to protect you from the evil of every oppressor, the deceit of every deceiver, and the craftiness of every crafty one. He is indeed the Powerful, the Mighty. A matter that was very serious was the meeting, and that, due to the exigencies of the time and people's lack of capacity, remained delayed and postponed. We beseech God to ordain what is best for us.

1 هو الله تعالى شأنه العظمة والاقترار

2 مکتوب مختصر آنحضرت و ما ارسل من عندک واصل لله الحمد که بر حسب ظاهر از سلامتی مزاج عالی اطلاع حاصل گشت ولكن انا ما نبذل لقائک بما سواه یا لیت حضرت و رأیت و سمعت و عرفت و رأینا و سمعنا و وجدنا ای کاش اسباب مانعه بتقدیرات الهیه رفع میشد و لقا دست میداد رضینا برضآء الله فی کل ما قضاه

3 حج شما مبرور اما سعی شما مشکور نه چه که مثل این ایام مشاهده مظلومان و آوارگان را اجر لایحصى مقرر است و فی الحقیقه ردای افعال و اکیل اعمالست چون این فقره بعمل نیامد نصف اعمال شما معلق مانده انشاء الله امیدواریم از فیوضات نامتناهیة الهیه من غیر اشاره از شؤونات خلق فارغ شوید و در کل احوال بحق ناظر باشید ما بیتی لک هذا وربک مالک الأسماء لو تسمع منی خذ فی هذا الصبح قدح الفلاح باسم ربک فالق الأصباح و مرسل الأریاح ثم اشرب منه و کن منقطعاً عن العالمین

4 نسل الله بأن یحفظک عن شر کل ظالم و خدع کل خادع و مکر کل ما کر انه هو المقتدر القدير امریکه بسیار خطیر بود ملاقات بوده و آن نظر باقتضای وقت و عدم استعداد خلق در عهده تأخیر و تعویق ماند نسل الله بأن یقدر لنا ما

Convey greetings to all in the household, and peace be upon you.

هو خير لنا من في البيت را طراً سلام برسائيد و
السلام عليكم

BLIB_Or11096#082

BH04075

Date: ca. 1289-1290?

- 1 In the Name of the Patient, the All-Forgiving, the Mighty, the Generous! This is an epistle from Baha to one of His handmaidens who was saddened by the calamities that befell her in this world, that joy might possess her after sorrow. 1
بِسْمِ الصَّابِرِ الْغَفَّارِ الْعَزِيزِ الْكَرِيمِ هَذَا كِتَابُ الْبَهَاءِ
إِلَى أَمَةٍ مِنْ أَمَائِهِ الَّتِي حَزَنَتْ بِمَا وَرَدَ عَلَيْهَا مِنْ
مَصَائِبِ الدُّنْيَا لِأَخْذِهَا الْفَرْحَ بَعْدَ الْأَحْزَانِ
- 2 O My handmaiden! Harken unto My call from the precincts of My prison, and know that the tribulations were all created for My Self. Thus was it ordained in the heaven of My decree and the kingdom of My determination. Thy Lord is, verily, powerful over whatsoever He willeth. Were I to recount unto thee that which hath befallen Me in the path of God, the Lord of all names, thou wouldst lament throughout thy days and weep for the Wronged One at eventide and at dawn. 2
أَنْ يَا أَمَّتِي أَنْ اسْتَمْعِي نِدَائِي مِنْ شَطْرِ سِجْنِي ثُمَّ أَعْلَمِي
أَنَّ الْبَلَايَا خُلِقَتْ كُلُّهَا لِنَفْسِي كَذَلِكَ قَضَى الْأَمْرُ
فِي سَمَاءِ قَضَائِي وَمُلْكُوتِ تَقْدِيرِي إِنَّ رَبِّي لَهُوَ
الْمُقْتَدِرُ عَلَى مَا أَرَادَ لَوْ أَذْكَرُكَ مَا مَسْنَى فِي سَبِيلِ
اللَّهِ مَالِكِ الْأَسْمَاءِ لِتُنَوِّحِينَ فِي أَيَّامِكِ وَتَبْكِينَ
عَلَى الْمَظْلُومِ فِي الْعِشِيِّ وَالْأَشْرَاقِ
- 3 We were created for the Cause of God and His service. He hath ordained for Us naught save that which is better than whatsoever hath been created in earth and heaven. Verily, he who hath ascended is in the Most Exalted Horizon, thy Lord, the Mighty, the All-Knowing, doth testify to this. 3
قَدْ خَلَقْنَا لِأَمْرِ اللَّهِ وَخِدْمَتِهِ أَنَّهُ مَا قَدَّرَ لَنَا إِلَّا
مَا هُوَ خَيْرٌ عَمَّا خُلِقَ فِي الْأَرْضِينَ وَالسَّمَوَاتِ إِنَّ
الَّذِي صَعَدَ أَنَّهُ بِالْمَنْظَرِ الْأَجْبَى يَشْهَدُ بِذَلِكَ رَبِّي
الْعَزِيزُ الْعَلَّامُ
- 4 He is the Helper of him who hath no helper, and the Companion of him who hath no companion. He is, verily, the Lord of all mankind. If thou seekest a helper, here am I, thy helper, and if thou desirest a companion, here am I, thy companion. 4
أَنَّهُ لِمَعِينٍ مِنْ لَا مَعِينَ لَهُ وَمُنْسٍ مِنْ لَا أُنْسَ لَهُ
أَنَّهُ لِمَوْلَى الْأَنْامِ أَنْ تَرِيدِي مَعِيناً هَا أَنَا مَعِينُكَ وَ
أَنْ تَطْلُبِي مَصَاحِباً هَا أَنَا مَصَاحِبُكَ
- 5 Rejoice thou in this Tablet from whose horizon hath shone forth the sun of favors. Blessed art thou for having turned unto the Countenance when most men have turned away therefrom. Grieve thou not save in My grief, and rejoice not save in My joy. This is better for thee than all the treasures of creation. 5
أَنْ أَفْرَحِي بِهَذَا اللَّوْحِ الَّذِي مِنْ أَفْقِهِ أَشْرَقَتْ شَمْسُ
الْأَلْطَافِ طُوبَى لَكَ بِمَا أَقْبَلْتَ إِلَى الْوَجْهِ إِذْ
أَعْرَضَ عَنْهُ أَكْثَرُ الرِّجَالِ لَا تَحْزَنِي إِلَّا بِحْزَنِي وَ
لَا تَفْرَحِي إِلَّا بِفَرْحِي هَذَا خَيْرٌ لَكَ مِنْ كُنُوزِ
الْأَبْدَاعِ
- 6 Trust thou in God under all conditions. He is, verily, with thee at all times. By My life! Thy Lord sufficeth thee, and he who hath ascended is in joy and fragrance. Verily, he who hath quaffed the choice wine of his Lord's love, death shall not overtake him. Blessed are they who are endued with insight. 6
تَوَكَّلِي عَلَى اللَّهِ فِي كُلِّ الْأَحْوَالِ أَنَّهُ مَعَكَ فِي كُلِّ
الْأَحْيَانِ لِعَمْرِي يَكْفِيكَ مَوْلَاكَ وَالَّذِي رَفَعَ أَنَّهُ
فِي رُوحٍ وَرِيحَانٍ أَنَّ الَّذِي شَرِبَ رَحِيقَ مَحَبَّةِ رَبِّهِ
الرَّحْمَنُ أَنَّهُ لَا يَأْخُذُهُ الْمَوْتُ طُوبَى لِأُولَى الْأَبْصَارِ

- 7 Thus have We sent down from the heaven of bounty that which shall gladden thy heart. Thy Lord is, verily, the Mighty, the All-Forgiving. Magnify thou My Name amongst those who are round about thee, from the Revealer of verses.

7 كَذَلِكَ نَزَّلْنَا مِنْ سَمَاءِ الْعِطَاءِ مَا يَفْرَحُ بِهِ قَلْبُكَ
أَنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الْغَفَّارُ كَبَّرَى عَلَى مَنْ فِي
حَوْلِكَ مِنْ لَدُنْ مَنَزَلِ الْآيَاتِ

BLIB_Or11095#278

BH04078

Date: ca. 1289-1290?

- 1 In the Name of Him Who was before contingent things! This is an epistle from Us to him who hath believed in God on a day wherein the Herald hath called out from the precincts of the Kingdom: "Behold Me, O ye who are endued with insight! The lights of the Countenance have shone forth from the horizon of the Command and have illumined all regions. Every atom proclaimeth: 'The Self-Subsisting is come, and sovereignty belongeth unto God, the All-Powerful, the Self-Subsisting, the All-Compelling, the Unconstrained.'
- 2 The Kingdom hath been adorned with My Name, and the Realm of Might with My remembrance. Blessed is he who hath rent asunder the veils. Rend ye asunder the veils of idle fancies with the fingers of certitude, then shatter the idols of vain imaginings through the power of My Name, the All-Compelling over all creation. This is a Day wherein the heaven hath been rolled up and the mountains have been scattered. Blessed is the soul that hath attained, and the heart that hath turned unto the Qiblih of all horizons.
- 3 O thou who hast turned! Harken unto the call from the Divine Lote-Tree: 'Verily, there is none other God but Me, the All-Powerful, the Almighty, the All-Compelling.' Be thou steadfast in the Cause, then make mention of thy Lord amongst the servants. Say: Vain imaginings have been effaced and the light of certitude hath shone forth from the horizon of the Divine Will with sovereignty and power. Blessed is the thirsty one who hath turned unto the Most Great Ocean, and the seeker who hath set his face toward the Salsabil of divine knowledge.
- 4 Beware lest the world prevent thee from the remembrance of thy Lord, the All-Glorious. Draw nigh unto God through the power of remembrance, for this is My remembrance - thus hath the matter been ordained in the Scriptures and Tablets. Those

1 بِسْمِ الَّذِي كَانَ قَبْلَ الْإِمْكَانِ هَذَا كِتَابٌ مِنْ
لَدُنَّا إِلَى الَّذِي آمَنَ بِاللَّهِ فِي يَوْمٍ نَادَى الْمُنَادِ
مَنْ شَطَرَ الْمَلَكُوتِ انْظُرُونِي يَا أُولَى الْأَبْصَارِ قَدْ
اشْرَقَتْ أَنْوَارُ الْوَجْهِ مِنْ أَفْقِ الْأَمْرِ وَاسْتَضَاءَتْ
مِنْهَا الْجِهَاتُ كُلُّ ذَرَّةٍ تَنَادَى قَدْ أَتَى الْقَيُّومُ وَ
الْيَوْمَ لِلَّهِ الْمَقْتَدِرِ الْمُهَيْمِنِ الْخِتَارِ

2 قَدْ زَيَّنَ الْمَلَكُوتَ بِاسْمِي وَالْجَبُوتَ بِذِكْرِي طُوبَى
لِمَنْ خَرَقَ الْأَحْجَابَ إِنْ اخْرَقُوا سُبُحَاتِ الظُّنُونِ
بِأَصَابِعِ الْيَقِينِ ثُمَّ كَسَرُوا أَصْنَامَ الْأَوْهَامِ بِسُلْطَانِ
اسْمِي الْمُهَيْمِنِ عَلَى الْأَكْوَانِ هَذَا يَوْمٌ فِيهِ طُوبَى
السَّمَاءِ وَنَسَفَتْ الْجِبَالُ طُوبَى لِنَفْسٍ فَازَتْ وَ
لِقَلْبٍ أَقْبَلَ إِلَى قِبْلَةِ الْأَفَاقِ

3 أَنْكَ يَا أَيُّهَا الْمَقْبِلُ إِنْ اسْتَمَعَ النَّدَاءَ مِنْ سِدْرَةِ
الْمُنْتَهَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمَقْتَدِرُ الْعَزِيزُ الْجَبَّارُ إِنْ
اثْبَتَ عَلَى الْأَمْرِ ثُمَّ أَذَكَرَ رَبَّكَ بَيْنَ الْعِبَادِ قُلْ قَدْ
مَحَتْ الْأَوْهَامُ وَاشْرَقَ نَوْرُ الْإِيقَانِ مِنْ أَفْقِ الْمَشِيَّةِ
بِسُلْطَنَةِ وَاقْتِدَارِ طُوبَى لظُلْمَانَ أَقْبَلَ إِلَى الْبَحْرِ
الْأَعْظَمِ وَطَلَّابُ تَوَجَّهَ إِلَى سُلْسَبِيلِ الْعُرْفَانِ

4 أَيَّاكَ إِنْ تَمَنَعَكَ الدُّنْيَا عَنْ ذِكْرِ رَبِّكَ الْأَهْبَى
تَقَرَّبْ إِلَى اللَّهِ بِسُلْطَانِ الْأَذْكَارِ أَنَّهُ ذَكَرَكَ كَذَلِكَ
قَضَى الْأَمْرَ فِي الزَّيْرِ وَالْأَوْرَاقِ أَنَّ الَّذِينَ اعْرَضُوا
أَوَّلُكَ هَامُوا فِي تِيهِ الْأَمَالِ مِنْ حَمْلِ الْأَمَالِ هَلْ

who have turned away, these wander in the wilderness of vain hopes. Can one who is laden with hopes ever attain unto God, the Lord of the end? Nay, by thy Lord, the Mighty, the Most Exalted!

- 5 Say: O my Lord! I have cast away what was with me, seeking Thy countenance. I beseech Thee to assist me in Thy remembrance in all conditions. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Powerful, the All-Bountiful. And praise be unto Thee, O Thou in Whose hand is the Kingdom of earth and heaven.

يبلغ الى الله مالک المال لا وربک العزیز المتعال

5 قل ای رب قد وضعت ما عندی ابتغاء وجهک
اسئلك بأن تؤیّدنی علی ذکرک فی جمیع الأحوال
انک انت المقتدر علی ما تشاء لا اله الا انت
المقتدر الفضل والحمد لک یا من یدک ملکوت
الأرضین والسّموات

BLIB_Or11095#127

BH04276

To: *Mirza Musa, in Hi*

Date: *ca. 1289-1290?*

- 1 He is the Most Holy, the Most Exalted, the Most Great
- 2 A Book have We sent down in truth, and have dispatched it unto him who hath been guided by the face of guidance and hath been of them that turned toward Us, that he may rejoice in the remembrance of his Lordâ€”He Whom sorrows have encompassed on the part of all created things, and Who hath been in the hands of the unjust. Verily, they that make mention of My tribulations and of that which hath befallen My Person are of those whose names are recorded in a guarded Tablet; but they that have cast the remembrance of God behind their backs and busied themselves with the remembrance of their own selves and with what they possessâ€”these are of the heedless. Ere long shall they behold themselves in the nethermost depths of hell.
- 3 Say: O people! rend asunder the veils of glory, that ye may behold the Dayspring of beauty which hath shone forth from this manifest horizon. Let not vain allusions withhold you from Him Who revealeth the verses, nor symbols keep you back from this Most Great Announcement. Turn ye, with radiant hearts, unto the Crimson Tree, which at all times proclaimeth: There is none other God but Me, the Mighty, the Generous. Say: The Generous One calleth you unto that which befitteth this Name, yet ye are of them that slumber. Arise from the couches of idle

1 الأقدس الأَمع الأعظم

2 کتاب نزلناه بالحقّ و ارسلناه الى الذی اهتدى
بوجه الهدى و كان من المقبلين ليفرح بذكر مولاه
الذی احاطته الأحران من اهل الامکان و كان
بين ايدي الظالمين انّ الذین يذكرون مصائبى و ما
ورد علی نفسى انهم من الذاکرين فى لوح حفيظ
والذین نذوا ذکر الله و اشتغلوا بذكر انفسهم و ما
عندهم انهم من الغافلين سوف يرون انفسهم فى
اسفل الجحيم

3 قل يا قوم ان اخرجوا سبحات الجلال لتروا مطلع
الجمال الذی اشرق من هذا الأفق المبين اياكم ان
تمنعكم الاشارات عن منزل الآيات او العلامات
عن هذا النبأ العظيم ان اقبلوا بقلوب نوراء الى
السّدره الحمراء الّتى تنطق فى كلّ الأحيان انه لا
اله الا انا العزیز الكريم قل انّ الكريم یدعوکم الى
ما ينبغى لهذا الاسم و اتم من النائمین قوموا عن

desire, and turn your faces toward the Most Exalted Horizon. This is better for you, could ye but judge with fairness.

- 4 Will what ye possess avail you? Nay, by the life of the Beloved! Will what ye have come to know suffice you? Nay, by this Name that ruleth over all worlds! Thus hath the Tongue of Truth spoken from the presence of One Omnipotent, All-Powerful. Seize ye the grace of God and His mercy. Verily He hath appeared with a bounty the like of which no discerning eye of any true knower hath ever beheld.

- 5 Do thou, then, give thanks unto thy Lord, in that the face of the Wronged One hath been turned toward thee from this far-off station. Then read what hath been sent unto thee amid the loftiness of the sincere, and say: Praise be to God, the Lord of all worlds.

مراقده الهوى وتوجهوا الى الأفق الأعلى هذا خير لكم ان انتم من المنصفين

4 هل يغنيكم ما عندكم لا ونفس المحبوب و هل يكفيكم ما علمتم لا وهذا الاسم المهيمن على العالمين كذلك نطق لسان الصدق من لدن مقتدر قدير ان اغتنموا فضل الله و رحمته انه ظهر بفضل ما رأيت شبهه عين كل عارف بصير

5 انك فاشكر ربك بما توجه اليك وجه المظلوم من هذا المقام البعيد ثم اقرأ ما ارسل اليك بربوات المخلصين ان الحمد لله رب العالمين

BLIB_Or11095#316

BH04210

To: Abd Qabl-i-Husayn, in Qazvin
Date: ca. 1289-1290?

- 1 O Mulla 'Abdu'l-Husayn, the Most Ancient and Most Great! A mention from Us to one who hath remembered his Lord, that the call of his Lord may attract him to a station ordained in the Tablets. The Face hath shone forth from the horizon of thy Lord's will, and the Nightingale of Eternity hath warbled in the Kingdom of Creation, and the Lamp hath been lit. All things have spoken in praise of thy Lord, while they that are heedless are numbered among the dead. This is a Day wherein the Path hath been laid, and the Balance set up, and the Command belongeth unto God, the Mighty, the Bestower.
- 2 Know thou then that thy letter hath come before the Face, and there hath been revealed for thee that which hath illumined the horizons. Blessed is the tongue that hath spoken in remembrance of the All-Merciful, and the heart that hath turned, and the face that hath directed itself toward the Mighty, the All-Bountiful. Arise to serve God and remember Him with such steadfastness as shall make feet to stand firm.
- 3 Say: Gather ye together around the Law which We have ordained in truth, that the backs of those who have disbelieved in God, the Lord of the Day of Judgment, may be broken. Seize

1 جناب ملا عبدالحسين الأقدم الأعظم ذكر من لدنا لمن ذكر مولاه ليجذبه نداء ربه الى مقام قدر في الألواح قد انار الوجه من افق ارادة ربك و غن عندليب البقاء في ملكوت الانشاء و اضاء المصباح قد نطق كل شيء بثناء ربك و الذين غفلوا اولئك من الأموات هذا يوم فيه نصب الصراط و وضع الميزان و الأمر لله العزيز المتان

2 ثم اعلم قد حضر كتابك لدى الوجه و نزل لك ما اضاءت به الآفاق طوبى للسان نطق بذكر الرحمن و لقلب اقبل و لوجه توجه الى العزيز الوهاب قم على خدمة الله و ذكره بقيام تستقيم به الأقدام

3 قل ان اجتماعوا على الشريعة التي شرعناها بالحق لينكسر ظهر الذين كفروا بالله مالک يوم المعاد

ye these days and then gather together around that which God, the Lord of all mankind, hath willed.

ان اغتتموا الأيام ثم اجتمعوا على ما اراد الله
مالك الأنام

- 4 O servant! Do thou aid thy Lord through utterance in such wise that the fragrance of the Garment may be wafted among all contingent beings. God willing, mayest thou ever speak in praise of the Truth and strive for the unity of hearts. It is most evident that discord causeth separation, while unity and harmony give rise to the manifestation of power and might.

4 انك انت يا عبد ان انصر ربك بالبيان على
شأن تفوح به نفحات القميص بين الامكان
انشاء الله لم يزل ولا يزال بثنای حق ناطق باشی
و بر اتحاد قلوب ساعی این بسی واضحست که
اختلاف سبب افتراقست و اتحاد و وفاق علت
ظهور قدرت و اقتدار

- 5 Gird up thy loins to serve, and guide the people to the Most Great Name, detached from all else. This is the binding decree that hath shone forth from the horizon of the Pen of the Ancient of Days. Hold fast unto it, detached from the worlds. Verily, the glory be upon thee and upon those who have believed in God, the Single, the One, the All-Knowing, the All-Informed.

5 کمر خدمت محکم کن و ناس را باسم اعظم
منقطعاً عن الكل دلالت نما اینست حکم محکم که
از افق قلم قدم اشراق فرمود تمسک به منقطعاً
عن العالمین انما الهاء علیک و علی الذین آمنوا
بالله الفرد الواحد العليم الخبير

BLIB_Or11096#088, AQA5#017 p.021

BH04168

To: Mother of Muhammad Taqi who attained, in Qazvin

Date: ca. 1289-1290?

- 1 In the Name of God, the Peerless

1 بنام خداوند یگنا

- 2 O handmaid of God! Steadfastness in the Cause is mentioned in the Tablets and set forth by the Pen of the Ancient of Days. Render thanks to the Beloved of the world that thou hast set thy heart on Him and art uttering His praise. Many a man hath in this day been deprived of making mention of the All-Sufficing Lord and of recognizing His truth; and many a woman hath fixed her gaze upon the Horizon of the Most High, and hath adorned herself with the garb of the love of the Desire of the world. This is God's grace which He bestoweth upon whomsoever He pleaseth.

2 ای امة الله استقامت بر امر الله در الواح مذکور
و از قلم قدم مسطور حمد کن محبوب عالم را که
بجیش فائز شدی و بذکرش ذاکر بسی از رجال
اليوم از ذکر غنی متعال و عرفان او محروم و ممنوع
شده اند و بسی از نساء که باقی اعلی ناظرند و
بقميص محبت محبوب عالم مزین گشته اند هذا
من فضل الله يعطيه من يشاء

- 3 By the Day-Star of ancient mysteries! The sweet-scented fragrance of every breath breathed in the love of God is wafted in the court of the presence of the Lord of Revelation. The reward of no good deed is or ever will be lost. Blessed art thou, doubly blessed art thou! Thou art reckoned amongst those handmaidens whose love for their kin hath not prevented them from

3 قسم بمطلع اسرار قدم نفسی لحب الله برنماید مگر
آنکه نفحه معطرش در پیشگاه حضور مالک
ظهور حاضر اجر هیچ عمل ضایع نشده و نخواهد
شد طوبی لک ثم طوبی لک تواز امائی محسوبی
که محبت نسبت ترا از شاطی بحر عنایت و

attaining the shores of the Sea of Grace and Mercy. God willing, thou shalt rest eternally neath the shade of the favours of the All-Merciful and shalt be assured of His bounties. Engage in the praise of the True One and rejoice in His loving-kindness.

مكرمت منع نمود انشاءالله لمهزل ولايزال در ظل
الطاف رحمن مستريح باشي و بفضلش مطمئن
بذكر حق مشغول باش و بعنايتش مسرور

- 4 The world passeth away, and that which is everlasting is the love of God. God willing, thou shalt circumambulate the True One in every world of His worlds and shalt be free from all else save Him. Blessed is thy son who hath believed in God, the Mighty, the Glorious, the Wise.

4 دنيا در مرور و آنچه باقى حبيب الهى انشاءالله در
كل عوالم طائف حول حق باشي و از دونش
فارغ و آزاد طوبى لائبك الذى آمن بالله المقتدر
العزیز الحكيم

- 5 Magnify, on My behalf, his countenance. Verily We make mention of him in truth. Thy Lord, assuredly, is the All-Forgiving, the Most Generous.

5 كبر من قبل على وجهه انا نذكره بالحق ان ربك
هو الغفور الكريم

- 6 It behoveth him to remain steadfast in such wise that neither the vain imaginings of them that have disbelieved, nor the words of the idolaters, may shake him. They who have wholly severed themselves in His path—these are of the companions of certitude; upon them shall the denizens of Ridvan invoke blessings. Verily thy Lord is the All-Knowing, the All-Informed.

6 ينبغي له ان يستقيم على شأن لا تضطربه او هام
الذين كفروا و لا كلمات المشركين ان الذين
انقطعوا فى سبيله اولئك من اصحاب اليقين يصلين
عليهم اهل الرضوان ان ربك هو العليم الخبير

BLIB_Or11096#090, BRL_DA#229,
COMP_WOMENP#053

BRL_WOMEN#053, COC#2144

BH04264

To: Mulla Ahmad, in Sangsar

Date: ca. 1289-1290?

- 1 He is the Most Mighty, the Most Ancient
- 2 Lo, the Book walks in human form and calls the people unto Him Who is the Mighty, the Loving. Verily the Ocean hath appeared in human form and proclaimeth "The Kingdom is God's, the Almighty, the Self-Subsisting." Lo, the Tree crieth out "He Who is the Lord of Destiny hath appeared," yet most of the people hear not. The Pen exclaimeth with loudest voice "The Lord of Eternity and Creator of Nations hath come," yet most of the people perceive not. Those who sleep this day are accounted as dead - to this beareth witness the Lord of the invisible and visible realms. And they who have heard the Call - these are of the people of Baha, preserved in a guarded Tablet. Blessed is he who hath heard and remained steadfast, and woe betide him who hath followed every rejected idolator.

1 الأعظم الأقدم

2 كتاب الله يمشي على هيكل الانسان و يدع الناس
الى العزيز الودود ان البحر قد ظهر فى هيكل البشر
و ينطق الملك لله المهيمن القيوم ان الشجر ينادى
قد ظهر مالک القدر و الناس اكثرهم لا يسمعون
و القلم يصير بأعلى الصوت قد اتى مالک القدم
و فاطر الأمم ولكن الناس اكثرهم لا يشعرون
ان الذين رقدوا اليوم اولئك من الأموات يشهد
بذلك مالک الغيب و الشهود و الذين سمعوا
النداء اولئك من اهل البهاء فى لوح محفوظ طوبى

لمن سمع واستقام وويل لمن اتبع كل مشرك
مردود

- 3 Say: O people, follow not your selfish desires. Follow rather what ye are commanded in the Tablet - this is better for you, did ye but know. Commit not what is forbidden you in the Book, and abandon not what ye are commanded in the revealed Tablet. Say: Be not like those who call upon the All-Merciful with their tongues while following Satan in their deeds - these are indeed the lost. We have commanded none save what is better for him than all that existeth in the invisible and visible realms. Hold fast to the Most Great Cord - verily it hath appeared with truth through a manifest sovereignty. It is God's trust among you and His sovereignty within you, would that ye might understand.

3 قل يا قوم لا تتبعوا أهواء أنفسكم ان اتبعوا ما امرتم به في اللوح هذا خير لكم ان انتم تعلمون لا ترتكبوا ما نهيتم عنه في الكتاب ولا تتركوا ما امرتم به في لوح مسطور قل لا تكونوا كالذين يدعون الرحمن بألسنهم و يتبعون الشيطان بأعمالهم الا انهم هم الخاسرون انا ما امرنا احداً الا ما هو خير له عما خلق في الغيب والشهود تمسكوا بحبل الأعظم انه قد ظهر بالحق بسلطان مشهود انه لوديعه الله بينكم و سلطانه فيكم ان انتم تفقهون

- 4 O servant! Be not disturbed by those who are moved by the winds of self and passion. Cling to the hem of thy Lord's loving-kindness, the Mighty, the All-Forgiving. Thus have We sent down the verses and dispatched them unto thee that thou mayest read them and give thanks unto thy Lord, the Lord of what was and what shall be.

4 انك يا عبد لا تضطرب من الذين تحركهم ارياح النفس والهوى تشبث بذيل عناية ربك العزيز الغفور كذلك نزلنا الآيات و ارسلناها اليك لتقرئها وتشكر ربك رب ما كان وما يكون

BLIB_Or11095#296

BH04252

To: Aqa Mirza Abdul-Hamid, in Shiraz

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Inaccessible, the Most Great, the Most Ancient
- 2 All things have turned unto God, the Fashioner of Names, yet most people remain far removed. The vain desires of those whom they have taken as lords besides God have held them back - these are they that have perished. The Tongue of Grandeur calls them, yet they have cast it behind their backs and turned to every remote dumb one.
- 3 Say: Ye were created for this Call. By God! Were ye to turn with illumined hearts unto God, the Lord of Names, there would flow from them the Euphrates of wisdom and utterance in this Manifest Announcement. Say: Is there any doubt concerning it, or concerning that which ye possess, if ye be fair and not of the wrongdoers? Every proof hath bowed before

1 الأقدس الأَمع الأعظم الأقدم

2 قد توجه كل الأشياء الى الله فاطر الأسماء ولكن الناس اكثرهم من المبعدين قد منعهم أهواء الذين اتخذوهم ارباباً من دون الله الا انهم من الهالكين لسان القدم يدعوهم و هم نبذوه عن ورائهم و اقبلوا الى كل اخرس بعيد

3 قل قد خلقتم لهذا النداء تالله لو يتوجهون بقلوب نوراء الى الله مالک الأسماء يجري منها فرات الحكمة والبيان في هذا النبأ المبين قل أ فيه شك او فيما عندكم ان انصفوا ولا تكون من الظالمين قد سجد كل حجة لأمرى و اذعن كل برهان لهذا

My Cause and every evidence hath testified to this manifest, impregnable Evidence. Fear God and deprive not yourselves of that for which ye were created. Thus doth the Most Exalted Pen counsel you as a token of His grace, if ye be of them that know.

البرهان اللائح المنيع خافوا الله ولا تمنعوا انفسكم
عما خلقتم له كذلك ينصحكم القلم الأعلى فضلاً
من عنده ان انتم من العارفين

- 4 Nothing can profit Him nor can any matter harm Him. God hath sanctified Him from all that ye possess - to this testifieth every knowing, perceiving one. Beware lest ye follow them who have disbelieved in God and His signs, and turned away from Him unto Whom have turned the Concourse on High, then the Prophets and Messengers. Set your faces toward the Most Distant Station - verily it is the Lote-Tree beyond which there is no passing, if ye be of the assured ones.

4 انه لا ينفعه شيء ولا يضره امر قد جعله
الله مقدساً عما عندكم يشهد بذلك كل عارف
بصير اياكم ان تتبعوا الذين كفروا بالله وآياته و
اعرضوا عن الذي اقبل اليه ملاً الأعلى ثم التبيين
و المرسلين ان اقصوا مقر الأقصى انه لسدرة
المنتى لو انتم من الموقنين

- 5 Thus have We imparted unto you the Word of Truth. Whoso turneth toward it is of the people of Baha, and whoso turneth away is of the companions of the Fire. Blessed is the eye that turneth and the heart that inclineth unto God, the Almighty, the All-Wise. Thus doth God single out whom He pleaseth from among His servants and sendeth down upon whomsoever He willeth that whereby His mention shall be established in creation. He, verily, is the Almighty, the Powerful.

5 كذلك القيناكم قول الحق من اقبل انه من اهل
البهاء والذي اعرض انه من اصحاب السعير طوبى
لبصر توجهه و لقلب اقبل الى الله العزيز الحكيم
كذلك يختص الله من يشاء من عباده وينزل
لمن اراد ما يثبت به ذكره في الابداع انه هو المقتدر
القدير

INBA51:384

BH04253

To: Hajar, in Tihiran

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Ancient, the Most Great
- 2 Thy letter hath come before the Throne. We found it sanctified from the mention of strangers and purified from the allusions of the heedless. Blessed art thou for having attained unto the Most Great Bounty and for not being affected by the words of the ungodly, and for not being prevented by kinship from the Lord of Oneness, and for not being kept remote by the nearness of the deniers.
- 3 By God! This is a Day wherein no ties of kinship exist between anyone save those who have held fast to the cord of the kinship of their Lord, the All-Knowing, the All-Informed. Grieve not over what hath befallen thee. Be thou among the thankful in all conditions. Verily, He is with thee, by the Lord of all worlds.

1 الأقدس الأقدم الأعظم

2 قد حضر كتابك لدى العرش وجدناه مقدساً عن
ذكر الأغيار ومطهراً عن اشارات الغافلين طوبى
لك بما فزت بفضل الأعظم وما تأثرت فيك
كلمات المشركين وما منعتك النسبة عن مالک
الأحدية وما ابعدك تقرب المعرضين

3 تالله هذا يوم لا انساب بين احد الا من تمسك
بجبل نسبة ربه العليم الخبير لا تحزنى عما ورد كونى
من الشاكرات فى كل الأحوال انه معك ورب

His kinship sufficeth thee. Hold thou fast unto it and say: "Praise be unto Thee, O Beloved of them that have recognized Thee!"

- 4 O Leaf! Thy letter came before the Presence of Oneness and was mentioned before Us. Praise be to God that thou hast attained to this supreme bounty and been honored with this greatest nobility, and that outward kinship did not prevent thee from the Beauty of Oneness. I swear by the Ancient Beauty that this honor alone sufficeth thee. Be confident in the grace of God. Verily He hath related thee to Himself despite the ungodly. Thou art at all times mentioned before the Throne and the rain of merciful bounty hath been and will continue to be showered upon thee. We verily raise thee up in truth. Thy Lord is, verily, powerful over all things.
- 5 God willing, sublime Tablets will hereafter be revealed and sent. Praise be to God that thou hast attained unto His mention and art honored and distinguished by His kinship, and with His kinship the kinship of anyone in the worlds is not befitting. Say: "Praise be to God, the Lord of the worlds." Verily, the Glory be upon thee and upon thy progeny from one Who is All-Knowing, All-Wise.

العالمین یکفیک نسبتہ ایّاک تمسکی بها و قوی
لک الحمد یا محبوب العارفین

4 ای ورقه کتّبت در منظر احدیّه حاضر و بین
یدی مذکور آمد لله الحمد که باین عنایت عظمی
فائز شدی و بشرافت کبری مشرف گشتی و
نسبت ظاهریّه ترا از جمال احدیّه منع نمود قسم
بجمال قدم که همین شرافت کافیهست ترا مطمئن
باش بفضل حقّ آنّه نسبیکی الی نفسه رغماً لأنف
المشرکین در کلّ احوال لدی العرش مذکوری
و از سخاب رحمت رحمانی پر تو میذول شده و
خواهد شد انا نرفعک بالحق ان ربک علی کل
شیء قدیر

5 انشاء الله از بعد الواح منیعہ نازل و ارسال میشود
لله الحمد که بذکرش فائزی و بنسبتش مفتخر و
ممتاز و مع نسبتہ لا ینبغی نسبة احد من العالمین
قوی ان الحمد لله ربّ العالمین انما البهاء علیک و
علی ذریّتک من لدن علیم حکیم

INBA18:068, BLIB_Or11096#105

BH04158

To: Muhammad Karim Attar, in Tihiran

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Holy, the Most Great!
- 2 O Nabil-i-Qabl-i-Karim! Harken unto the voice of the Most Sublime Pen from the direction of thy Lord, the Most Great. Verily, there is none other God but Him, the Mighty, the All-Wise. He speaketh at all times, yet those who are veiled hear not His Word. We testify this day that they are numbered among the dead. Thus doth the All-Merciful bear witness against them. He, verily, knoweth all things. Soon shall they behold the recompense of their deeds. Verily, thy Lord repayeth the recompense of all worlds.

1 بسم الله الأقدس الأعظم

2 ان یا نبیل قبل کریم ان استمع صریر القلم [الأحلی]
من شطر الکبریاء آنّه لا اله الا هو العزیز الحکیم
آنّه ینطق فی کلّ الأحيان و الذین احتجبوا لا
یسمعون القول نشهد الیوم انهم من المیتین کذلک
شهد الرحمن علیهم آنّه بکاشیء علیم سوف یرون
جزاء اعمالهم ان ربک موقّ جزاء العالمین

3 ان اذکر الله بین عبادہ لعلّ بذکرک ینتبه من رقد
و یتوجه الی مشرق امر ربه العلیّ العظیم لا تحزن

3 Make mention of God amongst His servants, that perchance through thy remembrance he that slumbereth may be awakened and turn unto the Dayspring of the Cause of his Lord, the Most High, the Most Great. Grieve not for that which hath befallen thee. We have sacrificed in the prison one of the Branches. Verily, thy Lord ordaineth as He pleaseth. Grief becometh those who remain in this world, whereas he who hath ascended is in a glorious station.

عَمَّا وَرَدَ عَلَيْكَ أَنَّا فَدِينَا فِي السَّجْنِ أَحَدًا مِنْ
الْأَغْصَانِ أَنَّ رَبَّكَ هُوَ الْحَاكِمُ عَلَى مَا يَرِيدُ يَنْبَغِي
الْحُزْنَ لِلَّذِينَ تَرَكُوا فِي الدُّنْيَا وَالَّذِي صَعِدَ أَنَّهُ فِي
مَقَامٍ كَرِيمٍ

4 Grieve not for thy father. He is in the most sublime Companion, and glorieth in what he hath received of the love of this Beauty, the Radiant, the Luminous. By My life! In that station he payeth no heed to those on earth, having been seized with the intoxication of the wine of thy Lord's mercy, the Mighty, the Gracious. The Tongue of Grandeur therefore addresseth him as He addressed him before. Verily, thy Lord is the Almighty, the All-Powerful.

4 لَا تَحْزَنْ فِي أَبِيكَ أَنَّهُ فِي الرَّفِيقِ الْأَهْبَى وَيَنْتَخِرْ بِمَا
مَعَهُ مِنْ حُبِّ هَذَا الْجَمَالِ الْمَشْرِقِ الْمُنِيرِ لِعَمْرَى أَنَّهُ
فِي ذَلِكَ الْمَقَامِ لَا يَلْتَفِتُ إِلَى مَنْ عَلَى الْأَرْضِ بِمَا
أَخَذَهُ سَكْرُ نَحْمِ رَحْمَةِ رَبِّهِ الْعَزِيزِ الْكَرِيمِ إِذَا يُخَاطَبُهُ
لِسَانُ الْعِظَمَةِ كَمَا خَاطَبَهُ مِنْ قَبْلِ أَنَّ رَبَّكَ لَهُ
الْمُقْتَدِرُ الْقَدِيرُ

5 Upon thee, O thou who hast turned to God, be My mercy, My remembrance, and My praise. I bear witness that thou didst believe on a Day wherein hearts were troubled and the pillars of the mystics did quake. Rejoice in what We have ordained for him and for thy brother from Our presence in that glorious and exalted station. The glory be upon thee and upon those who are with thee and upon those who have turned unto God, the Mighty, the All-Praised.

5 عَلَيْكَ يَا أَيُّهَا الْمُقْبِلُ إِلَى اللَّهِ رَحْمَتِي وَذِكْرِي وَثَنَائِي
أَشْهَدُ أَنَّكَ آمَنْتَ فِي يَوْمٍ فِيهِ اضْطَرَبَتِ الْقُلُوبُ
وَتَزَلَزَلَتِ أَرْكَانُ الْعَارِفِينَ إِنْ أَفْرَحَ بِمَا قَدَّرَ لَهُ وَ
لَأَخِيكَ مِنْ لَدُنَّا فِي ذَاكَ الْمَقَامِ الْعَزِيزِ الْمُنِيعِ أَمَّا
الْبَهَاءُ عَلَيْكَ وَعَلَى مَنْ مَعَكَ وَعَلَى مَنْ أَقْبَلَ إِلَى
اللَّهِ الْعَزِيزِ الْحَمِيدِ

BLIB_Or11095#171

BH04329

To: Children of Ibrahim et al., in Tihiran

Date: ca. 1289-1290?

1 He is the Most Holy, the Most Great

1 الْأَقْدَسُ الْأَعْظَمُ

2 O family of Ibrahim! Harken to the call of your Lord, the All-Bountiful, in this mighty prison. God - there is no God but Him, the All-Forgiving, the All-Merciful. Be thankful that the Ancient Beauty makes mention of you, having found from you the fragrance of the love of God, the Almighty, the All-Powerful. Grieve not over anything, but trust in Him in all matters. Verily, He loves those who put their trust in Him.

2 يَا آلَ إِبْرَاهِيمَ إِنْ اسْتَمَعُوا نِدَاءَ رَبِّكُمْ الْكَرِيمِ فِي هَذَا
السَّجْنِ الْعَظِيمِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْغَفُورُ الرَّحِيمُ إِنْ
أَحْمَدُوا بِمَا يَذْكُرْكُمْ جَمَالَ الْقَدَمِ إِذْ وَجَدَ مِنْكُمْ عَرَفَ
حُبَّ اللَّهِ الْمُقْتَدِرِ الْقَدِيرِ لَا تَحْزَنُوا مِنْ شَيْءٍ تَوَكَّلُوا
عَلَيْهِ فِي كُلِّ الْأُمُورِ أَنَّهُ بِحُبِّ الْمُتَوَكِّلِينَ

3 Blessed are you for having given protection to him who sought your shelter, and for being among the beneficent ones. We bear

witness that he is among those who fulfilled the Covenant of the All-Merciful and was among those who remember. Your Lord sees you in your condition and ordains for you what is best in His sight. He is, in truth, the All-Knowing, the All-Informed.

- 4 Let not the might of those who disbelieved disturb you, nor the intimations of the ungodly who, when the Truth came, denied the Lord of the worlds. Arise and be steadfast in the love of God in such wise that the whisperings of the deniers will not cause you to slip. Whoso is steadfast in His Cause is among the most exalted of creation - thus hath it been sent down in a preserved Tablet. How many a servant claimed belief, yet when the test came denied the All-Merciful and joined with the ungodly. Blessed are you for having turned to the Countenance after every deceitful sinner turned away. Hold fast to the cord of God and associate with His loved ones, then turn away from those who turn away.
- 5 Blessed are you and your mother who believed in God, the Single, the Mighty, the Praiseworthy. O my handmaiden! Rejoice that your name hath been mentioned by the Prisoner and this wondrous Tablet hath been revealed for you. May glory be upon you and upon him who ascended unto God. He is assuredly among those who entered the Most High Paradise in the name of his Lord, the Most Glorious, and drank the Kawthar of immortality through this wise remembrance.

3 طوبى لكم بما اجرتم من استجار منكم و كنتم من المحسنين نشهد انه ممن وفى بعهد الرحمن و كان من الذّاكرين ان ربكم يراكم فيما انتم عليه و يقدر لكم ما هو خير عنده انه هو العليم الخبير

4 لا تضطربكم سطوة الذين كفروا و لا اشارات المشركين الذين اذا اتى الحق كفروا رب العالمين قوموا و استقيموا على حب الله على شأن لا تزلكم وساوس المنكرين من استقام على امره انه من اعلى الخلق كذلك نزل فى لوح حفيظ كم من عبد ادعى الايمان فلما اتى الامتحان كفر بالرحمن و اتصل بالمشركين طوبى لكم بما اقبلتم الى الوجه بعد الذى اعرض عنه كل محتال اثم تمسكوا بحبل الله و عاشروا مع احبائه ثم اعرضوا عن المعرضين

5 طوبى لكم و لأممكم التى آمنت بالله الفرد العزيز الحميد يا امتي ان افرحى بما ذكر اسمك لدى المسجون و نزل لكم هذا اللوح البديع انما البهاء عليكم و على الذى صعد الى الله الا انه ممن دخل جنة العليا باسم ربه الأبهى و شرب كوثر البقاء بهذا الذكر الحكيم

BLIB_Or11095#246

BH04291

To: Nabil Qabl-i-Ibrahim, in Yazd

Date: ca. 1289-1290?

- 1 The Most Holy, Most Great, Most Glorious! This is a remembrance from Us to him who turned toward the Qiblih of the lovers but was prevented by the idolaters from attaining the presence of the Throne. Thereby was he consumed by the fire of separation.
- 2 Say: O people! He hath come from the heaven of eternity with His Most Great Name to draw you nigh unto God, the Lord of the Day of Meeting, yet ye denied Him after He came with proof and testimony. I know not by what cord ye hold fast, nor

1 الأقدس الأعظم الأبهى هذا ذكر من لدنا الى الذى اقبل الى قبلة العشاق و منعه المشركون عن الحضور لدى العرش بذلك اشتعل من نار الفرق

2 قل يا قوم انه اتى من سماء القدم باسمه الأعظم ليقربكم الى الله مالک يوم التلاق و انتم كفرتم به بعد الذى اتى بالحجة و البرهان لم ادر بأى حبل

to what hem ye cling, O company of the wicked! Do ye imagine for yourselves any place of refuge? Nay, by the Luminary of the horizons! None hath any protector this Day save those who have turned to the Dayspring of Revelation and detached themselves from every idolatrous infidel. Thus doth the Pen of Revelation make mention of thee, from thy Lord, the Mighty, the Unconstrained.

- 3 Grieve not that thou wert prevented from attaining His presence. God hath ordained for thee the reward of those who attained the presence of the Throne. He, verily, is the Ruler over whatsoever He willeth. We bear witness for thee of the reward of those who attained His presence, heard His call, and beheld His countenance. Rejoice in what God hath testified for thee in this Tablet, from which the faces of the righteous have been illumined.

- 4 Thou didst enter the City through love of thy Lord, and departed through what the hands of the infidels who denied God, the Lord of the Day of Reckoning, had wrought. Make mention of God amongst His servants - this is the most excellent of all deeds before the Self-Sufficient, the Most Exalted. Mention of you and what befell you hath been sent down in various Tablets from thy Lord, the Revealer of verses. Be thou assured through the grace of thy Lord.

- 5 Say: Praise be unto Thee, O Thou through Whom the horizon of Revelation was illumined and the earth and heavens were made to shine! Thus have We addressed thee and revealed for thee verses from this Pen at which all other pens were thunderstruck.

تمسکتم و بأی ذیل تشبثون یا ملاً الأشرار هل ترون لأنفسکم من مهرب لا ونیر الآفاق لا عاصم اليوم لأحد الآ للذين اقبلوا الى مشرق الوحي و انقطعوا عن کل مشرک کفار کذلک يذكرک قلم الوحي من لدن ربک العزيز المختار

3 لا تحزن بما منعت عن الحضور قد كتب الله لك اجر من حضر لدى العرش انه هو الحاكم على ما اراد نشهد لك اجر من فاز بقاءه و سمع ندائه و زار جماله ان افرح بما شهد الله لك في هذا اللوح الذي منه لاحت وجوه الأبرار

4 دخلت المدينة بحبّ مولاك و خرجت بما اكتسبت ايدي الذين كفروا بالله مالک يوم الحساب ان اذكر الله بين العباد هذا احسن الأعمال لدى الغني المتعال قد نزل ذکرکم و ما ورد عليكم في الواح شتى من لدن ربک منزل الآيات ان اطمئن بفضل مولاك

5 قل لك الحمد يا من بك اضاء افق الوحي و اشرفت الأرضون و السموات کذلک القيناك و انزلنا لك الآيات من هذا القلم الذي انصعق به الأقلام

ABDA.267b

BH04176

To: Bibi Tuba sister of Varqa, in Yazd

Date: ca. 1289-1290?

- 1 He is the Eternal that perisheth not
- 2 O My handmaiden and daughter of My servant! Hear with the ear of thy soul the call of the All-Merciful from the precincts of the Prison, and stand firm with all thy being in His love. Praise be to the Beloved of the worlds that thou hast taken and drunk the Most Pure Wine from the hand of the Most

1 هو الباقي بلا زوال

2 ای کنیز من و دختر بنده من بگوش جان ندای رحمن را از شطر سین بشنو و بتمام روان در حبش مستقیم باش حمد کن محبوب عالمیان را که رحيق اطهر از شطر منظر اکبر از يد

Luminous Cup-bearer at the Most Great Horizon. This hath been and shall ever be among the special favors of God. Know thou the value of this bounty and be ever mindful of it at all times, and be gladdened by His love.

- 3 Convey greetings from God to all the handmaidens of God. Say: Take hold of the hem of divine mercy with hands of detachment, and from His tavern of All-Merciful grace, take and give to drink from the goblets of salvation.
- 4 Praise be to God! The Most Great Ocean is surging, the rain of generosity is pouring down, the Sun of grace is shining, and the Lamp of oneness is alight. By My life! Were anyone to observe with the eye of truth, they would witness that by this light all who are in the heavens and earth have been illumined. The mention of Truth hath been and shall ever be the quickener of hearts.
- 5 Arise ye in remembrance of the Friend and with complete detachment speak forth His praise. Ye are the leaves of the Tree of Mercy. Beseech ye God that ye may remain firm in His love and hold fast unto the Tree from which ye have sprung forth, that the winds of trials and the tempests of tests may not sever those leaves from the Tree. Verily He is the Forgiving, the Merciful.
- 6 The glory be upon thee and upon thy father from the presence of One Mighty, Praiseworthy. That which thou didst send hath arrived.

ساق انور اخذ نمودی و آشامیدی این از فضلهای مخصوص الهی بوده و خواهد بود قدر این فضل را بدان و در لیلی و ایام بذکرش ذاکر باش و بحبش مسرور

3 جمیع اماء الله را من قبل الله تکبیر برسان بگو بگیرد ذیل رحمت الهی را بایادی انقطاع و باسمش از نمخانه رحمت رحمانی اقداح فلاح بنوشید و بنوشانید

4 الحمد لله بحر اعظم در امواج و امطار کرم در نزول و شمس فضل در اشراق و سراج توحید روشن عمری اگر ببصر حقیقی کسی ملاحظه نماید مشاهده میکند که باین نور روشن شده من فی السموات و الارضین ذکر حق محی قلوب بوده و خواهد بود

5 پیاد دوست قیام نمائید و بکمال انقطاع بنمایش ناطق باشید شما اوراق سدره رحمت از حق بطلبید که بر حبش مستقیم مانید و بسدرهئی که از او روئیده اید متمسک باشید تا اریاح افتتان و صرصر امتحان آن اوراق را از سدره منقطع ننماید انه هو الغفور الرحیم

6 الهاء علیک و علی ایک من لدن عزیز حمید قد حضر ما ارسلته من قبل

BLIB_Or11096#113

BH04259

To: Mirza Sadiq (son of Mahbubush-Shuhada), in Isfahan

Date: ca. 1289-1290?

- 1 In His Name, the Ever-Abiding after the passing away of all things!
- 2 Thy letter hath attained unto the presence of thy Lord, the All-Bountiful, and the Countenance of the Ancient of Days hath turned towards it, as a token of His grace. He, verily, is the All-Forgiving, the All-Bountiful. We have taken note of thy remembrance of thy Lord therein, and from it have inhaled

1 بسمه الباقی بعد فناء الأشياء

2 قد فاز کتابک بحضر ربک الفیاض و توجه الیه وجه القدم فضلاً من عنده انه هو الغفور الکریم و عرفنا ما فيه من ذکرک مولیک و وجدنا منه عرف حبک محبوب العارفين

the fragrance of thy love for Him Who is the Beloved of them that know.

- 3 Say: This is a Day wherein the very rocks cry out, "He Who is the Lord of Destiny hath appeared," and the very clods of earth glorify their Lord in this Most Great Scene. The hills proclaim, "The All-Bestowing hath come!" and the plains cry aloud, "The appointed time hath passed, and the Lamp hath been lit for all who dwell in the heavens and on earth!" Blessed is the soul that hath turned unto Him, and blessed the eye that hath gazed with fairness upon the evidences of the mercy of its Lord, the Mighty, the All-Wise, as manifested in creation.

- 4 Blessed art thou, inasmuch as thy letter hath attained unto the Divine Throne, and thou hast been mentioned by His glorious and mighty Pen. Render thanks unto God that thy tongue hath acknowledged what the Desired One hath acknowledged, and thine ear hath heard that which was raised from this luminous and holy Land from the Ultimate Tree. There is none other God but Me, the Mighty, the Bountiful.

- 5 Place thy trust in God and remain steadfast in His Cause in such wise as befitteth the days of thy Lord, the Mighty, the All-Praised. Be thou vocal in His Name, mindful in His remembrance, and arise to aid His Cause amidst His heedless servants. God hath testified to that which thou didst testify in thy letter - this, verily, is a great bounty - and hath sent down for thee in the prison that which caused the sun of favors to shine. He, verily, is the Ancient Bestower. He loveth him that loveth Him, and remembereth him that uttereth His Name in His mighty and impregnable Kingdom. The glory of God rest upon thee and upon him that hath turned towards this luminous horizon.

3 قل هذا يوم فيه ينادى الحجر قد ظهر مالک
القدر و المدر یسیح ربّه فی المنظر الأكبر و
الهضاب تنادی قد اتى الوهاب و البطاح تصیح
قد قضی المیقات و انار المصباح لمن فی السموات
و الأرضین طوبی لنفس اقبلت و لناظر توجه
بطرف الانصاف الى ما ظهر فی الابداع من
ظهورات رحمة ربّه العزیز الحکیم

4 طوبی لك بما حضر کتّابک لدى العرش و
ذکرت من قلبه العزیز المنیع ان اشکر الله بما
اعترف لسانک بما اعترف المقصود و سمعت
اذنک ما ارتفع من هذه الأرض المقدسة النوراء
من السدرة المنتهى انه لا اله الا انا العزیز الکرم

5 توکل على الله ثم استقم على الأمر على شأن ينبغي
لأيام ربك العزیز الحمید كن ناطقاً باسمه و ذاكراً
بذکره و قائماً على نصرة امره بين عباده الغافلين قد
شهد الله لك بما شهدت في كتابك ان هذا الفضل
كبير و نزل لك في السجن ما اشرق به شمس
الأنطاف انه هو الفضال القديم انه يحب من احبه
و يذكر من نطق باسمه في ملكوته الممتنع المنیع انما
البهاء عليك و على من توجه الى هذا الأفق المنیر

INBA51:603, LHKM3.158

BH04152

To: *Sulayman Khan Tunukabani*

Date: ca. 1289-1290?

- 1 In the name of God, the Most Holy, the Most Exalted! O Sulayman! Harken unto the call of thy Lord, the All-Merciful, from the horizon of sorrows. Verily, there is none other God but Me, the Mighty, the All-Wise.

1 هو الأقدس الأمتع ان يا سليمان ان استمع نداء
ربك الرحمن من افق الأحران انه لا اله الا انا
العزیز الحکیم

- 2 Blessed art thou, inasmuch as thy letter hath attained Our presence, and We have inhaled from it the fragrance of thy love for thy Lord, the All-Forgiving, the All-Merciful. We have sent down unto thee this Tablet, from which the sweet savors of the divine call are wafted. When thou findest them, say: Praise be unto Thee, O God of all who are in the heavens and on earth!
- طوبى لك بما حضر كتابك لدى الوجه ووجدنا منه رائحة حب ربك الغفور الرحيم و نزلنا لك هذا اللوح الذى يفوح منه عرف النداء اذا وجدت قل لك الحمد يا اله من فى السموات و الارضين
- 3 Beware lest the affairs of the world debar thee from turning toward the Most Glorious Horizon. Thus hast thou been commanded by One Who is the Mighty, the Ancient of Days. Be thou mindful of My Name amongst My servants and hold fast unto the cord of thy Lord's mercy. He will protect thee through His sovereignty. He, verily, ordaineth what He pleaseth.
- اياك ان تمنعك شئون الدنيا عن التوجه الى المنظر الاهى كذلك امرت من لدن عزيز قدير كن ذاكراً باسمى بين عبادى و متمسكاً بحبل رحمة ربك انه يحفظك بسلطان من عنده انه هو الحاكم على ما يريد
- 4 Convey My glory unto thy sister and give her the glad-tidings of her Lord's remembrance, the Mighty, the All-Knowing. Then make mention, on My behalf, of thy wife who hath believed in her Lord and turned toward the Dawning-Place of Revelation, that she may rejoice in the remembrance of her Lord, the Mighty, the Bountiful. Blessed is the handmaiden who hath been mentioned by the Most Exalted Pen, and blessed is the youth who hath attained unto this mighty remembrance.
- كبر من قبلى على وجه اختك وبشرها بذكر ربك المقتدر العليم ثم اذكر من قبلى ضلعك التى آمنت بربها واقبلت الى مشرق الوحي لتفرح بذكر ربها العزيز الكريم طوبى لأمة ذكرت من القلم الأعلى و لغلام فاز بهذا الذكر العظيم
- 5 O My servants! Preserve My trust within your hearts through My Name, the One Who overshadoweth the worlds. Make mention of 'Ata'u'llah and her who is with him. Blessed are they both in that they have been remembered before the Throne. This is naught but a great favor.
- يا عبادى ان احفظوا اماناتى فى قلوبكم باسمى المهيم على العالمين ذكر عطاء الله و التى معه طوبى لهما بما ذكرا لدى العرش ان هذا الا فضل كبير
- 6 Say: Blessed art thou, O Dhu'l-Faqar, inasmuch as thy name hath flowed from the Pen of the Chosen One. Hold fast unto the hem of thy Lord, the All-Forgiving, the Mighty, the Inaccessible.
- قل طوبى لك يا ذوالفقار بما جرى اسمك من قلم المختار تشبث بذيل ربك الغفار العزيز المنيع
- 7 Thus have We sent down unto thee the verses and made mention therein of those servants who were mentioned in thy letter, as a token of Our grace. Verily thy Lord is the One Who ordaineth what He pleaseth. There is none other God but He, the Mighty, the All-Praised.
- كذلك نزلنا لك الآيات و ذكرنا فيها عباد الذين ذكروا فى كتابك فضلاً من لدنا ان ربك هو الحاكم على ما يشاء لا اله الا هو العزيز الحميد

BLIB_Or11095#153

BH04208

To: Ayn

Date: ca. 1289-1290?

- 1 The Most Holy, the Most Ancient, the Most Great. A remembrance from Us to whoever desires to enter within the pavilion of grandeur and glory and to arrive at the City wherein the Call has been raised from the luminous Tree - God, there is no God but Him, the Mighty, the Bestower - that he may attain the presence of the Throne and hear what the Tongue of his Lord, the Self-Sufficient, the Most High, doth speak.
- 2 O My loved ones! We have loved your presence even as you love it, but between Us have intervened the veils of those who disbelieved in God, the Lord of lords. When the fire of their souls was kindled, We prevented the loved ones from turning toward this Spot from whose horizon hath shone the Sun of the Will of your Lord, the Lord of Religions.
- 3 Follow the decree of God and circle round His Cause. Thus hath it been sent down in the Book. They who have followed that which they were commanded, these are of the people of Baha in the Scriptures and Tablets. Whoso turneth toward Him with his heart, that which he desireth shall be accepted from him. He, verily, is the Mighty, the Forgiving.
- 4 Arise to promote the Cause, then make mention of it among the servants with wisdom and utterance. This is better for thee than all that hath been created in existence. Confine thy affairs to the remembrance of thy Lord and that which profiteth thee in thy days. Thus doth the Lord of all men command thee.
- 5 Be thou steadfast in such wise that thou forsakest what is with the people, turning unto thy Lord Who hath appeared unto thee from the horizon of the prison with the lights of the face of thy Lord, the Mighty, the Chosen One. Didst thou but know, thou wouldst sacrifice thy self for My Self, thy spirit for My Name, and thy being for this Grief-Stricken One Who hath been imprisoned amidst the wicked. But today what was mentioned hath been fulfilled and We have commanded all to preserve their lives. Thus hath the matter been decreed and the decree hath come from God, the One Who causeth the rivers to flow.
- 1 الأقدس الأقدم الأعظم ذكر من لدنا لمن اراد ان يدخل في سرادق العظمة والكبرياء ويرد مدينة التي ارتفع فيها النداء من السدرة التوراء الله لا اله الا هو العزيز المنان ليحضر لدى العرش ويسمع ما ينطق به لسان ربه الغني المتعال
- 2 يا احبائي انا احبنا حضوركم كما انتم تحبون ولكن حال بيننا سبحات الذين كفروا بالله رب الأرباب لما اشتعلت نار انفسهم منعنا الأحباء عن التوجه الى هذا الشطر الذي من افقه اضاءت شمس مشية ربكم مالک الأديان
- 3 ان اتبعوا حكم الله وطوفوا حول امره كذلك نزل في الكتاب ان الذين اتبعوا ما امروا به اولئك من اهل البهاء في الزير والألواح من اقبل اليه بقلبه قد قبل عنه ما اراد انه هو العزيز الغفار
- 4 قم على الأمر ثم اذكره بين العباد بالحكمة والبيان هذا خير لك عما خلق في الأكوان ان اقتصر امورك على ذكر ربك وما ينفعك في أيامك كذلك يأمرک مولى الأنام
- 5 كن مستقيماً على شأن تدع ما عند الناس عن ورائك مقبلاً الى مولاك الذي تجلي عليك من افق السجن بأنوار وجه ربك العزيز المختار لو تعرف تفدى نفسك لنفسى وروحك لاسمى و ذاتك لهذا المحزون الذي حبس بين الفجار ولكن اليوم قضى ما ذكر و امرنا الكل بحفظ انفسهم كذلك قضى الأمر و اتى الحكم من لدى الله مجرى الأنهار

BLIB_Or11095#064

BH04332

To: Havva wife of Mirza Muhammad Vazir-i-Nuri

Date: ca. 1289-1290?

1 In the Name of the Desire of the world

1 باسم مقصود عالمیان

2 O Daughter of My Sister! Your letter was presented before My countenance and was honored by the glance of favor. Praise be to the True Beloved that thou hast been illumined by the dawning of the Sun of Oneness and sanctified from the transient conditions of contingent beings.

2 یا بنت اختی کتابت لدی الوجه حاضر و طرف عنایت بآن ناظر حمد محبوب حقیقی را که باشرایق شمس احدیه منور گشتی و از شئونات عرضیه امکانیه منزّه

3 How many were those who claimed attachment and kindled the fire of affection, yet afterwards, without any proof, remained deprived of the Straight Path and became remote from the Glorious Lord. The greatest cause and mightiest reason was the love of the world, which prevented those souls from the Lord of Names. I swear by the Most Great Name that ere long they shall return to dust, disappointed and in loss, and should some remain for certain days, they shall find themselves regretful. The Truth has ever been and shall ever be triumphant over creation. His abasement is the glory of all glory and His Will prevails over all things.

3 چه بسیار از منتسبین که دعوی محبت مینمودند و نار مودت میافروختند و بعد من غیر دلیل از سبیل مستقیم محروم ماندند و از ربّ جلیل دور گشتند علت کبری و سبب عظمی حبّ دنیا بوده و آن نفوس را از مالک اسماء منع نموده قسم باسم اعظم که عنقریب خائباً خاسراً بتراب راجع خواهند شد و اگر بعضی ایامی بمانند خود را نادم مشاهده نمایند حقّ لم یزل بر خلق غالب بوده و خواهد بود ذلّتش نخر عزّتهاست و اراده اش میبماند بر اشیاء

4 We praise God for having protected thee from the allusions of those who disbelieved in God and aided thee to turn towards Him. Verily He is the Protector of those who turn unto Him and the Lord of those who have turned. Praise be to the Ancient King Who delivered thee from the rebellious company and guided thee to the direction of oneness. Blessed art thou, then blessed art thou!

4 نحمد الله بأن حفظک من اشارات الذین کفروا بالله و ایدک علی الاقبال انه ولی المقبلات و مولی المقبلین حمد مالک قدم را که ترا از فتنه باغیه نجات بخشید و بشطر احدیه هدایت فرمود نعیماً لک ثم طوبی لک

5 That which hath befallen you hath befallen Us. We beseech God to assist you to be patient and steadfast and to ordain for you the good of this world and the next. Verily He is the Mighty, the Wise.

5 و ما ورد علیکم قد ورد علینا نسل الله بأن یوفّقکم علی الصبر و الاصطبار و یقدّر لکم خیر الدّینا و الآخرة انه هو العزیز الحکیم

6 Furthermore, God willing, mighty Tablets shall be sent. Under all conditions remain steadfast in the remembrance of God and be confident in His favor. Verily the glory be upon thee and upon those with thee.

6 و بعد انشاء الله الواح منیعہ ارسال میشود در جمیع احوال بذکر حقّ ذا کر باشید و بعنایت او مطمئن انما البهاء علیک و علی من معک

INBA35:112a, BLIB_Or11096#108

BH04294

*Lawh-i-Abdu'r-Rahim**Date: ca. 1289-1290?*

- 1 The Most Holy, the Most Exalted. This is a Book from Us to him who hath attained unto the Dawning-Place of Revelation and the Dayspring of Lights, that he may rejoice in the remembrance of God in such wise that the harm which hath befallen him shall not grieve him when he beholdeth the face of his Lord, the Mighty, the Unconstrained.
- 2 Make mention when thou didst enter the City and the hosts of the wicked seized the prison gate. We blinded their eyes and brought thee into the seat of the Throne through power and sovereignty, until thou didst attain the presence and didst hear the call of thy Lord, the Mighty, the All-Bestowing. Thine eyes were solaced by the meeting with God and His beauty, and thou didst attain unto that which most of the people of the land were debarred from, and didst drink the choice wine of utterance from the lips of the All-Merciful and the Kawthar of purity from this Revelation whereby faces became radiant and eyes were consoled.
- 3 Blessed is he who hath turned with his heart toward the Qiblih of the lovers and hath attained unto the lights of the Countenance whereby the horizons were illumined.
- 4 Thereupon did Nabil-i-Qabl-'Ali circle round the Throne after We had admitted him into the prison. Verily thy Lord is He Who ordaineth what He willeth. We gave him leave to seclude himself in the vicinity of his Lord for a certain number of days as a token of grace from Us. Verily thy Lord is the Mighty, the Forgiving.
- 5 Make thou mention of My loved ones on My behalf, then remind them of what thou hast known and witnessed. Thus hast thou been bidden by thy Lord, the Mighty, the All-Knowing. We have named thee with Our name, the All-Merciful. Strive thou that there may be manifested through thee that which We have desired from this exalted Name.
- 6 And when thou receivest the Tablet, place it upon thy face and say: Praise be unto Thee, O my God, for having admitted me into the seat of the throne of Thy grandeur and for having revealed Thyself unto me through the lights of Thy countenance. I beseech Thee by Thy Self to make me steadfast in
- 1 الأقدس الأعلى هذا كتاب من لدنا الى من فاز
بمشرق الوحي و مطلع الأنوار ليفرح بذكر الله على
شأن لا يحزنه ما ورد عليه اذا اراد وجه ربه
المقتدر المختار
- 2 ان اذكر اذ دخلت المدينة و اخذ باب السجن
جنود الفجار طمسنا اعينهم و ادخلناك مقر
العرش بقدره و سلطان الى ان حضرت لدى
الوجه و سمعت نداء ربك العزيز الوهاب و
قرت عينك بقاء الله و جماله و فزت بما منع
عنه اكثر من في البلاد و شربت رحيق البيان
من فم الرحمن و كوثر الظهور من هذا الظهور
الذي به لاحت الوجوه و قرّت الأبصار
- 3 طوبى لمن اقبل بقلبه الى قبلة العشاق و فاز بأنوار
الوجه الذي به اضئت الآفاق
- 4 اذا يطوف التّيبيل قبل على حول العرش بعد الذي
ادخلناه في السجن ان ربك هو الحاكم على ما
اراد قد اذنناه ان يعتكف في جوار ربه ايّاماً
معدودات فضلاً من لدنا ان ربك هو العزيز
الغفار
- 5 ان اذكر احبائي من قبلي ثمّ ذكرهم بما عرفت
و رأيت كذلك امرت من لدن ربك العزيز
العلام انا سميناك باسمنا الرحيم ان اجهد ليظهر
منك ما اردناه من هذا الاسم المنيع
- 6 و اذا فزت باللوّح ضعه على وجهك و قل لك
الحمد يا الهى بما ادخلتني مقرّ عرش عظمتك
و تجليت على بأنوار وجهك اسئلك بنفسك
بأن تجعلني ثابتاً على امرك و مستقيماً على حبك
انك انت المقتدر العزيز الجبار

BLIB_Or11095#154, GHA.249n

Thy Cause and firm in Thy love. Verily Thou art the Mighty,
the Powerful, the All-Compelling.

ADMS#173

BH04191

To: Jinab-i-a'azz akram

Date: ca. 1289-1290?

- 1 He is the Most Mighty, the Most Ancient 1 الأعظم الأقدم
- 2 My love for Thee hath inspired Me to remember thee, though thou hast forgotten Me. I entered into the Most Great Prison by reason of what the hands of the oppressors had wrought. Even shouldst thou forget, We shall not forget thee, as thy Lord, the Mighty, the All-Knowing, doth testify. 2 حبي إياك قد أقامني على ذكرك بعد الذي نسيتني دخلت في السجن الأعظم بما اكتسبت أيدي الظالمين أنك لو نسيت أنا ما نسيناك يشهد بذلك ربك العزيز العليم
- 3 We have withheld the Pen outwardly lest there should descend upon thee that which would sadden thy heart. Verily thy Lord is the All-Knowing, the All-Informed. We beseech God to make thee one who rendeth asunder the veils and resolveth matters in their beginning and their end, and to exalt thee to such a station that thou mayest become a standard of guidance among all creatures, that thereby thy remembrance may be established by the Supreme Pen and thy name among the worlds. 3 امسك القلم في الظاهر لئلا ينزل عليك ما يحزن به فؤادك أن ربك هو العليم الخبير نسأل الله بأن يجعلك خارق الأحجاب و فاتق الأمور في المبدء والمآب ويرفعك على شأن تكون علم الهداية بين البرية ليثبت بذلك ذكرك من القلم الأعلى و اسمك بين العالمين
- 4 I desire to remember thee at all times and send unto thee that which will diffuse the fragrance of the divine Robe throughout all possibility, yet as We are mindful of wisdom, We have been patient and long-suffering. He, verily, is the All-Patient, the Mighty, the Great. 4 أحب أن اذكرك في كل الأيَّام و ارسل اليك ما تنضوع به رائحة القميص في الامكان ولكن لما كنا ناظرين الى شطر الحكمة صبرنا و اصطبرنا انه هو الصَّابر العزيز العظيم
- 5 Be thou steadfast in the Cause and speaking forth this wise Remembrance. By God! The treasures of the heavens and earth cannot equal it. All things shall soon perish, but that which hath flowed from the Pen of Revelation shall endure. This, verily, is a certain truth. 5 كن مستقيماً على الأمر و ناطقاً بهذا الذكر الحكيم تالله انه لا تعادله خزائن السموات و الأرضين يفنى كلشيء عن قريب و يبقى ما جرى من قلم الوحي أن هذا الحق يقين
- 6 Grieve not over anything. He protecteth whomsoever He willeth, though he be in the sea, or in the mouth of the serpent, or between the hands of the idolaters. The Cause is in His grasp. He withholdeth from whomsoever He willeth what He willeth. He, verily, is the All-Powerful, the Almighty. 6 لا تحزن من شيء انه يحفظ من يشاء ولو يكون في البحر او في فم الثعبان او بين ايدي المشركين الأمر بيده يمنع عنمن يشاء ما يشاء انه هو المقتدر القدير
- 7 We beseech Him, exalted be He, to assist thee to exalt His Cause and to ordain for thee the good of this world and of

the next, even as We promised thee aforetime when thou wert with Us, which promise We fulfilled, and We have mentioned the latter in this wondrous Tablet. The glory be upon thee and upon those who have turned with their hearts towards the direction of the Beloved and who were among the sincere ones.

7 نستله تعالى بأن يؤيدك على إعلاء امره و يقدر لك خير الدنيا والآخرة كما وعدناك بالأولى اذ كنت عندنا ووفينا بها و ذكرنا الأخري في هذا اللوح البديع انما البهاء عليك و على الذين اقبلوا بالقلوب الى شطر المحبوب و كانوا من المخلصين

BLIB_Or11095#058

BH04167

To: *Nazir*

Date: *ca. 1289-1290?*

- 1 The Most Holy, Most Wondrous, Most Impregnable! God willing, may you be occupied at all times with the remembrance of the All-Merciful and be protected from the evil of the followers of religions who have turned away and disbelieved.
 - 2 If you wish to know about the conditions of this land, it is in upheaval as was revealed in previous Tablets. Verily your Lord is the Mighty, the All-Knowing.
 - 3 The Tablet of Mallahu'l-Quds which was revealed in Iraq - if you can obtain a correct copy, study it. That which was revealed therein has come to pass. Likewise observe the end of the Tablet of "Subhana Rabbiya'l-A'la" and other Tablets revealed in Iraq and the Land of Mystery. Verily your Lord is the All-Knowing, the All-Informed.
 - 4 The Hand of Divine Power is engaged in its own work in this land - God distinguishes between His servants. Verily He is the Mighty, the Powerful, the Compelling.
 - 5 God willing, may you ever be successful and confirmed, and occupied with service to the Cause, albeit with perfect wisdom. You have always been and continue to be remembered before the Divine Presence. Give thanks unto God for having chosen you and made you one of the sincere ones.
 - 6 Despite all afflictions, trials and tribulations, both hidden and manifest, this servant has not been remiss in proclaiming the Cause of the Ancient King. At all times he has arisen to do what behooveth the people of creation. Verily He is the Ruler over whatsoever He willeth.
- 1 الأقدس الأبدع الأمتع انشاء الله در كل احيان بذكر رحمن مشغول باشيد و از شر اهل اديان من الذين اعرضوا و كفروا محفوظ
 - 2 اگر از احوال اين ارض بخوايد در انقلاب چنانچه در الواح قبل نازل شده ان ربك هو العزيز العلام
 - 3 لوح ملاح القدس كه در عراق نازل شده اگر صحيح آن بدست آيد ملاحظه نمائيد قد ظهر ما نزل فيه و همچنين آخر لوح سبحان ربى الأعلى و الواح ديگر كه در عراق و ارض سر نازل شده مشاهده نمائيد ان ربك هو العليم الخبير
 - 4 يد تفصيل در اين ارض بأمر خود مشغول يفصل الله بين العباد انه هو المقتدر العزيز الجبار
 - 5 انشاء الله هميشه موفق و مؤيد باشيد و بخدمت امر مشغول ولكن بكمال حكمت لازال لدى الوجه المذكور بوده و هستيد ان احمد الله بما نسبك اليه و جعلك من المخلصين
 - 6 اين عبد با جميع بلايا و محن و رزاياى سر و علن در اظهار امر مالک قدم اهمال ننوده در كل احيان بما ينبغى لأهل الامكان بر امر قيام شده انه هو الحاكم على ما يريد

- 7 Convey sublime greetings from the Wronged One to the friends and gladden them all with divine bounties. A wondrous Tablet was specifically revealed and sent to you. We have not forgotten you - We have mentioned you and make mention of you in truth. Verily He is your Guardian in this world and the next. Be assured and be of the thankful ones.

7 دوستانرا از قبل مظلوم تکبیر منیع برسانید و جمیع را بعنایات الهیه مسرور نمائید از قبل مخصوص آنجناب لوح بدیع نازل و ارسال شد ما نسیناک قد ذکرناک و نذکرک بالحقّ انه ولیک فی الدنیا و الآخرة ان اطمئن و کن من الشاکرین

- 8 Say: Praise be to God, the Lord of the worlds.

8 قل الحمد لله رب العالمین

BLIB_Or11096#084

BH04230

To: sister of Jinab-i-Nazir

Date: ca. 1289-1290?

- 1 The Most Holy, the Most Glorious!

1 الأقدس الأَمَنع

- 2 Glorified art Thou, O my God! This is one of Thy handmaidens who hath turned toward the Kaaba of divine knowledge in Thy days and hath sought what lieth with Thee of the wonders of Thy favors. O Lord! Protect her within the tabernacle of Thy Cause from that which Thy good-pleasure abhorreth, then give her to drink of the Kawthar of everlasting life through the hands of Thy bounties, and ordain for her that which shall profit her in every world of Thy worlds. O Lord! I testify that Thou art the One Who hath power over whatsoever Thou wilt and Who ruleth over whatsoever Thou desirest. Send down upon her from the clouds of Thy grace and the heaven of Thy generosity that which shall draw her near unto Thee in all conditions and cause her to speak of Thy remembrance and praise.

2 سبحانک اللهم یا الهی هذه امة من امائك الّتی اقبلت الی کعبة العرفان فی ایامک و ارادت ما عندک من بدائع الطافک ای رب فاحفظها فی ظلّ سراق امرك عمّا یکرهه رضائک ثم اشربها کوثر الحیوان بأیادی مواهبک ثم اکتب لها ما ینفعها فی کلّ عالم من عوالمک ای رب اشهد أنّک انت المقتدر علی ما تشاء و المهیمن علی ما ترید انزل علیها من سحاب فضلك و سماء جودک ما یقرّبها فی کلّ الأحوال الیک و ینطقها بذکرک و ثنائک

- 3 O Lord! She is among those who have turned toward the horizon wherein Thy countenance hath appeared and who have faced the Dayspring from which the sun of Thy grandeur and power hath shone forth. I beseech Thee by Thy Name through which all things have hastened to the seat of the throne of Thy grandeur and the realities of all things have spoken in praise of Thy Self, to ordain for her in Thy dominion and kingdom that which befitteth the loftiness of Thy station and the sublimity of Thy favors. Verily, Thou art the One Who hath power over whatsoever Thou pleasest. Within Thy grasp is the kingdom of names. There is no God but Thee, the Powerful, the Mighty,

3 ای ربّ أنّها من اللّائی توجّهن الی الأفق الذی فیهِ لاح وجهک و اقبلن الی المشرق الذی منه اشرفت شمس عظمتک و اقتدارک اسئلك باسمک الذی به سرع کلّ شیء الی مقرّ عرش عظمتک و نطقت حقائق الأشياء بثناء نفسک بأن تقدر لها فی جبروتک و ملکوتک ما ینبغی لعلو شأنک و سمو افضالک أنّک انت المقتدر علی ما تشاء فی قبضتک ملکوت الاسماء لا اله الا انت المقتدر العزیز المتعالی الغفور الکریم الأعظم الأبهی

the Most High, the All-Forgiving, the Most Generous, the Most Great, the Most Glorious.

- 4 Glorified art Thou, O my God! I beseech Thee by Thy Name through which the Hour hath appeared and the Resurrection hath come to pass and all who are in the heavens and on earth have been seized with terror, to send down from the heaven of Thy mercy and the clouds of Thy tenderness that which shall gladden the hearts of those servants of Thine who have turned toward Thee and have aided Thy Cause. O Lord! Protect Thy male and female servants from the darts of idle fancies and vain imaginings, then give them to drink of the Salsabil of Thy knowledge through the hands of Thy grace. Verily, Thou art the Powerful, the Most High, the All-Forgiving, the Most Generous.

ADMS#006

4 سبحانك اللهم يا الهى استلک باسمک الذى به
ظهرت الساعة و قامت القيامة و فزع من فى
السموات و الأرض بأن تنزل من سماء رحمتک
و تنجاب رأفتک ما تفرح به قلوب عبادک الذين
اقبلوا اليک و نصروا امرک اى رب احفظ
عبادک و امائک عن رمى الظنون و الأوهام ثم
اشربهم سلسبيل عرفانک بأيدى فضلک انک
انت المقدر المتعالى الغفور الکریم

AQA6#190 p.020, NFR.103, AQMJ2.050x

BH04251

To: Sultan Aqa Siyyid Ahmad

Date: ca. 1289-1290?

- 1 In His Name, the Self-Subsisting over all things!
- 2 We have sent a fragrance from the fragrances of the Ridvan in the form of a Tablet and dispatched it unto thee, that thine eyes and the eyes of the righteous may be gladdened thereby. Harken unto the call of the Lord of Destiny from the direction of His Most Great Scene. Verily, there is none other God but Him, the Mighty, the Sovereign.
- 3 Say: O people! Speak not of the unseen, nor fabricate lies against God Who created all things by His command. Fear ye, O people of error! Say: O concourse of unbelievers! Were ye to reflect upon the perpetuity of the Kingdom and the dominion, ye would not claim knowledge of the unseen, for ye have turned away from Him through Whom the unseen is known and through Whom His signs have shone forth from the horizon of power. Do ye deny Him Who speaketh from His presence while claiming servitude to the unseen? By God! Ye are in naught but heedlessness and error.

1 بسمه القیوم على الأشياء

2 قد بعثنا نفحة من نفحات الرضوان على هيئة
الروح و ارسلناه اليک لتقرّ به عينیک و عيون
الأخيار ان استمع نداء مالک القدر من شطر
منظره الأكبر انه لا اله الا هو دلا العزيز السلطان

3 قل يا قوم لا تتكلّموا فى الغيب و لا تفترّوا على
الله الذى خلق كلّ شىء بأمر من عنده اتّقوا يا
اهل الضلال قل يا ملأ المشركين لو تفكّرون
بدوام الملك و الملكوت لا تعرفون الغيب لأنکم
اعرضتم عن الذى به يعرف الغيب و اشرقت آياته
من افق الاقدار ا تنكرون الذى ينطق من عنده
و تدعون العبوديّة للغيب تالله ان انتم الا فى غفلة
و ضلال

4 انّ الغيب من افق الشهود ينطق الحين و يقول
يا ملأ البيان أ کفرتم بالرحمن بعد الذى به ظهر

- 4 The Unseen from the horizon of appearance now speaketh and saith: "O people of the Bayan! Have ye denied the All-Merciful after that through which My wisdom was made manifest amongst the servants and through which the standards of the Cause were raised in all lands?"
- 5 O thou servant! Grieve not at what proceedeth from their mouths. Rather, remain steadfast in thy love for thy Lord and say: "Praise be unto Thee, O my God, for having made Thyself known unto me after most of the people of the lands turned away from Thee. O Lord! I am he who heard Thy call and turned toward Thy countenance. I beseech Thee by Thy Most Great Name not to drive me from Thy gate which Thou hast opened before the faces of all who are in Thy earth and Thy heaven. Make me, then, of those who have remained steadfast in Thy love and good-pleasure. Verily, Thou art powerful over what Thou wilt. There is none other God but Thee, the Most High, the Mighty, the All-Bountiful."

حكى بين العباد و به ارتفعت رايات الأمر في كل البلاد

5 أنك انت يا أيها العبد لا تحزن بما يخرج من أفواههم ثم اثبت على حب مولاك و قل لك الحمد يا الهى بما عرفتنى نفسك بعد الذى اعرض عنها اكثر اهل الديار ايرب انا الذى سمعت ندائك و اقبلت الى وجهك اسئلك باسمك الأعظم بأن لا تطردنى عن بابك الذى فتحت على وجه من فى ارضك و سمائك ثم اجعلنى من الذين استقاموا فى حبك و رضائك أنك انت المقتدر على ما تشاء لا اله الا انت المتعالى العزيز الوهاب

BLIB_Or11095#140, AQA5#043 p.058

BH04215

Date: ca. 1289-1290?

- 1 The Most Great, the Most Ancient, the Most Generous. A remembrance from Us to him who hath attained unto the ocean of grace and drunk therefrom through this wondrous Name, and who hath inhaled the fragrances of the All-Glorious when they wafted throughout all creation, and who was of them that have prospered.
- 2 O servant! Harken unto that which the Tongue of the All-Merciful uttereth in this station which God hath made to transcend all contingent things: Verily, there is none other God but Me, the Mighty, the Generous. Say: Through My appearance that which was hidden hath appeared, and through My call all things have spoken even as the Tongue of God, the Powerful, the Mighty, the All-Knowing, hath spoken. Through My arising the Resurrection hath arisen, and through My movement all things have moved and turned toward My sanctified and luminous horizon.
- 3 Do men imagine that they can prevent this Tongue from the praise of the All-Merciful? Nay, by His Self! It speaketh that

1 الأعظم الأقدم الأكرم ذكر من لدنا لمن فاز بجزر الفضل و شرب منه بهذا الاسم البديع و وجد نفحات البهاء اذ فاحت بين ملائ الانشاء و كان من الفائزين

2 ان يا عبد ان استمع ما ينطق به لسان الرحمن فى هذا المقام الذى جعله الله فوق الامكان انه لا اله الا انا العزيز الكريم قل بظهورى ظهر ما هو المكنون و بدائى نطق كلشئ بما نطق لسان الله المقتدر العزيز العلم بقيامى قامت القيامة و بحركتى تحركت الأشياء و اقبلت الى افق المقدس المنير

3 أ حسب الناس ان يقتدروا ان يمنعوا هذا اللسان عن ثناء الرحمن لا ونفسه انه ينطق بما امر من

which it is bidden by One mighty and powerful. Whenever We have tasted the bitterness of tribulation in the path of God, the Lord of all names, We have found it sweeter than honey and more refreshing than the waters of Paradise. Woe unto them that wander in the wilderness of error and have cast aside the Command of God through the calumnies of their own selves - they are assuredly among the perishing ones.

لَدُن قُوَى قَدِيرٍ كَلَّمَا ذُقْنَا مَرَّ الْبَلَاءِ فِي سَبِيلِ اللَّهِ
مَالِكِ الْأَسْمَاءِ وَجَدْنَاهُ أَحْلَى مِنَ الْعَسَلِ وَاعْذَبَ
مِنْ سُلْسِيلِ وَيْلَ لِلَّذِينَ هَامُوا فِي هَيْمَاءِ الضَّلَالِ
وَاضَاعُوا أَمْرَ اللَّهِ بِمُفْتَرِيَاتِ أَنْفُسِهِمْ إِلَّا أَنْهُمْ مِنَ
الْهَالِكِينَ

- 4 Would that I were alone in the land of exile, but God hath ordained what He willeth, and He is My desire. Blessed are they that attain! We have informed the servants, when We arrived at the Most Great Prison, of that which lay hidden in the knowledge of their Lord, the Mighty, the Great. Blessed is he who hath recognized that which God hath intended in the Tablets which have been sent down in truth from the heaven of the loving providence of his Lord, the All-Forgiving, the All-Merciful.

يَا لَيْتَ كُنْتُ وَحْدَهُ فِي دِيَارِ الْغُرْبَةِ وَلَكِنْ قَضَى
اللَّهُ مَا أَرَادَ وَآتَهُ مَرَادِي طُوبَى لِلْبَالِغِينَ أَنَا أَخْبَرْنَا
الْعِبَادَ إِذْ وَرَدْنَا السِّجْنَ الْأَعْظَمَ مَا هُوَ الْمَكْنُونُ فِي
عِلْمِ رَبِّهِمُ الْعَزِيزِ الْعَظِيمِ طُوبَى لِمَنْ عَرَفَ مَا أَرَادَهُ
اللَّهُ فِي الْأَلْوَاحِ الَّتِي نَزَلَتْ بِالْحَقِّ مِنْ جِبْرُوتِ عَنَاءِ
رَبِّهِ الْغَفُورِ الرَّحِيمِ

- 5 O loved ones of God! Grieve not at anything. Know ye the value of these days, then remember your Lord at morn and at eventide. This is better for you, did ye but know.

يَا أَحِبَّاءَ اللَّهِ لَا تَحْزَنُوا مِنْ شَيْءٍ إِنْ أَعْرِفُوا قَدْرَ
هَذِهِ الْأَيَّامِ ثُمَّ اذْكُرُوا رَبَّكُمْ فِي كُلِّ بَكُورٍ وَاصِيلٍ
هَذَا خَيْرٌ لَكُمْ لَوْ أَنْتُمْ مِنَ الْعَارِفِينَ

BLIB_Or11095#276

BH04219

Date: ca. 1289-1290?

- 1 The Most Holy, Most Glorious is the remembrance of the servants of God that He may draw them to a station wherein the Spirit proclaimeth: "There is none other God but He, the Mighty, the All-Wise." When thou hearest the Call, arise to offer praise betwixt earth and heaven, then summon the people to that which hath shone forth from the horizon of thy Lord, the Mighty, the Powerful.
- 2 It behooveth every soul to assist his Lord through this Most Great Name. Whoso assisteth Him in His land, He will assuredly assist him in worlds which none knoweth save the All-Knowing, the All-Informed. Whoso desireth to remember his Lord, the Spirit of Truth will inspire him, and the Spirit of Baha will teach him as his Lord, the Almighty, the All-Powerful, pleaseth.

1 الْأَبْدَعُ الْأَقْدَسُ ذَكَرَى عِبَادَ اللَّهِ لِيَجْذِبَهُمْ إِلَى مَقَامِ
فِيهِ يَنْطِقُ الرُّوحُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ إِذَا
سَمِعْتَ النَّدَاءَ قُمْ عَلَى الثَّنَاءِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ
ثُمَّ ادْعِ النَّاسَ بِمَا اشْرَقَ مِنْ أَفْقِ رَبِّكَ الْعَزِيزِ
الْقَدِيرِ

2 يَنْبَغِي لِكُلِّ نَفْسٍ أَنْ يَنْصُرَ رَبَّهُ بِهَذَا الْأَسْمِ الْعَظِيمِ
مَنْ نَصَرَهُ فِي أَرْضِهِ أَنَّهُ يَنْصُرُهُ فِي عَوَالِمٍ مَا أُطْلِعَ بِهَا
إِلَّا الْعَلِيمُ الْخَبِيرُ مَنْ أَرَادَ ذِكْرَ مَوْلَاهُ يُؤَيِّدُهُ الرُّوحُ
الْأَمِينُ وَرُوحُ الْبَهَاءِ يُلْهِمُ كَيْفَ شَاءَ رَبُّهُ الْمُقْتَدِرُ
الْقَدِيرُ

- 3 Place thy trust in Him through Whom power hath been manifested. He is with those who have turned towards the Countenance with a luminous heart. They that are heedless this Day are in grievous loss. Blessed is he whose trade hath prospered in the days of God and who hath attained unto the lights of the divine realm when the Kingdom was manifested through His Name, the Mighty, the Inaccessible.
- 4 This is a Day wherein every sick one is healed, every seeker attaineth his goal, every stationary bird taketh flight, every motionless thing is stirred into life, every stammering tongue speaketh forth, and every remote one draweth nigh. Thus hath the grace of thy Lord encompassed all, yet the people are in evident doubt.
- 5 Say: Arise ye from the couches of heedlessness through this Great Remembrance. This is the News which ye were promised in the Tablets, and this is the Beauty whereby the eyes of them that are nigh unto God have been solaced. Say: We make mention of you for the sake of God, though We be in the prison amidst the hostile factions. Should anyone look with the eye of innate vision, he would behold Me in both prisons, in the hands of both parties, and thy Lord is, of a truth, witness to what I say and All-Knowing.
- 6 Immerse thyself in the ocean of thy Lord's grace and say: Praise be unto Thee, O Lord of all worlds!
- 3 توكل على الذي به ظهر الاقدار انه مع الذين
اقبلوا الى الوجه بقلب منير ان الذين غفلوا اليوم
اولئك في غبن عظيم طوبى لمن ربح تجارتهم في
ايام الله و فاز بانوار اللاهوت اذ ظهر الملكوت
باسمه العزيز المنيع
- 4 هذا يوم فيه برء كل عليل وبلغ كل طالب وطار
كل ساكن وتحرك كل جامد ونطق كل كليل
وتقرب كل بعيد كذلك احاط فضل ربك
ولكن الناس في وهم مبين
- 5 قل قوموا عن مراقد الغفلة بهذا الذكر العظيم هذا
لنبا الذي وعدتم به في الألواح وهذا لجمال الذي
به قرت عيون المقربين قل انا نذكركم لوجه الله اذ
كنا بين ايدي المعتدين لو يتوجه احد بعين الفطرة
يراني في السجين بين ايدي الحزين وربك على
ما اقول شهيد و عليم
- 6 تغمس في بحر عناية ربك و قل لك الحمد يا
مولى العالمين

BLIB_Or11095#225

BH04223

Date: ca. 1289-1290?

- 1 In the Name of the Most Great, the All-Glorious!
- 2 Glorified is He Who hath sent down the verses in truth. Verily they are clear evidences unto all who are in the heavens and on earth. Blessed is he who findeth from them the fragrance of the garment and followeth the command of his Lord in this Most Great, this mighty Revelation. The sweet savors of the All-Merciful have been wafted - blessed is he who hath found them and said: "Praise be unto Thee, O God of the worlds!"
- 3 This is not the day for vain imaginings. The Lord of all beings hath come with clear sovereignty. Break the idols by the name
- 1 الأعظم الأبهى
- 2 سبحانه الذي نزل الآيات بالحق انها لآيات لمن في
السموات والأرضين طوبى لمن يجد منها عرف
القميص ويتبع امر ربه في هذا الظهور الأعظم
العظيم قد فاحت نفحة الرحمن طوبى لمن وجد و
قال لك الحمد يا اله العالمين
- 3 ليس اليوم يوم الأوهام قد اتى مالك الأنام
بسلطان مبين كسروا الأصنام باسم ربكم العالم ثم

of your Lord, the All-Knowing, then take what hath been sent down unto you from His mighty, His impregnable kingdom. They who have been prevented from drawing nigh - these are in manifest remoteness. And they who have turned with their hearts unto the Beloved - the dwellers of Paradise and then the tongue of God, the King, the Most High, the All-Knowing, shall make mention of them. Blessed is he who hath cast away all else and held fast to the cord of his Lord. He is assuredly among the triumphant.

- 4 Say: O concourse of the earth! If ye deny this Cause, by what proof do ye uphold that which ye possess? Reflect, and be not of the heedless. When ye hear the call, turn with radiant faces unto the Dawning-Place of the verses of your Lord, the Most High, the All-Glorious, and say: We have turned unto Thee, O Thou Who art wronged, estranged and alone. We testify that Thou hast borne what none before Thee hath borne, and we testify that Thou hast sacrificed what Thou hadst in the path of God, the Lord of the worlds. Arise to serve thy Lord in such wise that the cawing of the deniers, who adduce proofs from their vain imaginings and await what they were promised in former times, shall not deter thee. And when the Great Bestower came riding upon the clouds, they then denied God, the Most High, the Most Great.

- 5 Rejoice in what hath been sent down unto thee in this Tablet, and inhale therefrom the fragrance of thy Lord's loving-kindness. Say: Praise be unto Thee, O Beloved of them that know!

خذوا ما نزل لكم من ملكوته العزيز المنيع ان الذين
منعوا عن القرب اولئك في بعد مبين و الذين
اقبلوا بالقلوب الى المحبوب يذكّرهم اهل الفردوس
ثم لسان الله الملك العليّ العليم طوبى لمن نبذ ما
سواه و تمسك بجبل مولاه الا انه من الفائزين

4 قل يا ملأ الأرض لو تكفرون بهذا الأمر بأيّ
امر تستدلون لاثبات ما عندكم تفكروا ولا تكوننّ
من الغافلين اذا سمعتم النداء ان اقبلوا بوجوه نوراء
الى مطلع آيات ربكم العليّ الأبهى و قولوا توجهنا
اليك يا أيها المظلوم الغريب الفريد نشهد انك
حملت ما لا حمله احد من قبل و نشهد انك فديت
ما لك في سبيل الله رب العالمين قم على خدمة
مولاك على شأن لا يمنعك نعاق المعرضين الذين
يستدلون بما عندهم من الأوهام و ينتظرون ما
وعدوا به من الأيام و اذا اتى الوهاب راجعاً على
السحاب اذا كفروا بالله العليّ العظيم

5 ان افرح بما نزل لك هذا اللوح ثم استنشق
منه عرف غناية ربك قل لك الحمد يا محبوب
العارفين

BLIB_Or11095#063

BH04227

Date: ca. 1289-1290?

- 1 In the Name of the Most Great, the Most Glorious! Glorified is He Who speaks at all times: "There is none other God but Me, the Mighty, the Help in Peril." They who have turned away, these are the companions of the fire.

- 2 Say: O people of the Bayan! Fear ye the All-Merciful, and follow not your idle fancies. Follow Him through Whom the proof hath been established and the evidence made clear. Beware lest ye claim that which hath not been ordained for you. The

1 الأعظم الأبهى سبحانه الذي ينطق في كلّ
الأحيان لا اله الا انا العزيز المستعان ان الذين
اعرضوا اولئك اصحاب النيران

2 قل يا ملأ البيان اتقوا الرحمن ولا تتبعوا أهوائكم ان
اتبعوا الذي به ظهرت الحجة و لاح البرهان اياكم
ان تدعوا ما لا قدر لكم قد انتهى الأمر و ظهر ما

Cause hath been completed and that which ye were promised in the scrolls and tablets hath appeared. Create not disorder in the land - verily We have adorned it with justice through this grace which hath appeared and before which necks have bowed low. Be ye helpers of Our Cause. Beware lest ye transgress what We have set forth in the Book.

وعدتم به في الصّحائف و الألواح لا تفسدوا في الأرض أنا زينّاها بالعدل بهذا الفضل الذي ظهر و خضع له الأعناق كونوا انصاراً لأمرنا أيّاكم ان تجاوزوا عمّا حدّدناه في الكتاب

- 3 We have chosen tribulations for the reformation of the world and the unity of all therein. Beware lest ye speak that which causeth discord in the Cause. Fear God, O ye who are endowed with insight! Adorn yourselves with the raiment of servitude unto God, the True One, that the regions might be illumined with the lights of this dawning. Through servitude is revealed the station of creation; through it do faces turn unto the Mighty, the Bestower.

3 قد اخترنا البلياء لاصلاح العالم و اتّحاد من فيه أيّاكم ان تتكلّموا بما يختلف به الأمر اتّقوا الله يا اولى الألباب زينوا انفسكم بطراز العبوديّة لله الحق لتحيط الجهات انوار هذا الاشراق بالعبوديّة يظهر قدر البريّة بها تتوجه الوجوه الى العزيز الوهاب

- 4 How many among the people of the Bayan, when they saw that the Cause had been exalted, laid claim to that which caused the Cause to be lost in the lands. When the breezes of tests blew, they veiled their faces in fear for themselves, and when the winds of assurance passed, they came forth and opposed God, the Lord of creation. Thus have We recounted unto thee, that thou mayest remember those who carve out idols each day and cleave unto them. They are naught but in manifest error.

4 كم من ملأ البيان لما رأوا أنّ الأمر علا ادّعوا ما ضاع به الأمر في البلاد اذا هبت روائح الامتحان ستروا وجوههم خوفاً لأنفسهم و اذا مرّت نسائم الاطمينان خرجوا و اعترضوا على الله مالك اليجاد كذلك قصصنا لك لتذكر الذين يخشون في كلّ يوم صنماً و يعتكفون عليه ان هم الا في ضلال

- 5 Arise to serve the Cause through God's might and power, then remind those who have broken the Covenant. Let not the affairs of the people grieve thee. Fix thy gaze upon the Truth - verily thy Lord is the Self-Sufficient, the Most High. Be thou a servant of God's Cause among His servants. He, verily, aideth through utterance whoso helpeth Him. He is in truth the Mighty, the Help in Peril.

5 قم على الأمر بحول الله و قوّته ثمّ ذكر الذين نقضوا الميثاق أيّاكم ان تحزنك شئون الخلق كن ناظراً الى الحق أنّ ربك هو الغني المتعال كن خادماً لأمر الله بين العباد أنّه يؤيد من ينصره بالبيان أنّه هو العزيز المستعان

BLIB_Or11095#169

BH04275

Date: ca. 1289-1290?

- 1 In His Name, the Self-Subsisting, over all who are in earth and heaven! This is a Book which We have sent down in truth unto him who hath turned himself unto the Most Great Sea, Who hath appeared in the temple of man. Blessed be the

1 بسمه القيوم على من في الأرض و السّماء كتاب نزّلناه بالحقّ لمن اقبل الى البحر الأعظم الذي ظهر على هيكل الانسان تبارك الرحمن الذي انطقه بين الامكان أنّه لا اله الا هو [المهيمن] القيوم

All-Merciful Who hath caused Him to speak amidst all created things. Verily there is none other God but He, the [All-Compelling,] Self-Subsisting, that he might be assured through his Lord's grace and make mention of Him amongst His servants who have remained heedless of the Dayspring of the Cause when the Truth came with manifest sovereignty.

ليطمئن بعناية ربه ويذكره بين عباده الذين غفلوا
عن مطلع الأمر اذ اتى الحق بسلطان مشهود

- 2 O thou who hast turned thyself! God hath created thee for the knowledge of His Self and the hearkening unto this Word whereby both the unseen and the visible have been quickened. Say: This is the water whereby God hath revived the earth after its death. Thus hath the matter been decreed in a preserved Tablet. Thou hast attained unto the knowledge of God and the hearkening of His exalted Word.

2 يا أيها المقبل قد خلقك الله لعرفان نفسه واصغاء
هذه الكلمة التي بها احيا الغيب والشهود قل هذا
لماء الذي به احيا الله الأرض بعد موتها كذلك
قضى الأمر في لوح محفوظ أنك فزت بعرفان الله
واصغاء كلمته العليا

- 3 Therefore it behooveth thee to arise to serve thy Lord in such wise that no ignorant reprobate may hinder thee. Aid thy Lord through utterance - this is the root of service and its branch, yet most among the people know not. Hold thou fast unto the cord of steadfastness in such wise that neither the affairs of men nor the veils of those who have disbelieved in God, the Mighty, the Beloved, may disturb thee.

3 إذا ينبغي لك ان تقوم على خدمة موليك على
شأن لا يمنعك كل جاهل مردود ان انصر
ربك بالبيان هذا اصل الخدمة وفرعها ولكن
الناس اكثرهم لا يعلمون تمسك بجبل الاستقامة
على شأن لا تضطربك شؤونات الخلق ولا
حجبات الذين كفروا بالله العزيز المحبوب

- 4 Behold those who have clung to idle fancies and imaginings and turned away from the Sun of Certitude when it shone forth from this praiseworthy horizon. They worship idols, yet perceive it not.

4 فانظر الذين تمسكوا بالظنون والأوهام واعرضوا
عن شمس الايقان اذ اشرقت من هذا الأفق
المحمود يعبدون الأصنام ولا يشعرون

- 5 Blessed art thou in that thou hast attained unto God's bounty as it was sent down from heaven, and hast drunk the choice wine of submission from the hands of thy Lord's mercy, the Mighty, the Loving. We have found the fragrance of thy love and have sent down unto thee that which gladdeneth hearts and solaceth eyes when thou didst attain unto the lights of the Word shining from the horizon of the Tablet. Say: Praise be unto Thee, O Lord of the unseen and the visible!

5 نعيماً لك بما فزت بنعمة الله اذ نزلت من السماء
و شربت رحيق التسليم من ايادي رحمة ربك
العزيز الودود انا وجدنا عرف حبك ونزلنا لك
ما تفرح به القلوب وتقرب به العيون اذا فزت بأنوار
الكلمة المشرقة من افق اللوح قل لك الحمد يا مولى
الغيب والشهود

BLIB_Or11095#119, AQA7#356 p.046

BH04534

To: Aqa Mirza Ataullah Tabib Sirajul-Hukama, in Abadih

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Great, the Most Glorious
 1 الأقدس الأعظم الأبهى
- 2 How sweet is My remembrance of him who has turned to the Kaaba of My Beauty and drunk the wine of reunion with Me from the hands of My bounty and attained the fragrances of My revelation in My days. He is indeed one whom the Most Exalted Pen bears witness to, and he is of the people of Baha who are established upon the Crimson Ark by leave of the Lord of Names. Thus has grace appeared from the Dayspring of Justice. He is, verily, the Mighty, the Powerful.
 2 ما احلى ذكرى من اقبل الى كعبة جمالى و شرب
 نحر وصالى من ايدى عطائى و فاز بنفحات وحي
 فى ايامى انه ممن يشهد له القلم الأعلى و انه من اهل
 البهاء و المستقر على السفينة الحمراء باذن مالك
 الأسماء كذلك ظهر الفضل من مطلع العدل انه
 هو المقتدر القدير
- 3 Whoso has detached himself in My path from all else besides Me, verily he stands before My throne and appears before My presence. Thus does God draw nigh unto him who was far off. He is the Protector of the sincere ones. How many who were near have been decreed to be remote, and how many who were far off are reckoned among those near! Nothing can prevent what He desires. He does what He wills by His sovereignty, yet most people are lost in idle fancies.
 3 من انقطع فى سبيلى عن سوائى انه قائم لدى
 عرشى و واقف لدى جمالى كذلك يقرب الله
 من كان بعيداً انه ولى المخلصين كم من قريب نزل
 له حكم البعد و كم من بعيد انه من المقربين لا
 يمنعه شئ عما اراد يفعل ما يشاء بسلطانه ولكن
 الناس اكثرهم من المتوهمين
- 4 Say: Abandon vain imaginings if you would hearken to that which has been raised up from the Tree of Utterance in the days of the All-Merciful. This would be better for you, were you of the fair-minded. Say: Cast away what you have taken up of the suppositions of those who have disbelieved in God, that you may be enabled to soar in this holy and luminous atmosphere.
 4 قل دعوا الأوهام ان استمعوا ما ارتفع من شجر
 البيان فى ايام الرحمن انه خير لكم لو اتم من
 المنصفين قل ضعوا ما حملتم من ظنون الذين
 كفروا بالله لتقدرن ان تسيرن فى هذا الفضاء
 المقدس المنير
- 5 O thou who hast turned and art mentioned! Give thanks to thy Forgiving Lord for having sent down unto thee that which brings solace to eyes and assurance to the hearts of the mystics. We beseech God to seize those who have interposed themselves between the peoples and the lights of eternity, and to assist His Cause between the heavens and the earth. The glory rest upon thee and upon those who have soared with thee in this atmosphere which has been perfumed by the fragrance of the garment of thy Lord's mercy, the All-Knowing, the All-Wise.
 5 يا ايها المقبل المذكور ان اشكر ربك الغفور بما نزل
 لك ما تقرب به الأبصار و تطمئن به قلوب العارفين
 نستل الله بأن يأخذ الذين حالوا بين الأمم و انوار
 القدم و ينصر امره بين السموات و الأرضين
 انما البهاء عليك و على الذين طاروا معك في هذا
 الهواء الذى تعطر بنفحات قيص رحمة ربك
 العليم الحكيم

BLIB_Or11095#300, AQA6#187 p.017,

VAA.206-206

BH04393*To: Muhammad Ibrahim, in Isfahan**Date: ca. 1289-1290?*

- 1 In His Name, the Ruler over what was and what will be! O servant! Harken unto the Call from the Kingdom of Names from the direction of thy Lord, the Creator of heaven. Verily, there is none other God but Him, the All-Knowing, the All-Wise. He hath created all things for His remembrance and praise, after the recognition of His Self, the One Who overshadoweth all worlds.
- 2 When the veil was rent asunder and the All-Bountiful appeared, every remote denier turned away from Him. Verily, He is the Balance of Truth between the heavens and the earth. By Him are all deeds weighed, and from Him doth every wise command appear. How many servants acknowledged God, yet when He was made manifest they denied Him, having followed the evil ones.
- 3 This is a Day that cannot be compared with the days that are past, as witnesseth His light, which God hath made to be among the lights of His radiant and luminous countenance. Arise to serve God and praise Him in such wise that there may appear from thee that which shall gladden the hearts of them that know. Shatter the idols by the power of thy Lord, the Master of all men, then be thou steadfast and among the firm.
- 4 Shun those from whom thou dost scent offensive odors, and draw nigh unto God, thy Lord and the Lord of all worlds. Leave the pond to its people, then turn with an illumined heart to the Ocean that encompasseth all who are in the heavens and on earth.
- 5 Give thanks unto God for having been mentioned by the Most Exalted Pen, and for the revelation unto thee of this wondrous Tablet. Preserve it, then recite it morning and evening. Say: Praise be unto Thee, O my God, for having caused me to recognize the Dawning-Place of Thy Cause, then make me to be of those who have circled round Thy good-pleasure with such steadfastness as cannot be shaken by the allusions of the deniers.
- 1 بِسْمِهِ الْحَاكِمِ عَلَى مَا كَانَ وَ مَا يَكُونُ إِنْ يَا عَبْد
إِنْ اسْتَمِعَ النَّدَاءَ مِنْ مَلَكُوتِ الْأَسْمَاءِ شَطْرَ رَبِّكَ
فَاطَرِ السَّمَاءِ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيمُ الْحَكِيمُ قَدْ
خَلَقَ كُلَّ شَيْءٍ لَذِكْرِهِ وَ ثَنَائِهِ بَعْدَ عِرْفَانِ نَفْسِهِ
الْمُهَيْمِنَةِ عَلَى الْعَالَمِينَ
- 2 وَ إِذَا كُشِفَ الْحِجَابُ وَ اتَى الْوَهَّابُ اعْرِضْ عَنْهُ
كُلَّ مُنْكَرٍ بَعِيدٍ إِنَّهُ لَقَسْطَاسُ الْحَقِيقَةِ بَيْنَ السَّمَوَاتِ
وَ الْأَرْضَيْنِ بِهِ يُوْزَنُ كُلُّ الْأَعْمَالِ وَ مِنْهُ يَظْهَرُ كُلُّ
أَمْرٍ حَكِيمٍ كَمْ مِنْ عِبَادٍ اعْتَرَفُوا بِاللَّهِ وَ إِذَا ظَهَرَ
انْكُرُوا بِمَا اتَّبَعُوا الشَّيَاطِينَ
- 3 هَذَا يَوْمٌ لَا يُقَاسُ بِأَيَّامِ الَّتِي مَضَتْ مِنْ قَبْلِ يَشْهَدُ
بِذَلِكَ نُورُهُ الَّذِي جَعَلَهُ اللَّهُ مِنْ أَنْوَارِ وَجْهِهِ
الْمُشْرِقِ الْمُنِيرِ قُمْ عَلَى خِدْمَةِ اللَّهِ وَ ثَنَائِهِ عَلَى شَأْنِ
يَظْهَرُ مِنْكَ مَا تَفْرَحُ بِهِ افْتَدَى الْعَارِفِينَ كَسَّرَ
الْأَصْنَامَ بِقُدْرَةِ رَبِّكَ مَالِكِ الْأَنْامِ ثُمَّ اسْتَقِمْ وَ
كُنْ مِنَ الرَّاسِخِينَ
- 4 تَجَنَّبْ عَنِ الَّذِينَ تَجِدُ مِنْهُمْ نَفَحَاتَ دَفْرَاءٍ وَ تَقَرَّبْ
إِلَى اللَّهِ رَبِّكَ وَ رَبِّ الْعَالَمِينَ دَعِ الْغَدِيرَ لِأَهْلِهِ ثُمَّ
تَوَجَّهْ بِالْقَلْبِ الْمُنِيرِ إِلَى الْبَحْرِ الَّذِي احَاطَ مِنْ فِي
السَّمَوَاتِ وَ الْأَرْضِينَ
- 5 إِنْ اشْكُرَ اللَّهُ بِمَا ذَكَرْتَ مِنَ الْقَلَمِ الْأَعْلَى وَ نَزَلَ لَكَ
هَذَا اللَّوْحُ الْبَدِيعُ إِنْ أَحْفَظْهُ ثُمَّ اقْرَأْهُ فِي كُلِّ يَكُورٍ
وَ أَصِيلٍ قُلْ لَكَ الْحَمْدُ يَا إِلَهِي بِمَا عَرَّفَنِي مَطْلَعِ
أَمْرِكَ ثُمَّ اجْعَلْنِي مِنَ الَّذِينَ طَافُوا حَوْلَ رِضَائِكَ
بِاسْتِقَامَةٍ مَا اضْطَرَّتْهَا إِشَارَاتُ الْمُعْرِضِينَ

BLIB_Or11095#330

BH04552

To: *Baha'is of Mahmu'i*

Date: *ca. 1289-1290?*

- 1 The friends of God in Mahmu'i, which hath been named before the Throne Mahmudi
 2 He is the Most Great, the Most Luminous
 3 This is a Tablet from Us to those who have attained unto the Dayspring of lights when the Chosen One came with the sovereignty of grandeur and power, that the call of God, the Most High, the Most Luminous, might draw them to the horizon whence the Sun of Revelation shone forth and illumined the lands.
 4 O My loved ones! Grieve not over what hath befallen you in My path. Ere long shall ye behold yourselves in a station wherefrom the horizons will be illumined. Ye are under the wing of My grace and the dwellers of the pavilion of My knowledge. By My life! Had they who wronged you known this, they would have circled round you at eventide and at dawn. Erelong shall they curse themselves with their own tongues and say: "Woe unto us for what we neglected in the days of God when the Bridge was set up and the Balance established!" For each one of you hath been ordained a station which none knoweth save your Lord, the Mighty, the All-Knowing.
 5 O 'Ali! Remember when Muhammad, My Beloved, came, the divines turned away from Him while he who tended the sheep believed in Him. Verily, Abu-Dharr was tending the sheep of the people when he heard the Call and said: "Yea, O Lord of lords!" He left the sheep and turned to the Lord of mankind. How many a learned one was veiled, and how many a heedless one rent asunder the veils! Say: Grace is in the hand of God. He ordaineth whatsoever He willeth for whomsoever He pleaseth. Verily, He is the Ruler over what He willeth.
 6 Drink ye, O My loved ones, from the Living Waters in the name of your Lord, the Most Merciful. Leave ye all created things behind you, then turn with your hearts unto God, the Fashioner of earth and heaven. Blessed are ye, inasmuch as your names have been mentioned in the Mother of Tablets.
- 1 احبّاء الله في محمّوى التي سميت لدى العرش
 بمحمودى
 2 الأعظم الأبهى
 3 هذا لوح من لدنا الى الذين فازوا بمطلع الأنوار
 اذ اتى المختار بسلطان العظمة و الاقتدار ليجذبهم
 نداء الله العلى الأبهى الى افق الذى منه اشرفت
 شمس الوحي و اضاءت البلاد
 4 يا احبائى لا تحزنوا عما ورد عليكم في سبيلى سوف
 ترون انفسكم في مقام تستضيء منه الآفاق انتم
 تحت جناح فضلى و اهل سرادق عرفانى لعمري
 ان الذين ظلموا لو عرفوا لطافوا حولكم في العشي و
 الاشرار سوف يلعنون انفسهم بالسنهم و يقولون
 ويل لنا بما فرطنا في ايام الله اذ نصب الصراط
 و وضع الميزان قد قدر لكل واحد منكم مقام ما
 اطلع به احد الا ربكم العزيز العلام
 5 ان يا على و اذكر اذ اتى محمّد حبيبي اعرض عنه
 العلماء و آمن به من يرعى الأغنام ان اباذر كان
 ان يرعى غنم القوم فلما سمع النداء قال بلى يا رب
 الأرباب ترك الأغنام و توجه الى مولى الأنام كم
 من عالم احتجب و كم من غافل خرق الأجاب
 قل الفضل بيد الله يقدر لمن يشاء ما يشاء انه لهو
 الحاكم على ما اراد
 6 ان اشربوا يا احبائى كوثر الحيوان باسم ربكم
 الرحمن دعوا الكائنات عن ورائكم ثم اقبلوا بقلوبكم
 الى الله فاطر الأرضين و السموات طوبى لكم بما
 ذكرت اسمائكم في ام الألواح

BLIB_Or11095#157, LHKM1.070b,
 ASAT5.111-112x, ASAT5.113x

BH04414

To: Habbatullah son of Jinab-i-Haji Hasan, in Qazvin

Date: ca. 1289-1290?

1 He is the Most Holy, the Most Great

1 الأقدس الأعظم

2 O Habbatu'llah! The Supreme Pen declares: Your letter was presented before the Face and was adorned with the lights of the glance of the Lord of Power.

2 ای هبة الله قلم اعلی میفرماید کتابت لدی الوجه حاضر و بانوار نظر مالک قدر مزین گشت

3 Today it behooveth thee to remain firm and steadfast in the [mighty] Cause of the All-Powerful, in such wise that the denizens of the Supreme Concourse may inhale from thee the fragrance of love for the Lord of Names. From the countenance of whosoever attaineth unto this station, the radiance of the All-Merciful is witnessed. Fix thy gaze at all times upon the horizon of the All-Merciful and be occupied with His remembrance, for His remembrance hath ever been and shall continue to be the quickener of hearts.

3 الیوم لایق و سزاوار آنکه بر امر [عزیز] مختار ثابت و مستقیم باشی بشأنیکه اهل ملاء اعلی عرف حب مالک اسماء را از تواستنشاق نمایند هر نفسی باین مقام فائز شد نضره رحمان از وجهش مشاهده میشود در کل احیان بافق رحمن ناظر باش و بذکرش ذاکر چه که ذکرش محیی قلوب بوده و خواهد بود

4 This is a Day wherein all must arise to aid the Cause and become detached and free from aught else but God. How excellent is the state of those souls who have quaffed the true wine from the hand of divine favor and soar in the holy atmosphere of the spirit. In this station the inward is the outward itself, and the outward the very inward.

4 الیوم یومیست که کل بنصرت امر قیام نمایند و از مادون حق فارغ و آزاد شوند نیکوست حال نفوسیکه صهبای حقیقی را از ید عنایت الهی نوشیده اند و در هوای قدس معنوی طایزند باطن در این مقام نفس ظاهر است و ظاهر عین باطن

5 And in one of the Tablets there hath been revealed something even beyond this station, namely: "The inward of the inward unto whatsoever God willeth," appearing in the form of a chalice that it may become the bearer of the Pure Wine which in this Revelation floweth from the right hand of the Throne. Blessed is the soul that hath drunk thereof and attained thereunto and recognized its worth.

5 و در یکی از الواح فوق این مقام نازل و آن اینست باطن باطن باطن الی ما شاء الله بصورت کأس ظاهر تا حامل کوثر ظهور که در این ظهور از یمین عرش جاریست گردد طوبی لنفس شرب منه و فاز به و عرف قدره

6 Reflect upon this utterance which hath streamed forth from the Pen of the Will of the All-Merciful, that thou mayest attain unto that which God intendeth. It behooveth thee to render thanks unto thy Lord in thy days for having revealed unto thee this Tablet from which the sincere ones inhale the fragrance of their Lord, the Mighty, the Wise.

6 در این بیان که از قلم اراده رحمن جاری شده تفکر لازم تا بمراد الله فائز شوی ینبغی ان تشکر ربک فی ایامک بما نزل لک هذا اللوح الذی یجد منه المخلصون عرف ربهم العزیز الحکیم

BLIB_Or11096#087

BH04542

To: Unknown, in Tabriz

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Knowing, the Most Luminous. 1 الأقدس الأعلّم الأبهى
- 2 He hath illumined all faces with this Light which God hath made to prevail over all lights. Say: This is a Day wherein the world hath been adorned through the effects of the Pen of the Lord of Eternity, and the breezes of forgiveness have wafted over all contingent beings. Arise from the couches of heedlessness and behold what hath shone forth from the horizon of utterance. 2 نور الوجوه بهذا النور الذي جعله الله مهيمناً على الأنوار قل هذا يوم فيه تزين العالم من اثر قلم مالك القدم ومرت نسمة الغفران على الامكان قوموا عن مراقد الغفلة ثم انظروا ما لاح من افق البيان
- 3 Say: Do ye imagine there is any peer unto Him? Nay, by the Lord of creation! Do ye fancy there is any likeness unto Him? Nay, by His Name, the All-Pervading throughout all regions! Rejoice ye in these days of God - these are days of gladness for you. Take ye the chalice in His Name, then drink in remembrance of Him, the Mighty, the Bestower. 3 قل هل تظنون له ند لا وملك اليجاد و هل تظنون له شبه لا واسمه المهيمن على الآفاق ان افرحوا في أيام الله هذه أيام السرور لكم خذوا الكأس باسمه ثم اشربوا بذكره العزيز المنان
- 4 Let not My imprisonment and abasement and banishment grieve you. By God! I am in My native land which no exile can affect, and in a might which no abasement can assail. The Tongue of the Unseen beareth witness to this from this Spot which God hath made the point of adoration for all who are in earth and heaven. Tribulation hath not hindered Me from the remembrance of God, the Lord of Names, nor have sorrows overtaken Me. I have sacrificed one of My Branches in the path of the All-Merciful. Verily, I am the Ruler over what I will, and am empowered through My sovereignty which prevaieth over the worlds. 4 لا يحزنكم سجنى و ذلتى و غربتى تالله انى فى وطنى الذى لا تعتره الغربة و فى عتر الذى لا تصيبه الذلة يشهد بذلك لسان الغيب الذى [تنطق فى] هذا المقام الذى جعله الله مطاف من فى الأرضين و السموات ما معنى البلاء عن ذكر الله مالك الأسماء و لا تأخذنى الأحران فديت احد اغصانى فى سبيل الرحمن انى انا الحاكم على ما اشاء و المقتدر بسلطانى المهيمن على الأكوان
- 5 Were ye to taste the sweetness of the Kawthar of inner meanings which We have caused to flow from the Fount of exposition, ye would be so attracted as to become severed from all that ye possess, out of love for God, the One, the Peerless, the Mighty, the Choice One. 5 لو تجدون حلاوة كوثر المعانى الذى اجريناه من عين التبيان لتجذبون على شأن تنقطعون عما عندكم حباً لله الواحد الفرد العزيز المختار
- 6 Rejoice thou in My remembrance of thee, for through it there descendeth upon thee from the heaven of grace that which will draw thee nigh unto the Dawning-Place of inspiration. Make thou My remembrance thy companion, and the remembrance of those who have stood firm in this Cause whereby the lands have been illumined. 6 ان افرح بذكرى اياك به ينزل عليك من سماء الفضل ما يقربك الى مطلع الالهام ان اجعل مونسك ذكرى و ذكر الذين استقاموا على هذا الأمر الذى به انارت البلاد

INBA19:164, INBA32:149, BLIB_Or11095#188

BH04434

To: *Mirza Husayn Munajjimhashi Tafrishi, in Tihiran*

Date: *ca. 1289-1290?*

- 1 In His Name that is powerful over all names 1 بِسْمِهِ الْمُقْتَدِرُ عَلَى الْأَسْمَاءِ
- 2 Ha. Sin. Remember the mercy of your Lord which has verily been sent down. He makes mention of you through His grace - indeed His grace towards you has been great. Beware lest you forget God's favor when He has mentioned you in various Tablets. Hold fast to the handle of steadfastness in this Cause which has appeared from the horizon of dawn. Be so steadfast that neither the intimations of those who have disbelieved nor the veils of those who have been debarred from the truth shall hinder you. You have been mentioned before the Throne time and again - this is through the grace of the All-Merciful. Give thanks and say: "Praise be unto Thee, O Thou Who hast caused me to know Thyself and made me one of those who are steadfast in the Cause." 2 ح س ذَكَرَ رَحْمَةً رَبِّكَ قَدْ كَانَ بِالْحَقِّ مَنْزُولًا إِنَّهُ يَذْكُرُكَ بِفَضْلٍ مِنْ عِنْدِهِ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا أَيَّاكَ أَنْ تَنْسَ فَضْلَ اللَّهِ إِذْ ذَكَرَكَ فِي الْوَحْشِ شَيْءٌ تَمَسَّكَ بِعُرْوَةِ الْإِسْتِقَامَةِ فِي هَذَا الْأَمْرِ الَّذِي كَانَ مِنْ أَفْقِ الْفَجْرِ مَشْهُودًا أَنْ اسْتَقِمَ عَلَى شَأْنٍ لَا تَمْنَعُكَ إِشَارَاتُ الَّذِينَ كَفَرُوا وَلَا سَبْحَاتُ الَّذِينَ كَانُوا عَنِ الْحَقِّ مَمْنُوعًا قَدْ ذَكَرْتَ لَدَى الْعَرْشِ فِي أَكْثَرِ الْأَحْيَانِ هَذَا مِنْ فَضْلِ الرَّحْمَنِ أَنْ أَشْكُرَ وَقُلْ لَكَ الْحَمْدُ يَا مَنْ عَرَّفَنِي نَفْسَكَ وَجَعَلَنِي مِمَّنْ كَانَ عَلَى الْأَمْرِ قَوِيًّا
- 3 By My life, O Husayn, it behooveth thee to turn with radiant vision toward the Most Great Scene, detached from all that hath been mentioned in the realm of creation. Thus hath the All-Merciful spoken out of His love for thee, that thou mayest arise to serve the Cause through this Name which hath in truth encompassed all things. 3 لِعَمْرِي يَا حُسَيْنَ يَنْبَغِي لَكَ أَنْ تَتَوَجَّهَ بِالْبَصَرِ الْأَنْوَارَ إِلَى الْمَنْظَرِ الْأَكْبَرِ مَنْقَطَعًا عَنْ كُلِّ مَا كَانَ فِي الْمَلِكِ مَذْكُورًا كَذَلِكَ نَطْقُ الرَّحْمَنُ حَبًّا لَكَ لِتَقُومَ عَلَى الْأَمْرِ بِهَذَا الْأَسْمِ الَّذِي كَانَ بِالْحَقِّ مُحِيطًا
- 4 Convey My greetings to thy family and say: "Be not disturbed by what thou hast heard and hearest. Verily the Cause is mighty, mighty. Today there is no relationship between anyone except those who have held fast to this Cord which hath been known by the name of God. Put thy trust in God, then manifest such power that the handmaidens will be amazed by their love for thy Lord." Thus doth He Who hath loved thee for the sake of God command thee, and God is witness to what I say. 4 كَبَّرَ مِنْ قَبْلِي أَهْلَكَ قُلْ لَا تَضْطَرُّنِي عَمَّا سَمِعْتَ وَتَسْمَعِينَ أَنَّ الْأَمْرَ عَظِيمٌ عَظِيمٌ لَا نِسْبَةَ الْيَوْمِ بَيْنَ أَحَدٍ إِلَّا مَنْ تَمَسَّكَ بِهَذَا الْحَبْلِ الَّذِي كَانَ بِاسْمِ اللَّهِ مَعْرُوفًا تَوَكَّلْ عَلَى اللَّهِ ثُمَّ أَظْهَرِي بِقُدْرَةِ يَتَخَيَّرِنْ مِنْهَا الْأَمَاءَ فِي حَبِّ مَوْلِيكَ كَذَلِكَ يَا مَرْكَ مِنْ أَحَبِّكَ لَوْجَهُ اللَّهِ وَكَانَ اللَّهُ عَلَى مَا أَقُولُ شَهِيدًا
- 5 Verily the Glory be upon thee and upon thy progeny and upon those who are with you among the loved ones of thy Lord. Thus hath the matter been decreed. 5 أَمَّا الْبَهَاءُ عَلَيْكَ وَعَلَى ذُرِّيَّتِكَ وَمَنْ مَعَكُمْ مِنْ أَحِبَّاءِ رَبِّكَ كَذَلِكَ كَانَ الْأَمْرُ مُقْضِيًّا

INBA18:048

BH04520

To: Aqa Muhammad Kazim, in Isfahan

Date: ca. 1289-1290?

- 1 The Most Ancient, Most Great, Most Glorious Book, revealed from God, the Protector, the Self-Subsisting, unto him who was illumined by the lights of the Countenance when the Promised One came with manifest sovereignty, that the verses might attract him in such wise as to arise to serve his Lord and aid this Wronged One through Whom the horizon of utterance was illumined and the grace of the All-Merciful encompassed all who dwell in the unseen and visible realms.

الأقدم الأعظم الأبهى كتاب معلوم نزل من لدى
الله المهيمن القيوم للذى أضاء من انوار الوجه اذ
اتى الموعد بسلطان مشهود ليحذبه الآيات على
شأن يقوم على خدمة مولاه و ينصر هذا المظلوم
الذى به انار افق البيان واحاط فضل الرحمن من
فى الغيب والشهود
- 2 O My loved ones! When the earth is shaken in that land, be not shaken, for verily He is with you under all conditions. He is the Mighty, the Loving. Nothing shall befall My loved ones save that which is good for them. Thy Lord, verily, is the Truth, the Knower of things unseen.

يا احبائى اذا اضطربت الأرض فى هناك لا
تضطربوا انه معكم فى كل الأحوال انه هو العزيز
الودود لا يرد على احبائى الا ما هو خير لهم ان
ربك هو الحق علام الغيوب
- 3 Conceal the Cause in your hearts lest every idolatrous infidel who hath denied God, the Mighty, the Beloved, become aware of it. Drink ye the Kawthar of divine knowledge in the days of your Lord, the All-Merciful, and leave those who comprehend not. We have inhaled from thee the fragrance of My love, wherefore We have revealed unto thee and unto those around thee that which shall cause the sincere ones to soar. Give thanks unto God for this bounty which hath encompassed the kingdom of earth and heaven.

ان استروا الأمر فى قلوبكم لئلا يلتفت كل مشرك
كفر بالله العزيز المحبوب ان اشربوا كوثر العرفان
فى ايام ربكم الرحمن و ذروا الذينهم لا يفقهون
قد وجدنا منك نفحة حبي لذا نزلنا لك و لمن
حولك ما يطير به المخلصون ان احمد الله بهذا
الفضل الذى احاط الملك والملكوت
- 4 Say: O my God! Praise be unto Thee for having made Thyself known unto me, for having caused me to speak forth Thy remembrance and for having adorned me with the ornament of Thy love amidst Thy creatures. I beseech Thee by Thy Name through which Thou didst open the doors of Thy mercy unto all who are in Thy heaven and on Thine earth, to ordain that I may, under all conditions, soar in the atmosphere of Thy nearness, gaze toward the direction of Thy bounty, speak forth Thy remembrance amongst Thy creatures, and circle round Thy Cause in every world of Thy worlds. Thou art, verily, powerful over whatsoever Thou willest. Thou ordainest through Thy hidden knowledge whatsoever Thou desirest for whomsoever Thou pleasest. Thou art, verily, the Powerful over what hath been and what shall be.

قل يا الهى لك الحمد بما عرفتني نفسك و
انطلقتني بذكرك و زينتنى بطراز حبك بين
خلقك استلكت باسمك الذى به فتحت ابواب
رحمتك على من فى سمائك و ارضك بأن
تجعلنى فى كل الأحوال طائراً فى هواء قربك
و ناظراً الى شطر فضلك و ناطقاً بذكرك بين
خلقك و طائفاً حول امرك فى كل عالم من
عوالمك انك انت المقتدر على ما تشاء تقدر
لمن تشاء ما اردته بعلمك المكنون انك انت
المقتدر على ما كان و ما يكون

BLIB_Or11095#199, BLIB_Or15696.061a

BH04495*To: Jamal Burujirdi**Date: ca. 1289-1290?*

- 1 He is the One Who rules over whatsoever He willeth. 1 هو المهيمن على ما اراد
- 2 The Supreme Pen makes mention of him who remembers his Ancient Lord, that he may rejoice in the remembrance of God in such wise that neither the happenings of the world nor the oppression of those who have denied God, the All-Knowing, the All-Wise, may sadden him. 2 قد يذكر القلم الأعلى من يذكر مولاه القديم ليفرح
بذكر الله على شأن لا تحزنه حوادث الملك ولا
ظلم الذين كفروا بالله العليم الحكيم
- 3 Then know thou that for everything there is a time appointed, and every announcement hath its hour of consummation. Thus hath it been decreed by One Who is the All-Knowing, the All-Informed. Conduct affairs at their appointed times through their proper means - thus doth the Causer of causes command thee. He is, verily, the One Who rules over all worlds. 3 ثم اعلم لكل امر وقت ولكل نأ مستقر كذلك
قضى الأمر من لدن عالم خبير ان اجر الأمور في
اوقاتها بأسبابها كذلك يأمرك مسبب الأسباب
أنه هو المهيمن على العالمين
- 4 We desire to preserve you that ye may help your Lord, the All-Merciful, throughout all possibilities. Therefore wisdom in affairs is necessary, lest a sedition arise and the hearts of those who have turned to Him be troubled. God willing, be ye in all conditions mindful of the Beloved of endless time, manifest through His Name and gazing toward His direction. Despair not of the Spirit of God and His mercy - soon shall ye behold Him. He is, verily, the All-Knowing, the All-Informed. 4 أنا اردنا حفظكم لتصرفوا ربكم الرحمن في
الامكان لذا ينبغي الحكمة في الأمور لئلا تحدث
فتنة و تضطرب بها افئدة المقبلين انشاء الله در
كل احوال بذكر محبوب بيزوال ذاكر باشيد و
باسمش ظاهر و بشطرش ناظر لا تيأس من روح
الله و رحمته سوف تراه انه هو العليم الخبير
- 5 In executing certain matters, delay is necessary as the time is not propitious. The purpose today is your preservation, that through the grace of the All-Merciful ye may become the cause of guidance for the people and draw them to the horizon of oneness. If today in various cities institutions specifically known by the name of House of Justice and the like become known, there is danger for all, as the people are immature. Leave them until their backs are strengthened and they attain their maturity. Thus doth the Truthful, the Trustworthy, command thee. 5 در اجراء بعضی امور توقف لازم چه که وقت
مقتضی نیست مقصود اليوم حفظ شماست که
شاید بعنايت رحمن سبب هدايت ناس شويد و
باقی احديه جذب ثنائيد و اگر اليوم در مدن
اسمائی مخصوص باسم بيت العدل و امثال آن
معروف شوند از برای کل بیم خطر است چه
که ناس نابالغند دهمم الى ان تشد ظهورهم و
يبلغ بلوغهم كذلك يأمرک الصادق الأمين
- 6 Blessed art thou, O Jamal, for having arisen to serve thy Lord and recognized the Dawning-Place of Revelation when most of the servants turned away from Him. And praise be to God, the Lord of creation. 6 طوبی لک یا جمال بما قمت علی خدمة مولیک و
عرفت مشرق الوحی اذ اعرض عنه اکثر العباد
والحمد لله مالک الایجاد

BLIB_Or11096#104

BH04400

To: *Siyyid Mihdi Dahaji*

Date: *ca. 1289-1290?*

- 1 O Mihdi! Verily, this man is moved by vain desires. Thy Lord is, in truth, the All-Knowing, the All-Informed. Therefore have We commanded thee not to dwell in his house, for thy Lord is indeed the All-Knowing, the All-Encompassing. Avoid him, for he desires to sow corruption among the servants, and all that he utters is manifest falsehood. We beseech God to aid all to remain steadfast in His Cause - verily He is powerful over all things.
- 2 Should he speak again, arise to respond through the power of thy Lord, that there may appear from thee that which will give assurance that thou art upon a straight path. The man's purpose is corruption. For some time he has sought two emblems from the Branch, but it was not permissible that either be given to him. Then he united with an outsider to sow hatred, and during this time he never made any inquiry. In any case, whatever he has said was false - his purpose being to cause fear in some for his own ends. After responding, it is necessary to avoid him.
- 3 As for what he said about Yahya's letters, say: "We have seen more of them than you, and even now we will give you as many as you wish. All these letters were not and are not worth a penny. And that person who told you these things was himself the first to turn away from Yahya. Now, due to the rancor hidden in his breast, he has conveyed these words to you. Soon you will understand and confirm what has been mentioned. Do not attribute this to us - speak from yourself and do not mention anyone's name."
- 1 ان يا مهدى ان الرجل حرّكه الأهواء ان ربك
لهو العليم الخبير لذا امرناك بأن لا تسكن في بيته
من قبل انه لهو العالم المحيط وتجنّب عنه انه اراد
الفساد بين العباد وكلّ ما نطقه انه هو كذب
صراح نسئل الله بأن يوفّق الكلّ على الاستقامة
على امره انه على كلّ شيء قدير
- 2 ان تكلم من بعد قم على الجواب بقدره ربك
ليظهر منك ما يوقن بأنك على صراط مستقيم
مقصود رجل فساد است واز غصن مدتهاست
دو علم خواسته و هيچکدام جايز نبود باو القا شود
و بعد با نفس خارج متحد شده بر القای بغضا و
ابدا هم در ايندت سؤالی نکرده باری آنچه گفته
کذب بوده مقصودش آنکه خائف کند بعضی
را لأجل مقصود خود بعد از جواب تجنّب از
اولا زم
- 3 و آنچه در باره مکاتیب یحیی گفته بگو ما بیشتر
از تو دیده ایم و حال هم هر قدر میخواهی بتو
میدهیم و جمیع آن مکاتیب بفلسی معادله نموده
و نمینمایند و آن نفسیکه بشما این حرفها را گفته
خود او اول من اعرض به یحیی بوده حال نظر
بغلی که در صدرش مستور است این سخنان را
بشما القا کرده عنقریب خواهید فهمید و تصدیق
خواهید نمود آنچه مذکور شد نسبت بانجیا مدهید
از قول خود بگوئید و ذکر اسم نفسی هم ننمائید

BLIB_Or15738.137

BH04560*To: Aba-Turab**Date: ca. 1289-1290?*

- 1 He is the Almighty الأعظم 1
- 2 O Abu-Turab! Give thanks to the All-Bestowing for having aided thee to recognize Him and for having caused thee to turn towards the City round which circle the denizens of the Supreme Concourse and the favored servants of God. We bestow upon thee from this distant horizon that which will draw thee nigh unto God, the Self-Subsisting, the All-Compelling. Whoso remembereth his Lord is accounted among those who are near unto God in the Preserved Tablet. 2 يا اباتراب ان اشكر الوهاب بما ايدك على عرفانه و جعلك مقبلاً الى المدينة التي يطوفن حولها اهل ملاء الأعلى ثم عباد مقربون قد نلتقى عليك من هذا الشطر البعيد ما يقربك الى الله المهيمن القيوم من يذكر ربه انه من المقربين في لوح محفوظ
- 3 Seize thy days and make mention therein of Him Who was the Educator of all things visible and invisible. Immerse thyself in the ocean of inner meanings which hath appeared through this Hidden Name. Leave the ungodly to their vain imaginings and turn with thy heart to the Lord of all existence. 3 ان اغتم ايامك ثم اذكر فيها من كان مربى الغيب و الشهود تغمس في بحر المعاني الذي ظهر بهذا الاسم المكنون دع المشركين بأهوائهم ثم اقبل بقلبك الى مولى الوجود
- 4 Say: I have turned towards Thee, O Thou in Whose hand is the reins of all created things, and I have believed in Thee, O Thou through Whom the command of the Kaf and the Nun was made manifest. 4 قل اقبلت اليك يا من يدك زمام الكائنات و امنت بك يا من بك ظهر حكم الكاف و النون
- 5 When thou hast attained unto the Tablet of thy Lord, remind all possibility of the verses of thy Lord, the Mighty, the Bountiful, that perchance they may arise from the slumber of passion at the mention of the Lord of Names and be numbered among those who have turned towards Him. 5 اذا فزت بلوح الله ربك ذكر من في الامكان بآيات ربك العزيز المنان لعل يقوم عن رقد الهوى بذكر مالک الأسماء ويكون من المقبلين
- 6 Say: Abandon vain imaginings, for the Self-Subsisting hath appeared with clear sovereignty. It behooveth every soul on this Day to manifest that which is worthy of the Cause of thy Lord, the Mighty, the Loving. 6 قل دع الموهوم قد ظهر مظهر القيوم بسلطان مبين ينبغى ان يظهر من كل نفس في هذا اليوم ما يليق لأمر ربك العزيز الودود
- 7 Say: O concourse of unbelievers! How long will ye cry out and unto whom will ye turn? The Hidden One hath appeared and these are His verses, and the Treasured One hath risen and these are His banners which have been hoisted above the standards of kings. 7 قل يا ملاء المشركين الى متى تصيحون و الى من تتوجهون قد ظهر المكنون و تلك آياته و طلع المخزون و تلك راياته قد نصبت فوق اعلام الملوك
- 8 Say: He Who is upon the dust maketh mention of the Lord of Lords, and in abasement hath manifested the might of God, the Mighty, the Beloved. 8 قل انه على التراب يذكر رب الأرباب و في الدلة اظهر عز الله العزيز المحبوب

- 9 Be thou steadfast in the Cause through the power and might of God. He, verily, aideth him that aideth Him. He, verily, is the Truth, the Knower of things unseen.

9 ان استقم على الأمر بحول الله وقوته أنه ينصر
من نصره أنه هو الحق علام الغيوب

BLIB_Or11095#215

Study guide to this volume

The tablets gathered in this second cluster from 1872–1873 find Baha’u’llah at a precise threshold: imprisoned in **Akka**, composing what He describes as the most direct address to the kings of the earth yet attempted, and simultaneously instructing His community to practice the most exacting discipline of silence. The volume spans intimate pastoral letters to individual believers scattered from Khartoum to Persia, commemorations of the anniversary of the Bab’s Declaration, the sobering account of the martyrdom of Badi’—the youth who carried Baha’u’llah’s Tablet to the Persian Shah—and a luminous meditation on love as the one law that persists unchanged across all dispensations. What unites these disparate texts is a single governing paradox: revelation at its most complete and explicit coincides with circumstances that demand the greatest outward restraint. The Pen of the Most High writes with sovereign directness to the rulers of the earth while counseling His community to breathe not a word.

Root and Twig: The Bab’s Dispensation and Baha’u’llah’s Advent

Key Passages

He consecrated the Bayan as a leaf unto this Garden and adorned it with the praise of this incomparable Remembrance. He hath exhorted men not to withhold themselves from the Day-Spring of Ancient Glory, nor to cling unto such tales and traditions as are current amongst them at the time of His appearance. Thus the decree was fulfilled in conformity with what He hath enunciated. Unto this beareth witness He Who proclaimeth the Truth: Verily, no God is there besides Me, the Almighty, the All-Bountiful. — BH01928

They that turn away from the Latter Manifestation have indeed failed to recognize the First One; thus hath it been ordained by the Causer of the causes, He Who is now manifest in this glorious raiment. He did herald the tidings of this Root amidst you, wherefore they who have deprived themselves by reason of the twig are truly numbered with the dead. The twig is that which people set their hearts upon and thus turn their backs to God, the Supreme Ruler, the All-Glorious, the All-Praised. — BH01928

Say: By my Lord, the All-Merciful! But for Him the Bayan would not have been revealed, nor would the Tablets of God, the Mighty, the Exalted, the Unconstrained, have been sent down. Break ye the idol of vain imaginings through the power of certitude, turning unto the Dayspring of inspiration. The Bayan was revealed for My name and

was adorned with My remembrance, the Help in Peril, the Self-Subsisting. He made the Bayan dependent upon My leave and a leaf from My Paradise, yet ye assail Me with the arrows of hatred. What aileth you, O company of wolves? — BH02900

Context for Study

Revealed on the anniversary of the Bab's Declaration in May 1844, the tablet BH01928 is among the most theologically precise statements of the relationship between the two successive Manifestations of the nineteenth century. The metaphors here carry exact doctrinal weight. The Bayan—the Bab's book of laws and spiritual guidance—is described as “a leaf” of Baha'u'llah's “Garden,” a preparatory text whose entire purpose was to orient its readers toward the One it promised. The image of “Root” and “twig” is even sharper: to cling to the Bayan after the appearance of its Promised One is to prefer a branch to the tree, a signpost to the city. Baha'u'llah declares that those who reject Him have thereby demonstrated they never truly recognized the Bab at all, since the Bab's entire mission pointed beyond itself. This reciprocal logic—that recognition of the earlier Manifestation entails recognition of the later—is distinctive to Baha'i theology and has no precise parallel in the Abrahamic traditions, though analogues can be sought. Christian theology has long debated whether Jewish recognition of the Hebrew prophets implied readiness to receive Christ; Sufi writers like Ibn 'Arabi spoke of the “seal of prophethood” in terms that both closed and opened the prophetic horizon. Baha'u'llah's formulation is structurally different: each Manifestation explicitly prepares for and points toward the next, so that fidelity to the earlier becomes the criterion of recognition of the later. Students of religious history will note how often a movement's most devoted followers become its most resistant critics when a further disclosure arrives—the Pharisees and early Christians, the Sunni and Shi'i divisions, the Babis and Baha'is. The passage in BH02900, directed specifically at the “Azali” Babis who had rejected Baha'u'llah, gives this dynamic its sharpest expression.

Questions for Reflection

1. What are the logical and spiritual implications of Baha'u'llah's claim that rejecting Him entails a failure to have truly recognized the Bab? Is this argument compelling, and how does it compare with the Christian claim that authentic Judaism must lead to recognition of Jesus?
2. The image of the Bayan as “a leaf” rather than the whole garden suggests a hierarchy of disclosure. How does this metaphor of organic growth differ from the Qur'anic claim to be the “seal” of prophecy, and from Christian claims about the finality and sufficiency of Christ?
3. Why might the most devoted followers of a previous revelation be, in practice, the most resistant to recognizing its fulfillment? What psychological, social, and spiritual dynamics explain this pattern across religious history?
4. How does the “Root and twig” image compare with Paul's metaphor in Romans 11 of the wild olive branch grafted onto the original tree? Where do the theological logics converge, and where do they differ?
5. What responsibilities does the Baha'i principle of progressive revelation place upon a believer who takes it seriously — both with respect to the religion they come from and the religion they have entered?

The Discipline of Timing: Revelation Withheld and Wisely Released

Key Passages

O physician! The laws were revealed in those days but We did not send them forth—a wisdom from Our presence. It is not permitted that he whom you mentioned in your letter should become acquainted with them, for We see the days in travail. Verily He is the All-Knowing, the All-Informed. When the time cometh, We shall send them forth in truth as a grace from Our presence to all the worlds. — BH01773

That which We have commanded thee concerning teaching is verily the undoubted truth, but We have prohibited it in these lands. Beware lest ye breathe a word therein. When the appointed time hath come We shall instruct thee according to Our wish...Teaching in this land is in no wise permitted, for a certain faithless and evil-whispering soul hath spread numerous calumnies amongst the people. — BH01932

This is that which never changes. Know then that all divine laws in every age and dispensation change and are transformed according to the requirements of the time, except the law of love which forever flows and never changes or is transformed. — BH02949

Context for Study

The paradox at the heart of this volume is that Baha'u'llah has already composed what will become the *Kitab-i-Aqdas*—the book of laws for His world order—yet instructs His secretaries and community to withhold it, refuse to share it with curious outsiders, and refrain from active teaching in lands where calumny has inflamed opinion against the Faith. The letter BH01773, written in response to inquiries prompted by a European visitor, is a masterpiece of deliberate restraint: the laws exist, are already revealed, and are explicitly described as “a grace from Our presence to all the worlds,” yet the moment of their promulgation has not arrived. The visitor, a European traveler seeking curiosities to report, is dismissed not with contempt but with lucid discernment—his aim was reportage, his ear was not attuned to reception. Alongside this discipline of communal silence, the tablet BH02949—a tender letter written in Persian to a woman, urging her to transcend even grief and find the Beloved in the fragrance of flowers—articulates the one constant beneath all changing dispensations: love. The juxtaposition is instructive. Laws are calibrated to historical conditions; love is not. The absolute and the contingent coexist in a single theological frame. This teaching resonates with Jewish legal tradition, in which the *halakhah* adapts to circumstance while the *Torah*'s inner life remains constant, and with Paul's distinction between the letter that kills and the spirit that gives life. What is unique here is the explicit theological location of love as the permanent core of law itself—not love as law's opposite or corrective, but as its unchanging nucleus.

Questions for Reflection

1. What does it mean for a revelation to be “complete” yet not ready for promulgation? How does this challenge common assumptions—whether religious or secular—about truth and its disclosure?
2. Baha'u'llah refuses the European visitor not because his question is wrong but because his motive is insufficient. What model of inquiry does this imply, and how does it compare with the Socratic demand for genuine philosophical desire (*eros*) as a precondition for wisdom?
3. If all divine laws change according to the requirements of the time except the law of love, what follows for how we should read the legal portions of any sacred scripture—including the *Kitab-i-Aqdas* itself?
4. How does the restraint practiced here—silence as strategy, timing as wisdom—compare with the prudence counseled by Jesus in Mark’s “messianic secret,” with Muhammad’s three years of private preaching, and with the Bab’s own warning not to ascribe premature claims to Him?
5. What is the relationship between the discipline of silence Baha'u'llah enjoins upon His community and the interior freedom He simultaneously describes—the soul that has “left the grief of the age to those who belong to it”?

The Proclamation to Kings: Badi’ and the Completion of the Divine Proof

Key Passages

In truth, until this time the proclamation had not been made complete, nor had the Divine Proof appeared in its full radiance and manifest splendour; for the rulers of the earth were not, one and all, informed of the matter in its details...Hence, in the Most Great Prison, for each of the rulers of the earth, a mighty Tablet—such as that of Badi’—was revealed in particular, and, without veil or concealment, the Cause of the All-Merciful was set down therein. — BH01989

We sent forth Badi’ through a favor from Our presence, bearing with him a precious Book. Our sole purpose was to draw the servants nigh unto the Most Exalted Retreat; yet they perpetrated deeds whereat the denizens of Paradise have lamented...We sent him that he might announce unto the people the glad-tidings of God, but they met him with torments the like of which hath not appeared in all creation, until at length they slew him with manifest injustice. — BH02879

O My loved ones! call ye to mind al-Badi’—his dominion, his power—then ponder the burning ardor that seized him through the Word of God, the Almighty, the All-Conquering, the Mighty, the Wise. Remember, O Pen of the Most High, when he stood before the Throne, and there was breathed into him the spirit of might and dominion from One strong and faithful; and the attractions of longing laid hold upon him after he had been thunderstruck by the first Word. — BH02879

Context for Study

The martyrdom of Badi'—the young man who carried Baha'u'llah's Tablet to the Persian Shah, was arrested on his return, tortured, and killed—stands as this volume's most historically vivid event, and the tablets surrounding it are among the most moving in the corpus. BH01989, written in the voice of Baha'u'llah's secretary but carrying the direct words of the Pen of the Most High, situates Badi's mission within a theology of proclamation: the earlier tablets sent to rulers, including those dispatched from Adrianople, had mentioned sovereignty and suffering but had not explicitly declared the nature of the Cause. The tablets now being composed and dispatched from the Most Great Prison—including the *Suriy-i-Haykal* (Tablet of the Temple) with its addresses to Napoleon III, Queen Victoria, Tsar Alexander II, Pope Pius IX, and Nasiri'd-Din Shah—remove every veil and state the Cause with unmistakable directness. That a prisoner composing such documents should describe the proclamation as now “complete” in a way it was not before is a striking theological claim: the measure of divine proof is not the scale of worldly power but the explicitness of divine address. The figure of Badi' himself—“thunderstruck by the first Word” in Baha'u'llah's presence, sent forth “with a countenance from which the horizons were illumined”—embodies a recurring archetype in prophetic religion: the messenger whose gift is also the cause of his death, the herald who does not return. Students may compare Badi' with the prophets stoned by the people they were sent to, with John the Baptist, with the first disciples who “went out two by two,” and with the *shahid* (witness-martyr) tradition in Islam.

Questions for Reflection

1. Baha'u'llah describes the explicit Tablets to rulers as “completing” the proclamation. What theory of divine justice underlies the idea that God's proof must be personally delivered before divine judgment can follow? Compare this with the Islamic doctrine of *itmam al-hujja* (completing the proof against unbelievers).
2. What does the portrait of Badi'—“thunderstruck by the first Word,” transformed in Baha'u'llah's presence, going to certain death—reveal about the Baha'i understanding of spiritual transformation and its relationship to sacrifice?
3. How does the pattern of sending explicit proclamations to rulers at the height of personal imprisonment compare with analogous moments in religious history—Paul's letter from prison to the Philippians, Jeremiah's letter to the exiles in Babylon, the Bab's Tablet to Muhammad Shah?
4. Baha'u'llah notes that the earlier Tablets to rulers mentioned only “sovereignty and wrongs endured.” Why might the fullness of proclamation require increasing directness over time? What does this teach about the relationship between historical suffering and theological clarity?
5. The earth is described as crying out when Badi's blood was shed upon it. How does this image of the earth as witness and respondent to injustice appear in the Hebrew Bible (Genesis 4:10, Isaiah 24), and what does it suggest about Baha'u'llah's cosmology?

Imprisonment, Grief, and the Interior Freedom of the Wronged One

Key Passages

My grief is not for that which hath befallen My own Self. By God! The Ancient Beauty doth not shrink from tribulations. Indeed, He hath found solace in them in the path of God, the Almighty, the Powerful. — BH01927

The more intense the tribulation, the more doth the glory of Baha shine forth in proclaiming that which hath been ordained by the All-Knowing, the All-Wise. By God! He hath stood firm in the Cause in such wise that were anyone to ponder thereon, he would cast away all created things and hasten unto the All-Merciful. — BH01839

Say unto My loved ones: Grieve not for what hath befallen Us. By God, the Truth! Tribulation is the crown of glory and abasement in God's path is the adorning of His Temple—your Lord and the Lord of your fathers of old. Be ye steadfast in the Cause, then drink ye of the most pure wine through this Name. — BH01839

Context for Study

Running through the pastoral letters of this volume is a theology of suffering that consistently reframes imprisonment, abasement, and loss as signs of divine election rather than abandonment. Baha'u'llah's insistence in BH01927 that "My grief is not for that which hath befallen My own Self" is the pivot on which this reframing turns: the source of grief is always the condition of the community, the spread of sedition, the suffering of scattered believers from Khartoum to Iran—never His own confinement. This posture is not mere stoicism; it is a claim about the relationship between the Manifestation of God and material circumstance. Where the popular imagination expects God's chosen one to command worldly power, Baha'u'llah inverts the expectation: tribulation itself becomes evidence of authenticity, its intensity proportional to the magnitude of the Cause. The phrase "tribulation is the crown of glory" inverts the social logic of honor and shame as decisively as the Beatitudes in the Sermon on the Mount. Students may compare this with Isaiah's Suffering Servant (Isaiah 53), with Paul's theology of the cross as "foolishness to the wise," with Buddhist teachings on the noble status of suffering in the path of awakening, and with Sufi understandings of *bala* (trial) as a mark of divine love. What is distinctive in Baha'u'llah is the insistence that this reframing be transmitted actively to the community: "Say unto My loved ones: Grieve not." Suffering is to be spiritually metabolized, not merely endured.

Questions for Reflection

1. What does it mean to "find solace" in tribulation? How does this differ from resignation, from masochism, and from the Stoic ideal of *apatheia*? What spiritual practice or discipline makes such a response possible?
2. Baha'u'llah declares that the glory of Baha "shines forth" precisely in proportion to the intensity of tribulation. What theory of divine manifestation does this imply? Compare it with Paul's claim that "God's power is made perfect in weakness" (2 Corinthians 12:9).

3. How does the image of “tribulation as the crown of glory” function for the scattered community of believers who received these tablets? What practical effect might such a reframing have on their choices and endurance?
4. The tablets in this section mention specific believers by name—Nabil, Samandar, Javad, the “captives” in Khartoum. What is the spiritual and pastoral significance of naming individuals within universal proclamations?
5. How does the Baha’i theology of suffering as a mark of spiritual authenticity relate to the broader question of theodicy—why a just God permits suffering? Does the reframing offered here resolve that question, or does it address something different?

A Guiding Question for the Whole Volume

Volume 48 places the reader at a hinge point in Baha’i history: the laws are written but not yet released; the proclamation to rulers is being completed through the blood of messengers; the community is counseled to silence in public and given intense nourishment in private; and the one constant across all changing dispensations is named, in a letter to a mother, as love. The volume presents a portrait of a revelation that knows its own magnitude precisely when all outward conditions argue against it—a prisoner composing Tablets to emperors, a Faith withholding its charter while sending forth its herald to his death.

A guiding question for the whole volume might therefore be: **When revelation reaches its fullest explicit statement at the moment of its greatest outward vulnerability, what does this simultaneity reveal about the nature of divine authority—and what does it demand of those who would recognize it?**